

# Thoughts from The Word of God

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Free.

BY the mercy of our God we can record His good hand, and tell of what He IS, and what He HAS DONE. But when we have sought to tell of His love, and power, and all the attributes of His glory, and of the path He has marked out for His people, how much He excels our words. Information is valuable, but obedience is deeply important. Knowledge without love puffs up (1 Cor. 8. 1), and the thought of God's majesty without worship is the reverse of heavenly. These pages are not to develop brains, but to feed the hearts of those dear to Him. Better a cottager who can worship in Spirit and Truth, than a college professor who can analyze the word "God," but cannot draw near to Him in praise and adoration, and truthfully say "Father."

Edited by  
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Correspondence  
Concerning the Will  
of GOD welcome.

"Now faith is the substance of things hoped for, the evidence of things not seen."  
"Through faith we understand." Hebrews 11. 1, 3.

"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."

Hebrews 11. 6.  
"I believe God that it shall be even as it was told me."

Acts 27. 25.  
"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

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you." Matthew 9. 28, 29.  
"If ye have faith, and DOUBT NOT." Matt. 21. 21.  
"Do all to the glory of God." 1 Corinthians 10. 31.

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

"The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought." Romans 8. 26.

"Set a watch, O Lord, before my mouth, keep the door of my lips." Psalm 141. 3.

"He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them." Psalm 145. 19.

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

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy St, Poplar, London, E.14., Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, etc., some Wednesdays.

## A Word of Introduction.

BY the grace of God we can again tell of infinite love. The will of God is precious for His people in these days, as in the days of old. Never do we get beyond His will. Day after day we prove our need of Him, and He is willing to prove His worth to us. These pages are humbly sent forth in the Name of our precious, ever living Saviour, as a little witness that He may have the glory. Not to please men, but to please Him! And yet, as one writes such words, one feels HOW short are our shortcomings, and how gracious He is to accept anything at all. God has more promises than we can count, and they are larger than we can hold.

"LET THIS MIND BE IN YOU, WHICH WAS ALSO IN CHRIST JESUS." Philippians 2. 5.

No words of man can fully show,  
The love of Him Whose love we know:  
The Glorious One, God over all,  
Became a Man, that from the fall  
He might poor sinners raise on high,  
Saved by His blood, in Him made nigh.

O wondrous depth of humble love  
To lift the guilty far above;  
Our Lord thereby reveals the way  
His saints should walk from day to day;  
For sovereign grace all pride lays low,  
Leads in the path we ought to go.

### Words of Encouragement.

“MY AFFECTION.” says verse 2, and this is a beautiful sign of affection. David’s love for God’s house is very manifest. Psalm 132 comes to mind. Have we sufficient affection for the things of God? To ask the question, beloved friends, is to answer it. But, thanks be unto God, we can encourage ourselves to MORE devotion as we see what God wrought in His dear servant of old, and in others. “The house of my God” suggests worship, and we should value worship much more. The privilege of drawing near to God transcends activity. It is beautiful to see in the next chapter, “Of Thine Own have we given Thee” (14), and again, “All this store that we have prepared, to build Thee an house for Thine holy Name, cometh of Thine hand, and is all Thine Own” (16). May our hearts realize more affection for the will of God (Ps. 40. 8), and then give Him all the glory.

“NOW we call the proud happy.”

“THEN they that feared the Lord spake often one to another.”

Malachi 3. 15, 16.

ARE we those who take the “now” position? Or is the present time of trial viewed, by faith, as so brief, that we take the standpoint of His glory in that Day? Thus can we heartily enter into the word “Then.” This may seem a SMALL point, but it is of tremendous importance. A parallel faith marked Moses when he named his son “Gershom” “a stranger THERE,” not “a stranger here.” The “here” was a passing event: the real standpoint was the land of promise. Faith said so, believing God, “The things which are seen are temporal; but the things which are not seen are eternal” (2 Cor. 4. 18).

As long as we take the position of the “now man,” if I am so to speak, we make our own difficulties, and dishonour God. We want something in the world, some influence, some exaltation. “Why should—?” Ah, here is the peril. We ask “Why?” with a complaining heart. Asaph once nearly fell into this pit, his feet were almost gone. He almost called the proud happy. But when he went into the sanctuary, everything was changed. “Then understood I their end” (Ps. 73. 17). The present is not the whole. There is an afterwards. Let us not be fretful against the workers of iniquity. Psalm 37 has a living power.

There is another thought.—The very words of those who complained are recorded on earth. Hence the “now.” But the words of those who

feared the Lord were rather for HIS EAR. They were recorded above: hence they are not given, and the word “then” implies this. It suggests a reference to them from the standpoint of the Lord’s interest. And not only this, but also that of His approval. “THEN they that feared the Lord” implies, “Even THEN, amid the exciting to evil.” He saw the strain and their fidelity. Discontent could not destroy their deeper peace. God delights in His people’s victory over “circumstances,” for He is infinitely beyond everything, and the Holy Spirit indwells in enabling might.

Would you and I be found among these thus pleasing Him? Would we shun the “now” aspect, and count our light affliction as but for a moment? Then we need the fear of the Lord which is the beginning of wisdom. Unless we have a loving REVERENCE for Him we shall soon become disappointed. Christ’s life of rejection, and suffering with so much of the background—appeals TO FAITH. Inasmuch as God uses means to encourage faith, we do well to ponder the precious words “spake often ONE TO ANOTHER.” He has not called us to be hermits. We should seek like-minded believers, who are willing to talk of the Lord and His will, and who NEVER complain. Shun the companionship of grumblers. When the mixed multitude fell a lusting, the children of Israel also wept again (Num. 11.4). There is no more contagious disease than grumbling, and yet men do not quarantine it, and those who have this plague love to spread it, and find many ready to be inoculated. Such, alas, is man.

How precious it is to fear the Lord, and to think upon HIS NAME. He will be true to His Name, and will not fail to carry out His promise in the appointed time and way. He hears His people’s simple confidence in Him, whenever they gather together so much the more as they see the day approaching (Heb. 10. 25). The trustful believer would judge nothing before the time (1 Cor. 4. 5). The Lord IS coming. We dare not speak of the men of the present age as if we envied them. “Now” is passing (1 John 2. 15-17). The honours of a changing day, appeal, as bubbles, to a child, but the glories that will last, have reached the heart of the grown, and yet still growing believer.

It may be that we are partly unconscious of our likeness to this age, and our craving for it. Many in Malachi’s days said “What have we spoken?” (3. 13). If we speak in a way that grieves God, we become unconscious that we are so doing. O that there may be a testing of ourselves, and judging of ourselves, that we may shine as lights in the world (Phil. 2. 15), a contrast with its darkness, and thus please our gracious God, as we look for “that Day.”

God graciously shows us our failures to lead us to confession, Satan shows them, to lead us to confusion

## Guided, Guarded, Satisfied.

"I will instruct thee and teach thee . . . I will guide thee with Mine eye." (Ps. 32. 8, see John 16. 13).

"The Lord shall guide thee continually, and satisfy thy soul . . . and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isa. 58. 11).

Guide, and guard, and keep me, Lord, in the narrow way,  
That I may obedient be, walk with Thee alway,  
Live as born from heaven above, saved by cov'nant grace,  
Raised, and seated now on high in the heavenly place.

Guide, and guard, and keep me near, near to Thee, O Lord,  
That I may by grace alone with Thy will accord,  
Live to please Thee in Thy power, and to praise alway,  
In these lawless, evil times, serve Thee every day.

Guide me by Thy Spirit's might, through Thy Word so pure,  
That I may with Thee abide, to the end endure,  
And may follow on to know, and to love Thee well,  
And, by sov'reign grace alone, in Thy presence dwell.

Guide me day and night alway, keep me constantly,  
Like a watered garden, too, may I daily be,  
Thus may others be refreshed, glad to see me too  
As I hope in Thy sure Word, and Thy precepts do.

Guide, and guard me day by day, let me never leave,  
Never wander from Thy side, to Thy precepts cleave,  
Daily grow in grace and faith, and in knowledge too,  
That I may be kept, and live with "that Day" in view.

Guide, and guard, and satisfy, satisfy my soul,  
In these dark and sinful days, all my life control,  
So that others may behold, see Thy work in me,  
And my Saviour long to know, and His glory see.

Guide and guard each moment, Lord, I am weak and frail,  
Thou art still the Mighty God, Thou wilt never fail.  
Every word will be fulfilled, just as Thou hast planned.  
Guide, and guard, and keep me now, with Thy mighty hand.

Like a watered garden, Lord, ever fresh and bright,  
Kept by Thee, and guided, thus in Thy Spirit's might,  
May I live for Thee, alone, watch for Thee alway,  
Knowing Thou will quickly come, bring that glorious Day!

## EXTRACTS FROM A LETTER,\* To Encourage Prayerful Urgency. Among Dying Men.

IN this district there has been a fierce gale blowing for some days, and there has been loss of life and property on land and sea.

The words of John 3. 8 are brought to mind, and the work of the Holy Spirit, sometimes low and gentle, hardly discernible; at other times, strong and powerful, carrying much before it!

As the gospel is preached in the power of the Holy Spirit, it is either "of life unto life, or death unto death" (2 Cor. 2. 14-16). Even so we may see, and feel the effects of these gales, driven by powerful winds.

Some 2 weeks since the Lord enabled me to visit a French steamer, S.S. "Emile Delmas," in Liverpool dock. A week later (the 20th inst.), the vessel left for Barry, but the gale was too severe, and, off Holyhead, they were forced to put about, intending to seek refuge and shelter. Later the vessel was driven on Formby sandbanks, and the New Brighton life boat succeeded in taking off all the crew, who were in danger of perishing. On the return journey, three of the men were swept by the great waves out of the life-

\* From our fellow-labourer in the Gospel Testimony among seamen at Birkenhead.

boat, but after some little time two were rescued. The third man was seen and almost saved, but was carried away, and his lifeless body has since been found.

And it is impressed on my mind, because the lost man was the chief engineer of the French vessel visited, and the last man on the boat to whom I spoke, and to whom I handed French gospels and leaflets. Thus another solemn lesson is taught, and how one should be ever mindful that the precious gospel is "of life unto life, or of death unto death." A tract is not a mere tract, but a message of life or death.

### "IF THE LORD WILL":—

Gatherings for Believing Men, 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 and Hebrew unto the Lord's glory, 5. 15—6. 30).

### SUGGESTED SUBJECTS DURING JANUARY:—

- 1st. MONEY, IN THE SEARCHING LIGHT OF SCRIPTURE.
  1. Scripture References to Money, and Riches.
  2. Tithes—Melchisedec and Aaron.
  3. Money for the Support of God's Work, in the Days of Judah's Kingdom (e.g. 2 Kings 12. 9).
  4. Money in the Life of the Lord Jesus.
  5. Debts (Romans 13).
  6. The Epistles and Free-will Offerings (e.g. 2 Cor. 8 & 9).
- 8th. HOW ALL PARTS OF SOUND DOCTRINE ARE GRACIOUSLY UNITED.
  1. The Deity of Christ, and Atonement.
  2. Election, and A New Creation.
  3. Substitution, and Union with Christ.
  4. Eternal Life, and "Not under Law."
  5. The Coming of Christ, and the Ruin of Man.
- 15th. TO BE ANNOUNCED LATER.
- 22nd. QUESTIONS.  
(These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder).
- 29th. THE ADDRESS ON THE MOUNT.
  1. Parallels and Contrasts with other Scriptures, and Contrasts with Human Theories.
  2. The Searching Messages of Truth, including "Little Things," and their Large Results.
  3. Some Precious Underlying Thoughts.
  4. Prayer in this Address, and the Power of Faith.
  5. Are we Doers or Hearers only? (James 1. 22).

### SOME THOUGHTS AS TO PRAYER AND PRAISE.

"GOD IS ABLE." Luke 3. 8.

1. For believers who are, by grace, growing in grace, that THE SPECIAL ATTACKS OF THE ENEMY AGAINST SUCH GROWTH may be met, and that all self-confidence because of blessing may be hated.
2. That many dear children of God may gladly and promptly give up smoking, to the glory of God.
3. For those who have the problem of unemployment, that they may not be despondent, but, prayerfully rising THE SAME TIME AS IF AT WORK, may seek to use the day earnestly and regularly.\*
4. For the Lord's work through these pages and gospel tracts, and among men of varied nations in this and other parts, that service may be patient and loving and spiritual, and to God's glory.

"HE IS FAITHFUL THAT PROMISED." Heb. 10. 23.

\* It is "difficult" to give thanks amid and for some trials, but is it not COMMANDED in gracious love? And how many trials are not removed because we have not yet learned to give thanks for them.

TALKS WITH BELIEVING CHILDREN.—No. 3.\*

## Satisfied.

**H**OW privileged, dear young reader, are those whether young or old, who are **SATISFIED**. This is, as a negro woman who loved God, once said, "A big word." Yet how few there are in this world who are really **SATISFIED**. Why? Because only those who are saved by the precious Blood of Christ, and indwelt by the Spirit, can know such a blessing. Some who are poor may think that if they possessed great riches, and thus could buy all they "fancied," surely then they would be **SATISFIED**. But we may well know that even then they would **NOT** be contented. For many amongst the wealthy of this land are very **UNSATISFIED**, and thus, with all their silver and gold, they are **IN WANT**, for such are "without God," Who alone can **SATISFY** the longing soul (Ps. 107. 9). Is my dear young friend **JUSTIFIED** and **SANCTIFIED** in Christ? Then all who are thus privileged, and so highly favoured, should, indeed, be **SATISFIED** "in Christ," and with all that He gives and permits. But, alas, some are not, for they neglect the true means of grace—the Words of God and prayer, which is communion with God, and thus they are discontented, and influence others to be likeminded. Irregularity spoils everything.

The Scriptures, which are food for the new life, are often read in such a hurry that they are soon forgotten, and prayer is hurried over to attend to something earthly. Can we wonder, dear reader, that few are **SATISFIED** when they are disobedient? I hope, if you know the Lord Jesus as your own Saviour, that you delight to read the Bible, and to think about what you read. I trust also you spend much time in prayer. If not, you cannot expect to be **SATISFIED**.

Some also desire to be rich, and, instead of having their mind set on things above, they seek earthly things. Remember the warning, "They who will be rich fall into temptation and a snare, and into many hurtful lusts . . . for the **LOVE OF MONEY** is the root of all evil" (1 Tim. 6. 9, 10). Therefore seek the true riches which **SATISFY**, and endure for ever. "Godliness with **CONTENTMENT IS GREAT GAIN**, for we brought nothing into the world, and it is certain we can carry nothing out, and, having food and raiment, let us be therewith content" (1 Tim. 6. 6-8), and thus we shall be **SATISFIED**, both now, and hereafter. There is a little prayer in Proverbs 30. 8 which the writer has often prayed, "Give me neither poverty nor riches; feed me with food convenient for me." It is always best to let God choose for us; if we do not, we shall make many blunders, not knowing the things which are

for our good and God's glory. Lest any young reader should say, "It is all very well for the writer who, perhaps, is rich to speak thus," the testimony may be gratefully given that it is **NOT** so. There have been **VARIED** trials in life, but God has blest so much, that one longs to give this testimony in order that others, not rich in this world, may rejoice that they likewise may be, if they are God's children, in this world, **SATISFIED**. O that they and we may be "**RICH IN FAITH**." "For the Lord shall guide thee continually, and **SATISFY** thy soul in drought, and make fat thy bones, and thou shalt be like a **WATERED GARDEN**, and like a spring of water whose waters **FAIL** not" (Isa. 58. 11). If you are thus blest, will you not pray for God's blessing on these pages? We are told in the Scriptures, **WHO** are **SATISFIED**. We have seen that all who are saved by grace should be, but, alas, they are **NOT** always enjoying their privileges. What examples even little Christians would be, if they were **FULL** of God's love which **SATISFIES**!

"The meek shall **EAT** and be **SATISFIED**" (Ps. 22. 26). How can those who neglect God's Word be **SATISFIED**? May we be like Job, who esteemed the **WORDS** of God's mouth more than his necessary food (Job 23. 12). "He **SATISFIETH** the longing soul, and **FILLETH** the hungry soul with goodness" (Psalm 107. 9). "My people shall be **SATISFIED** with My goodness, saith the Lord" (Jer. 31. 14). The Lord Jesus by His Spirit, dwells in the hearts of His people, but so many fail to realize His presence because they are so occupied with earthly things.

The psalmist said, "My soul shall be **SATISFIED** as with **MARROW** and **FATNESS**, and my mouth shall praise Thee with joyful lips," "We shall be **SATISFIED** with the goodness of Thy House, even of Thy Holy Temple" (Ps. 63. 5; 65. 4). Those who are **SATISFIED** are restful. Some have said, that lambs and sheep only lie down when they are **SATISFIED**. Thus we read, "He maketh me to lie down in green pastures" (Ps. 23. 2). Again, "I will feed My flock, and I will cause them to lie down, saith the Lord God" (Ezek. 34. 15). The Lord can **SATISFY** His people amid all the difficulties of this life. He saith, "In the days of famine they shall be **SATISFIED**" (Ps. 37. 19).

It is terrible to have a famine of bread and water, and children of God should always remember, in their prayers, those who live in countries which are subject to famine. But God tells us of a worse famine: "Behold, the days come, saith the Lord God, that I will send a famine in the earth; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the Word of the Lord, and shall not find it" (Amos 8. 11, 12). We can hardly imagine such a terrible time, and yet this is God's testimony which will be fulfilled. We profess to love

\* Also as a leaflet for prayerful distribution, and in a booklet (32 pages) containing four talks to young people—Justified, Sanctified, Satisfied, Glorified.

the Bible, but do we prove this by reading daily, and obeying God's precepts therein? Those who meditate day and night are SATISFIED amid all. They that hunger and thirst after righteousness shall BE FILLED (Matt. 5. 6). If one is filled with the Holy Spirit and God's Words, there will be no room for ought else. Of only One could this be fully said. It is written of the Lord Jesus—"It pleased the Father that in Him should ALL FULNESS dwell" (Col. 1. 19). And then of those who are JUSTIFIED and SANCTIFIED it is written, "Of His fulness have all we received, and grace for grace" (John 1. 16). I fear some are not SATISFIED because they want to make "the best of both worlds," and this is impossible, for we must "lose" one.\* Thus many are UNSATISFIED, though God promises to supply the needs of His people ACCORDING to His riches in glory in Christ Jesus (Phil. 4. 19). Whilst we are SATISFIED "in Christ" down here, we are daily looking forward to the fuller satisfaction, and with the psalmist we exclaim, "I shall be SATISFIED, when I awake, with Thy likeness" (Ps. 17. 15; Phil. 3. 21; 1 John 3. 2). Will you not pray the prayer in Psalm 90. 14?

SATISFIED, for God hath given,  
Through His Well-Beloved Son,  
Peace and pardon, joy of heaven,  
Which on earth we have begun.  
SATISFIED, for, in Christ Jesus,  
We have life for evermore,  
With His blood for aye He freed us,  
He fulfilled God's righteous Law.  
SATISFIED, for God hath given  
To His saints, on earth, to know  
That they are made heirs of heaven,  
Saved from sin and endless woe.  
SATISFIED, in drought not fearing,  
For the Lord is rich indeed,  
Let us, all His precepts hearing,  
Prove He SATISFIES each need.  
SATISFIED, can we then worry,  
Though we oft have trials here?  
Can we murmur, rush and hurry,  
And forget our Lord is near?  
SATISFIED, though still surrounding  
There is trouble and distress;  
For our God hath grace abounding,  
And His people doth possess!  
SATISFIED, with heavenly treasures,  
With the presence of the Lord,  
Thus the earthly, worldly pleasures,  
Cannot any joy afford.  
SATISFIED, with Christ MY Saviour,  
He is All in All to me,  
In earth's fleeting fame and favour,  
Satisfaction cannot be!  
SATISFIED, in Christ for ever,  
In Him we are JUSTIFIED,  
SANCTIFIED, and nought can sever  
Saints who in the Lord abide.  
SATISFIED, we shall be wholly,  
When we see Christ face to face,  
And behold His glory fully,  
Dwell for aye in His embrace.

\*Yet to lose HERE, is to have the TRUE best even NOW.

## "SPEAKING NOT EVIL ONE OF ANOTHER."

James 4. 11.

FOR YOUNG, AND OLDER BELIEVERS TOO.

HOW do you speak about others? It is often well to be "slow to speak" (Jas. 1. 19). We remember how even Moses with provoked spirit, spake unadvisedly with his lips (Ps. 106. 33). We do well to pray in the language of Psalm 141. 3, "Set a watch O Lord, before my mouth; keep the door of my lips." Better not to say a word, than to say that which dishonours God, and grieves one's heart afterwards. Seed sown to-day does not always bring forth fruit to-day, and many have been pained by the bitter fruits of sins they had forgotten, till the fruit reminded them. The Holy Spirit leads us to loving caution.

"But what if OTHERS speak evil of me?" What does it matter, from your standpoint? "Why do ye not rather take wrong?" (1 Cor. 6. 7). Be very careful not to speak against others because of what they say. They are neither your masters nor examples, but the Lord Jesus Christ IS. The message of 1 Peter 2. 1 is helpful: new born babes are to put away evil speakings. A similar thought is found in Ephesians 4. 31, 32, and in Colossians 3. 8. Nor can we forget James 3. 2.

"But it is not easy." Did the Holy Spirit say it would be—naturally? Far otherwise. The stress on "lowliness, meekness, longsuffering, and forbearing" in Ephesians 4. 2 shows we must be prepared for that which would "naturally" irritate. And Colossians 3. 13 has the same message. It is easy not to speak against the "good and gentle," but some may be "froward," yet we are to show loving patience throughout. No circumstances can reach a believer without his heavenly Father's permission. Hence he should in everything give thanks: this is God's will. Shall we wish to break it?

The Holy Spirit through James gives a further thought, "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth THE LAW" (4. 11). That is a great peril. It is so easy to trespass on GOD'S prerogative, (ver. 12) and to forget that we must not criticize His decision. Moses said, "Hear now YE REBELS," but God was still dealing, in longsuffering, with Israel as His typical people. Moses thus took the place of the judge: this was grievous to God.

And so we reach the precious thought that we are to see in "one another," when among other believers, (and such should be the fellowship we seek),—reminders of Christ. We are to delight in God's people because they are His. It is true A SAYS something and B DOES something which would "annoy" but love thinks rather of A's new life

and B's relation to Christ, than of the partly unjudged flesh which has thus acted, and thus, instead of speaking against, there is the unwillingness to let OUR unjudged flesh continue the conflict. It is thus that wars come, but, when Christ is exalted, the love of His people, (unboasted and unboasting), often makes to be ashamed, those who have failed, and thus twice glorifies the Lord Jesus.

TALKS ABOUT PRESENT-DAY NEEDS,—48.  
**CONFIDENCE, NOT IN SELF,  
 NEITHER IN MAN,  
 BUT IN "THE LIVING GOD."**

**I**N Philippians 3. 3 we have an encouraging statement, into which we would, by grace, enter more fully. "We are the circumcision which WORSHIP GOD IN THE SPIRIT, and REJOICE IN CHRIST JESUS, and HAVE NO CONFIDENCE IN THE FLESH." How highly privileged are all such. In Psalm 118. 8, 9 we read, "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." May it be our holy desire to have confidence in the Living God, Who will never fail His trustful people. Proverbs 3. 21-26 is forceful.—If we keep sound wisdom, we shall walk safely, we shall lie down and not be afraid, and our sleep will be sweet, we shall not be afraid of sudden fear. Verse 26 tells us "WHY":—"For the Lord shall be thy Confidence, and shall keep thy foot from being taken." O that we, by grace, may wholly trust in the Lord, and patiently wait for Him to work. How God's Word should be read constantly and trusted. Proverbs 14. 26 reminds us that "In the fear of the Lord is STRONG CONFIDENCE; and His children have a place of refuge." May we know more about this strong confidence, in these lawless times. God said concerning Israel, "In returning and rest shall ye be saved; in QUIETNESS and in CONFIDENCE SHALL BE YOUR STRENGTH." They would not; but this blessing will be ours as we seek to obey the Lord and to rest in Him. How blessed to be able to wholly trust the Lord and to know that He never changes (Mal. 3. 6), never leaves His people. It is this whole-hearted confidence which we need in these perilous times (2 Tim. 3. 1). Whatever happens, we can rest assured that God is working out His purpose, in and over all that He permits in our daily life. May we never doubt Him, and His power to fulfil all His Word. How blessed to be able to say as one of old, "Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. ONE THING have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to BEHOLD the beauty of the Lord, and to enquire in His temple." (Ps. 27. 3, 4). O that such trustfulness, and holy

desires may be ours in the power of the Holy Spirit.

In the later Scriptures we find those who had a similar faith, and trustfulness in God. In Philippians 1. 6 God's servant said concerning God's work of saving sinners, "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." It is well to have such a firm belief in God's gracious work. If only we see that God is working, we can be restful and know He will never leave nor forsake HIS OWN WORK, but complete it (Ps. 138. 8). Then Phil. 1. 14 adds, "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." If we have a holy confidence in the Lord others will be helped and encouraged to trust in Him more fully. 1 John 3. 20-22 is well-known. How often these verses have humbled, and also stimulated faith in our Faithful God. "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if, our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him." Why? "Because we KEEP His commandments, and DO those things that are pleasing in His sight." How easy it is to allow something which condemns us, and we lose greatly. May we be kept from grieving God and hindering ourselves and others. What blessings are here if only we seek in all to please the Lord. Observe 1 John 5. 14, 15, "And this is the confidence we have in Him, that, if we ask anything ACCORDING TO HIS WILL, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." How can we fail and falter, as we so often do, with such gracious encouragements? We call to mind the words of God's servant in Philippians 1. 25-26, "And having this confidence, I know that I shall abide and continue with you all." What was his earnest wish? Their furtherance and joy of faith. May we have a like zeal to help other believers, by God's gracious enabling, in the power of His Holy Spirit. We think of the record of Acts 28. 31, "Preaching the Kingdom of God, and teaching those things, which concern the Lord Jesus Christ with all confidence, no man forbidding him." And confidence in prayer is before us in Ephesians 3. 12, "In Whom we have boldness and access with confidence by the faith of Him." May we, indeed, have more faith and holy boldness in Him, our precious Saviour, and for Him. If we have true and fixed confidence in the Lord, and in His gracious working, we shall be encouraged with such passages as 2 Thessalonians 3. 4, "And we have confidence in the Lord touching you." It is well when we can have such confidence in "one another." See also 2 Corinthians 2. 3, "Having confidence in you all, that my joy is the joy of you all."

(To be concluded, God willing, next month).

Fruit is not an effort, but an effect. But abiding IS a responsibility, and a holy activity. We dare not imagine we can lack love's obedience and yet bring forth fruit.

## GOD'S LAST WORD in GRACE.

**F**RAIL men delight in uncertainty. If any knew they must die at the end of twelve months they would be alarmed, but that would at least be a promise of three hundred and sixty five days, but now they have not the promise of one day. Alas, the majority gamble as to their life: they know not the value of the stake, nor the certainty of the loss.

One of the kings of Israel is said to have **SOLD HIMSELF** to work wickedness (1 Kings 21. 25), but he is not the only one who has thus trifled with the most precious possession of a man. "What is a man profited, if he shall gain the whole world, and lose **HIS OWN SOUL**?" What if you, dear reader, are selling yourself to buy a vain and temporary pleasure. Do you think a few trifles to-day will be a consolation in eternity?

"But," you say, "I do not see why I should be miserable." That is one of the very points in which you make a dire mistake. We come to you because we do not want you to have misery, without a loving warning. You **ASSUME** that the joys are yours, and that the reverse is found in Christ. **BUT HAVE YOU PEACE?** "I enjoy myself," you reply. Do not shirk the question, "Have you **PEACE?**" "I have many pleasures." The words betray the peril. An unsaved man rarely, if ever, speaks of "peace." There is always "uncertainty" outside Christ.

But God has a wonderful gospel, and that gospel is not out of date. The ones who speak against the gospel are those who have not tasted the precious gift of God. They are like a deaf man, who has never heard, discussing music. They look on the rugged castle, and deny that the crown jewels are within its heavy walls. They see the badger skin covering of God's tabernacle, and say that no fine twined linen is contained therein. But those who know the Lord Jesus Christ have a far different message to tell. Do you prefer the testimony of those who have **NEVER** experienced God's grace? 'Tis a strange preference.

God has a glorious gospel, but only **ONE**. There were not two arks, and there are not two Saviours to-day. 'Tis not "Christ **AND**": He needs no addition. 'Tis not "Christ **OR**": He has no rival. Ah, in another sense, it is "Christ **OR**," but the next word is—**C-O-N-D-E-M-N-A-T-I-O-N**. There is no other alternative.

For the Lord Jesus Christ is God's last word in grace. His next word is in judgment. The beautiful types given to Israel were **NOT** God's last word. They pointed to One Greater. Psalm 51 illustrates this. David had two sins for which law provided no animal sacrifice, but he looked to the Great Sacrifice, and, heart-brokenly, knew forgiveness. But now we have God's last word. There is **NO LARGER HOPE: THE LARGEST HOPE** is in Christ's already finished work, and if you and I do not seek safety therein, we have a solemn prospect. "**THERE REMAINETH NO MORE SACRIFICE FOR SINS**" says Hebrews 10. 26.

Strikingly similar words are found in verse 18 for the **COMFORT** of the believing heart. "No more offering for sin"—**BECAUSE** sins are removed for ever if I am in Christ. "No more sacrifice," **BECAUSE** God has no further plan of redemption to empty hell. The sinner who dies lost remains lost. Do you wonder at our urgency to-day?

In a very striking passage, the perfect care of the Holy Spirit in the use of words is illustrated. Christ is shown to be the **LAST** Adam, and the **SECOND** Man (1 Cor. 15. 45, 47). Many quote as if the words were "the Second Adam." 'Tis not so. **THAT** would provide room for a **THIRD** Adam, another head of a race, the crowning man of human philosophy. But there is no new hope. "The Christ that is to be" of "evolution" is a false Christ, the Antichrist. Evolution is a lie, without a foundation. "The first man, Adam," was a real man, but he fell, and Christ is **THE SECOND MAN** because **FALLEN** men in-between are not worthy of the name, in this sense; rather they became as **BEASTS BEFORE GOD**, and their climax is the wild beast of Revelation 13. But thanks, be unto God, Christ is **NOT** the **LAST** Man as well as the **LAST** Adam. There is no other **HEADSHIP**, but there are many saved ones, and He is not the **Last MAN**, for His people are united to him, and so we have the glorious prospect of the perfect man, "the measure of the stature of the fulness of Christ" (Eph. 4. 13), for those saved by His precious blood. Ah, dear reader, you do not know the riches of God's grace. How can you be content to be without this blessedness? Salvation is free to-day. Will you not own yourself a lost sinner, and **COME?**

It would be cruel to be silent. Christ is the Last Adam, and God's last Word in grace, but He **WILL** speak again. His last word in judgment is yet to sound. "Our God shall come, and shall not keep silence" (Ps. 50. 3). But while He keeps silent from the **LAST** vials of wrath (Rev. 15. 1), our hearts would joy to tell of the open door, and a loving welcome for any heart-burdened sinner who repentantly sees nothing in himself but sin, and everything in Christ to meet his dire need.

### "THE MIND OF CHRIST."

'Tis when this mind in us is found  
We can in love and praise abound;  
HE gave up glory that was real,  
Shall WE an empty glory steal?—  
HIS mind OUR mind, we long to be  
Like to Himself continually.

God has never made a mistake, and never will. We, who have made so many mistakes, need much more reverence when we cannot understand His ways and dealings. "As for God, His way is perfect."

It seems easy to trust our Heavenly Father for the distant future. But why not for to-day? The faith that requires "distance" appears to be natural rather than spiritual, and would, as it were, ask that it may not be tested.

Notes on Daily Verses.

2 SAMUEL 23. 1-4.

A precious climax: old age SHOULD be full of God's presence. Names suggesting One Greater. 2, A claim to inspiration: observe that the prophets spoke of the gift as VERBAL (1 Cor. 2. 13). 3, Again Christ comes in view: only One Who is Righteous. 4, How many clouds there are now. As the rainbow of Genesis 9 was after the flood, so here we have the shining after rain: then THERE is the growth. "That Day" will dawn: Psalm 72 shows there was a glorious prospect before David, and we remember John 8. 56, though not forgetting 1 Peter 1. 11.

1 TIMOTHY 6. 6-16.

Godliness must be with uncomplaining contentment: but here the special thought seems to be "with having sufficient" (Godliness IS gain in any case: discontented godliness is impossible: hence the English version hardly brings out the thought, that GODLINESS EVEN WHEN WE HAVE NOTHING OVER is great gain: we only want "just enough," so that we do not depend on OTHERS\*). 7, How temporary are earthly riches: how blessed the eternal life that is never lost or left. 8, Lit: "NOURISHING food and covering": a contrast with luxuries and fashions, but also with SEMI-STARVATION AND RAGS: God usually emphasizes upon His people sufficient nourishment: He does NOT wish a self-imposed under-dieting that unfits for service. But the danger of self is often the OTHER way: O to have self-control to His glory. 9, What is the real advantage of riches?—See Eccl. 5. 11. 10, Contrast the love of God shed abroad in our hearts (Rom. 5. 5, Prov. 10. 22). 11, Though Timothy was a man of God, he needed EXHORTATION, and the word "flee" was (and is) important. Unless we are in "living earnest," we shall be entrapped. 11, 12, Meekness—fight: a precious contrast with all earthly warfare (Eph. 6. 12). 13, The good confession. "My Kingdom is not of this world": "that Day" is to be ever in view, making this day's "gain" the reverse of an attraction. 14, The commandment not only the promise. The object in view, aye, the Person. 16, Everything leads to praise, so Romans 11. 33-36. One who does not praise would find heaven miserable.

1 KINGS 3. 5-15.

5, What wondrous love, but is it not to us also (Jas. 1. 5)? "Before Thee": may our walk be with this realization and joy. 7, Cf. Jeremiah 1. 7. Going out and coming in—alike important (Ps. 121. 8, John 10. 9). 9, Not only understanding but an understanding HEART (see Eph. 1. 18). Discernment, cf. Hebrews 5. 14. 10, See Deut. 5. 28. 11, Not asking for himself in a worldly way: a precious contrast with James 4. 3: may our prayers ever be such. 12, Solomon the wisest, Samson the strongest, Hezekiah distinguished for faith (2 Kings 18. 5), Josiah fullest of obedience (2 Kings 23. 25), Job without equal (Job. 1. 8):—yet all failed: Christ alone Perfect.—How His Deity shines forth. 13, A background for Ephesians 3. 20. 15, Gratitude should ever overflow expensively.

HEBREWS 3. 1-11.

1, Holy, heavenly (same word Eph. 1. 3; 2. 6), wondrous adjectives: are they DESCRIPTIVE of us? BOTH are used of Jerusalem above (Heb. 12. 22, Rev. 21. 10). Consider, same word in 10. 24. "Confession": "profession" often misused to-day. 2, Faithfulness emphasized (1 Cor. 4. 2). 3, This implies that Moses was PART of the house, Christ the Builder. "As" in this verse is NOT ONLY similarity, but "proportion." 4, The Deity of Christ illustrating chapter 1. 5, 6, A second contrast: "Servant" (special word, attendant, waiting man), "Son": "in,"

\* We must not make them "pay" for our faith.

"over": (10. 21). Moses the type, Christ the Antitype ("which were TO BE spoken," "Whose house ARE we"). Observe Moses as part of the house, and, secondly, in the house: so Ephesians 2. 19, 20 ("Household," AND "built"), 1 Peter 2. 5 (house AND priesthood), and Matthew 16. 18 with 19. How precious are Scriptural parallels. "IF": to search us: not "Whose house we SHALL BE, if," but "we are, if" i.e. "if" that is followed by the PROOF, rather than the CONDITION (cf. "This IS gold if it stands the test": if it does not, it never was gold: many say "If I am saved, shall I continue?", but are not concerned as to the question, "AM I REALLY SAVED?" This is of deep importance). 7, "If ye have heard His voice" seems clearer: the tender heart is to be evidence. 9, "Saw" contrasted with spiritual hearing, and "saw My works" distinct from Job. 42. 5 (cf. Ps. 103. 7). 10, "Alway err": a sad evidence of distance from God: alas, we sometimes err, but will the devil's attempt to finally seduce the elect succeed? Nay. Yet we would be humbled WHENEVER we err. "Heart," "ways": the eye can see God's works: O for an inner experience (Ex. 33. 13).

Suggested Daily Readings.

"IF THE LORD WILL":—JAN: 1929.

Day.	READING		LEARNING	
	2 Samuel	1 Timothy	2 Samuel	Ps. 119.
1	23. 1-12	4. 1-16	23. 1	132
2	23. 13-39	5. 1-15	23. 2, 3	133
3	24. 1-13	5. 16-25	23. 4	134
4	24. 14-25	6. 1-10	1 Tim. 6. 6	135
5	1 Kings 1. 1-14	6. 11-21	6. 7, 8	136
6	1. 15-31	2 Tim. 1. 1-12	6. 9	137, 138
7	1. 32-49	1. 13-2. 6	6. 10	139
8	1. 50-2. 7	2. 7-20	6. 11	140
9	2. 8-25	2. 21-3. 5	6. 12	141
10	2. 26-46	3. 6-17	6. 13	142
11	3. 1-15	4. 1-11	6. 14	143
12	3. 16-28	4. 12-22	6. 15	144
13	4. 1-21	Tit. 1. 1-16	6. 16	145, 146
14	4. 22-34	2. 1-15	1 Kings 3. 5	147
15	5. 1-12	3. 1-15	3. 6	148
16	5. 13-6. 7	Phm. 1-14	3. 7	149
17	6. 8-22	" 15-25	3. 8	150
18	6. 23-38	Heb. 1. 1-14	3. 9, 10	151
19	7. 1-14	2. 1-10	3. 11	152
20	7. 15-26	2. 11-18	3. 12	153, 154
21	7. 27-39	3. 1-13	3. 13	155
22	7. 40-51	3. 14-4. 5	3. 14	156
23	8. 1-11	4. 6-16	3. 15	157
24	8. 12-25	5. 1-14	Heb. 3. 1	158
25	8. 26-36	6. 1-10	3. 2	159
26	8. 37-52	6. 11-20	3. 3, 4	160
27	8. 53-66	7. 1-12	3. 5	161, 162
28	9. 1-14	7. 13-28	3. 6	163
29	9. 15-28	8. 1-13	3. 7, 8	164
30	10. 1-13	9. 1-14	3. 9	165
31	10. 14-29	9. 15-28	3. 10, 11	166

Nature is wondrous, it shows its Creator: Scripture is wondrous, it shows its Author: Salvation is wondrous, let the quickened soul show forth his Saviour.

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# Thoughts from The Word of God

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**Free.**

A MONTHLY TO EXALT THE LORD JESUS AS THE ONE SAVIOUR FOR GUILTY SINNERS, BY WHOSE BEARING OF JUDGMENT AND REDEMPTION ALONE WE CAN RIGHTLY CALL GOD "FATHER," AND REJOICE, IN THE ENABLING OF THE HOLY SPIRIT, TO WALK THE NARROW WAY, AS WE LIVE IN THE LIGHT OF THAT DAY, TO THE GLORY OF OUR TRIUNE GOD.

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

"The Lord will command His lovingkindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life."  
Psalm 42. 8.

"Seven times a day do I praise Thee because of Thy righteous judgments."

Psalm 119. 164.  
"I prevented the dawning of the morning, and cried: I hoped in Thy Word."

Psalm 119. 147.  
"This book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is

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written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1. 8.

"Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice." Psalm 55. 17.

"And in the morning, rising up a great while before day, He went out and departed into a solitary place, and there prayed." Mark 1. 35.

"He expounded and testified the Kingdom of God, persuading them concerning Jesus both out of the law of Moses, and out of the prophets, from morning till evening."  
Acts 28. 23.

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

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy St, Poplar, London, E.14., Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, etc., some Wednesdays.

## A Word of Introduction.

BY the grace of God we can again send forth a message of His love. It may not be popular, but if it pleases Him, shall not this be our joy? But, even while we thus speak, our hearts feel ashamed of the imperfection of our service, and the smallness of our love to Him. If ever this magazine becomes the pedestal of a man or a theory, Ichabod will be written across it, but if, in mercy, Christ alone is exalted, many hearts will rejoice. Why is it that we—the redeemed of the Lord—undervalue our heavenly privileges? Why is it that we are ashamed to be unlike the world? Why is it that we cling to so much of this age? Why is it that we give most the impression that the warnings of God

are exaggerated? O for a holy revival of REPENTANCE, in the humbling and enabling power of the Holy Spirit.

"BE INSTANT, IN SEASON, OUT OF SEASON."  
2 Timothy 4. 2.

"BE NOT THOU THEREFORE ASHAMED OF THE TESTIMONY OF OUR LORD." 2 Timothy 1. 8.

Ashamed of Him Who loved and died for me,  
Ashamed of witness, can it ever be?  
Ashamed of truth, keeping its banner furled,  
Ashamed of separation from the world?

O to be bold for Him Who loved us so,  
Beholding Him, more like Himself to grow,  
That we outside the world may humbly stand,  
Upheld, in grace, by His Almighty hand,

### Words of Encouragement.

"TO THIS MAN  
WILL I LOOK."

Isaiah 66. 2.

Our God is not afar off and indifferent. He loves His people with a wondrous love. He takes deep interest in individuals, and watches over

them. The parable of the prodigal (or rather, the FOUND son), is not far-fetched. There is a deep reality in every word of Christ. Isaiah 57. 15 goes with Isaiah 66. 2, and John 14. 23 is wondrously true. Do we think the book of remembrance of Malachi 3. 16 is non-existent? Do we imagine that God will forget His people? We may be occupied, and only able to do one thing at a time, but it is not so with HIM. He, Who measures the waters in the hollow of His hand, can at the same time gather the lambs with His arm (Isa. 40. 11, 12),—the very arm which is glorious in might against His enemies (Isa. 30. 30). His tenderness is wonderful, and still He says, "To this man will I look." Are we among those whom HE thus describes? How infinitely blessed is the contrast with the proud whom He knows afar off (Ps. 138. 6).

### ABRAHAM'S TEST IN GENESIS 22.

IT is easy to talk about faith. It is easy to read, and re-read, the biographies of men of faith. But the problems of a Joseph were not over in five minutes. Even after the chief butler had been exalted, two years elapsed. "Until the time that His word came: the word of the Lord tried him" (Ps. 105. 19). Job could not read chapter 42 while he experienced chapters 1 and 2. We little realize the long drawn out strains of old-time servants of God, who could not look back on the finished work of Christ as we can. Thus the precious study of Scripture shows us how MUCH faith we should have. O that this may grow exceedingly in many a believer's life.

As soon as we turn to Genesis 22 we see that Abraham had the background of apparent success (Genesis 21)—and that usually weakens character. But God was pleased to test his faith and love's hope by one simple, but comprehensive test. "Take now thine only son." Abraham had said, "Behold me," as if to indicate willingness for anything. And now the searching word comes. It is expressed, we might almost say, affectionately, "Take, I beseech thee." THEN every word intensifies the demand:—"thy son, thine only one, whom thou lovedst, Isaac." Parental DELIGHT, and the Divine promise are alike before us, for had not God given the name Isaac and promised the blessings in him (Gen. 17. 19)? Herein is the FULNESS of the test.

The simple faith of Abraham, and his promptness

are beautifully recorded. There is no record of objection. The response was not merely verbal. There is no record of a word. He counted the cost. And "he rose up early in the morning" (Ps. 119. 60). The same eyes that were lifted up to see the pledge of blessing in Isaac himself (Gen. 15. 5) now beheld "the place of which God had told him," to offer up the same Isaac. And then come the remarkable words, "I and the lad will go yonder, and worship, and come again to you." This is one of the verses where we need the pronoun in English, else we miss the force in the original,— "We will come again."\* 'Tis not only "I will come again." Isaac shall be a worshipper and, shall return. He is to admire God's interposition, and (we may possibly add) behold by faith, God's Antitype.

The journey continues, and Isaac's question (7) calls forth Abraham's faith once more:—"God will SEE for Himself THE Lamb." Exodus 12. 13 comes refreshingly to mind. I used to think of Abraham's QUIVERING heart, but surely the words "We will come again" imply faith had gone beyond doubting. Nevertheless it was a test of FAITH, and "by FAITH Abraham, when he was tried, † OFFERED UP ISAAC" (Heb. 11. 17):—from God's standpoint, for He sees and accepts willingness (Matt. 16. 25). It was a test of LOVE, ("Whom thou LOVEDST"), and his love to God included the love of Isaac, the affections did not draw in two directions, but there was victory. It was a test of HOPE, and surely, as in the earlier strain of which Romans 4. 18 speaks, "against hope he believed in (or ON) hope":—yes, there was a firm foundation.

The critical moment draws nearer and nearer. It is so easy to have faith as to something ten years ahead. But the cords having been bound, the knife must be raised. God has not yet intervened. How few parents are willing to trust God in emergencies for their children. How few OF US are willing to trust at length for ourselves. We are ready up to a point, but, if God does not step in, we hesitate. We decide a time-limit. But why? First, be clear for WHAT to have faith, and then TRUST THROUGH.

At the last moment, the silence is broken, the Substitute is provided, and Isaac, the worshipper, is free. It is beautiful to see God's grace. But we must look back to Genesis 22. 12. The word "now" there is striking. Is there no proof of filial fear TILL faith keeps on to the last moment? The thought is humbling, but is it not the lesson of the Holy Spirit?

We read the precious added words, "Because thou hast DONE THIS thing" (16). How often we

\* Two other remarkable illustrations:—"THEY were carried over" (Acts 7. 16), for Jacob was not buried there: and "THEY shall be tormented" (Rev. 20. 10): no unconsciousness or annihilation had supervened.

† Being tried"—while the test was GOING ON: faith's continuance is important: the flesh can act impulsively for a few moments.

all introduce something else for the Lord's "THIS DO"? Again, "Because thou hast obeyed My voice" (18, a contrast with 3. 17). Are WE obedient?

Our hearts rejoice at this searching narrative, and how we long to have more faith in our own lives, to believe God against appearances, because He is Worthy of fullest trust. O that it may be so!

The test brought a wondrous unveiling of Christ. "In the mount of the Lord He shall be seen" (Gen. 22. 14): the future is still used afterwards. "A ram" was not "THE Lamb." "Your father Abraham rejoiced to see My day; and he saw and rejoiced" (John 8. 56). God the Father did not draw back from the giving of His Only Begotten Son Whom He loved, to save poor guilty sinners. The ass contrasted with the lamb, in itself unclean, is left in verse 5, and two are left with it. But the beloved Isaac returns, and our glorious Antitype—the Greater than Isaac, and the Lamb of God (John 1. 29) Who really died, comes back in resurrection. Unclean ones are, indeed, redeemed by Him (Ex. 13. 13): Jew and Gentile together are blessed in Him. The number "two" is striking in Genesis 22. 3. Abraham's test of faith has not only given us an example, it has unveiled an infinitely greater love, and illustrated the precious fact that all the Scriptures point to CHRIST. O that we, as the man of faith, may be holy worshippers, for our Father seeketh such (John 4. 23).

### The COMING of the LORD.

"Surely I come quickly. Amen. Even so, Come, Lord Jesus." (Rev. 22. 20).

"He That shall come will come, and will not tarry." (Heb. 10. 37).

"When He shall appear, we shall be like Him: for we shall see Him as He is" (1 John 3. 1-3, Ps. 17. 15):

Hasten, Lord, Thy blest appearing  
In Thine own appointed way,  
May we know the time is nearing,  
For that coming glorious day.

May we, Lord, be rightly fearing  
Lest we should be turned aside,  
Ever watching, ever hearing,  
Of Thy love, as we abide.

May the Coming of our Saviour  
Be a joy to stir our love,  
That we may in our behaviour  
Shew our life is from above.

May we look, and wait, and labour,  
Knowing Christ will come again,  
Count His service highest favour,  
That with Him we soon may reign.

May we ever seek His glory,  
'Mid the daily duties here,  
Tell too, of Redemption's story,  
With a holy, godly fear.

May we ever be expecting  
By His grace a full reward,  
In that day, if now reflecting  
By God's grace, our glorious Lord.

### Thoughts as to Prayer and Praise.

Let us mark the limitation of Psalm 66. 18.

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

"If ye shall ask anything in My Name I will do it: if ye love Me, keep My commandments." (John 14. 14, 15).

1. For reviving to God's glory (Isa. 57. 15), and godly concern as to repentance (Rev. 2. 5; 3. 19).
2. For the translating the Scriptures, that His precious truth may be rightly set forth.
3. For background believers, who feel they can do very little, that their hearts may be comforted in realizing the power of prayer and of BEING, as well as DOING, unto the Lord.
4. For gracious enabling in God's work, in the publications, and gospel testimony among various nations, with simplicity, and desire for His glory alone.

"We give thanks . . . making mention . . . remembering." (1 Thess. 1. 2, 3).

### "IF THE LORD WILL."

Gatherings for Believing Men, 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 of Greek and Hebrew unto the Lord's glory, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING MARCH:—

5. THE PARABLES OF THE TALENTS AND THE POUNDS (Matt. 25. 14, 30, Luke 19. 12-27).
  1. The Glory of Christ.
  2. The Truthful Servants, and their Responsibilities.
  3. Reward, and Its Purpose.
  4. The Wicked Servant, his Standpoint, and his Doom.

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 SCRIPTURE UNVEILING OF SATAN.

1. His Names and His Purpose.
2. In Eden.
3. Against the Lord Jesus.
4. Relation to Disease (Luke 13. 16), and Attacks on the Lord's People (e.g. Job 1 and 2, 2 Cor. 12. 7).
5. The Climax Rebellion (Rev. 12. 12 etc.).
6. Our Danger and Need (Jas. 4. 7, 1 Pet. 5. 8, 9).

### "IF THE LORD WILL":—

MARCH 29th and APRIL 1st,  
BIBLE MEETINGS,

To the Praise of the Glory of God's Grace,  
at 61, Upton Lane, Forest Gate, London, E.7.  
(3 and 6. 30). The earnest interest of God's beloved children welcome, that there may be much spiritual humiliation and encouragement. Further particulars will be gladly sent.

## THE CHILDREN'S COLUMNS.

## "SAFE AND SOUND."

THESE two words are indeed pleasant, for all like to be safe, and also sound. Yet there are not very many who are truly in this happy condition, in this world, which sin has spoiled. Sometimes we think of two words together, which are quite opposite the one from the other, for example, HEAVEN and HELL, DEATH and LIFE. None like to hear about being dead, specially "dead in sins" (Eph. 2. 1), neither do they desire to hear about hell. Yet it is as real as heaven. And God's people must be faithful, since they have been in God's mercy saved from the path to an endless hell, on the road to which all go, till they know the Way, and the Truth, and the Life. God, in wondrous grace, brought us to see our lost condition, and to trust in the finished work of the Lord Jesus on the cross of Calvary, and now, being safe in the Lord Jesus, and sound as well, we delight to tell others of the only way whereby sinners, whether young or old, can be saved. It is a real joy to tell of Him, Who, though He was rich became poor, that sinners lost might be saved and rich in Him (2 Cor. 8. 9). What love, for He was God, and the world was made by Him (John 1. 10). Yet, the world, when He came to live and die for ungodly ones, hated and rejected Him. How terrible to think of this. But it is the same now, people have not changed. Many despise the Lord Jesus now, and speak evil of His precious poured-out blood. All such are very UNSAFE, AND ALSO UNSOUND. How can they be otherwise, if they reject the Son of God Who came to seek and to save the lost? There is only One Way of Safety, and only One Place of Refuge in this sin-ruined world.

Shall we look at the passage where our two words come (Luke 15)? I expect many who read these messages from time to time, are familiar with this chapter, and know of the lost (and found) sheep, the lost (and found) piece of silver, and the lost (and found) son. How precious are all God's words, and specially in the experience of those who have been found, by Christ, and are SAFE AND SOUND in Him. We could spend much time on this portion of God's truth, but we want to look at other parts as well. Briefly, when in the far country the lost one was in want. When the Spirit of God is working within, there is always a feeling of need. It is a blessed thing when any are brought to see and feel their worthlessness, and the need of salvation. May the Lord incline many to read this verse again, and again (27). "Thy father hath killed for him the fatted calf." Why? "Because he hath received him SAFE AND SOUND." There is always joy, in heaven also, when one is saved and SAFE for ever in Christ Jesus, Who gave "His life

a Ransom for many" (Matt. 20. 28). How blessed then is it to be in Him, and to know that His sheep "shall never perish" (John 10. 27, 28). Not only is there joy in heaven (Luke 15. 7) but there is also joy in the heart of saved ones, and in the home (see verse 32). One is thankful to be SOUND in body (Prov. 14. 30), and to be SAFE. We remember those with God's servant Paul in Acts 27, in great danger of losing their lives: but God, in mercy, and according to His promise, rescued, and we read, in verse 44, "They escaped ALL SAFE to land." How thankful they must have been. Do you not feel sure they were? I do. But there are worse dangers than shipwrecks—(spiritual dangers), and we must lovingly and earnestly warn as to these. For God will fulfil all that is written, not only as to blessings, but in His righteous wrath against sin. How fearful are the words of one mentioned in Luke 16. 23-31. Whereas the one we read of in Luke 15 was SAFE AND SOUND, the other was in torment. May God, in His mercy, speak through His own Word to young and old, and bring some to see, and to feel, how unsafe they are while unsaved, and on the road that leads to endless destruction (Matt. 7. 13, 14). I wonder if my dear young readers, and others as well, are content, in view of eternity, with all its realities, to go on without concern? God is merciful. He still welcomes the heavy-laden, and broken-hearted, and heals such. "The Name of the Lord is a Strong Tower, the righteous runneth into it and is SAFE" (Prov. 18. 10). May this be the experience of many!

SAFE AND SOUND in Jesus Christ,  
Since His death for sin sufficed,  
Sound in mind, and heart as well,  
Saved from an eternal hell.

SAFE AND SOUND, how blest to be,  
Blest in Christ eternally,  
Through His precious blood alone,  
Since for sins He did atone.

SAFE AND SOUND, and blest for aye:—  
Such will never fall away;  
God will keep, His Word is sure,  
Saved ones are in Christ secure.

SAFE AND SOUND: how blest to know  
Such are saved from endless woe;  
In the Lord for ever blest,  
Saved ones have eternal rest.

SAFE AND SOUND, by sov'reign grace,  
Out from Adam's ruined race,  
Made to sit with Christ on high,  
By His blood for ever nigh.

SAFE AND SOUND, and happy too,  
God is Righteous, Just, and True,  
And He welcomes sinners lost,  
Since redeemed at such a cost.

SAFE AND SOUND are you, in Christ,  
Since His precious death sufficed?  
Or unsafe, and still unsound,  
Still in sinful pathways found?

SAFE AND SOUND! 'Tis blest to tell  
How Christ Jesus saves from hell:  
God the Father welcomes too,  
Joyful in repentance true.

A FEW THOUGHTS FOR YOUNG BELIEVERS.

## THE THING WHICH IS RIGHT.

Job 42. 8.

POSSIBLY many of us have felt a concern at these words. We praise God for His patience toward His people, and we know He deals tenderly with ourselves. Hence we can understand mercy to Job, after his saddening expressions amid intense pain. But God's righteousness is inflexible, and He will not excuse, nor call darkness light.

Soon the precious thought comes upon us that God is NOT speaking of ALL Job's utterances, but of those JUST RECORDED, when sin was confessed, without one word of complaint, or mere thought of physical restoration. Thus the rebukes of chapters 38. 2, 3, and 40. 2, remain with all their humbling force, and yet grace shines out to give words of encouragement AS SOON AS POSSIBLE. We often ask too soon for such words, when we should misuse them.

And now we learn that the TWO confessions go together—the confession of God's greatness AND of our own sins. It is remarkable that the very word "confess" is used with this twofold thought in 1 John (1. 9, 4. 15), and that the Hebrew word to PRAISE and CONFESS is one and the same (yadah, e.g. 1 Kings 8. 33, Ps. 32. 5). Thus when Job said, "I know that Thou canst do everything," he added "I abhor myself and REPENT in dust and ashes." And, in-between, he owned God's description of his sin (verse 3), and was humbled. Let us observe it was not till he REPENTED that God used him. The word "repent" is found more regarding believers than we at first realize. It receives a striking emphasis in Revelation 2 and 3. O that we may not only know these facts but, in our own experience, think and speak of God the thing which is right, that He may be glorified, and that we may be able to intercede for others.

The contrasted words concerning Job's three friends are also to be noticed. They said much that was true, but they APPLIED their thoughts with human wisdom, and there was no humbling before God.

Hence, in grace, He called to repentance. He would not deal with them after their foolishness, but appointed the way of restoration that emphasized the sacrifice, and, at the same time, removed any unholy feeling between them and Job. So graciously does He work for the bringing together of His people.

Why should we be ashamed of God's free grace,  
Seeking to give earth's vanities a place?  
Is it dishonour to be like our Lord?  
Is it disgrace when we with Him accord?

The shame is ours when e'er we are ashamed;  
Our shrinking fear must ever hence be blamed:  
Our risen Lord is worthy of our praise,  
And we would gladly choose His perfect ways.

## The LORD is EVER the SAME.\*

"I will never leave thee, nor forsake thee." (Heb. 13.5,6).

"Lo, I am with you alway, even unto the end of the world." (Matt. 28. 20).

"Casting all your care upon Him, for He careth for you." (1 Pet. 5. 7).

When I'm lonely, tempted, tried,  
Christ is ever by my side,  
He will never fail, nor lose  
One whom God in Him did choose.

When my path is smooth or steep,  
When I wake, or when I sleep,  
God in mercy, and in love,  
Gives me grace to look above.

When I read God's precious truth,  
(Which I've loved from early youth),  
Then I realize His grace,  
As I humbly seek His face.

When I tread the narrow way,  
(All by grace), His will obey,  
'Tis in mercy, I am blest,  
In the Lord have peace and rest.

When I look around and see  
Many sinning constantly,  
Then I see 'tis all by grace,  
I am saved from Adam's race.

When I wait on God in prayer,  
As I cast on Him my care,  
Then I know His love is great  
And my sins I loathe and hate.

When I think of all God's love,  
How His Son came from above,  
To redeem and save the lost,  
How I marvel at the cost.

When I think of that glad Day,  
When His saints are caught away,  
How I long to please Him more,  
Now to worship and adore.

## TYPEWRITTEN NOTES.

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

We give a few titles of these Addresses on many subjects, which are sent for a fortnight's prayerful use, that God may be glorified. A complete list will, the Lord enabling, be ready soon, and gladly forwarded to any enquirer.

1. Christ in the Psalms.
2. "Greater":—Christ Exalted.
3. The Coming of Christ for His People.
4. The Glory of Christ in John's Gospel.
5. Genealogies of Christ.
6. Devotion unto the Lord, with special reference to the Lord's Supper.
- 7, 8. The Family of God.
9. "Jesus is the Christ, the Son of God."
10. The Majesty of God.
11. Priesthood of the Lord Jesus.
12. "Perfection."
13. The Promised Reviving.
14. The Righteousness of God.
15. Religion, or Christ.

\* We give the complete verses, of which three were issued last month. If the Lord will, to be obtained in a leaflet.

TALKS ABOUT PRESENT-DAY NEEDS,—49.

**MEDITATIONS ON  
'AS FOR GOD,' 'AS FOR MAN,'  
'AS FOR ME.'**

**W**HEN, some time since, we were considering certain passages where the words occur, "AS FOR ME," it was suggested that we might notice the contrast, "AS FOR GOD," "AS FOR MAN," and we found it helpful. Though our meditation will be chiefly on passages where the words "AS FOR ME" are found, yet let us first consider Psalm 18. 30, "AS FOR GOD, His way is perfect." How thankful we are for such a revelation of God. "AS FOR GOD," His way is perfect." "AS FOR GOD," "He is Righteous in all His ways and Holy in all His works" (Psalm 145. 9, 17). "AS FOR GOD," He is "a Rewarder of them that diligently seek Him" (Heb. 11. 6). "AS FOR GOD," He never fails, not even in judgment (Zeph. 3. 5), "AS FOR GOD," the heavens declare His glory, and the firmament sheweth His handiwork. "AS FOR GOD," "He is a Buckler to all those that trust in Him" (Ps. 18. 30). "AS FOR GOD," "He turneth rivers into a wilderness, and the water springs into dry ground . . . He turneth the wilderness into a standing water, and dry ground into water springs" (Ps. 107. 33-35). "AS FOR GOD," "He worketh all things after the counsel of His own will" (Eph. 1. 11), and there is nothing too hard for Him, neither can He be hindered in any thought of His (Jer. 32. 17, 27, Job 42. 2). God is so great, so holy, so wonderful. No pen or words can express all He is.

But now we come to the contrast, "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, and the place thereof shall know it no more" (Ps. 103. 16). "AS FOR MAN," his days are few, and full of trouble (Job 14. 1). The contrast is great, yet few realize the glorious majesty and greatness of God, and some dare to speak of Him as if such an one as themselves (Ps. 50. 21). May we tremble as we think of God's holiness and greatness.

Now we come to passages with the words, "AS FOR ME." If we are saved by grace, and made near to God by the blood of His Beloved Son (Eph. 2. 13), may we ever seek to follow on to know Him, and His fulness more and more. It is a blessed privilege when redeemed ones who have a home can say, and seek to carry out the determination, by grace, "AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD" (Joshua 24. 15). Life is never easy, but, where there is a godly determination, grace is always sufficient, and God will enable amid all the evils of these last days. Trustful ones are a

blessing to any gathering of God's dear people. May God give earnestness as to this, even as in all else, that He may be exalted in the homes of His redeemed people. In Psalm 55. 16, God's servant said, "AS FOR ME, I will call upon God, and the Lord shall save me: evening and morning and at noon will I pray." We call to mind God's servant Daniel, who kneeled upon his knees and prayed three times a day (Dan. 6. 10). May we know more of what WAITING upon God continually means, as well as set times for prayer (1 Thess. 5. 17). We see in Daniel 2. 30 that God's servant gave all the glory to God. "AS FOR ME," he said to the king, "This secret is not revealed to me for any wisdom that I have more than any living." In chapter 2.28, "AS FOR ME Daniel, my cogitations much troubled me . . . but I kept the matter in my heart." We know God's servants were often tried, but He never failed them, and these things are recorded for our encouragement.

Another of God's tried people said in Psalm 73. 2, "AS FOR ME, my feet were almost gone, my steps had well nigh slipped." In verse 3 he tells us "Why":—he was envious at the wicked. May we take heed to ALL that God has been pleased to record. The later verses of this Psalm shew how differently he looked at the ungodly after being in the sanctuary (verse 17 and onward).

Now we come to a contrast (Psalm 17. 15). How many saved ones have been encouraged by these words. "AS FOR ME, I shall behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness." How blessed to have before us, "That Blessed Hope" (Tit. 2. 13, 1 John 3. 1-3). May this glad anticipation cheer and spur us on to more godliness of daily life.

There are lessons for us in Jeremiah 26. 14 (note 12 and 16). In Chronicles 22. 7, "David said to Solomon, My son, AS FOR ME, it was in my mind to build an house unto the Name of the Lord my God." But see verses 8-11, also 1 Kings 8. 18. It was well to have such a desire in the heart, yet God appointed otherwise, and His servant trusted in Him. We may not be permitted to carry out all that is in our heart, but God will enable for that which He pleases. The words of David in 1 Chronicles 29. 17 are precious: "AS FOR ME, in the uprightness of mine heart, I have willingly offered all these things etc" (See 14-16). May it be our delight to willingly offer unto the Lord; yet all is of Him, whatever we give unto Him. In Psalm 5. 7, the psalmist said, "AS FOR ME, I will come into Thine house . . . and in Thy fear will I worship." This is personal. The way is open, and we can come into God's presence (Heb. 10. 19-22). Psalm 26. 11: "AS FOR ME, I will walk in mine integrity." May we, by grace ever walk in His way, and with Him (1 John 1. 7). Psalm 69. 13: "AS FOR ME, my prayer is unto Thee, O Lord, in an accepted time."

May we seek for grace to pray in the Holy Spirit and according to God's will, and then we know that such prayer will be heard and answered in God's own time and way. Psalm 35. 13 brings before us how we should act even with those who are unkind to us, "AS FOR ME" God's servant said, "When they were sick, my clothing was sackcloth." May we never return evil for evil, but the reverse, and all by God's grace.

In 1 Samuel 12. 19, the people said to God's servant Samuel, "Pray for thy servants unto the Lord thy God that we die not etc," and in verse 23 he replied, "AS FOR ME, God forbid that I should sin against the Lord in ceasing to pray for you," and he adds, "I will teach you the good, and the right way." May we, by grace, pray much, and "teach," by godly living, and thereby bring glory to God, Whose way is perfect. Thus will Psalm 17. 15 be a daily encouragement, in the gracious working of the Holy Spirit.

## WHO IS THIS?

WE are not concerned to change a man from one religion to another. A sinner needs more than a change, he needs Christ, a personal Saviour. An outward turning, a mental belief, and a lip profession are too small: eternal relation to the Lord Jesus is vital, and immeasurably great. The apostle preached "Jesus Christ, and Him crucified," and so would we. None other message can meet the NEED: every other proclamation actually hides the NEED. Men to-day are unmindful of their NEED. They think they are better than they really are, and Satan fosters this deadly delusion. But the work of Christ alone meets the whole need: none other message can glorify God.

Therefore we long that God may use these pages, to exalt His Beloved Son, and to cause some to behold Him. It may be that some still ask the ancient question, "WHO IS THIS?"—and, by God's grace, we would seek to describe something of Him and of His glories.

Of old, Herod asked, "Who is This?" (Luke 9.9) when he heard of His mighty works. But even as Pilate, who asked "What is Truth?" the wealthy, yet poor, tetrarch had no heart-humbling before the glorious Saviour.

Ah, dear reader, you may seek Christ with curiosity. But the only blessing is to seek Him as the Physician of a sin-sick soul. It is vain to study His character on the pages of history, while you do not flee to Him for deliverance from deserved judgment.

Nor was Herod the only one who asked the question wrongly. The scribes and Pharisees with human reasoning objected, "WHO IS THIS?" (Luke 5. 21), and again in Simon's house, "WHO IS

THIS That forgiveth sins also?" (Luke 7. 49). The claims of the Lord Jesus were startling; but it would be more startling if they were not made. The Glorious Upholder of all things did not become Man to do an insignificant work. Nay, He came to do that to which none can add aught, and yet most remain blind to His glory, and wish to add their tinsel to the gold of His salvation. But His welcome is for broken-hearted and spiritually bankrupt sinners.

Time passed by, and when the Lord Jesus, fulfilling Zechariah 9, rode into Jerusalem, "all the city was moved, saying, 'WHO IS THIS?'" And the NATURAL answer of the people was, "This is Jesus, the Prophet of Nazareth of Galilee" (Matt. 21. 10, 11). Ah, they knew Him not as Saviour, and so it is not surprising that in the very city where these words sounded forth "WHO IS THIS?" He was, within but a few days, rejected and condemned to be crucified. It may be that as you read the solemn tragic story of that Glorious One on the cross of Calvary, you too ask, "WHO IS THIS?" Ah, He was more than a Hero, more than a Sufferer, He was the Wondrous and Only Saviour of guilty sinners. "And WHY was He there?"—you add. Let another question imply the priceless answer. He Himself uttered the amazing words, "My God, My God, WHY hast Thou FORSAKEN Me?" to show what He was bearing. Yes, the answer is that He was made a Curse for poor guilty sinners, in very deed receiving the curse they deserved (Gal. 3. 13). "For the transgression of My people was He stricken" (Isa. 53. 8).

But that, thanks be unto God, is not the end. "He was delivered because of our offences, AND raised again because of our justification" (Rom. 4. 25). The resurrection was the evidence of His accepted work. And He ascended on high, and the question sounded forth, "WHO IS THIS King of Glory?" for the everlasting doors are opened for Him (Ps. 24. 7-10). Ah, dear reader, He is my Saviour, is He yours?

And now He sits at the right hand of God the Father, and ever lives to make intercession (Heb. 7. 25). But His glory there is not the end. He will come again, and come again quickly. Then will the words come true "WHO IS THIS That cometh from Edom, with dyed garments from Bozrah?" (Isa. 63. 1). The winepress is yet to be trodden (3), and it is "the winepress of the fierceness and wrath of Almighty God" (Rev. 19. 15). Shall we keep silence, and lull men to a sleep from which they will awake in terror? Shall we be silent while the world, ignoring Christ's glory, presses forward to the counter-cry, "Who is like unto the beast?" (Rev. 13. 4), or shall we hear the Word at God's mouth and give the warning from Him (Ezek. 3. 17, 33. 7)? A guilty silence ill befits a servant of God. The grace of God has not obliterated

ated His holy anger against sin. It reveals a Substitute, but no escape unless we rest on that precious Substitute. Salvation is not the denial of wrath, but the transference of the curse to the Willing and Spotless One. Does your heart, dear reader, carelessly ask, "WHO IS THIS?" as you pass on your way, to your work and pleasure, or are you concerned to find no rest till you can say, "My Lord and my God"—"The Son of God . . . loved me, and gave Himself for me" (John 20. 28, Gal. 2. 20)!

Notes on Memorized Verses.

2 PETER 1. 5-11.

5, God emphasizes growth. Without "DILIGENCE," there will be no going forward. The word for "add" reminds of Colossians 2. 19: from the same root as "chorus" it may suggest the costly supply of that which will PRAISE God, in contrast with heathenish singing. Note the LINKS—virtue (cf. 2 Pet. 2. 9) is joined with knowledge, and this, remarkably, with self-control (cf. Gal. 5. 23): doctrine and practice together. In like manner godliness is united to love: a frigid "godliness" is vain, but an emotional irreverent "love" is equally empty. Cf. the precious unity implied by the singular "fruit" in Galatians 5. 22, 23, and see Revelation 22. 2: let us seek all-round growth (Eph. 4. 15). 8, Not only a possession, but abounding. "Not without work, nor without fruit." "WITH A VIEW to the grounded knowledge of our Lord Jesus Christ" (cf. 3. 18, Col. 1. 10, contrast 2 Peter 2. 20). 9, "To whom these things are NOT PRESENT": same word in 12, "present truth," and soon "the presence of our Lord Jesus" (15). Forgetfulness is a real peril, (3. 1, and note Deut. 8. 2). Let us remember the Lord at all times.

2 KINGS 4. 1-7.

How difficult to meet graciously the varied trials of God's people. Debt is a grave matter. In the present dispensation it is clearly forbidden (Rom. 13. 8). We do not sit in judgment as to this one: if Scripture is silent we should be: but to assume that debt is now justifiable, and that there was no chastening, is to add to Scripture. 2, "What hast thou?"—Cf. Christ's use of the five barley loaves. Spiritually we must bring our small "all" to the Lord, without holding back, that He may use it. 3, Faith has large expectations, "not a few." 6, The limit of expectation was the limit of supply: "The oil stayed." Let us not circumscribe what the Lord will do.—Ephesians 3. 20 is precious. 7, Seeking guidance throughout (cf. 2 Sam. 5. 19, 23: let us never think we know).

2 KINGS 5. 8-14.

The king knew less than the little captive maid. How did she know? No leper had been cleansed (Luke 4. 27). Faith is beautiful. 9, Naaman's glory. 10, Elisha's simplicity. God does not make a man proud when He saves him. 11, Unbelief was unwilling to accept GOD'S WORD through His servant. The Divinely appointed plan pictured death, gave no glory to the leper, and tested faith: the spiritual parallel is important to-day. There are many rival "gospels." 14, The cleansing of the flesh was a miracle: but how much more wondrous a miracle is the gift of a new life (John 3. 6), and an eternal cleansing!

1 JOHN 3. 1-10.

1, We are called to see: the love is so marvellous and so manifest (observe 2 Cor. 4. 3, 4). "What manner of," a precious Bible word study (Matt. 8. 27, Luke 7. 39, 2 Peter 3. 11 etc.): "That," the power of the love. "Called . . . and we ARE" (in the original). "Therefore": we cannot enjoy the blessing without the added rejection (cf. John 15. 4, 19; 16. 3). 2, Now we are, WHAT we shall be

(collectively): we shall be like Him (individually). "He IS." 3, "Is purifying": the effect (cf. Tit. 2. 12, 13). "He IS Pure." 4, A twofold view of the same evil: the germ of Antichrist's rebellion is in every sin ("lawlessness"). 5, "That One," so in 1 John 2. 6; 3. 5, 7, 16; 4. 17. Again the word "IS"—concerning the glory of Christ (2 Cor. 5. 21). 6, Chastisement. Continuance in sin proves absence of salvation: the tenses (denoting state) are deeply important: albeit an ACT of sin does not show one has never seen Him ("If we confess our sins"), yet EACH failure should be felt, and make us ashamed. It is important to notice that these words do not describe merely some advanced believers, with a further blessing, but all believers. The true child of God will surely use this to encourage heart-exercise. Many who think they are saved appear to be unsaved, but the most earnest believer never gets beyond holy watchfulness and concern. Spiritual assurance is never a MENTAL doctrine, to be inferred by logic: its thermometer is spiritual experience. 7, The danger of being deceived (1 Cor. 3. 18, Gal. 6. 7 etc). 8, John 8. 44. Destroy, loose, the chains of sin. Again present (state) tenses. His seed, God's seed. "He cannot be in a state of sin" (see Gal. 5. 17). O that we may be more manifest: "Ye shall know them by their fruits."

Suggested Daily Readings.

"IF THE LORD WILL":—MARCH 1929.

Day.	READING		LEARNING		Ps. 119.
	2 Kings	1 Peter	2 Peter	Ps. 119.	
1	1. 1-12	5. 5-14	1. 5	23	
2	1. 13-2. 8	2 Pet. 1. 1-9	1. 6	24	
3	2. 9-22	1. 10-21	1. 7	25, 26	
4	2. 23-3. 13	2. 1-11	1. 8	27	
5	3. 14-27	2. 12-22	1. 9	28	
6	4. 1-13	3. 1-10	1. 10	29	
7	4. 14-31	3. 11-18	1. 11	30	
8	4. 32-44	1 Jhn 1. 1-10	2 Kings 4. 1	31	
9	5. 1-14	2. 1-14	4. 2	32	
10	5. 15-27	2. 15-29	4. 3	33, 34	
11	6. 1-12	3. 1-12	4. 4	35	
12	6. 13-29	3. 13-24	4. 5	36	
13	6. 30-7. 8	4. 1-10	4. 6	37	
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# Thoughts from The Word of God

Vol. xxix. No. 4.  
APR: 1929.  
**Free.**

A MONTHLY TO EXALT THE LORD JESUS AS THE ONE SAVIOUR FOR GUILTY SINNERS, BY WHOSE BEARING OF JUDGMENT AND REDEMPTION ALONE WE CAN RIGHTLY CALL GOD "FATHER," AND REJOICE, IN THE ENABLING OF THE HOLY SPIRIT, TO WALK THE NARROW WAY, AS WE LIVE IN THE LIGHT OF THAT DAY, TO THE GLORY OF OUR TRIUNE GOD.

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

"The Lord will command His lovingkindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life." Psalm 42. 8.

"Seven times a day do I praise Thee because of Thy righteous judgments."

"Thy Testimonies have I taken as a heritage for ever: for they are the rejoicing of my heart." Ps. 119. 111, 164.

"Thy Words were found and I did eat them: and Thy Word was unto me the joy and rejoicing of my heart: for I am called by Thy Name, O Lord God of hosts."

Jer. 15. 16.

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

"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.

"I have given unto them the Words which Thou gavest Me: and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send me."

John 17. 8.

"Sanctify them through Thy Truth: Thy Word is truth." John 17. 17.

"We know that the Son of God is come, and hath given us an understanding."

1 John 5. 20.

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy St, Poplar, London, E.14., Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, etc., some Wednesdays.

## A Word of Introduction.

THE Word of our God shall stand for ever" (Isa. 40. 8). The full confidence of the Lord Jesus in the Words of Scripture is precious (Matt. 4), and we would humbly seek to illustrate the same confidence and joy. The privilege of knowing what God has appointed is very real. If we were at all uncertain, how different would our rest and peace be. If we could not depend on some words, where should we draw the line? We might gradually rule out parts of Truth till we set aside substitution and regeneration. Indeed this is logical. If I do not know the truth of one verse, how do I know the truth of another? How am I sure that "Christ died for our sins" and so forth? 'Tis when the Holy Spirit causes a simple acceptance of the written Words that we have ground on which to stand. Praise be to God for a truthful Bible.

For "Not unto us, O Lord, not unto us, but unto Thy Name give glory." Psalm 115. 1.

"IF A SON SHALL ASK BREAD OF ANY OF YOU THAT IS A FATHER, WILL HE GIVE HIM A STONE?"

Will earthly fathers meet the need,  
And shall our God ignore?  
The parent gives a loving heed,  
Our Father loves much more.  
If we ask bread, 'tis bread He gives,  
Gives more and never less:  
Each trustful child dependent lives,  
For He delights to bless.  
But if we ask Him for a stone,  
He deigns our prayer to change:  
To Him our every need is known,  
And He can well arrange.  
Unguided prayer will ask amiss,  
He will not answer so:  
By grace we are assured of this,  
For 'tis Himself we know.

## Words of Encouragement

NOT OF DOUBLE HEART 1 Chronicles 12 is encouraging and refreshing, and the margin of verse 33 helps "WITHOUT A HEART AND A HEART." How we too need a united heart (Ps. 86. 11) and a whole heart. It is important to be truthful and definite. We cannot glorify God if we are neither hot nor cold, if we desire God and, mammon. The words "Him only" ring out with precious power. As the many who came to David were devoted to him, so would we be yet more devoted to One greater than David. He is worthy of our fullest love and more. Shall we seek to please Him, and yet have a lingering unwillingness to follow Him wholly, because we want to please self as well? Shall we excuse a half-heartedness, because there remain side attractions? The flesh is not to be conciliated by a small gift, or pension, but to be judged, as that which we crucified (Gal. 5. 24). A condemned criminal is not to be offered a bait, as if we would take back the death-sentence God has passed.

## CONCERNING "EASTER."

61, Upton Lane,  
Forest Gate,  
London, E.7.

Dear Friend,

If, by God's infinite grace, you and I are not only called Christians, but have passed out of death into life (John 5. 24), shall we consider His will concerning some things which at first seem to many harmless, necessary, or desirable? It is clear that neither "Good Friday" nor "Easter" are Scriptural terms, the latter being linked with the heathen goddess Astarte, and Ashtaroth, see Judges 2. 13, 1 Kings 11. 5. The word in Acts 12. 4 is a mistranslation of "PASCHA" or Passover. Moreover, "Lent" has a pagan origin; and likewise the well-known BUNS (connected with the miscalled queen of heaven), and the dyed symbolic EGGS.

If, then, we are simple and open-hearted disciples of Christ, should we have anything to do with these things? Do not let us throw aside such a suggestion, and persist in any present actions, because they are usual. CHRISTIANITY is not a "development." We must have God's own authority for everything. If God's people are to avoid the sad way of the heathen (Jer. 10. 2), and if Psalm 16. 4 suggests that the Lord Jesus refused all fellowship with evil, can those who belong to His Kingdom not born of this world, those who desire to be of a Church, EK-klesia, i.e. called out from and distinguished from this ruined world (John 17. 14),—can such please Him if they fall in with traditions? Moreover, even if the days now marked out annually

were exactly those of Christ's Passover-death and resurrection, for His wrath-deserving, but blood-purchased people, would the uncommanded observance be satisfactory (Lev. 10. 1, Prov. 30. 6)? Hear what the Holy Spirit led the apostle to say—"Ye observe days and months and times and years: I am afraid of you." (Gal. 4. 10, 11). These things are not little. We cannot thrust them aside. We have Scripture for meetings on any available day (Heb. 10. 25, Acts 5. 42), and for the breaking of bread in the Lord's Supper on the Lord's Day (Acts 20. 7\*), but not for an ANNUAL observance, evidently not for a special "service" that would almost suggest share in the unique and sacrificial agony of the Lord, and that would forget His "FINISHED" work on the one altar of His spotless life.

Some will agree with this, yet themselves have "crossed" buns. Apart from origin thereof, let it be remembered we are only told by the word the HOLY SPIRIT chooses, that the stake (stauros) on which Christ was crucified was an upright pole (cf. John 3. 14), and we have no evidence of a cross beam, which, however, WAS a heathen cross in heathen mysteries. Our English translation "cross," and Art that presumes to paint the dying Lord of glory, cause much that grieves God.

And a special "celebration" of a "sacrament" on "Easter" morn is entirely contrasted, in name and nature, with "the bread which we break," weekly, (1 Cor. 10. 16), without priest or official president, in the "Lord's Supper" (1 Cor. 11. 20). No gaudy ceremonial, nor rare observance, nor morning communion have God's approval. If we accept tradition against the Scriptures, we deny the authority of the Spirit of God, and pave the way for fully-developed Romanism. 2 Timothy 3. 13 is very solemn. Nor is Revelation 22. 19 unnecessary, or unmeaning.

If, therefore, dear reader, in the Lord's mercy, you are conscious of salvation, and desire to be preparing for the Marriage Supper of the Lamb, will you not consider these things before the Lord, and, confessing sin, give up those things which are not of Him? Let us each, if born of the Spirit, (John 3. 6), endeavour to know the meaning of the inspired message—

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ENGRAFTED Word, which is able to save your SOULS. But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of

\* Mark the resurrection day of Acts 13. 33 in its weekly stress (1 Cor. 16. 2).

liberty, and continueth THEREIN, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1. 19-25.

Let us be gathered humbly outside any popular or state "church," as HIS pilgrims and rejected ones, without grand buildings, ritual or priests, simply baptized as obedient believers (Mark 16. 16), in a way suggestive of burial (Rom. 6. 4), seeking the Lord's Supper as in Acts 20. 7; praying for His guidance of assemblies through brethren whom He raises up, and refusing elders contrary to 1 Timothy 3, and pressing forward into the Kingdom, willing even for much tribulation (Acts 14. 22).

The mark of a disciple is spiritual adherence to the Word of his Lord. Let all habits, and wishes, and ideas be brought to the test of that Word. Humiliation before Him is precious in view of His near Coming (Jas. 5. 8):

Valuing correspondence with any enquiring ones, concerning the Truth, which we all grasp so feebly, and reminding of John 8. 31, 32, and seeking to feel its power, personally, in the enabling of the Holy Spirit,

Yours sincerely in Christ's service,  
Percy W. Heward.

### KEPT BY GRACE.

"I the Lord do keep it, I will water it every moment: lest any hurt it I will keep it night and day" (Isa. 27. 3).

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee" (Isa. 26. 3).

"To an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation."

(1 Pet. 1. 4, 5, Rev. 3. 10).

Kept by sovereign grace alone, in the narrow way,  
As we follow Him, our Lord, and His truth obey:  
Kept and guarded by the Lord every moment here,  
As we walk with Him each day, in His holy fear.

Kept each moment night and day, in a world like this,  
With our mind on things above we have heavenly bliss:  
Kept from grieving Him our Lord, by His power made known  
Since we are redeemed by blood, made His very own.

Kept by God's eternal love in these evil days,  
As we look to Him on high, Him adore and praise:  
Kept from wand'ring, by His grace, kept so near to Him,  
Who redeemed our souls from hell, He should be our theme.

Kept each moment, O what love, love that will not cease;  
How we should our Saviour praise, in His love increase:—  
Kept so near, so near to Him Who will never leave,  
May we in His presence live, to His precepts cleave.

Kept while looking up above, not on things of earth,  
But on things above the sun, of eternal worth:  
Kept for Him, and by Him too, since redeemed by blood,  
We should follow on to know more and more of God.

Kept:—how precious to be His, kept while here below,  
And to have our Saviour near in this world of woe:  
Kept, enabled by His grace, strengthened in His might,  
While we watch and wait for Christ, walking in His light.

Kept:—how wondrous is such grace, in His presence too,  
Kept, since purchased by His blood, with that Day in view:  
Kept in these last evil days, quiet, restful, calm,  
For with Him, our Coming Lord, nought His saints can harm.

### Thoughts as to Prayer and Praise.

Let us mark the limitation of Psalm 66. 18.

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

"Grace be to you and peace from God our Father and from the Lord Jesus Christ." (Eph. 1. 3)

1. For a gracious humbling and reviving from God's presence continually (Isa. 57. 15), that sin may be hated more, because He is loved more.
2. For a fuller remembrance of themes for prayer and praise, e.g. preservation in travelling about, those who are met in daily buying, and so forth.
3. For God's beloved isolated people, sometimes tried very much, and sometimes almost lonely, and that loving correspondence may be more used of Him.
4. For the blessing of God on these pages, in preparation as well as circulation, and for the work among men of all nations, that there may be much more fragrance of Christ.

"What shall I say? He hath both spoken unto me, and Himself has done it." Isaiah 38. 15.

— — — — —  
"IF THE LORD WILL." :—

GATHERINGS for BELIEVING MEN,

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 and Hebrew unto the Lord's glory, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING APRIL:—

2nd. THE LORD JESUS IN HIS OWN PARABLES.

1. His Life and Ministry, e.g. The Sower, : One Son, etc.
2. His Death, e.g. "Sold all that He Had," etc.
3. His Resurrection, and Union with Him, e.g. "The True Vine," etc.
4. His Coming Again, e.g. "To Meet the Bridegroom," "When I Come Again, I will Repay Thee," etc.

9th. THE RETURN FROM CAPTIVITY:

1. The Times of Zerubbabel and Joshua.
2. Sequence and Chronology of Ezra and Nehemiah.
3. The Attacks of the Enemy, and the Hand of the Lord.
4. Those who did not Return.

16th. WILL BE ANNOUNCED LATER.

23rd. QUESTIONS.

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

30th. 1 CORINTHIANS 15.

1. The Scope and Context, and its Practical Power.
2. The Glory of Christ's Resurrection, and His People's.
3. Suggested Retranslations:
4. Some Difficulties, e.g. "Even so in Christ shall all be Made Alive," "Baptized for the Dead," "Thou Fool."
5. The Mystery and the Trumpet.
6. "Thanks be to God," and Stedfastness.

## THE CHILDREN'S COLUMNS.

## WHERE WILL YOU BE? WHAT WILL YOU DO?

**T**HE end of this age is drawing near, and so many things are happening which shew, according to the Scriptures, that "the Coming of the Lord draweth nigh" (James 5. 8). Yet few, very few, are concerned as to where they will be eternally, or what they will do when God fulfils His Word and displays all His righteous wrath. This life is only a few years. The Word of God tells us plainly that man is of few days. He is compared to the grass which grows up quickly, and is soon passing away (Job 14. 1, 2, Isa. 40. 7, 8), and God has been gracious in telling of His love, and shewing forth His love in giving the Lord Jesus, Who was God manifest in the flesh, and also concerning things which are surely coming at the closing of this age, and likewise as to the final manifestation of His righteous judgment against sin. How troubled some, at least, would be if they knew that their earthly life would be over in a few hours, or days, or even weeks. But only God knows when the end of each life will take place. He knows everything, knows the end from the beginning. Yet few tremble at God's greatness, or are afraid of His coming judgments (Ps. 119. 120). Yet these are coming in His own time and way, and knowing this, we dare not be silent. How unkind we should be if we saw any going along a cliff, and not seeing their danger, and yet we hurried on. If we know and see and do not warn of earthly peril we are cruel indeed. We cannot think any would do otherwise than speak in such a case, and this is only as to the earthly body. Eternal judgment is far more serious. Shall those who have been redeemed from endless woe be less earnest as to the eternal doom to which so many, both young and old, are thoughtlessly hurrying?

In view of trouble, one was asked of old how it could be met (Jer. 12. 5). But we know that greater trouble is coming to this world, and we would lovingly and earnestly ask, "What will YOU do when it comes?" We read in Matthew 24. 35, "Heaven and earth shall pass away." Then the encouraging words of Christ follow, "But My Words shall not pass away." How thankful God's redeemed people are for His sure Words; although many, young and old, will not believe them, they are nevertheless true, and we must be earnest and faithful. The words of 1 Peter 4. 18 are solemn, "And if the righteous scarcely be saved, (i.e. along a path of difficulty), where shall the ungodly and the sinner appear?" Where will YOU be, dear reader, when these things take place? You know that your life here is short:—even the longest life cannot be long compared to eternity. And what will YOU do when God shall arise in judgment to shake

terribly this earth, and to punish the ungodly? Do not imagine for one moment that you will be "all right," and that God will not punish you. He cannot lie. He must, as the Righteous God, keep His Word, and, knowing this, by His grace, we feel troubled about many who are careless as to eternal realities. In view of Revelation 20 and many other passages of God's sure testimony, we dare not fail in seeking to bring forward the solemnity of the present life, as well as the future, we long that others who are still, as we once were, "dead in sins, and far off from God," may be brought to His salvation. God Who is rich in mercy saved us through the precious poured-out blood of His Beloved Son; and we know where we shall be with our Lord Jesus for ever, and we know what we shall do in eternity. We shall praise and adore Him for ever. But, earnestly and lovingly, we ask where YOU will be? Only if saved now, will you be with Christ. If unsaved, you must be with Satan and his angels, and what will YOU do? Eternity seems too alarming to realize, but all is so true, and God in His mercy still waits to save helpless and heavy-laden sinners. Are YOU, dear reader, among such? If so, there is a free salvation, to-day, and there are eternal blessings for YOU!

Where will you be? What will you do?  
God's Word is fixed and certain too,  
THIS life so short, THE NEXT is sure—  
Where will you be for evermore?

Where will you be? What will you do?  
When God shall come? The years are few,—  
The heaven and earth shall pass away,  
And soon will be God's judgment day.

Where will you be? What will you do?  
In love we warn, and speak to you:  
God's wrath is real, Christ Jesus died—  
For sinners lost was crucified.

What will you do? God will arise,  
And many He will then surprise,  
His righteousness will be displayed  
Then many will be sore afraid.

Where will you be when Christ shall come?  
Will you be—speechless, hopeless, dumb?  
Or saved by grace among the blest,  
Who now possess eternal rest?

Where will you be—far off from God,  
Without salvation through Christ's blood?—  
The blood of His Beloved Son,  
By Whom redemption's work was done!

Where are you now, far off and dead,  
Though Christ His precious life blood shed?  
God waits, and those by sin oppressed  
He welcomes NOW, gives peace and rest.

An unbroken heart will talk cleverly of grace,  
but one who sees himself in the light of Christ's  
work feels shame of sin rather than cleverness.

## A FEW THOUGHTS FOR YOUNG BELIEVERS.

## THE "RUTS" OF LOVE.

LOVE is deeply precious, and the Holy Spirit emphasizes this again and again. It can never be purchased (Song of Sol. 8. 7), but it is worth more than all that money can buy. In an earthly home "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Prov. 15. 17) And when we think of the love of Christ which passeth knowledge (Eph. 3. 19), we can only bow our hearts and worship.

Then, as we read 1 Corinthians 13, we see what manner of persons we should be when we have received such infinite Divine love, that we may ever love, because loved (1 John 4. 19).

Our hearts are rightly concerned because we dread lest speaking about love should take the place of loving, and lest we should think more of the feelings of the one who loves than the joy of the One Loved. We are, by grace, on our guard that we may not talk of the lack of love of others to hide, as it were, our own leanness and barrenness. O for a holy concern to use God's precious truth aright, in the enabling of the Holy Spirit.

Sometimes God graciously brings before us special encouragements, and tender warnings that we may see His will more clearly. And I have felt just now His loving reproof with regard to what I may call "The ruts of love." One finds it so easy to get into a FEW loving habits, and to show certain forms of kindness towards others—possibly dear ones in the home, or those who may be needy or ill—and to show a selfishness in other things. Often these two attitudes are manifested towards the very same person. We may put ourselves out gladly to help those dear to us, when we wish, but in some other matters we lay, by our words or our attitude, a heavy burden on them. For example, a child of God may be very tender, and thoughtful in general, not to cause strain and yet may be unwilling to give up a favourite action—possibly a "little" worldliness—that causes intense pain. Believing husbands and wives often fail thus in their care for one another: and so is it with believing children and parents. And thus we all fall into the ruts of love. Cheerfully will we "lose" time for one thing unto the Lord, but if He permits SOMETHING ELSE to alter our plans we at once feel almost irritated. Unruffled self-denying love at 7 o'clock may be impatient if disturbed at 6.30:—or rather one who has such love when expecting some part of service may thus grieve the Holy Spirit if surprised earlier. Love is running in a rut: there is more of "Habit" than we realize, and less of DEVOTION TO CHRIST. Right habits are good, and irregularity is NOT the remedy, but rather we need to be exercised, that there may be an anointing with fresh oil daily, and that everything may continue to have a fragrance of

Christ. Let a believer get into certain arrangements of Christian service and gatherings, and he will often show much loving zeal for these, but hold back from a little "extra." The writer is quite aware that SOMETIMES the little "extra" hinders the necessary spiritual preparation for the "regular," but there are other times when we feel how our love has too much of the irritation of a long past yesterday, instead of a living communion with our Lord. In like manner, a dear child of God may give up much for His love financially, but hesitates as to some little point—far smaller—because he has not done so before. This shows a lack of godly exercise. A habit of certain physical self-denial may become quite easy, but if something for the Lord's glory suddenly cuts into another meal, sometimes the flesh at once seems to crave, and the believer finds himself almost siding therewith. The love is real, but it is working in a rut, it is thus too circumscribed by PAST exercise of soul alone, and lacks present exercise. Again, some of us can speak so affectionately of others who bear His Name, and try to win them more fully to His will, even when they oppose, but if one, whom we know far better, crosses our words, do we always show affection—pained, if he is clearly in error, but AFFECTION? Love is too often hampered by these ruts, and one who speaks so graciously in some contexts can allow even a measure of unkindness in another. O for grace to walk in the Spirit at all times.

Prayer and Bible "partaking" (as of food), and meeting with like-minded believers, and confession of Christ to others are alike precious. If our love only runs in one channel, and we neglect other parts of the believing life, may we not rob others of that which we owe to them in love, for our Lord's sake?

Many other personal applications will come to the minds of THOUGHTFUL children of God. There is often much love, we do not doubt this:—but its exercise is GROOVED. We need grace not only to pray for love, but for the setting free from the wrong that entwines itself round the love. Let us ask God for gold, but let us not forget to ask that less dross may hide it. Gold dust may be more visible than a NUGGET. O for grace to grow up into Christ in ALL THINGS (Eph. 4. 15).

## TYPEWRITTEN NOTES.

"To the Praise of the Glory of His Grace." Eph. 1. 6. We give a few titles of these Addresses on many subjects, which are sent for a fortnight's prayerful use, that God may be glorified. A complete list will, the Lord enabling, be ready soon, and gladly forwarded to any enquirer.

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.
22. The Sabbath and the Lord's Day.

TALKS ABOUT PRESENT-DAY NEEDS,—50.

## SPIRITUAL SACRIFICES ACCEPTABLE TO GOD.

**I**F we are blessed with all spiritual blessings in heavenly places in Christ (Eph. 1. 3), how heavenly and spiritual our daily life should be, whether in the home, or business, or wherever we may be. How heart-searching, and yet precious, are the words of Romans 8. 6, "To be carnally minded is DEATH, but to be spiritually minded is LIFE and PEACE." How we fail to realize the deep and solemn teaching of God's precious truth. In Ephesians 5. 19, Colossians 3. 16 we have spiritual songs, and surely such are acceptable to God. Then in 1 Corinthians 2. 13, 14, we have comparing spiritual things with spiritual, and no doubt if we were more spiritual we should discern the precious teaching of God's truth more and more. May we, by grace, seek at all times to be spiritually-minded, that God in all our daily life may be exalted. In Colossians 1. 9 we read, "That ye might be filled with the knowledge of His will in all wisdom, and spiritual understanding." May we also notice the earnest words of Galatians 6. 1, "Ye that are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." If it needs spirituality to be a blessing to others, how spiritual saved ones need to be, to do anything which God can and will accept. Being accepted in His Beloved Son (Eph. 1. 6), it is only in Him that our service is acceptable to God the Father. It is a wonderful privilege that those redeemed by the precious blood of His Beloved Son, can do that which, by His grace, is well-pleasing unto Him. It is encouraging to read how that the Lord Jesus did always the things that pleased the Father (John 8. 29).

May we meditate together on the precious words of 1 Peter 2. 5? Mark the previous words, "To Whom coming, as unto a living Stone:" then in verse 5, "Ye also as living stones are built up a SPIRITUAL HOUSE, an holy priesthood, to offer up SPIRITUAL SACRIFICES, ACCEPTABLE to God by Jesus Christ." Ephesians 1. 4 reads, "According as He hath chosen us . . . that we should be holy, and without blame before Him in love." God has a purpose, an object, in the salvation of His people. They are no longer their own, but His, and by His grace, it is possible to live to please Him Who redeemed us for Himself, with the precious blood of His Beloved Son. We see in Leviticus 22. 21 that what God accepted in sacrifice must be perfect. "It shall be perfect to be ACCEPTED." O that we may see the fulness of this more fully. God is holy, and only that which comes from Him, will be accepted in His Beloved Son. 'Tis true He separates gold from dross, but we need to have more gold and less dross. How watchful we should be in what we are, and in

all we do if we would be well-pleasing unto Him, Whose we are by grace, and Whom we serve.

In 1 Timothy 2. 1-3 we are told what is acceptable to God. May we heed all that He has been pleased to write. Mark the words, "GOOD and ACCEPTABLE in the sight of God our Saviour." With reference to widows, children (or grandchildren) are exhorted to "first shew piety at home and requite their parents" which is often overlooked in these lawless times. Then come the words, "for that is GOOD and ACCEPTABLE before God" (1 Tim. 5. 4). He sees all, and He would have the homes of His beloved people to be godly in every way. In 1 Peter 2. 20, we read, "For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is ACCEPTABLE with God." See 23. May we seek to follow our beloved Lord more in this, even as in all else. Notice Ephesians 5. 7-10, "Proving what is ACCEPTABLE unto the Lord." Is it not our heart-longing desire to know what is well-pleasing and acceptable unto Him, Who is so great and so holy? In His Beloved Son His redeemed people have been made near to Him. God's servant Paul said in Philippians 4. 18, "I have all and abound . . . having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice ACCEPTABLE, well-pleasing to God." So we see how believers can encourage one another, and thereby be acceptable to God. Surely these things are written for our example. May we be more mindful of one another, and thereby help and not hinder in any way. God sees all that is done in His Name and for His glory. "Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God ACCEPTABLY with reverence and godly fear" (Heb. 12. 28), then come the solemn words, for "our God is a consuming fire." May we ever realize His terrible majesty, and tremble lest we grieve Him by irreverence in drawing near to Him, or in seeking to serve Him.

Now we come to two well-known verses, yet how little we really know them in our experience:—Romans 12. 1, 2. How many believers can repeat the words, and yet we often fail to carry them out in daily life. God's servant said, "I BESEECH YOU, therefore, brethren, by the mercies of God that ye PRESENT YOUR BODIES A LIVING SACRIFICE, HOLY, ACCEPTABLE unto God, which is your reasonable service, and be not conformed to this world . . . that ye may prove what is that GOOD AND ACCEPTABLE and perfect will of God." A body presented, made to stand beside the Lord, to hear His voice, and to serve Him, will surely be unlike the world, a holy contrast in every way that there may be a real witness for Him—our beloved Lord, in these perilous times, by His grace and gracious enabling.

## THE LOST SHEEP.

**Y**OU have heard, again and again, the parable of the lost sheep, and have enjoyed, it may be, the shepherd's tender love. But it is more than a parable. It is a reality. There is a gracious Shepherd Who is seeking AND FINDING His sheep to-day. And He graciously uses means, and that is the reason why this leaflet is written, to fall into your hands. Poor lost sheep, it could not find the way back, BUT the Shepherd did not fail in finding the wrong way which the sheep had foolishly gone, and He lovingly put it on His strong shoulder. You, dear unsaved reader, cannot get out of the trouble into which sin has brought you, but, if you feel your need, there is One Who can find you just where you are to-day. And that is the glory of the gospel.

An anxious face ! I have sometimes seen it at an open air meeting, but there are MANY MORE faces that are not anxious. How strange it all seems. Why are most so careless ? Is life so certain ? Is there so firm a NATURAL hope that you can lay aside anxiety ? No, the real reason is that there are many lost to-day who do not know it ! They do not see their danger. They are "happy" because they are ignorant that they are lost. If they only knew WHERE they are, and what a wondrous Saviour they are slighting, how different everything would be. O for an anxious face, and a heart that cries, "What must I do to be saved ?"—Acts 16. 30.

The poor, foolish, lost sheep is a striking picture of a sinner, but the sinner's case is much worse, for the sinner is GUILTY. The sheep has not the same position of SIN. So something more than "finding" is needed, and the precious Saviour-Shepherd met the sword of God's justice in their stead (Zech. 13. 7), that His lost sheep might be righteously saved to God's glory. But even as many do NOT KNOW they are lost, so many do NOT OWN they are guilty. Yet not to own this is to make out that God Himself has told a lie, and to make the Sacrifice of Christ unnecessary !

Thanks be unto God, there are some who have been brought to see their need, and then to rest in the finished work of Christ bearing their judgment ! Such have peace with God (Rom. 5. 1), and are returned unto the Shepherd of their souls (1 Pet. 2. 25), and their privilege now is simply to do His will. Not one good work could they offer for salvation, but they want to do good works now because they have been saved. Their hearts are touched with the love of the Shepherd Who died for them, and Who would not leave them "lost," and they long for others to have the same blessing from the same Almighty Saviour. The words of the Lord Jesus concerning Zachæus are music to them, "For the Son of Man is come to seek and to save that which was lost" (Luke 19. 10): NOT "to seek to save" but "to seek AND to save." He does His work

perfectly, and eternal praise shall be the fruit (Eph. 2. 7). And so, dear reader, we come to YOU and with love's earnestness we ask, "Have you been lost, and found, or are you still lost ?" Still lost, and knowing it, or still lost, without knowing it ? Do not despise, even for one moment more, the precious love of Christ. His wondrous welcome to heavy laden ones is as real to-day as when He uttered the delightful words of Matthew 11. 28, and "now" it is still the day of salvation (2 Cor. 6. 2).

## God's Way Made Mine.

OR MY WAY OFFERED TO HIM.

I thought my way to go  
And sought God's blessing there;  
I felt I ought to know,—  
For had I not had prayer ?  
But now I see I "wished" before  
I asked Him for the open door.

I asked His gracious aid,  
I wanted Him to please,  
And often longed and prayed,  
I did not wish for ease:—  
But yet I see the plan was mine:  
I seemed to say, "O make it Thine."

His will hence let me seek,  
With open heart to hear,  
Let Him be first to speak,  
Be mine the obedient ear:  
Then can I all from Him expect,  
And on His wondrous grace reflect.

## God's Ownership of Nature.

It is delightful to realize more and more that God owns all nature. The following passages will help His people's joy:

"Thy Heavens "	(Ps. 8. 3, 144. 5).
"His Sun "	(Matt. 5. 45).
"His Light "	(Job 36. 30).
"His Earth "	(Prov. 8. 31).
"The Sea is His "	(Ps. 95. 5).
"The Strength of the Hills is His "	(Ps. 95. 4).
"The Mountains of God "	Ps. 36. 6 margin).
"His Ice "	(Ps. 147. 17).
"His Cold "	(Ps. 147. 17).
"His Wind "	(Ps. 147. 18, cf. Jer. 51. 16).
"His Cloud "	(Job 37. 15).
"His Lightnings "	(Ps. 97. 4, Job 37. 3).
"Thunder "	(Ps. 77. 18, 104. 7).
"The Great Rain of His Strength "	(Job 37. 6).
"The Trees of the Lord "	(Ps. 104. 16, 80. 10 margin).
"The Beasts . . . Mine "	(Ps. 50. 11).
"The World is Mine "	(Ps. 50)

But how much more wonderful is grace than nature: "God so loved the world that He gave —

HIS ONLY BEGOTTEN SON,

that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). He has a great company, that no man can number, belonging to Him: "He sent redemption unto HIS PEOPLE" (Ps. 111. 9), but, blessed be God there is a PERSONAL note also:—  
"I have called thee by thy name; thou art Mine" (Isa. 43. 1).

Notes on Memorized Verses.

REVELATION 11. 1-12.

1, Contrast 21. 15. The temple—the inner house, not the court (2). Sacrifice always in the court. Romanism by the "Mass" actually shows itself to be in the rejected court. Though the "city" is set aside (Heb. 13. 14), God still has His worshippers (John 4. 24, 2. 21). 3, God does not leave Himself without witness. 4, A reference to Zech. 4 and also a helpful thought as to the only way witness can be maintained. The link of olive trees with sackcloth is most remarkable (2 Cor. 6. 10). 5, Not saints of the present dispensation: thus executing vengeance. 6, A reference to literal actions in Exodus and 1 Kings: why should we dare to say THESE things are not literal? 7, The witness cannot be broken: there are no unfinished periods in Revelation: there is no uncertainty with God. 8, The link of evil cities, as 18. 24. 10, Man's sinful joy, but 18. 22. 11, Fear, yet not salvation. 12, "Enemies," a solemn word as in Psalm 110. 1.

2 KINGS 19. 14-20.

14, Let us not read our letters, and leave God out. 15,—Everything should bring God's people to prayer (Ps. 73. 17). God's dwelling place remembered (Ps. 80. 1), where the blood of atonement was sprinkled. 16, God's condescending love. SIMPLE faith, and a plea for God's own honour (Num 14. 13-17). 17 and 18, Man's power is weak: Hezekiah has no thought of a parallel with any other nation. 19, "Our," "That," "Only": these words impress the heart (Acts 4. 29). 20, Isaiah 65. 24, 1 John 5. 14. Isaiah JOINED in the prayer also (2 Chron. 32. 20, compare Daniel 2. 17).

MATTHEW 3. 13-17.

13, 14, The Lord Jesus showed much by this: He would present a contrast with the Pharisees (Luke 7. 30). Yet He is distinguished from the people in Luke 3. 21, and John 1. 31 shows WHY He was baptized. The Holy Spirit coming on Him as a dove, NOT as fire (Acts 2), indicated His Sinlessness; and THUS incidentally we learn that the type is never to be identified with that which is typified ("Baptismal regeneration" is a grievous error). John rightly realised his own need: it is well to feel unworthiness. The answer of Christ is full of meaning. He would fulfil all righteousness by that which baptism pictured ("thus": viz. bearing wrath), and, further, in His perfect obedience during life would omit nothing. But how important to see He is never said to have confessed sins, with others baptized: He had none. 16, 17, The fellowship and mutual joy of our Triune God in the work of salvation are emphasized. 17, How different was God's view of MEN in Genesis 6. 5. The rest of God's Sabbaths was broken by the first Adam, but He found a complete resting place in the last Adam.

REVELATION 22. 1-7.

"He showed me," God delights for His people to realize His riches for them (1 Cor. 2. 10). The throne: there is no loss of the throne in salvation by grace. "And the Lamb"; so from the SMITTEN ROCK of Exodus 17 the water flowed. 2, "In the midst" (Gen. 2. 9, Ezek. 47. 12). God delights to refresh His people continually. Grace knows no winter. Healing and service of the nations: contrast Adam's use of leaves (Gen. 3. 7). 3, Repeated emphasis on the throne, and again "the Lamb": we could not come near without the BLOOD of Christ. 4, Serve and worship. See, contrast 2 Thessalonians 1. 9. 5, Man's lamps and spiritual light alike put aside: a very precious thought in its spiritual power: grace ever sets aside human effort, and nature as well. 6, "Sayings": observe the stress on the exact words of God, so verses 18 and 19. 7, As in 18-20 the emphasis on the words leads up to the Lord and His Coming. A belief in that Blessed Hope is not compatible with "higher criticism."

Suggested Daily Readings.

"IF THE LORD WILL."—APRIL 1929.

Day	READING				LEARNING		Ps. 119
	2 Kings	Revelation	Rev.	Ps. 119	Rev.	Ps. 119	
1	16	10-20	9. 1-21	11. 1	1	59	
2	17.	1-12	10. 1-11	11. 2	2	60	
3	17.	13-23	11. 1-10	11. 3	3	61	
4	17.	24-41	11. 11-19	11. 4	4	62	
5	18.	1-12	12. 1-12	11. 5	5	63	
6	18.	13-30	12. 13-13. 4	11. 6	6	64	
7	18.	31-19. 5	13. 5-18	11. 7	7	65, 66	
8	19.	6-19	14. 1-11	11. 8	8	67	
9	19.	20-37	14. 12-20	11. 9	9	68	
10	20.	1-21	15. 1-16. 7	11. 10	10	69	
11	21.	1-12	16. 8-21	11. 11	11	70	
12	21.	13-26	17. 1-9	11. 12	12	71	
13	22.	1-13	17. 10-18	2 K. 19. 14	13	72	
14	22.	14-23. 4	18. 1-13	19. 15	15	73, 74	
15	23.	5-14	18. 14-24	19. 16	16	75	
16	23.	15-25	19. 1-12	19. 17	17	76	
17	23.	26-37	19. 13-21	19. 18	18	77	
18	24	1-20	20. 1-15	19. 19	19	78	
19	25.	1-17	21. 1-14	19. 20	20	79	
20	25.	18-30	21. 15-27	Rev. 22. 1	21	80	
21	1 Chron. I.	1-34	22. 1-11	22. 2	2	81, 82	
22	1.	35-2. 12	22. 12-21	22. 3	3	83	
23	2	13-49	Matt. 1. 1-17	22. 4	4	84	
24	2	50-3. 24	1. 18-2. 3	22. 5	5	85	
25	4.	1-23	2. 4-18	22. 6	6	86	
26	4.	24-43	2. 19-3. 6	22. 7	7	87	
27	5.	1-26	3. 7-17	Matt. 3. 13	13	88	
28	6	1-48	4. 1-11	3. 14, 15	14, 15	89, 90	
29	6.	49-81	4. 12-25	3. 16	16	91	
30	7	1-27	5. 1-12	3. 17	17	92	

It is a good thing to thank unto the Lord, and when we realize the wonders of His love, in any small measure, should we not be filled with praise? It is easy to LEARN that we deserved hell; it is quite different to see OURSELVES and FEEL this. But when God has given us a view of ourselves, and of Himself, in all His rich and abounding love, what manner of persons we ought to be to the praise of His glory. The object of these pages must not be only the explanation of precious verses of Scripture, but the encouragement of dear believers to walk with God in their daily life. He speaks so graciously of Enoch who walked with Him, showing what He expects. And the privilege of pleasing Him is greater than all earthly glory. The exaltation of Christ is more important than our joy, but how often we shall find that our joy is wrapped up therein.

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# Thoughts from The Word of God

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Free.

A MONTHLY, ENABLED BY GOD'S GRACE, TO SET FORTH THE GOSPEL OF THE GLORY OF CHRIST (2 Cor. 4. 4 lit:), AND THE PATH OF HIS COMMANDMENTS (Psalm 119. 35), THAT HIS REDEEMED PEOPLE MAY SIMPLY PLEASE HIM, AS THEY LIVE LOOKING FOR "THAT BLESSED HOPE."

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

The Lord Jesus said, "My sheep hear My voice."

John 10. 27.

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

"Thou hast commanded us to keep Thy precepts diligently. O that my ways were directed to keep Thy statutes." Psalm 119. 4, 5.

"I will run the way of Thy commandments, when Thou shalt enlarge my heart."

Psalm 119. 32.

"It is good for me that I have been afflicted, that I might learn Thy statutes."

Psalm 119. 71.

"Wherefore lay apart all filthiness and superfluity

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of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls. But be ye doers of the Word, and not hearers only, deceiving your own selves." James 1. 21, 22.

"Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever." 2 Peter 3. 17, 18.

"For all the promises of God in Him are Yea, and in Him Amen, unto the glory of God by us." 1 Cor. 1. 20.

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

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy St, Poplar, London, E.14., Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, etc., some Wednesdays.

## A Word of Introduction.

BY God's mercy we can again send forth a little testimony of His grace, and sufficiency. We dare not, and we would not wish to put aside His Words. They are precious beyond measure. That He may be loved more, and that sin may be hated, are these pages sent forth. Even if there were no blessing in obedience, it would be our desire. If there were no loss through disobedience, the Lord's redeemed people would long to loathe it more and more. For THEIR OWN ENCOURAGEMENT is not the central thought but HIS GLORY. How graciously has He made this their delight, and how they long that this may be increasingly their attitude. Religion is not enough to quicken a soul, but the quickened soul loves the will of the One Who quickened. Men can call commandments "bondage" and they are to an unhumiliated heart, but the heart that loves Christ trembles at such an untrue view of harmony with the will of its well-beloved Lord.

"BEHOLD, WHAT MANNER OF LOVE." 1 John 3. 1.

"THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT." 2 Corinthians 9. 15.

'Tis not that we the grace of God have won,  
'Tis not that we the WORK of God have done:  
Nay, all is mercy, mercy full and free,  
Rebels are saved,—God's children hence to be!

What love indeed:—who can such love reveal?  
We know IN PART, 'tis but IN PART we feel:  
God's love is more than all our words can tell,  
He loved the lost,—who merited but hell!

Love all excelling, has the Saviour giv'n,  
For those who 'gainst Himself had vainly striv'n:  
Unspeakable the Gift,—e'en now we praise,  
But much more fully in eternal days.

## Words of Encouragement.

"THEREFORE." God is not unrighteous to forget. An Ahasuerus may lose account, but God's books are written before Him (Mal. 3. 16), and though He does not deal with all at once, He has not forgotten, and never will forget.

Redemption by the blood of Christ is a precious fact, and there is a wondrous "therefore," for He SHALL see of the travail of His soul, and be satisfied. The Son of God gave Himself for sinners, and died that He might bring many sons to glory, and His work is not in vain.

Another aspect of "therefore" comes before us. This great company, the first seen in heaven, is linked with a life of strain on earth. The dear people of God are not only a saved people, they are to be a suffering people. Those who are willing to bear their Lord's reproach (Heb. 13. 13) have a very precious prospect. They shall be before the throne: they shall be with Him. Their trials are real to-day, but they have a bright hope. But those who realize not the wickedness of sin in the light of the blood of the Lamb, and who see not the world's ruin, and the need for separation from it, can hardly be said to enjoy "that Blessed Hope." Have we the blessed consciousness of the Holy Spirit's "therefore" in Revelation 7. 15, and the application of its underlying principle in our daily life?

## HELPS TO PRAYER FOR MOHAMMEDANS.\*

THE respect of many Mohammedans for their "Koran Sharif" † puts believers to shame. Let us not be afraid to exalt the Holy Scriptures. And their exaltation of Mohammed, a man, makes us feel how little we tell the glory of Him Who was God, yet became Man to save sinners.

It is worthy of notice that Mohammedanism, unlike other ancient religions, is

- (1) An attempted substitute for the Gospel, being established AFTERWARDS ‡ (Hinduism, Buddhism etc., were before Christ died).
- (2) A spreading power: its aims are "missionary."

It is remarkable that NO religion, presents such a solid phalanx against the acknowledgment of Christ's atonement. How few are the converts from Mohammedanism compared with those who profess the Name of Christ from Hinduism. BUT the Lord Jesus Christ has His trophies, and every difficulty is a call to MORE PRAYER.

The orthodox Mohammedan will strangely own

\* A goodly number are in our meetings during the year, in God's mercy.

† "The honourable Koran." § "Anno Domini" 622.

that Christ can be called "the Spirit of God,"\* and emphasize His virgin birth, holy life, and glorious exaltation in heaven now, as also His coming again to destroy the wild beast (Antichrist). But the cross is the stumbling-block. The Deity of Christ and His atonement are rejected. Hence, although many Mohammedans confess far more than modernists, they do not own THE ONE WAY OF SALVATION. Their stress on different prophets with different COMMANDS, and salvation by religious obedience to COMMANDS † illustrates the confidence in a man's own works. 'Tis the same with Romanism. They know not GRACE. Hence it is not surprising that among their 99 names for God they know nothing of the name "Father." Regeneration is a veiled mystery to them. But, thanks be unto God, "It is the Spirit That quickeneth."

Their "hope" is partly in their own obedience, partly the intercession of Mohammed, not now, but ON THE DAY OF JUDGMENT,—an intercession without a foundation, for the ground of intercession is ATONEMENT. How blessed is the contrast, "He ever liveth to make intercession" (Heb. 7.25). The belated, ungrounded, chimerical "recommendation" (as many term it), on which they rely, makes redeemed ones the more grateful for the power of the blood of Christ, and the more concerned to carry the gospel to the Mohammedans also.

## HEAVENLY OR EARTHLY? A Question of Citizenship.

IF any are, by infinite grace, born again (John 3. 3), there must be a REMARKABLE change in the life and its outlook. "A new creation" (2 Cor. 5. 17) cannot be a light thing. To be brought NEAR to God, when formerly one was far off, to be indwelt by the Personal Spirit of God Himself—who can say all that this means? The tactics of Satan are directed to minimize the great change, in order that his imitations may pass as Christians, and that true believers may dishonour their Lord, and lose their reward in the day of His appearing. The enemy cannot "unsave" those who are saved, but he can hinder their godly devotedness: and this is his unholy object.

A clever counterfeit is not unlike that which it counterfeits, nor does a skilful tempter reveal his purpose. He disguises himself, and makes sin look kindly if he is working to gain those who wish to be kindly, and makes it look spiritual if he is dealing

\* Other prophets they call by name of privilege or office, e.g. "Abraham, the friend of God." Christ alone they describe by a name denoting identity of nature unwittingly with God.

† Particularly the Recital of the Creed, Prayer five times daily, Fasting during the day one month yearly, Alms, and Pilgrimage to Mecca.

with those who want spirituality. Permit therefore, beloved friends, a little definiteness as to the child of God and the simple question of VOTING. If you are "in Christ Jesus," are you quite sure you have a vote? What if your name is on a more important register that EXEMPTS you? It may be you reply, "Exempts: MY vote is a privilege: you mean disqualify, and I am not disqualified, I intended to use MY franchise." Good indeed, if you use the RIGHT franchise, but what and where is that? Is not your citizenship in heaven (Phil. 3. 20), if you are "in Christ"? I would still use the word "exempt," for it is a perilous thing to TAKE A SHARE with unsaved ones in RESPONSIBILITY for a government that may declare war, and legalize other things that will pain your heart. WHERE has your only Lord and Master given you authority to vote? "But," you answer, "Am I to leave the world to the unsaved? I can keep down some evil by using my vote, and a Christian is still a man of this world: he eats and drinks like other people." Put your case as forcibly as you can, dear reader, it shows its real character, for its very "strongest points" ignore Scripture. If you do apparently frustrate some evil, you participate in other evil, and thus do evil that good may come (see Rom. 3. 8). No party simply represents the will of the Lord Jesus, and this fact exempts you from the use of the vote. As to leaving the world to the unsaved, what is the Lord Jesus doing now? He is SITTING, waiting, and interceding. If He is acting thus, why do YOU wish to strive and cry (Matt. 12. 19)? He could have interfered with politics when He walked this earth. Did He not leave the world to the unsaved? Shall we prefer our methods to His? Undoubtedly you eat and drink BECAUSE He has appointed this (cf. Matt. 6. 11), but I am sorry if you eat and drink as a man of the world. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10. 31). He hath said, "They are NOT of the world, even as I am not of the world" (John 17. 14, 16). There is a vast difference between doing a necessary thing (Matt. 6. 31, 32) commanded by the Lord, AND doing a worldly thing NOT commanded by Him. And the ordinary thing has a new motive!

Possibly you have heard of some who at the time of the Reformation gradually excluded what they did not find in the Scriptures. Others rather said, "We will not start anything till we find it in Scripture." I wonder if you and I, dear believing reader, are willing to take this true principle, or NOT TO VOTE until we find a warrant for this in the guide book which our Heavenly Father has given. If "voting" is His will, CLEAR INSTRUCTIONS WILL BE FOUND, and we shall surely be shown how to vote, for a share in ruling part of one of the lands which Christ has purchased is a great responsibility, and a great worldly HONOUR, if it is HIS

will. But since He is still outside the camp, it seems strange if He has given US such a share in government before HE HIMSELF takes it (Rev. 11. 15). Ah, He has not given it! Then let us not reign before the time (1 Cor. 4. 8), but hear our beloved Lord's word "Follow Me" (John 21. 19), and be willing to bear a cross and go after Him as His disciples (Luke 14. 27). "Let us go forth therefore unto Him without the camp, bearing His reproach, for here we have no continuing city but we seek one to come" (Heb. 13. 13, 14). "For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3. 20).

Further copies of this article and further literature gladly sent to any exercised before the Lord, and desiring to distribute prayerfully.

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"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6. 30—7.45.

(Business young men specially invited. There are opportunities for conversation concerning the Lord, and for Greek and Hebrew unto the Lord's glory, 5. 15—6. 30).

SUGGESTED SUBJECTS DURING MAY:—

- 7th. THE NAMES OF GENESIS 5 and 10, and SOME SPIRITUAL LESSONS.
1. The Character of the Scriptures.
    - (a) God's Order, and Care for Details.
    - (b) Leading up to Christ.
  2. A Solemnizing Cemetery, and a Contrast (Gen. 5. 24).
  3. The Threefold Division of ch. 10.
  4. Nimrod and Babylon, and the Temporary Triumph of Evil.
- 14th. PORTIONS OF COLOSSIANS.
1. Twin Errors (2. 8, 16), and the Glory of Christ.
  2. Prayer (1. 29, 2. 1, 4. 3, 12).
  3. Some Links with Ephesians.
  4. Translation Hints to God's Glory.
  5. "The Hope of Glory" Ever in View.
- 21st. QUESTIONS.
- (These are welcome, the Lord enabling, at least 2. week before, that many may prayerfully ponder)
- 28th. TEMPERAMENT AND INDIVIDUALITY.
1. In what Way and To what Extent should Believers be Alike?
  2. In what Way should they Differ?
  3. Temperament as an Effect and a Cause.
  4. The Refusal to Excuse Sin because of "Temperament," and Use of all Personal Characteristics that can be used to God's Glory.

The glory of the Lord Jesus is hated by the god of this age (2 Cor. 4. 4):—does not this spur us onward to emphasize it more?

## THE CHILDREN'S COLUMNS.

## GOD'S BOOKS.

**W**E sometimes call the Bible "God's Book," and so it is. Though many in all ages have sought to get rid of it, God in wondrous mercy has preserved, and will preserve. The words are His though He used men to write them. There are 66 books in the Bible, and all tell of God's mighty power, of His marvellous love, and also of His judgments, which are as real as all the blessings written therein. If only the Word of God was more read, and pondered, there would be deep concern as to the present and future life of His creatures. We read in Isaiah 40. 8, "The Word of our God shall stand for ever." Again, "Heaven and earth shall pass away, but My Words shall not pass away" (Matt. 24. 35). We would lovingly and earnestly urge those who read these messages, from time to time, to read the Holy Scriptures thoughtfully. Those who are saved through the precious blood of God's beloved Son, love to read what God has been pleased to write. But though much could be written about the Word of the Living God, I want specially to bring before young readers, and those older, three other books, belonging to God, of which He speaks. There is **THE BOOK OF LIFE** in which God has been pleased to write the names of all who are His, redeemed from sin and death by the Lord Jesus taking their place, and bearing the wrath of God, which was theirs. Those who are truly concerned to know if they are thus blest, will rejoice to find His grace is theirs, and then will love to speak of Him Who wrote their names in the Lamb's book of life. Such will never perish, but, having eternal life which is the gift of God (Rom. 6. 23), they will live with Him for ever and ever. Psalm 139. 16 seems to include the thought of the redeemed written in God's book before they were born. God is so great, He knows the end from the beginning. It is because of His greatness, and their own sin, that men cannot understand Him, and His great love and wrath. But all is so real, and every word of God is true, and this we dare not hide from any. Shall we turn to some of the passages about the book of life and those whose names are written therein? Philippians 4. 3. Here we have both men and women saved and serving God. How blessed to know that God has many names written in the book of life. Revelation 3. 5 comforted some of the Lord's people of old by telling them He would not blot out the names of those who are His, and seek to live to please Him. In Revelation 21. 27 we read that only those whose names are written therein will be in the heavenly city where all will be so bright and happy. In Rev. 17. 8 we are told about those whose names were not written in the book of life, and how they will follow their own way, and those that are sinful, and be like them. See also

Daniel 12. 1. Now we come to Revelation 20 a very solemn passage concerning the future of those unsaved. Will you read verses 11-15? Here we have the **BOOKS** which shall be opened. The books in which God has written the deeds and words of sinners unsaved. "I saw the dead **SMALL AND GREAT** stand before God . . . and the dead were judged out of those things which were written in the books, according to their works." Then in verse 15, "And whosoever was not found written in the book of life was cast into the lake of fire." How solemn even to speak about this, but it is so true, and we cannot be silent as to the eternal realities. I wonder how many who read this message are concerned as to God's books with all their deeds written therein,—which will condemn them in His great day of wrath, unless their sins are blotted out. How we long, dear young readers, that many of you, as well as older ones, may be troubled to know if your name is written by God in the book of life. He is merciful, but also righteous, and He must punish sin. The Lord Jesus died for sinners, and when any are really troubled about their sin, and come to God in His Beloved Son, He welcomes such. O that many boys and girls may be among such even now. Another book mentioned for saved ones is in Mal. 3. 16. Their words and thoughts of God are not forgotten. Such will be blest in that day (verses 17-18). How we pray for many others to be saved, and blest through the precious blood of Christ

**WRITTEN** in God's wondrous book by His sovereign grace!  
For Christ Jesus died to save, took the sinner's place,  
Now in Him saved ones are blest, blest in Him for aye,  
Such will never, never be sent from God away.

**WRITTEN** in God's wondrous book, in His cov'nant love,  
Hence rejoicing in the Lord, born from heaven above,  
O how joyous such should be, so unlike to those  
Who are still far off from God, enemies and foes.

**WRITTEN** in the book of life, through the blood Christ shed,  
For it was for sinners lost Christ our Saviour bled:  
Now in Him, His own are safe, Satan cannot harm,  
Those whose names are in God's book: how can he alarm?

**WRITTEN** in the book of life! If our name is there  
How we should our Saviour praise for His constant care!  
Live as those whose names are fixed in the Book of Life,  
Shewing we are saved from sin, and from sinful strife.

**WRITTEN** in God's judgment book are the deeds of those  
Who despise His righteous law, shewing they are foes,  
And forgetting God will do all that's writ therein:—  
He is righteous, He will NOT overlook one sin.

**WRITTEN** in the book of life, and made nigh to God,  
OR still careless as to grace and Christ's precious blood?  
How concerned you ought to be, for the Lord will do  
All that He has written down, He is Just and True.

**WRITTEN** by the Lord Himself, Who will never change,  
Never alter from His will, never rearrange!  
If you heed not now His words, in that Day of Gloom,  
You may tremble, but too late, when you hear your doom.

**WRITTEN** in God's book of life! Be concerned to know  
If **YOUR NAME** is **WRITTEN THERE**, ere you onward go!  
God is gracious, merciful, He is True and Just:  
Though He is a God of love, punish sins He must.

## "CASTING A NET."

## "MENDING A NET."

Matthew 4. 18, 21.

## A FEW THOUGHTS FOR YOUNG BELIEVERS.

**T**H**ERE** is nothing necessarily unspiritual in ordinary daily work. Certainly we all fail to glorify God in ALL actions, and therefore each believer should be humbled. But THIS applies to praying and preaching quite as much as to common earthly toil. The Lord Jesus SANCTIFIED very usual duties (Mark 6. 5), and the Holy Spirit has told us that even eating and drinking may be to the glory of God (1 Cor. 10. 31). Some have a mistaken idea that the Lord's work means only preaching and kindred activities, and they look down on the "trivial" details of the home. Scripture knows nothing of this evil doctrine. Many years ago, people were regarded as "spiritual" when they took up certain official positions, nor is this theory dead. But spirituality may be found in the workshop, the office and the kitchen: and a spirituality that will not stand the test of these ordinary things is not worthy of the name. It is not in the power of the the Holy Spirit.

"I should like to—"—How many have some wish for a more prominent sphere. They feel they would be much more godly with certain longed for circumstances. But they are ignoring God's interest in "to-day," and in the sphere where He has at present placed them. His people should never chafe under trials: He knows what is best. It is so easy to look to a "change" for blessing instead of looking to the Lord. HE is to be trusted, not environment.

The four apostles mentioned in Matthew 4 were in very ordinary work when Christ called them. Undoubtedly He does call SOME to leave such duties, but we cannot find so many in the New Testament as you may imagine. And it is important to see that Peter and the others were at work WHEN He called them. They were not idly waiting a call. They kept on ordinary duties TILL He spoke. There is no sign that they wished to get out of their position. Such were the men whom the Lord called and used.

In one case we have casting a net, in the other, mending. There is more attraction in casting. No fish are caught in the mending. There may seem little to show for such work, but the blessedness of pleasing God in little things is real. And unless we are willing to do tiny actions in the home, we may well doubt if the Lord will grant larger ones. The principle of faithfulness in that which is least is important (Luke 16. 10). Many, alas, like that which can be seen, and shirk or scamp over that which is not seen. I wonder if every young believer is truthfully careful in the hidden work for an earthly employer. The principle of Ephesians 6. 6

is important. There are more ways of stealing than direct taking. How precious it is to have a good report of them which are without (1 Tim. 3. 7), because of faithfulness that adorns God's doctrine "in all things" (Tit. 2. 9, 10, cf. 1 Tim. 3. 11).

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

"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, Eph. 2. 13).

"Looking (off) unto Jesus, the Author and Finisher of our faith."

(Heb. 12. 2)

"Pray without ceasing. Rejoice evermore."

(1 Thess. 5. 16, 17).

We can look up to God on high,  
For He is ever, ever nigh,  
He will not fail the weakest saint,—  
Then why should we despond, or faint?

We can draw near to God always,  
Look up and trust Him all our days,  
With Christ have fellowship and walk  
With Him, and with Him humbly talk.

We can rejoice and onward press,  
By life and lip our Lord confess,  
As pilgrims live, and all by grace,—  
With Him our Sure and Hiding Place.

We can look up to God in prayer,  
And bring to Him the smallest care;  
We can, by grace, our Saviour please,  
And scorn to live a life of ease.

We can look up and wait for Him,  
Who did from sin our souls redeem;  
We can delight in Him always,  
And follow Him in these last days.

We can each day in Christ abide,  
Though tempted sore and off-times tried;  
We can, and would, always rejoice,  
So soon to hear His loving voice.

We can look up to Him, and say,  
Come quickly, Lord, and bring that day,  
When with Thee all Thy saints will be,  
Around Thee, and Thy glory see.

## "That They Might Know Thee."

John 17. 3.

THE wise, yet foolish Athenians spoke of an "unknown god" (Acts 17. 23). But all the gods of the heathen are worthless idols. The Lord, He is the Living God, and HE IS NOT UNKNOWN TO HIS PEOPLE. Wondrous fact. A sinner, saved by grace, knows God. It may be that many a reader thinks, "I have no idols." But unless you KNOW GOD, in what way do you differ from the heathen? To call God "Father," if He is NOT, is a presumptuous lie, but if a poor guilty sinner is forgiven by the blood of Christ, he has this inestimable privilege, for God has said so! Is there not a difference between being saved and unsaved? An enormous difference! And which, dear reader, are you?

TALKS ABOUT PRESENT-DAY NEEDS,—51.

## GRATITUDE FOR THE WORD "EVERLASTING."

**G**OD ever was, now is, and ever will be, He is the **EVERLASTING GOD** (Gen. 21. 33, Isa. 40. 28, Rom. 16. 26). How we fail to grasp with our finite minds all that this means. Yet we can and would praise God continually by His grace, for all He has been pleased to reveal to us, His redeemed people, through His Word, by His Spirit. We shall understand more and more as we seek to "abide" in Christ, and humbly to walk with Him. May it be our privilege to enter more fully into all that God has chosen, in His mercy, to write. Let us call to mind Psalm 106. 48; 90. 2; 93. 2 and Isaiah 9. 6. It will be helpful to meditate on such portions of God's precious truth. God's **NAME** is from everlasting (Isa. 63. 16). How many passages speak of **HIS NAME**, and He is from everlasting (Hab. 1. 12). How many of His dear people have been encouraged with Psalm 103. We notice the contrast in verses 15-17, "As for man, his days are as grass," but "the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children." What a wonderful promise, May we thank and praise Him continually for His mercy, since it is of His mercies that we are not consumed (Lam. 3. 22, 23). His righteousness is everlasting (Ps. 119. 144, see Dan. 9. 24). How we could, with much spiritual profit, meditate on the righteousness of God. We could spend much time on every word, for all is so full. While God's righteousness is before us, we might read Psalm 112. 6, "The righteous shall be in everlasting remembrance" (see verses 7, 8). In Proverbs 10. 25 we have the contrast between the wicked and the righteous, of whom it is said, "The righteous is an everlasting foundation." Such, being in Christ—the Righteous One—shall never be moved. How much God has given to encourage and stimulate His people. May we ever seek, by grace, to make manifest our high and holy position "in Christ Jesus," and all through His precious work on the cross of Calvary. Being loved with **AN EVERLASTING LOVE** (Jer. 31. 3), how praiseful we ought to be! We call to mind Ephesians 1. 4:—"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." How can we be otherwise than grateful, since loved with this everlasting love, and also chosen in Christ! John 13. 1 is very precious, "Having loved His own which were in the world, He loved them unto the end." How we should value such love, and seek to love Him more and more, and remember the words, "We love Him, because He first loved us" (John 1 4. 19). Surely, if we meditate on His love our

hearts will be drawn out in love to Him. We think of the everlasting covenant in Genesis 9 (see verses 9-16), "And the bow shall be in the cloud, and I will look upon it, that I may remember the **EVERLASTING COVENANT** between God and every living creature of all flesh that is upon the earth." God is ever mindful of all His promises, and of all His own. God will never fail. Every word shall stand, and that for ever. And how precious, beyond the covenant with the earth, holding back a flood, is the everlasting covenant in Christ, giving all blessings (Heb. 13. 20). Now we have in Deut: 33. 27, a very tender encouragement which should be more and more realized, "The eternal God is thy Refuge, and underneath are the **EVERLASTING ARMS**." How safe and blest are God's redeemed people. May this be more manifest in our daily life. "Our Lord Jesus Christ Himself, and God even our Father, Which hath loved us, and hath given us **EVERLASTING CONSOLATION**" (2 Thess. 2. 16) What food for meditation we have here, and everywhere in all God's precious book. O to love it more, and to seek to know all that God has been pleased to record for His own glory, and our encouragement. Do we feel weak and often times helpless as we look within, and round about us? How blessed to know that in the **LORD** is **EVERLASTING STRENGTH**, even a Rock of ages (Isa. 26. 3, 4). Then we read of everlasting joy in Isaiah 35. 10, 61. 7. Concerning Israel's future is it not written, "The Lord shall be thine **EVERLASTING LIGHT**!" If this will be so blessed, what blessings there are for the redeemed out of all nations, for they will be where there will be no need for the sun nor moon, for the glory of God will lighten the wondrous city God builds, and the Lamb is the light thereof (Rev. 21. 23). Amid all the delightful unveilings of grace, let us not forget John 3. 16:—"For God so loved the world that He gave His Only Begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Cf. John 5. 24, "Hath everlasting life." While we possess so much for which to be thankful we cannot but be concerned about others. Should we not be deeply impressed with Acts 13. 46, 48? Daniel 12. 2 is solemn. Ponder Matthew 25. 41, 46, 2 Thess. 1. 9, Jude 6. May these portions of God's truth be held firmly. They are as true, as all that we have been privileged to consider concerning God's great love to those who were **EVEN AS OTHERS**. But in mercy He has saved us, and that with an **EVERLASTING SALVATION** (Isa. 45. 17), to cause us holy concern in making His solemn truth known (1 Pet. 2. 9), both by life and lip, that others of His dear people may be stirred, and that sinners may be saved from their alarming peril, and all for His own glory, even as all is by His own grace.

"Salvation is of the Lord." Jonah 2. 9.

## “HOW CAN WE KNOW THE WAY?”

**I**F I ask you my way to the post office or railway station, in the town where you live, you soon direct me aright. But if you do not live there, you politely answer, “Am sorry, but I do not know the way for I also am a stranger.” Who would be so foolish as to try and tell if he did not know? And yet there are many to-day who seek to tell others the way to heaven, when they do not know it themselves. But if we are no longer “strangers,” we should not wait for others to ask. Rather we ought to tell forth such glad news, which concern every one, and rejoice when any seek the ONE WAY which God has opened into present and eternal blessedness.

It may be, that you are longing to ask some one, yet half afraid. It may be, you have been months saying to yourself, “How can we know THE WAY? That question was asked by a man hundreds of years ago, and he received a priceless answer from the Son of God Himself. Would you like to hear it? It was simply this—The Lord Jesus said, “I am the WAY and the TRUTH and the LIFE: no man cometh unto the Father but by Me” (John 14. 5). And this beautiful reply is still up to date. There are MANY ways to a railway station, but there is only ONE WAY of Eternal Life. And that way is NOT “Doing the best we can,” NOT “saying prayers and being religious,” NOT “going to church and taking sacraments.” None of these things will meet the deep NEED that you and I have. Do you not see that they all look to a man, and something HE must do? But God looks to His Beloved Son and something He has done (John 19. 30). And so “the Way” is not a religion but a Person, not my poor “best,” but His free gift. CHRIST Himself is the Way, and if I desire the Way of Peace and Eternal Blessedness, I can go to no one else.

Do you wonder why this is? A created being could not do the great work of salvation, but Christ is equally God with God the Father, and He became Man to be able TO DIE FOR SINNERS. Mark these precious words—TO DIE FOR SINNERS. (Rom. 5. 8). A RELIGION will not save me, because I am a CONDEMNED sinner. I need Someone Who is perfect, and Who knows all the meaning of God’s holy wrath, to bear the burden of judgment in my place. Otherwise the barrier remains between me and God’s righteousness. His mercy and truth are MET TOGETHER in the work of the Lord Jesus, and thus we can know the Way, and the Truth and the Life. Ah, dear reader, here is a delightful and sure salvation. Do not your sins sometimes trouble you? Would you not like to know they were forgiven and cast behind God’s back (Isa. 38. 17), and that you were accepted in God’s presence? Then here is the very Saviour you need,

and He has said, “Come unto Me, all ye that labour, and are heavy laden, and I will give you rest” (Matthew 11. 28). Could anything be more inviting? Tell me, why do you not come? Do you still think you are too good? How can it be? You cannot surely think you are too bad when He speaks so lovingly! Do you doubt His words? None have ever found Him untrue. What then is the hindrance? Do you say, “I do not know the way?” HE IS THE WAY, and a broken-hearted soul finds that he has fallen into the very arms of love, and has been put in the Way, before he knows “How” the work is done. So wondrous is God’s grace. Ah, my dear reader, will you not believe God’s Word TO-DAY. Christ is waiting to receive those for whom He died! All the good works come in AFTER. God welcomes the troubled sinner JUST AS HE IS, because of what Christ has done! “Behold, now is the acceptable time: behold, now is the day of salvation.”

The door of God’s mercy is not ajar, but wide open. He is not waiting for a sinner to make the work of His Beloved Son efficacious. THAT WORK IS FINISHED, and the joy of an utterly bankrupt sinner is an utterly glorious Saviour. God desires no make-weights. He has no bargains to sell cheaply. He gives freely. Nor will He welcome in any other way. The glory of the gospel is that it meets the dire needs of the very ones to whom it is addressed, and the vanity of human theories is evident in that they fail to deal with the needy sinner.

### Thoughts as to Prayer and Praise.

Let us mark the limitation of Psalm 66. 18.

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

“Why are ye so fearful? How is it that ye have not faith?” Mark 4. 40.

1. For God’s gracious reviving of His people daily (Isaiah 57. 15).
2. For godly homes, as that of Zacharias and Elisabeth.
3. For persecuted believers, in various lands.
4. For forgotten countries as Daghestan and Guatemala.
5. For the Lord’s work through each of these pages and the typewritten notes, and among men of all nations in London, and elsewhere, committed to His people, privileged to unite in sending forth this magazine.

“Epaphras, who is one of you, a servant of Christ saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God: for I bear him record that he hath a great zeal for you.” Colossians 4. 12, 13.

David’s mighty men gave him water at the risk of their life. Is our personal devotion to Christ willing to RISK?

Notes on Memorized Verses.

MATTHEW 6. 19-34.

19, 20, Negative, Positive. The TRUE wisdom is heavenly laying up (Luke 16. 8, Col. 1. 5). "On the earth," (cf. Col. 3. 2, 5, Rev. 3. 10; 13. 14). Moth, rust, thieves:—how many hindrances there are to earthly security. 21, A reason beyond safety: our estimate of "things" affects our affections: let us only treasure that which will make us heavenly in attitude. 22, Looking in the right direction. "Single," simple, not divided. 23, When the eye is not on the LORD, there is no SELF-illumination, no inner light. 24, Satan aims at divided hearts (see Matt. 4. 9, 10, Jas. 1. 8, Ps. 86. 11). Hate, love: this gives the key to Luke 14. 26. "God" allows no "and" (Ex. 34. 14): His holy purity excludes all rivals. 25, The inference of faith, implying anxiety is a second master: shall we choose this (i.e. self?), OR depend on our Heavenly Father? We cannot really SERVE BOTH! To "talk" of serving is NOT service. God has given soul and body, will He not give food and clothing?—There is too little FAITH as to physical things. If we talk of confidence as to spiritual and distant things but fail to show it in ordinary matters, may not the principle of 1 John 4. 20 apply? 27, Anxiety "CANNOT": it is thus unwise as well as sinful. 29, Solomon's glory was put on outwardly: the flowers have their glory from within by God's work. This not only urges faith, but shows that possessions which are SEPARABLE are not such real possessions as we think. Next (30) the failure of the flower, too, is seen: its glory is part of itself, BUT ITSELF FADES! In TWOFOLD contrast the believer has inseparable AND ETERNAL possessions. Blessed be God. 31, See Leviticus 25. 20. 32, A contrast with "Gentiles": relationship to God is REAL. 33, "Seek" cf. 7. 7: an earnestness. "And His righteousness" (Tit. 2. 12). 34, Striking words. The Lord implies EACH day will have "evil" and strain, but He does NOT say, "Be anxious for to-morrow when it comes." Rather it is possible He CHANGES A PROVERB, and says, "THE MORROW SHALL BE ANXIOUS," not you. Do not live ahead in possible fears, but do live ahead in embracing God's promises.

1 CHRONICLES 17. 11-27.

11, Acts 13. "I will raise up": no uncertainty. "Of thy sons": a contrast with Solomon implied in the fuller fulfilment. 12, But "THE THRONE of His kingdom" (not "His throne") in 2 Samuel, because Solomon IS before us there. 13, No added words about sin (as in 2 Sam. 7. 14), because Christ is primarily seen here.\* 14, "They" in parallel chapter: but HERE a special stress on God's house: strikingly "my" changes to "His throne shall be established for evermore," but not so in 2 Samuel 7. 16 where Solomon is prominent: David's throne, by all means (Luke 1. 32), but not Solomon's. 15, Love's accuracy and promptness (cf. 1 Sam. 3. 18). 16, The effect on a godly man. "Sat," unusual in prayer: here there is rather contemplative worship: moreover the "sitting" is in view of God's glorious finished work making His people "sit." 17, Grace is too wonderful for words. 18, "More," cf. the holy inability to speak of Job 40. 4, 5, 42. 3: contrast Romans 3. 19. 19, According to God's own HEART: He taketh pleasure in His people: His delights in saving. 20, Deuteronomy 33. 29. 21, Deut. 26. 18, Ps. 107. 20, 148. 14. 22, David sees God's love and purpose THROUGH-OUT (cf. Num. 14. 14, Ezek. 36. 21). Literal "Thou didst give to Thyself," see Eph. 5. 27. 23, Faith enjoys God's promises: it is simple ("do as Thou hast said," "He spake and it was done"). It is NOT faith to be silent, and say,

\* The accuracy of the language here is illustrated by the Psalms. In some we see Christ and David (as 2 Samuel 7), but we must not think every word applies to the Lord Jesus, unless the Holy Spirit shows this.

"God will do without my praying," 24, "Established THAT": the object God's glory (1 Pet. 2. 9). 25, "Before Thee," so 25 and 27, Psalm 89. 15. 25, Grace awakens prayer: God opens our ears (margin) to open our hearts. Cf. FINDING the words (Jer. 15. 16). How important to have something more than the "physical" (see John 5. 40, 6. 35). 26, Malachi 3. 10. 27, Again faith takes hold of God's promises (Ezek. 36. 37), and should not we?

Suggested Daily Readings.

"IF THE LORD WILL":—MAY 1929

Day	READING		LEARNING	
	1 Chron.	Matt.	Matt.	Ps. 119.
1	7. 28-8.10	5. 13-26	6. 19	93
2	8. 11-40	5. 27-37	6. 20, 21	94
3	9. 1-26	5. 38-48	6. 22	95
4	9. 27-44	6. 1-15	6. 23	96
5	10. 1-14	6. 16-34	6. 24	97, 98
6	11. 1-14	7. 1-14	6. 25	99
7	11. 15-47	7. 15-29	6. 26	100
8	12. 1-18	8. 1-13	6. 27, 28	101
9	12. 19-40	8. 14-27	6. 29	102
10	13. 1-14	8. 28-9. 8	6. 30	103
11	14. 1-17	9. 9-26	6. 31	104
12	15. 1-18	9. 27-38	6. 32	105, 106
13	15. 19-16. 6	10. 1-15	6. 33	107
14	16. 7-27	10. 16-28	6. 34	108
15	16. 28-43	10. 29-42	1 Ch. 17. 11	109
16	17. 1-15	11. 1-15	17. 12	110
17	17. 16-27	11. 16-30	17. 13	111
18	18. 1-17	12. 1-13	17. 14	112
19	19. 1-15	12. 14-30	17. 15	113, 114
20	19. 16-20. 8	12. 31-43	17. 16	115
21	21. 1-17	12. 44-13. 9	17. 17	116
22	21. 18-30	13. 10-23	17. 18	117
23	22. 1-19	13. 24-35	17. 19	118
24	23. 1-23	13. 36-58	17. 20	119
25	23. 24-24. 19	14. 1-21	17. 21	120
26	24. 20-25. 7	14. 22-36	17. 22	121, 122
27	25. 8-31	15. 1-11	17. 23	123
28	26. 1-28	15. 12-28	17. 24	124
29	26. 29-27. 15	15. 29-39	17. 25	125
30	27. 16-34	16. 1-12	17. 26	126
31	28. 1-10	16. 13-28	17. 27	127

"IF THE LORD WILL":—

MAY 20th,

BIBLE MEETINGS,

To the Praise of the Glory of God's Grace, at 61, Upton Lane, Forest Gate, London, E.7. (3 and 6. 30). The earnest interest of God's beloved children welcome, that there may be much spiritual humiliation and encouragement. Further particulars will be gladly sent.

Correspondence from any Believers and Enquirers:—Percy W. Heward, 61, Upton Lane, Forest Gate, E.7. Phone: Maryland 2196. (No messages on the Lord's Day.)

# Thoughts from The Word of God

Vol. xxix. No. 6.  
JUNE 1929.  
Free.

A MONTHLY TO THE GLORY OF GOD, ACKNOWLEDGING THE FAITH ONCE FOR ALL DELIVERED TO HIS PEOPLE, AND SEEKING HUMBLY TO EMPHASIZE A GODLY SEPARATEDNESS, BECAUSE OF THE HEAVENLY CALLING IN CHRIST JESUS. NEW THEORIES ARE WORTHLESS. THE ONE GOSPEL OF THE GRACE OF GOD, TELLING OF REDEMPTION BY CHRIST'S BLOOD, IS A LIVING POWER TO-DAY (Rom. 1. 16).

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

"The grace of God . . . hath appeared . . . teaching us that . . . we should live soberly, righteously, and godly." Titus 2. 11, 12.

"By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God that we keep His commandments: and His commandments are not grievous."

1 John 5. 1, 2.

"He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him."

John 14. 21.

"But thou, son of man, hear

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

SOME OF THE CONTENTS.	Pages.
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Faith and Faith's Possibilities . . . . .	54
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what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee." Ezekiel 2. 8.

"Son of man, all My words that I shall speak unto thee receive in thine heart, and hear with thine ears." Ezekiel 3. 10.

"Let my heart be sound in Thy statutes; that I be not ashamed." Psalm 119. 80.

"How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth."

Psalm 119. 103.

"If we live in the Spirit, let us also walk in the Spirit." Galatians 5. 25.

"If any man be in Christ, he is a new creature." 2 Cor. 5. 17.

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy St, Poplar, London, E.14., Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, etc., some Wednesdays.

## A Word of Introduction.

THE speeding of time reminds us that the Coming of the Lord draweth nigh (James 5. 8). It speaks to us of our light affliction which is but for a moment (2 Cor. 4. 17). And it tells us of the importance of using each day for Him to Whom we belong. Not only to explain verses of Scripture, but with the prayerful desire that believers may seek more oneness of devoted practical obedience in every-day life are these pages sent forth. There is no claim to infallibility, but mercy has been received, calling to faithfulness. The editor does not minister from the standpoint of "having attained," he ministers to himself as well, and the high standard of Scripture is humbly set forth, without any thought of proud assumption. The standpoint is simply this, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3. 12).

"UNTO ME, EVEN TO ME." Zechariah 7. 5.

I looked at much that I had done—  
So may God's servants humbly muse—  
The view my heart might almost stun;  
So much my Saviour must refuse.

'Tis not that I sought human gain,  
Or human glory, or applause;  
'Tis not that I avoided strain,  
Or would ignore His holy laws.

Nay, but how oft I HIM forgot,  
How oft the "work" was MY delight;  
Oft midst the toil I felt HIM not,  
Exalting "it," lost "Him" from sight.

"Himself" faith's vision never filled,  
As I could wish He yet would fill,—  
That one unworthy might be thrilled,  
To be with Him, within His will!

### Words of Encouragement.

"SURELY I COME QUICKLY"  
(Rev. 22. 20).

Ah, you have heard these words hundreds of times, and have they lost their meaning? No—nor will they, till they "change," when He shall have come. But do we really live as those that look for Him? Let our hearts be honest. To what extent does "that blessed Hope" fill our thoughts? Are our affections constantly directed toward seeing Him? Summon up everything in the life! Does the very home show He is coming quickly? Do the walls where the Lord's pilgrims sojourn suggest this? Or do we still seek earthly decorations? What about our business life? Has something been "lost" gladly for Christ? What about the use of time? And do others see our attitude is one of "strangers" here? Does our very food indicate this love to our coming Lord? or has His promise a weakened power in our daily walk? Does our clothing suggest a halting tendency, and a vague fear of men and women? It is a painful experience when our loving Heavenly Father shows us there is more unconscious hypocrisy in our own lives than we thought. Ah, beloved friends, He loves His own too much to allow them to be without painful chastisements, but O for a love to Him that learns the lessons, and a heart that beats with joyous hope in view of our coming Lord.

### Some Thoughts as to the Right Proclamation of the Gospel.

WE should be prayerfully concerned to do God's appointed work in His appointed way. Not that we are to be occupied with the language used, and other accompaniments, in such a way that we have fuller accuracy while we leave our first love more and more. The Holy Spirit never approves of oneness. "These ought ye to have done, and not to leave the other undone" is a holy principle.

The gospel is to be preached, aye, and preached to every creature without distinction (Mark 16. 15). There is nothing racial about it; it is to the Jew first and also to the Greek. "Not many mighty are called," but these very words imply that some such are reached, and we rejoice in the words of Matthew 28. 18-19, "All nations" are before us. Ezekiel was to preach whether men heard or forbore, and the unique Sower sowed by the wayside as well as on the good ground. At once the theory of "results" is swept aside. God approves appar-

ently resultless service, if done in the Name of His beloved Son. Hence we are not to preach for effect, but to preach the Word, and to realize the work is His. Never dare we change methods to gain our converts. We want God's quickened ones.

The Gospel is not a modified law. God has nothing to sell as a bargain. It is not an attempt to meet men half way. It is not "Take thy bill, and sit down quickly, and write fifty," but, on the contrary, "When they had nothing to pay, He frankly forgave them both." Herein is the glory of the gospel. It is mighty because the work is God's work. And we need to preach it thus, that the poor, trembling sinner, to whom its messages apply so precious, may thereby be drawn to trust in Christ.

But we are not to aim at "human" logic. God does not give the new life as if we were mere stones. We are truly made alive, and there is a miracle of which the raising of Lazarus gives a picture ("Lazarus, come forth"). Hence it has pleased God by the proclamation, which men esteem foolish, to save them that believe (1 Cor. 1. 21). Therefore He commands His obedient servants to preach, although if there is the outward word alone, sinners will "begin with one accord to make excuse." With God's "now" there is power, and He still deigns to work. Hence we speak to sinners as sinners, not to the elect and non-elect.

We have the general declaration of a glorious fact, namely the work of the Lord Jesus (cf. the message of a sin offering even to Cain (Gen. 4. 7, lit.). "Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). "We preach Christ crucified" (1 Cor. 1. 23). The background for this is the fact that man is accountable to God, and that all are guilty, and that there is no possibility of salvation after one sin has been reckoned, except by the perfect work of Another, the sinless One. The display of mercy and truth, met together on Calvary, must be our joy and our proclamation; in the enabling of the Holy Spirit, as we pray that Christ lifted up may draw all manner of sinners to Himself.

But we have not only a declaration, there is a command. "Come, for all things are now ready" illustrates this aspect (Luke 14. 17, cf. Prov. 1. 20-25, 8. 4, 9. 5, 6. Matt. 24. 4). Men are answerable to God, and ought not to be indifferent to what He has done. They should both confess their guilt, and come at once to behold what He has provided. We have a command to make known, with the authority of our Lord Jesus (observe Matt. 28. 18), and it is expressed in wondrous tenderness, so that

the sinful unmindfulness of men is the more amazing and painful.

But, thanks be to God, we can go further, we have a **promise**. The command to come is addressed to all indiscriminately; the **promise** is to those who feel unworthy of the **command**, even to those who own their utter need. Many confuse the promise and the command. The promise is to "him that hath no money," to those "that labour and are heavy laden," to "him that is athirst." The command is **linked with** the declaration of the gospel, but its ground is man's natural accountability to God; the promise is essentially part of the gospel, and its ground is the finished substitutionary work of Christ. The command is authoritative, but men turn aside so carelessly. The promise is mighty, and those to whom it is directed are drawn by sovereign grace. To preach the promise without the command is to ignore the fulness of Christ's testimony. To declare the command without the promise is to omit the gospel message of invitation to the lost (Luke 19. 10). To **mingle** the command and promise will involve the casting of pearls to those who will trample them under foot. We do not say in the command, "Come, for all things are now ready **for you**;" nor do we say in the promise "If you do that for which you are responsible, Christ will give you rest." But we find each portion of the appointed testimony to be precious in its sphere, and thus the Holy Spirit deigns to use and apply the message, for He knows the condition of every heart. The command is based, we have seen, on God's right to command and not on atonement. Universal substitution would make the work of Christ a failure, and would change spiritual faith into a natural duty, encouraging the self-confident, and disheartening the truly anxious sinner. But, if we discern things that differ, Christ is exalted, and we are able to announce "Christ died for ungodly ones," and to add "**for you**," whenever the sinner in brokenness of heart, owns himself as "ungodly." Here is the power of the gospel, and does not any other preaching encroach on the prerogative of the Holy Spirit?

May it be ours with simple gratitude, avoiding self's one-sidedness, to keep to the whole language of Scripture and to rejoice in the gospel of the glory of Christ (2 Cor. 4. 4) with its continued mighty triumphs, until He, our glorious Saviour, "shall see of the travail of His soul and shall be satisfied" (Isa. 53. 11).

### THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.)  
Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKS-GIVING." Colossians 4. 2.

"Through Him we have access, by One Spirit, unto the Father" (Eph. 2. 18).

1. For the reviving of God's dear people, that there may be more joy in His rejoicing, and more grief at dishonouring His Name.
2. For the enabling of individual dealing with souls, whether in the midst of daily life, or after an open air meeting, that there may be reverent power linked with a realization of God's glory—the power of the Holy Spirit.
3. For often-forgotten lands, e.g., Esthonia, Malta, Salvador.
4. For the gracious work of God through these pages, and among those of all nations in London, Liverpool, Birkenhead, etc.; for journeys in the Name of the Lord Jesus to other lands with service among His people, and Jews, and Gentiles; and for witness unto Him in the open air, specially remembering Hyde Park and Tower Hill. (Several of the Gospel articles in this magazine are based on addresses in which the Lord's enabling was definitely felt at Tower Hill. To Him be all the praise).

"That God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever. Amen" (1 Peter 4. 11).

"IF THE LORD WILL"—

#### GATHERINGS for BELIEVING MEN.

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

#### SUGGESTED SUBJECTS DURING JUNE:—

- 4th. THE FORBEARANCE AND LONG-SUFFERING OF GOD.
  1. Emphasis in Scripture (e.g., Rom. 2. 4, 9, 22, cf. Gen. 15. 16, Numbers 14. 18, Luke 13. 8, 9, Rev. 2. 21).
  2. Personal Experiences (1 Tim. 1. 16, Lam. 3. 22).
  3. Common Misconceptions and Inferences.
  4. The Contrasted Power of Reigning Grace (Rom. 5. 21).
- 11th. SOME "DIFFICULTIES" IN THE EPISTLE TO THE HEBREWS.
  1. A General View of the Epistle.
  2. The Precious Value of Difficulties.
  3. Some Thoughts on 1. 10, 2. 6, 7; 9. 15, 3. 6, 5. 7, 9, 6. 4-6, 9. 13, 10-20, 10. 26-29, 38, 11. 4, 13. 10.
- 18th. QUESTIONS. These are welcome, the Lord enabling, at least a week before that many may prayerfully ponder.
- 25th. TO BE ANNOUNCED LATER.

## 321 THE CHILDREN'S COLUMNS.

**God has a Plan and Purpose.**

**W**E see by the words of Hosea 7. 2 that God has a memory. He remembers all the wickedness and all the sins that are done on this earth. Let us ever remember this, for unless sins are forgiven and blotted out, through the blood of the Lord Jesus, they will come to light in God's day of judgment. We must not hide from any this solemn fact, although we would ever speak of God's great love in giving His Son to die for the ungodly. God is so great and so holy: all that He has been pleased to write must come to pass, in His own time and way. God, in His mercy, is working out, through and over all that happens in this world, His own purpose and plan. For God has a Plan and a Purpose. We cannot imagine anything otherwise. He knows all, and what the goal of all things will be. One likes to think in this connexion of Psalm 145. 17:—"The Lord is righteous in all His ways, and holy in all His works." We dare not (nay, we would not) question God. There are some things which we cannot understand fully, for God is so great, and so are His ways, even past finding out (Rom. 11 33). We only know parts of His ways (Job 26. 14). But what God has been pleased, in His mercy, to reveal should cause His creatures to tremble. Yet how few think of the past judgments, and what will yet be. How blessed to know that God has, amid all, a Plan, and a Purpose. Moreover, He has a plan concerning all the ages, concerning Israel and concerning all those who are saved, and will yet be saved, out of all nations through the shed blood of the Lord Jesus. God, Who, in mercy, planned the work of redemption, and finished it, will also fulfil all His purposes. He will not fail (Matt. 20. 28).

If anyone is about to build a house, he has first a plan, and God, in wondrous mercy, in His sure word tells us about a House for Himself to indwell (Eph. 2. 19-22). In 1 Peter 2. 5 God's redeemed are said to be lively or living stones, and they are being builded together, and in the future day of glory will be "an Habitation of God through the Spirit." What a lovely building it will be. God knows all about every one; not one stone will be missing, and all will fit together so perfectly. What a glorious time for saved ones! See Ephesians 1. 9, 3. 11. All is according to God's Will and Purpose and Plan. God said (in Isaiah 14. 24-27) "As I have purposed, so shall it stand." None can hinder God, nor say unto Him, What doest Thou? God has planned and purposed,

and He will not turn from His word. This makes saved ones feel how earnest they ought to be, for God's day of judgment is so real. As all the blessing will come to pass, so will all the judgments. Revelation 20. 11-15 is solemn, but it will take place. Yet few seem to be troubled about their sins, or concerned as to where they will be in the future. Those who are saved and are in Christ Jesus, through His finished work on the cross, will be for ever with Him, beholding His glory and praising Him perfectly. No sin or sorrow, no pain or death will be there, but all joy. Surely you are not surprised that we long for many more to share such bliss eternally. When God said He would bring evil upon the people of Israel, because of their sins, He said, "I have purposed it and will not repent, neither will I turn back from it" (Jer. 4. 28, see Isa. 46. 11). God must keep His word, and so He will punish sin. We cannot think or speak lightly of God's judgments, for they will be terrible. Hence we would lovingly warn all, both young and old, and may God in His mercy make this message a real blessing to many. He is able, and we would pray that He may work, and cause not a few to be concerned, troubled about their sins. Thus will they come to Him through His beloved Son, Who will give peace and rest to the "heavy laden." Are you such?

**God's way is perfect, and His plan,**  
Whereby He saves poor fallen man;  
His purposes must stand for aye,  
Though all of earth shall pass away.

**God's way is perfect and His plan,—**  
Man's life is short: 'tis but a span,  
While God's eternal purpose stand  
For ever stand, for He is just.

**God's way is perfect and, in grace,**  
Christ Jesus took the sinner's place,  
His precious blood He freely shed,  
For helpless ones the Saviour bled.

**God's way is perfect and His word**  
Shall be fulfilled, in Christ the Lord,  
Nor will He overlook one sin,—  
Christ's blood alone gives peace within.

**God's way is right, and He will do**  
All He has said, His word is true;  
He gave His Son Who shed His blood,  
To bring lost sinners near to God.

**God's way He purposed from of old,**  
Though many are in sins so bold:  
God's word must stand, and men will see  
God in His awful majesty.

**God's way is perfect, righteous too,**  
His warnings too, they are not few;  
Yet many now His truth despise,  
Though soon He will in wrath arise.

**God's way is perfect, all is true!**  
May God in mercy work in you,—  
If still unsaved, by sin distressed—  
Come,—come to Him, for peace and rest.

**Do You Know Your Bible.**

**Suggested Daily Readings.**

"IF THE LORD WILL":—JUNE 1929.

A few words with young Believers and older ones too.

**T**HANKS be unto God, if it is **your Bible, your Heavenly Father's message to you.** But do you know it? You may have read it **through** more than once. Thanks be unto God for this also. You believe it from beginning to end, and are concerned to feed on His promises (and precepts), and to walk (and run) in the way of God's commandments. Again let there be thanksgiving unto God for all these mercies. **But do you seek to know your Bible?** I am quite aware that all words are "relative," and that the one who would say "I know it well" is far off both from truth and humility. We do not know even our own language perfectly. But we can use it aright. We do not know every inch of the city where we live, but we have a very different knowledge from that of those who are only visitors for a day or two. Have you **lived** in your Bible? Are you acquainted with the **facts of Scripture**, that the Holy Spirit may bring to your remembrance, with many spiritual lessons and blessings attached, at the right moment? If a verse of Scripture is quoted, can you usually locate it? If a chapter is named, can you, as a rule, recall some of its themes. If places mentioned in Scripture are before you, and their history, do you call to mind easily the relation to other towns or districts? Is the number of years between different events approximately known sufficiently to help spiritually? If a month of Scripture is named, can you place it as easily as "May" or "December"? If measurements are given, have you some idea of the meaning? Or is everything quite foreign to you? Ought we to know the inches and feet of English measures, and be ignorant of handbreadths and cubits? Never will knowledge of Bible facts take the place of spiritual food. An analyst may die of starvation in his laboratory. Grace and the knowledge of the Lord Jesus are primary (2 Pet. 3. 18). But whatever God has set forth is precious, and we would seek to value all **because He has written.** If you have not the acquaintance with the Bible set forth above, are you willing to seek it prayerfully and earnestly, asking Him to use and fill it with His teaching? And would you welcome questions, now and then, or regularly, to promote earnest thought, that God may be glorified?

Correspondence concerning this subject will be welcomed.

Day	READING			LEARNING			
	1 Chron.	Matt.		1 Chron.	Ps. 119.		
1	28.	11-21	17.	1-13	29.	10	128
2	29.	1-16	17.	14-27	29.	11	129, 130
3	29	17-30	18.	1-18	29.	12, 13	131
4	1 Chron. I.	1-12	18.	19-35	29.	14	132
5	1.	13-2.5	19.	1-15	29.	15	133
6	2.	6-18	19.	16-30	29.	16	134
7	3.	1-17	20.	1-16	29.	17	135
8	4.	1-22	20	17-29	29.	18	136
9	5	1-14	20.30-21.11		29.	19	137, 138
10	6.	1-11	21.	12-27	Mtt. 18.	23	139
11	6.	12-23	21	28-41	18.	24	140
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15	8.	1-18	22.	34-46	18.	29, 30	144
16	9.	1-14	23.	1-12	18	31	145, 146
17	9.	15-31	23.	13-28	18.	32	147
18	10.	1-15	23.	29-39	18.	33	148
19	10.	16-11.12	24.	1-14	18.	34	149
20	11.	13-23	24.	15-29	18	35	150
21	12.	1-16	24.	29-41	2 Ch. 6.1		151
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25	15.	1-19	25.	31-46	6	5	156
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27	17.	1-19	25.	14-25	6.	7	158
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30	19.	1-11	26.	55-68	6.	42	161, 162

The glory of the Gospel is its freeness, because the work of Christ is finished.

Relationship to Christ involves quite a new relationship to the world. We cannot be "in Him," and remain as we were.

The grace of God is more than His long-suffering; He not only holds back wrath, but gives salvation, because the Lord Jesus met the curse in wondrous grace. Longsuffering to eternity would never blot out one sin or quicken one soul, but there is power in reigning grace (Rom. 5. 21).

It is an untold privilege to be redeemed; if a believer is not full of thanksgiving there is much dishonour to his adorable Lord.

It is easy to change one's opinion, or to stick to one's opinion, according to temperament, but to be responsive to God's voice is a mark of grace.

TALKS ABOUT PRESENT-DAY NEEDS,—52.

### Faith and Faith's Possibilities.

**F**AITH is a very precious gift. It is included in the gift of God, for we read, "By grace are ye saved through **faith**, and that not of yourselves, it is the gift of God (Eph. 2. 8). And it is by the work of Him of Whom we say with joyous delight, "Thanks be unto God for His unspeakable Gift" (2 Cor. 9-15).

In Romans 10. 17 we read, "**Faith** cometh by hearing, and hearing by the Word of God." How we should value every Word of God (Matt. 4. 4) and seek to understand His Will more fully, and by grace to live accordingly day by day, doing all that God may be honoured and exalted.

Have we not all failed to realize what **faith** is, and what **faith** does? Would it not be spiritually helpful to read all the passages concerning this wonderful blessing, and to meditate more often upon them?

We need to be reminded often of the words of Romans 14. 23, "**Whatsoever** is not of **faith** is sin." How watchful we need to be. God's people of old had so sinned that He said, "I will hide My face from them . . . for they are a very froward generation, children in whom is **no faith**" (Deut. 32 20). In Mark 4. 40, when the disciples seemed to be in danger, though the Lord was with them, they said, "Carest Thou not that we perish?" How could they perish with His promise in verse 35? He rebukes them, yet tenderly, with the words, "Why are ye so fearful? how is it that ye have **no faith**?" It is so easy to have apparent **faith** when all seems right, but we need to have real **faith** in all circumstances, and amid all the trials which God permits to come upon us. God is faithful. He will not suffer us to be tempted about that which we are able to bear (1 Cor. 10. 13).

The Lord lovingly rebukes when there is **little faith** (Matt. 6. 30, see 14. 31). God desires His children not to be anxious about what they shall eat, drink or put on: "The life is more than meat, and the body than raiment." God will not fail, why should we doubt Him?

God ever encourages His people. We do not read only of those who had **no faith** in times of difficulty nor only of **little faith**, but God has been pleased to give the record of some who had **great faith**, that we may be stirred to trust Him more, and encouraged by the example of such (Matt. 8. 10, 15. 28). It is refreshing to read of these,—one a man and the other a woman—and they were both Gentiles. May

we, too, seek to have great **faith**. It was for the blessing of others they exercised it. We think of Matthew 9. 2 in this connexion, "Jesus seeing their **faith** said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee." See verse 5, "Arise and walk." Then in Acts 6. 3-8, 11. 24, we find fulness of **faith**. How thankful we are for such records. In 2 Thessalonians 1. 3 it is written, "We are bound to thank God always for you . . . because your **faith groweth exceedingly**," and love, too, was then very manifest. In the first epistle we read how **faith** to Godward was spread abroad, so that there was no need to say anything. **Faith** spoke! May it be our privilege to be more like these children of God.

Now shall we look at two verses with "If" in them? First Matthew 17. 20. The disciples wondered why they could not cast out the evil spirit; the Lord Jesus said, "Because of your unbelief: for verily I say unto you, if ye have **faith** as a grain of mustard seed, ye shall say . . . and nothing shall be impossible unto you." How much that little word **if** means. Next Matthew 21. 21, "If ye have **faith**, and doubt not . . ." The possibilities of **faith** are indeed great. Mark 11. 22 (margin) "Have the **faith** of God." If we are thus privileged, what great things our Heavenly Father will accomplish in, for, and through us, His ransomed people, and all that He may be exalted and honoured. How many saints have been encouraged by the words in James 2. 5, "Hath not God chosen the poor of this world, **rich in faith** and heirs of the Kingdom, which He hath promised to them that love Him?" Now we may well consider Hebrews 11, for surely those who thus endured, and suffered, had great and growing **faith**. Such were indeed **rich in faith**. The first verse is indeed wonderful, and we may well meditate on it. "**Now faith is the substance** of things hoped for." **Faith** is real, it is something which is fixed and firm. It is "the **evidence** of things not seen." We are told how believing ones suffered and did many things, through or by **faith**. Surely our hearts are stirred as we read through this chapter. How can we ponder it unmoved? We call to mind the words of James 2. 26, "For as the body without the spirit is dead, so **faith without works is dead also**." If there is real **faith** in God it must be seen. Observe Hebrews 12. 1, "Wherefore seeing we also are compassed about with so great a cloud of witnesses," those whose lives proved the reality of **faith**, and to whom God bore witness. Surely we are concerned to have more real **faith** that can trust God at all times, and is manifest in the daily endurance of all that

God permits. We think how Daniel and his three friends endured and could face heavy trials. We have the record, showing how God worked for them. They trusted without this record. Surely we can trust and gladly endure as we meditate on all God did for His people in days of old. It is remarkable that we can read God's words without being greatly moved and affected by the stimulus. All that these old time saints went through was very real. Verses 13-16 are very impressive. God's saints had a heart desire for heavenly things, and the words are very encouraging "Wherefore God is not ashamed to be called their God: for He hath prepared for them a city." They were willing to "lose" here, see verses 23-27. Moses' parents "were not afraid of the king's commandment," they feared God and had faith in Him. What an encouragement to godly parents is verse 27. Like his parents, Moses feared not the wrath of the king, "for he endured as seeing Him Who is invisible"—except to the eye of faith. Time and space will not allow of all that could be written on this precious subject. May we seek to be among those who have **great faith** that, by grace, our daily life may be more and more for God's glory, and that others may be helped and encouraged to trust in the Lord at all times, and under, or rather, amid, all circumstances.

### THE FORGOTTEN "NEED."

**C**OME with me to a gaily lit "shopping" street to-day. What occupies men and women and children MOST? Is it their NEED? Surely not. How many shops provide "necessities" alone? How many shops could last—more than a few weeks, if they depended on "necessities"? FOOD is God's gift, and necessary, but how much there is to be found that does not nourish, but only pleases the eye and taste? Necessity is made secondary, as far as possible. CLOTHING is necessary, but how much there is that has no thought of God's provision of covering: the object is, alas, self-decoration. Why "distinctive" clothing unless one wishes to attract attention to ONESELF? The "NEED" is often discarded, for other things. "But," you say, "has not God given a variety in nature; are there not MANY fruits?" Yes, dear reader, I am not urging the bare necessities of "bread and water" (Isa. 33. 16), but surely THE OCCUPATION OF HEART with something more WHILE THE GREAT NECESSITY IS UNREALIZED AND UNFILLED, must pain the thoughtful mind. Christ is your NEED, and mine, and without Him there is an eternal emptiness.

Why is it that most seem more concerned to obtain unneccessaries than necessaries? Would not many rather lose food than their fleshly indulgence of smoking? Would not many women rather deny themselves of nourishment than give up their sinful fashions? Everything is artificial: a plan is behind all: the plan of the devil, and he flatters the fleshly wishes of humanity. Satan is leading on by a mirage, to a terrible goal, but many do not like to be told in time. Yet eternity will be too late.

PLEASURE, PLEASURE, PLEASURE !!! But next door to the cinema stands the undertaker, and opposite the public house is the cemetery, and the one thing marked out for men of the world, as a necessity, is DEATH. "It is appointed unto men once to die" (Heb. 9. 27). Yet men live as though that were the one thing unlikely, as though they had a freehold of life. "To day or to morrow we will go into such a city" (Jas. 4. 13). Plans are made, regardless of God and His will. The uncertain things men treat as certain, and that which is certain they regard as uncertain. "The god of this age hath blinded the minds of them that believe not" (2 Cor. 4. 4).

I am not an alarmist. These are facts. Call me a "Kill-joy" if you wish, but you, my readers, are the "Kill-joy" if you lead yourself, and others, toward an end that has no joy. Call me a "Kill-joy" if you wish, but I rejoice to tell of One Whose very Name is "Gladness of Joy" (Ps. 43. 4), and I long that many a reader may be able to say, "The Gladness of MY Joy." Call this leaflet a "Kill-joy" if you wish, but in God's presence is FULNESS of joy, (never even half empty), and at His right hand there are pleasures for evermore (Ps. 16. 11), and He has a very river of pleasures (Ps. 36. 8). Because apart from Christ there is "weeping and gnashing of teeth," is it not kind to utter a warning now? A "joy-ride" on the edge of a precipice, with the "thrill" of death itself is not REAL joy. But such is man's vain life. Even now, it may be, you want to thrust aside the TRACT. You may do so,—but you cannot thrust away the FACT.

"The god of this age hath blinded the minds of them that believe not." But this verse, already quoted, does not end there;—"Lest the light of THE GOSPEL OF THE GLORY OF CHRIST, Who is the Image of God, should shine unto them" (2 Cor. 4. 4). There IS a glorious gospel. Here is clothing to meet the soul-necessity (Isa. 61. 10); here is food to meet the heart-need (John 6. 35). "Thanks be unto God for His Unspeakable Gift" (2 Cor. 9. 15). Have you thanked Him, or NOT?

"Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not?" (Isa. 55. 2). Do not live your

passing life, so that it will be your bitterness in a never-ending eternity, dear reader. You are not a "thing," and your life is not a gamble. Accountable before God, will you dare His justice, and ignore His mercy? Will you remember self, and forget Him Who went to Calvary, though it cost Him more than all else He did, in love to those who were His foes,—and are their own "worst enemies," until they see their dire need! The open door of God's Ark still invites. The gracious message of God's mercy still sounds. Will you refuse the danger-signal till a to-morrow—which may never come? The hope of a death-bed conversion is as dangerous as it is ungrateful, and it implies the reverse of love to the Saviour, if to know Him would spoil life! Yet still the words sound forth, "Seek ye the Lord while He may be found, call ye upon Him while He is near" (Isa. 55. 6); "Come unto ME, all ye that labour, and are heavy laden, and I will give you REST" (Matt. 11. 28); for "This is a FAITHFUL saying, and worthy of all acceptation that Christ Jesus came into the world to SAVE sinners" (1 Tim. 1. 15); and though "the wages of sin is DEATH," yet "the Gift of God is ETERNAL LIFE through Jesus Christ our Lord" (Rom. 6. 23). Shall He not be YOUR Lord also?

### Notes on Memorized Verses.

#### 1 CHRONICLES 29. 10-19.

10, Praise has too small a place to-day. How definitely would it be "our Father" (with capital F) in the present dispensation—not Israel, but God (Matt. 6. 9). 11, A sevenfold link with "to Thee" (cf. Rev. 5. 12, 7. 12). This verse suggests Matthew 6. 18. 12, No self-exaltation. 13, Relationship. Fellowship. Gratitude. 14, The contrast. There is always humility in His presence (1 Cor. 1. 29). Willingness is approved, and, though there is no "merit," it is acceptable (2 Cor. 8). See 1 Corinthians 4. 7. 15, Psalm 119. 19; No personal right to anything (1 Tim. 6. 7); how vainly men value what they cannot retain, and despise the riches that are to be retained. 16, A twofold confession (a:) Out of Thine hand—source, (b) Belonging to Thee—present ownership. 17, God delights in the gifts that are the fruit of upright love. To give grudgingly or for parade, is no "pleasure" to God. 18, It is so important to continue (2 Cor. 8. 10, 11, 9. 2-5, Gal. 4. 15, 16):—let us not become cold, nor settle down more. 18, 19, Heart. An incomplete heart is "divided" (Ps. 86. 11). "To keep" before "to build"; background obedience is precious.

Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.

#### MATTHEW 18. 23-26.

How wondrously the Lord Jesus teaches beyond questions asked, and gives wondrous guidance to His believing people, as to sound doctrine and many circumstances. 24, A hopeless case: sin from God's standpoint: does Luke 7. 41 indicate that our fullest perception is far less? The silence of the parables is striking, e.g., the Lord commanded payment to be made, but we do not read "thereby." The sinner's goodness is intrinsically worth nothing: the full payment, for the guilty sinner who shall be saved, has been commanded. 26, A sense of need linked with worship. But the partly awakened soul does not understand all: he needs more than longsuffering, he needs grace: he cannot really pay (active): the debt must be paid (passive, verse 28). 27, The Lord is said to loose ("redemption," same root), and to forgive (see Eph. 1. 7). 28, There is a danger in going out, if we leave the enjoyment of His presence. Mark the unholy attitude: a sinner forgiven should be very humble. 29, A reminder of the grace he had received was given, but there was no tenderness or breaking down. 30, The unwilling heart shows bitterness: the prison here is an earthly infliction: how gracious should children of God be. 31, Are we grieved by wrong actions? 32, A present dealing in holy discipline. Not, "I loosed because thou desiredst": the experience of forgiveness (the SECOND part of verse 27) was linked with the beseeching, but the release depended on the redemption, the "commanded" payment that Another lovingly made. 33, Our whole life is to reflect grace. 34, "All that was due unto him," not the truthfully forgiven "debt" of 32: that would have been injustice, but the 100 pence due, or its equivalent, because he had thus sinned against his brethren, and their Lord. Many ignore this, and make out that God takes back His forgiveness, robbing Him of His character, and this passage of its true warning to His people. Present chastisement is emphasized: a deeply important message to believers now, as verse 35 shows (quite distinguished from 5, 25, 26 and eternal judgment).

#### 2 CHRONICLES 6. 1-7, 40-42.

1, With 5. 14; it is important to worship. "Darkness" (Ps. 97. 2, but note 1 Tim. 6. 16—see Ex. 14. 20). 2, A wondrous privilege (Acts 7. 47, 28). How much beyond Solomon's building is the house of Matthew 16. 18. "The whole congregation," a type of that Day (Ps. 22. 25). "Stood" (Neh. 8. 5, 9. 5); is there not too much carelessness as to posture to-day? Outwardness alone is vain, but irreverence is not a sign of spiritual inwardness. 3, 4, "Blessed be the God... Who hath blessed us" (Eph. 1. 3). God's hand and mouth are ever together; how different is it often with men. 5, God had not chosen house or man, but He had promised (Deut. 12), and kept all waiting till the appointed time (cf. the land and the people, blessed together in that Day). 6, "I have chosen"—God's right to choose Deut. 16. 16); this principle is needed.

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# Thoughts from The Word of God

Vol. xxix. No. 7.  
JULY 1929.  
Free.

A MONTHLY TO THE GLORY OF GOD, ACKNOWLEDGING THE FAITH ONCE FOR ALL DELIVERED TO HIS PEOPLE, AND SEEKING HUMBLY TO EMPHASIZE A GODLY SEPARATEDNESS, BECAUSE OF THE HEAVENLY CALLING IN CHRIST JESUS. NEW THEORIES ARE WORTHLESS. THE ONE GOSPEL OF THE GRACE OF GOD, TELLING OF REDEMPTION BY CHRIST'S BLOOD, IS A LIVING POWER TO-DAY (Rom. 1. 16).

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

"He said, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing; yet they would not hear." Isaiah 28. 12.

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

Matthew 11. 28.

"Thou, O God, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance when it was weary."

Psalms 68. 9.

"Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles."

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

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they shall run and not be weary, and they shall walk and not faint." Isaiah 40. 31.

"Let us not be weary in well doing, for in due season we shall reap, if we faint not." Gal. 6. 9.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heart. For the Lamb Which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Revelation 7. 16, 17.

"There remaineth therefore a rest (keeping of a Sabbath margin) for the people of God." Hebrews 4. 9.

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

An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6. 15, Mon: 8, Thurs: 8, Sat: 6. 45. Also 130, Grundy St, Poplar, London, E.14., Tues: 8. 15. Also Bible Meetings in Old Kent Rd, and Camberwell, etc., some Wednesdays.

## A Word of Introduction.

IN the tender mercy of our God, we can send forth a further testimony. If it exalts Him, it is well. If it is, at any time, deviated to exalt a system, a society, or a man, it is ill. There are no denominational names in Scripture; Christ is Central. And human additions to His revealed will—whether acknowledged (as in Rome's tradition), or unacknowledged (as among many beloved children of God), should pain us. Is it too much to urge that we should all be concerned about 1 Corinthians 1. 10? Are we unable to trust God for reviving, except on the lines of perpetuating divisions? Shall we own He can save the lost, and yet act as if He cannot bring His dear children to one mind? Let us be humbled, beloved friends, and expect. The Name of Christ still attracts together.

"I WILL COME AGAIN, AND RECEIVE YOU UNTO MYSELF." John 14. 3.

Not only to the beautiful place,  
He said He would prepare;  
But,—'tis the marvel of His grace,  
His fellowship to share!

"Unto Myself"—what words are these?  
And whom does He address?  
He loves His people's hearts to please,  
Unworthy ones to bless.

And His the joy in them, His own,  
The purchase He hath made;  
The Way, the Truth, the Life alone,  
Himself the cost defrayed.

So He will come—His promise stands,  
And faith His word can plead;  
Meanwhile He keeps us in His hands,  
And meets our every need.

### Words of Encouragement.

"ENDURETH FOR EVER." "The Word of the Lord endureth for ever" (1 Pet. 1. 25). How precious is this thought. Do we remember and realize it as we should? The context speaks of **nature**, and shows how the things of earth fade. It refers to **man**, and reminds us how he fails. But the Word of the Lord neither fades nor fails. We call to mind, "Heaven and earth shall pass away, but **My words** shall not pass away" (Matt. 24. 35), and again, "For ever, O Lord, **Thy Word** is settled in heaven" (Ps. 119. 89). As we realize this, we have a resting place. God draws His dear children away from doubts and fears unto **Himself**. He has never broken His promises, nor can His counsel be changed. None can stay His hand. **Impossibilities** become not only **possibilities** but **certainties** when He speaks, and faith looks not to circumstances, and appearances, but to Himself. May this be the glad and peaceful attitude of believing hearts, and the love which, resting on His abiding words, seeks to abide in His words and to please Him by love's obedience.

### Gr ing the Lord's Gracious Hints.

IT is a wondrous fact that God has revealed Himself to men. Not only have we received the precious Scriptures, but the Son of His love has come down and walked among men, yea, and died for sinners. The One Who would have remained incomprehensibly great, has thus manifested Himself through a stupendous condescension. But still the natural man receiveth not the things of the Spirit of God (1 Cor. 2. 14). He is responsible, but irresponsible. The majesty of mercy is of such a character that the heart of a sinner misunderstands God's love, and dares to think of it as his right.

But when our eyes are opened, in mercy, to behold the beauty of the Saviour, and to know Him as **our** Saviour, the Scriptures have a new meaning. They become our Heavenly Father's word to us, and food to our souls. Then it is we begin as taught by the Holy Spirit, to see His hints and gladly to follow His will.

The legalistic brain of man demands that God's precepts should be expressed in a certain way. But the disciple welcomes His hints, and finds in them gracious guidance. And the Holy Spirit has emphasized Divine approval of this attitude. Two beautiful examples are before me. Wrestling Jacob accomplished nothing.\* But why was there such "power"

(Gen. 32. 28, Hos. 12. 4), after he ceased wrestling? The passage presents a problem. **till** we see God's hint. Jacob said, "I will not let Thee go, except Thou bless me." These were the words that were commended, and associated with the change of his name to "Israel." We are amazed. Were they not **daring** words? Nay, they are preceded by the Lord's veiled invitation to faith—"Let Me go, for the day breaketh." That utterance "Let Me go" was a hint to Jacob, and faith took it. "Let Me go" gave Jacob the **power**. His heart saw this. Hence the reward of simple faith.

Thus was it with the Syrophenician woman. Her faith grasped Christ's word "Little dogs" (Matt. 15. 26, Mark 7. 27). The very word that is mistranslated was His hint to her. He did not say, "Dogs." Are not the little dogs welcomed by the Eastern peasant children? He evidently meant to give her a handle to faith, **and she took it**. And then it was that He answered "O woman, great is thy faith" and added "For this saying, go thy way" (Matt. 15. 28, Mark 7. 29).

A striking contrast is found in Mark 4. The Lord rebuked the disciples, although the ship was being filled with water. Was it not natural to fear? Had He promised them deliverance in **every** storm? We are almost perplexed. But the solution is simple. He had said "Let us pass over unto the other side" (Mark 4. 35), and therefore they had **His word** that they would reach **the other side**. But they failed to realize **His hint**. Hence all the unbelief, with its solemn loss.

Ah, dear fellow believers, we need an opened heart for our Lord's loving suggestions whether in command or in promise. We need not draw up legal documents for loving children who know their parents will by, living with them. **A hint is enough**. Are we sufficiently with our Lord to understand His hints? There is a beautiful fulness in the Divine words, "I will guide thee with Mine eye" (Ps. 32. 8). Nearness, and the awakened eye, fixed on Him more and more, are needful, else we shall become more like the horse and mule, which have no understanding. In this sense also "By faith we **understand**." Every believing heart that is at all exercised longs to have a quicker perception of the Lord's will, an instinctive attraction to Him. The sheep's recognition of the Shepherd's voice in John 10 is a striking illustration of the same devoted attitude. May it be ours continually, to the praise of His glory.

\* A leaflet gladly sent. Many speak erroneously of wrestling with God in prayer.

**Some Thoughts on Matthew 11.**

THE same verse in Christ's discourse in Matthew 25 speaks of everlasting punishment and everlasting life. O that we may feel both realities more. We live in a world of forgetfulness, and, before we are aware of it, we also treat realities lightly. The Lord Jesus Christ never acted thus. Hence His words have the most striking contrasts. He never toned down His testimonies to please men. He was the Truth, and declared the Truth.

In Matthew 11 there is a wondrous bringing together of different parts of Divine teaching which emphasizes this standpoint. The Lord Jesus condemned unsparingly the cities wherein His mighty works were done. Observe the striking words, "They repented not" (20). Repentance is a solemn necessity. Revelation 16. 9 and 11 come to mind. The powerlessness of wondrous circumstances to quicken a dead soul, and the unveiling of degrees of punishment are alike very clear. And then, suddenly, the message changes. Thanksgiving ascends (25). The revelation of grace to babes is set forth. The "wise and prudent" are contrasted. The babes need not be physically young, but those who do not proclaim their own merits, and who do not trust to their own wisdom. The root meaning of the word "babe" is helpful (not speaking). Thus the Lord Jesus, in a context of holy anger against sin, sets forth holy joy (cf. Luke 11. 27), and wondrously sovereign grace. The reason is given, "Even so, Father, for so it seemed good in Thy sight."

Next we read of the hidden glories of the Lord Jesus. How wondrous to see that there is the exaltation of the One in Whom men saw no majesty, and Whose mighty works were only a cause of natural marvelling, in so many cases. And then grace shines out again. God is not only God, but also the Father, to whomsoever the Son will reveal Him. 'Tis grace, for man's will is, in itself, opposed. We remember the precious parallel unveiling of Galatians 1. 15.

And now the portion of truth before us is changed again. The sternness to the defiant sinner is necessary, but there is a welcome to the heavy laden. "Come unto Me" has a personal sound, although it embraces "all" that are truly weary. Cities are not changed by miracles, but individuals are still saved by Christ. The message of mercy does not reject the unworthy. It is full of love to such. True it is grace that reveals, but the heavily laden one need not pause to ask, "Am I called?" The welcome of the Gospel is wondrously wide to needy souls. Election has never frustrated

the declaration of a free gospel. It has made such a free gospel possible, and truthful, and mighty. "And thus the sinner is approached simply as a heavy laden one. This fact is reason enough to "come."

Rest is graciously promised, and a yoke which is the opposite of the burden on those who do not repent. Thus we rejoice to bring together parts of truth as our Lord brings them together, and our hearts rejoice in some realization, which eternity will deepen, of the harmony of all God's truth.

**THOUGHTS AS TO PRAYER AND PRAISE.**

Let us mark the limitation of Psalm 66. 18.

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

- "He prayed in his prayer." James 5. 17, margin.
1. For spiritual concern that God may be glorified in, and by, the background and business life of His dear people.
  2. For true care as to "little things," that love may be more manifested.
  3. For often-forgotten lands, e.g., Czecho Slovakia, Cuba, Siam.
  4. For God's gracious enabling for, and in, any journeys that He appoints, and that the object may be glory to His Name (Germany, Czecho Slovakia, and Austria, are on the heart and mind for July—only if He will). Also that all the work in London, and through these publications, may be much more—SIMPLY TO PLEASE HIM.
- He "prayed to God alway." Acts 10. 2.  
"Pray without ceasing." 1 Thessalonians 5. 17.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,  
John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING JULY:—

- 2nd. THE VINE, THE FIG, AND THE OLIVE.
  1. Israel's Vine in Psalm 80 and John 15.
  2. The Barren Fig Tree (Matt. 21. 17-22).
  3. The Olive and its Root (Rom. 11).
  4. The Glory of Christ through Scripture.
- 9th. TO BE ANNOUNCED LATER.
- 16th. TO BE ANNOUNCED LATER.
- 23rd. QUESTIONS. These are welcome, the Lord enabling, at least a week before that many may prayerfully ponder.
- 30th. HEBREWS 11 AND ITS CONTEXT.
  1. Spiritual Faith and its Contrasts.
  2. The Importance of not "Drawing Back" 10. 38, 39).
  3. Faith's Understanding (11. 2) and Eyesight (11. 10, 13, 26; 12. 2—note 11. 1, 7, 40).
  4. The Message of 11. 32.
  5. Triumphs and Sufferings—alike to God's Glory.

## THE CHILDREN'S COLUMNS.

**It is Written, It is Finished.**

**M**ANY know at least a little of the way the Lord Jesus was tempted by the devil, in the wilderness. (Matt. 4. 1-11), after He had been there forty days and forty nights, and had fasted all this time, and was hungry. Then it was that Satan came to Him, tempting Him and saying, "If Thou be the Son of God, command that these stones be made bread," and we read that He answered him, saying, "**It is written.**" The Lord Jesus was God as well as man, and He could do everything, but there was a purpose in His being there, and He was willing to wait the right time. I think one of the lessons God wishes us to learn by this is that Adam failed in the garden, with beautiful surroundings, but Christ did not yield to Satan amid all manner of difficulties. He was the mighty God, Who became Man that He might redeem His people from their sins. Three times the devil tempted Christ, and each time He said, "**It is written,**" and afterward we read, "Then the devil leaveth Him; and, behold, angels came and ministered unto Him." What a contrast with Adam, who disobeyed God so soon, and was driven out of the beautiful garden. How helpful for saved ones are the words in Hebrews 2. 18, 4. 15: Christ "was in all points tempted like as we are, **yet without sin.**" He was the only perfect One, and He stood firm amid all. Then we see by Matthew 4 that the Scriptures are a power, the power of God, and, as such, they should be more read and known. There are some, even among young people, as well as many who are older, who speak lightly of Satan; they would not do this if they knew the Scriptures, and his power. For he is a terrible person, yet so many believe his lie, and will not believe God's truth because they are blinded by Satan. Not only are the Scriptures powerful, but they make wise unto salvation through faith which is in Christ Jesus (2 Tim. 3. 15). We read in Romans 15. 3, "Christ pleased not Himself, but, as **it is written,** the reproaches of them that reproached Thee fell on Me." Acts 13. 29 says, "When they had fulfilled all that was **written of Him,** they took Him down from the tree, and laid Him in a sepulchre." John 12. 16, "These things understood not His disciples at the first, but when Jesus was glorified, then remembered they that these things were **written of Him,** and that they had done these things unto Him." All that God has **written** must be fulfilled in His own time and way. Nor must we forget His written com-

mands. For example, **It is written** that those who are saved through the precious blood of Christ should be holy, for God is holy (1 Pet. 1. 15-16).

Now we come to the precious words of the Lord Jesus on the Cross. We think of Him Who, though He was rich, became poor that sinners through His poverty might be rich (2 Cor. 8-9). We read too that He was a Man of Sorrows, He was despised, and, though He did so many acts of mercy, which no one else could do, yet men did not want Him, and so they said at last, "Away with Him, crucify Him." And He bore all this reproach as it was **written** of Him, and on the cross, when He was suffering at the hands of wicked men, He said, "Father, forgive them; for they know not what they do" (Luke 23. 34). The Lord Jesus came to seek and to save that which was lost (Luke 19. 10). We read in James 1. 15 that "**sin, when it is finished, bringeth forth death.**" But the Lord Jesus said on the cross, "**It is finished,** i.e., the work of redeeming and saving poor sinners from their sins (John 19. 30), and it is only through the finished work of Christ that any sinner, whether young or old, can be saved. There is none other name or way. (Acts 4. 12). How gladly we tell of Him Who gave His life a ransom for many (Matt. 20. 28), and hope that many who read these messages may be found among the many in glory, because Christ died! The way to God is open by His finished work; and for sinners of all ages and classes, if burdened with their sins, there is a welcome even to-day. Are you, my dear young reader, troubled about your sins? Come, for God waits to bless such with His full and free salvation: the helpless and broken-hearted are never turned away.

"**It is written**" in God's word, written clear and plain, That poor sinners, dead and lost, **must** be born again; None are righteous, no, not one, all are far from God, But Christ Jesus came on earth, shed His precious blood.

"**It is written**" by His blood sinners are made near, Near to God, for ever blest, saved from sin and fear: It is written none are good, all have gone astray, But, in mercy, God still works, works His sovereign way.

"**It is written,**" written clear, that Christ Jesus died; For poor rebels, guilty, lost, He was crucified: It is written, fixed and sure, God will never change, Not one word will He erase,—never re-arrange.

"**It is finished!**" On the cross Christ the Saviour said,  
"It is finished," finished all,—and He bowed His head:  
Thus He died instead and for hell-deserving ones,  
Who in mercy God still saves, calling such His sons.

"It is finished!" Now in Christ all His own are blest,  
Such have come to God by Him, and have peace and rest:

None can add to what Christ did, "all good works" must fail;  
He alone has done the whole, and He will prevail.

"It is finished!" done for aye: every word is sure,  
Not one thing will God forget, all will firm endure,  
All will be fulfilled by Him, in His time and way,  
What is not completed now will be in that day.

"It is written," not by man, 'tis God's book of truth,  
Which in mercy, some have been taught from early youth,

That poor rebels helpless, lost, may, in Jesus Christ,  
Come to God when sin-oppressed, since His death sufficed.

"It is written,"—finished too, all the work is done—  
Come, ye heavy laden ones, welcome to God's Son!  
Such are welcomed and are blest; blest for evermore:  
Troubled sinner, why delay? See God's open door.

### "That Ye Should Show Forth the Praises" 1 Peter 2. 9.

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

WHY, do you think, has God saved you? Are you only occupied with the thought of deliverance from punishment in hell? True, it is blessed to have this. But, God, has saved not only "from" but "to." He says to His people, "Thou becomest Mine," "Thou art Mine" . . . "This people have I formed for Myself; they shall shew forth My praise" is a very beautiful parallel concerning the saved remnant of Israel. And those who are saved to-day are ever saved in the same way by the same precious blood of the Lord Jesus and with the same object. Hence the holy thought, "That ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light." Titus 2. 12 is somewhat similar. Grace teaches believers to live soberly, righteously and godly. And Ephesians 1. 6 sounds forth, "To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." So is it individually, so is it collectively,—for Christ will present to Himself a glorious church, not having spot or wrinkle or any such thing. (Eph. 5. 27).

And what is to be the effect of this, not only "in the ages to come," and in heaven, but to-day and on earth? God's beloved people are lovingly encouraged to make manifest the great change. They are not to be as they were. Their wishes, pleasures, habits, clothing, are to be in conformity with their Lord's will. Not with a sense of mere duty, but out of love to

Him! A complaining Christian is very ill. This disease is to be hated. The wicked servant, who has no love to the Lord does not want Him to have glory; but the fruitful servants are like Mary with the alabaster box, they are concerned that He may have everything. To whom are we like?

### PERSONAL RELATIONSHIP.

"The Lord is my Shepherd, I shall not want" (Ps. 23. 1, John 10. 11, 14).

"The Lord is my Rock and my Fortress . . . my Strength . . . my Buckler" (Ps. 18. 2).

"I will say of the Lord He is my Refuge, and my Fortress, my God, in Him will I trust" (Ps. 91. 2).

The Lord—He is our Shepherd, and He will lead and guide,

And keep us by His power, and we in Him abide.  
His sheep are precious to Him, not one shall e'er be lost,

Then we should ever praise Him, redeemed at such a cost.

The Lord—He is our Saviour, our Lord and Master too,

And we should seek to please Him, in all we say or do;

'Tis by His grace we know Him, and serve Him day by day,

And by His gracious leading we walk the heavenly way.

The Lord—He is our Surety, our Advocate as well,  
He gave His life a ransom, to save from death and hell,

And He is ever with us, He careth for His Own,  
They are most precious to Him, and cleave to Him alone.

The Lord—He is our Portion, our Strength, our Rock, our Stay,

Our Refuge, and our Fortress, our Help, our Guide always;

He will not ever leave us, nor will He e'er forsake His chosen, ransomed people, but for them undertake.

The Lord—He is our Keeper, and He will never fail,  
But over all will triumph, though Satan may assail;  
He is our Shield and Buckler, our Hope, our Joy, our All,

Then let us trust Him wholly, 'mid trials great or small.

The Lord is ever faithful, He will His word fulfil,  
And strengthen those who trust Him according to His will,

Work out His purpose fully, and give all needed grace,

As we look up believing, and all His truth embrace.  
The Lord—He is our Saviour, and we would love Him more,

He is most precious to us, His word is very sure;  
He never will forget us, but come again, and we shall be for ever with Him. His loveliness to see.  
The Lord—He is our Portion, and we have nought to fear,

Though dangers may surround us, the Lord Himself is near;

And soon He will be coming, and oh! what joy 'twill be

To be for ever with Him, His glory then to see.

TALKS ABOUT PRESENT-DAY NEEDS,—53.

**A Fuller Appreciation of the Two Words of the Lord Jesus "With Me," and similar expressions.**

**H**OW much there is in God's word to encourage, and spur His people on, to know and love Him more fully, and to walk in His fear and with Him, and all through the finished work of His beloved Son. What heights of blessing there are to which we have yet to attain. God's servant said, "Not as though I had already attained," but he added, "I press toward the mark, for the prize of the high calling of God in Christ Jesus" (Phil. 3. 12-14). May we seek by grace, to be, and do, likewise. God is still the mighty God, and He will enable us, as we seek in all things, His glory.

How precious are the words in Mark 3. 14, "That they should be **with Him**, and that He might send them forth to preach." "With Him" come first. If only we are more in His presence, walking with Him, there will be more results to His glory in our daily life. The words of Matthew 12. 30 are very solemn and impressive,—"**He that is not with Me is against Me.**" 'Tis either one or the other, there is nothing in between. O that we may seek to be with Him in every way and not against Him. Then come the added words, which should speak to our hearts, "**And he that gathereth not with Me scattereth abroad.**" Which are we, as redeemed ones, doing? One action or the other is ours continually. O that we may be among those who gather **unto Him**, and seek His glory in all.

The Lord Jesus said to His disciples, "Ye are they which have **continued with Me** in My temptations" (Luke 22. 28). How we need to admit that we have often failed to continue **with Him**, our beloved Lord. "With Him in His rejection!—for He is still the rejected One; may we gladly go forth "**unto Him**, without the camp, bearing His reproach" (Heb. 13. 13). It is not easy, but what a joy to be with Him, and to have His presence and His approval. Then in John 15. 27. the Lord Jesus said, "And ye also shall bear witness, because ye have been **with Me from the beginning.**" How privileged were they, and how we also are among the favoured ones, if saved by His grace. If we are to witness for Him, by life and lip, we must be much with Him. It is alone with Him that we learn much of His preciousness, and His constant care of His own, and the greatness of His love. How encouraging is 2 Peter 1. 18, "And this voice which came from heaven we

heard when we were **with Him** in the holy mount." If we are often with Him, we shall hear much, and see more of His greatness, and His marvellous love. David could say to Abiathar, "Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but **with me thou shalt be in safeguard.**" May we abide with the Greater than David, the Lord Jesus, for **with Him** we are indeed safe, from the great enemy, Satan. How many of God's dear people have been encouraged through Exodus 33. 21, "And the Lord said, Behold, there is a **place by Me**, and thou shalt stand upon a rock." What a safe place, and how cheering are the words, "**By Me.**" May we be more grateful for all God's precious and encouraging words, and seek to realize His continual presence with us daily. Then there are several passages which tell of the future, but will surely be fulfilled in God's own way. The Lord Jesus said, in His prayer to His Father concerning His people, "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" (John 17. 24, see verse 12). Not only with Him now (wonderful privilege), but with Him in the future, and that for ever. How we should seek to please Him now in our daily life, and all by His power, and for His glory. Again we have in Revelation 3. 4 precious words of encouragement, "Thou hast a few names, even in Sardis which have not defiled their garments; and they shall walk **with Me in white**: for they are worthy." How can we mingle with the world, and become defiled, when we have such gracious words before us? Then in verse 21, "To him that overcometh will I grant to sit **with Me** in My throne, even as I also overcame, and am set down with My Father in His throne." Oh what blessings await the faithful one: may we by grace be such.

In closing, we might notice the words of Luke 23. 43, "Thou shalt be **with Me** in Paradise." What mercy shines forth. May we daily live in view of seeing and being with our beloved Lord in that day, yet knowing that if any believers fall asleep they are "**with Christ**"; which is far better" (Phil. 1. 23).

"**With God is terribly majesty**" (Job 37. 22).

"**With Him is plenteous Redemption**" (Ps. 130. 7).

"**With Him is strength and wisdom**" (Job 12. 16).

"**With Thee is the fountain of life**" (Ps. 36. 9).

Spirituality does not wish to advertise itself.

### ‘The Other Also.’\*

IT may be you have often heard the words of Christ in the address on the mount and have said “Impracticable.” Especially has the thought of smiting on the cheek been thus characterized by many. “It’s not natural” is the usual comment. But what if it is not intended to be **natural**? The very objection brings before us the striking fact that Christianity is **not** a world-religion. It is something **supernatural**, and a Christian has received **supernatural** life. And these facts, dear reader, should make you concerned, if you are still in the “natural” position, and without this wondrous, and wondrously free, and eternally precious gift.

Granted that it is not natural to turn the other cheek, is the contrast between a Christian and a man of the world the only message? By no means. Christ does not say, “Bear it patiently,” though His answer includes that. He does not say, “Let the offender do what he likes, and yet you are to love him,” though He does appoint such an attitude. But He **specially** marks out **one action**, viz., turning the other cheek, and nothing else instead is to be presented. Why?

What did the law say? “An eye for an eye.” Not “an ear for an eye.” There was a reason for this. Accordingly it would have been, “A cheek for a cheek.” And thus there are two cheeks wounded in the plan of the law, and now from Matthew 5. we learn that **two** are likewise wounded in the plan of grace. But, in grace, **one** takes both wounds, and the trespasser, who realizes this, goes free.

Have you never heard of such a plan? Is it new to you? It is the Divinely revealed plan of the Gospel! The Lord Jesus, the One against Whom sinners have sinned, is the Very One Who has taken the due punishment for such! Such an arrangement is not “natural,” but grace is altogether beyond nature, and **this** is grace. Ah, dear reader, **this** is what my Saviour did for me. Have you also such a Saviour, or have you not? Have you One Who has taken your judgment? Grace is wonderful and powerful (Romans 5. 21).

The sinner **ought** to be smitten. The Gospel does not excuse one sin. Christ does not save without bearing the judgment. He could not say “It is finished” (John 19. 30) without dying. The One pictured is greater than the picture. He took more than a smiting on the cheek, He suffered death itself. And as the second smiting would be twofold, done by the sinner wrongly,

and yet legal because of the love of the One bearing it, so the Lord Jesus not only died because men “killed the Prince of Life” but because He graciously met the judgment of law. While sinners added to their sin, He was **at the same time** bearing the curse, to take the punishment away from such. And so He could indeed tell His people to show, in their daily life, **a little picture of His substitutionary work**. Only a little picture! We can only bear a smiting on the cheek. He took the reality, the wages of sin (Rom. 6. 23) and bore the curse (Gal. 3. 13), that poor guilty sinners might have every claim met before God.

**But**, let me repeat it, the second smiting shows that God’s holy law remains. Unless you and I are sheltered by His work “an eye for an eye” remains, and sin against God is **deadly** and brings eternal separation from Him. This precious picture of grace declares that there is no indulgence. Without righteousness, peace cannot reign. And, apart from a Substitute, you and I must bear our own doom,—and that would be eternal, for **we have no personal righteousness**, and there is **no way out of hell**.

Christ is the only Hope. There is none other—no alternative, no rival. ‘Tis Christ,—or wrath. ‘Tis Christ,—or hopeless despair. Ah, dear reader, which will it be for you? Look at the picture we have just seen—the mercy is for the one **who smote**,—a sinner, not a good man. Come as a broken-hearted sinner, and you will be welcome. And ‘tis not **your smiting**, for you would always thus add sin to sin, but God uses this picture to show His infinitely greater work. “The Lord hath laid on Him the iniquity” (Isa. 53. 6). And, if you feel your burden, you can join the great number who triumphantly, yet humbly, add “the iniquity of us all.” What a contrast between “Him” and “us,” but saved ones are now in Him.

\* Somewhat recently some thoughts were given on Matthew 5. 39 for God’s dear people (available as a leaflet). We would now seek to use this precious passage in testimony to the unsaved.

An action may be right in itself, but spoiled by a motive that is displeasing to God; or it may be wrong in itself, and done with a wrong motive; or thirdly, it may be wrong in itself, yet done, ignorantly, with a godly wish, which does **not** justify the action, although God accepts the desire to please Him. Lastly, it may be good and with a good motive. Such was the whole life of the Lord Jesus:—may we be more like to Him.

**Suggested Daily Readings.**

"IF THE LORD WILL"—JULY 1929.

Day	READING		LEARNING		
	1 Chron.	Matt.	Matt.	Ps.	119.
1	20. 1-13	26. 69-27. 5	28. 15		163
2	20. 14-25	27. 6-18	28. 16		164
3	20. 26-37	27. 19-37	28. 17		165
4	21. 1-11	27. 38-49	28. 18		166
5	21. 12-20	27. 50-61	28. 19		167
6	22. 1-12	27. 62-28. 8	28. 20		168
7	23. 1-11	28. 9-20	2 Ch. 24. 4		169, 170
8	23. 12-21	Ma 1. 1-13	24. 5		171
9	24. 1-14	1. 14-28	24. 6		172
10	24. 15-27	1. 29-45	24. 7		173
11	25. 1-13	2. 1-14	24. 8		174
12	25. 14-28	2. 13-28	24. 9		175
13	26. 1-16	3. 1-12	24. 10		176
14	26. 17-27. 9	3. 13-30	24. 11		1, 2
15	28. 1-15	3. 31-4. 13	24. 12		3
16	28. 16-27	4. 14-25	24. 13		4
17	29. 1-14	4. 26-41	24. 14		5
18	29. 15-25	5. 1-13	Mark 5. 15		6
19	29. 26-36	5. 14-24	5. 16, 17		7
20	30. 1-12	5. 25-43	5. 18		8
21	30. 13-27	6. 1-13	5. 19		9, 10
22	31. 1-10	6. 14-29	5. 20		11
23	31. 11-21	6. 30-44	2 Ch. 30		12
24	32. 1-15	6. 45-56	30. 12		13
25	32. 16-33	7. 1-13	30. 13		14
26	33. 1-13	7. 14-30	30. 14		15
27	33. 14-25	7. 31-8. 9	30. 15		16
28	34. 1-13	8. 10-21	30. 16		17, 18
29	34. 14-25	8. 22-38	30. 17		19
30	34. 26-35. 6	9. 1-10	30. 18		20
31	35. 7-19	9. 11-24	30. 19, 20		21

**Notes on Memorized Verses.**

MATTHEW 28. 15, 20.

15, Money first (cf. Matt. 26. 15). What a contrast between this sinful doing "as they were taught" and the disciples' true obedience, and the holy teaching of verse 20. "Commonly reported." How quick are men to believe a lie. 16, "Galilee of the Gentiles." "Appointed," His will is sufficient. 17, The importance of worship (John 9. 38). Worship and doubting are contrasted; the passage does not imply the worshippers doubted. 18, "All authority"; the Gospel is the powerful testimony (Rom. 1. 16) of One Who has authority. 19, "Go" because of Christ's authority. "All the nations," cf. Genesis 12. 3, 22. 18. Baptism pictures death to nationalism. 20, Teaching baptized disciples; the Lord's commands are to those who confess they are on resurrection ground in Him. How can such (owing their all to Him, Who took their doom), deny His "whatsoever." "Always," rather "all the days": He is gracious amid daily work; every day His people can trust Him.

2 CHRONICLES 24. 4-13.

4, The heavenly temple needs no repairs (Athaliah's sons—verse 7—cannot reach that). "Minded"—this

thought was in the heart (Heb.). 5, It is important to be earnest, yet how few are enthusiastic (2 Chron. 29. 11). 2 Kings 12. 4-7 explains more fully. It is so easy to wait for one another to start, and to be unconsciously dilatory, unless the work is definitely marked out. 6, Joash appeared so eager for God's work, yet he failed so definitely (verse 17). O to have more than early zeal. 7, Stealing from God. Scripture rarely uses such solemn words as "that wicked woman" (cf. Rev. 2. 20). 8, At the gate, worship should be linked with giving at the outset. 9, Anti-typically God's people should be called to know their responsibilities. 10, Rejoicing hearts bring (see Exod. 36 and 2 Cor. 9). 11, Godly order "Day by day"; the heart stirred up, as in Ezra 1. 5. 12, Everything in godly business order. Though all was so glorious, yet God did not work by direct miracle, but used ordinary men. 13, Cf. 2 Chron. 29. 36. They made it standing and strong; the work of Christ is ever standing and strong in itself.

MARK 5. 15-20.

15, Sitting, clothed, in his right mind; changed position, aspect, condition (2 Cor. 5. 17): contrast man's inability to make his own spiritual rest and clothing (Isa. 28. 20): 16, "Concerning the swine"; why this stress? Do we not see their love to their possessions rather than love to a poor soul? Is modern commerce better? Are we delivered from this spirit? 17, "They began"; they did not need to continue; **He went**, it is a terrible thing to have a wrong request granted. They did not drive Him away, but iniquity need not be forceful to make it iniquity. 18, A contrasted request, with a contrasted answer. 19, The man was to be left as a witness where Christ was rejected (so is it with His people now, Luke 19. 14). 20, Love's obedience. We are not told of believing: it is possible to marvel without being humbled (Luke 4. 22, 9. 43, 44).

2 CHRONICLES 30. 10-20.

10, It was important to send the message (cf. Ezek. 2. 7), and is it not important to-day that God's scattered people should be reminded of the "pattern" once shown, that they may yet come back to His will? 2 Kings 18. 9-12 will make clear that this was the last warning before captivity. Thank God, some were humbled, the movement was rather "individual." 12, God worked in Judah unitedly. "The hand of God" (His might), "the word of the Lord" (His testimony). "One heart" is important (Acts 4. 32). 13, "Much people," yet many absent. "Second month" see Numbers 9, a reminder of uncleanness at first, and also of grace in time of need. 14, Worship must be linked with holy hatred of sin (cf. 2 Chron. 31. 1, 34. 4). Each act of obedience leads to further realization of evil. 15, Contrast Jeremiah 6. 15. 16, God's order. 17, Concern for God's will; observe some had earnest wishes, yet did not realize at once what sanctification and obedience involved, hence tender care for them (cf. Heb. 5. 1, 2). What a contrast with proud indifference. 18, 19, Hezekiah did not overlook the sin; but he had no self-exalting harshness. 20, God did not excuse the sin ("healed" may imply physical chastening, 1 Cor. 11. 30), but He forgave.

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# Thoughts from The Word of God

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"Let them make Me a sanctuary that I may dwell among them." Exodus 25. 8.

"Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." Exodus 40. 35.

"The priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house." 2 Chronicles 7. 2.

"When I awake, I am still with Thee." Psalm 139. 18.

"Where two or three are gathered together in My Name, there am I in the midst of them." Matthew 18. 20.

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

A MONTHLY, AS GOD ENABLES, TO EXALT HIS BELOVED SON, AND DECLARE HIS GLORIOUS WORK, THAT HIS PEOPLE, LED BY THE HOLY SPIRIT, MAY KNOW MORE OF HIS WILL, AND SEEK MORE TO ILLUSTRATE THE HUMBLE PILGRIM LIFE THAT PLEASURES HIM, WHILE, IN INCREASING FELLOWSHIP WITH HIM AND ONE ANOTHER, THEY LOOK FOR HIS COMING, AND MEANWHILE INVITE OTHER NEEDY SOULS TO COME TO HIM.

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

"Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the age."  
Matthew 28. 20.

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."  
1 John 1. 7.

"Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God." Rev. 21. 3.

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

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

## A Word of Introduction.

THOSE redeemed by the precious blood of Christ have a precious message. They have a real Saviour, and a real revelation. Hence it is with no hesitating sound that we would declare God's words. We have a message that has stood, and stands, and will stand. Sennacherib thought that the God of Jerusalem was like the gods of the heathen, and Rab-shakeh cried "Where are the gods of Hamath and of Arpad?" But "their rock is not as our Rock, even our enemies themselves being judges" (Deut. 32. 31). So it is with Scripture. Many treat it as if the Bible were only a competitor among rivals, but it is the only revelation among counterfeits. Veda and Koran must fail, but Scripture stands every test. Let God's people never be ashamed of His words.

"Yea there is One That loveth peoples,  
All His saints are in Thy hand,  
And they are laid down at Thy feet;  
Each one will receive of Thy words"  
(Deut. 33. 3).

He loveth, yea His love surpasses thought;  
The people of His Father hath He bought;  
"All Mine are Thine, and Thine are Mine" He said;

His love remains: for them His blood was shed.

Held in His hand, no power can pluck them out,  
Their safety is in Him, they cannot doubt;  
Their glad response is at His feet to be,  
Love hears His voice, and soon Himself shall see.

### Words of Encouragement.

**PRAISE AND THE ENEMY.** Matthew 21. 16 shows the delight of the Lord Jesus in praise. And this is what we should expect. Heaven is full of praise. When we turn back to the eighth Psalm, which Christ quotes, we read, "Hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger." There is strength in praise, and God uses it to still the enemy. Instead of his opened mouth there is the opened mouth of praise. A wondrous contrast. It was so, in measure, in the days of Jehoshaphat:—"When they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab and Mount Seir" (2 Chron. 20. 22). Praiselessness is strengthlessness. Little praise means weakness. We remember the parallel message in Luke 10. 21, just after the reference to "all the power of the enemy" (19). There is a wondrous value in praise.

### Some Thoughts on John 10.

**C**HRIST is the Gloriously Contrasted One. Thieves, robbers, strangers, wolves, hirelings, are alike selfish; He alone is the utterly unselfish One, and His devoted love shines out in this chapter.

The parable begins with the sheep in the fold. But the Shepherd is not there. Thus we behold the Lord's people in Judaism awaiting Him, before He was revealed to Israel. At last, in the fulness of time, He came, and the Porter opened to Him. In the light of Mark 13. 34, we may rightly think of Simeon and Anna (Luke 2. 25-28); there were those who "looked for redemption in Jerusalem." But especially we think of John who was appointed to welcome Him (John 1. 31). His sheep heard His voice; not all there were His sheep (verse 26, Zech. 11. 4-11).

He came to, and for, His own sheep. But He did not come to build up Judaism. "He leadeth them out" (John 10. 3; Heb. 8. 9 and Luke 24. 50 seem to help). From Judaism to Christ! A yet stronger word is employed in the next verse, "When He putteth forth" or rather "When He shall have cast out"—the same word as in 9. 34, 35. And Christ asked the "cast out" man—"Dost thou believe into the Son of God?" This gives the key. For "He goeth before them," and these words remind of Matthew 26. 32, 28. 7, Mark 16. 7, and set forth resurrection ground. There is no more mention of the fold. "His own

sheep" have heard His voice; those who will remain, albeit apparently in the fold, are not His. "Your house is left unto you desolate." Thus the Lord Jesus did not come to build up Judaism, nor to establish an earthly kingdom without Calvary, but to bring His beloved people into a heavenly calling by His precious blood.

This parable is complete (6), before we reach the further message of verse 7. "Verily, verily, I say unto you, I am the Door of the sheep." Observe "of the sheep," no longer "the sheep-fold." Persons had charge of a fold before, but now the Door is a Person, and so we expect that persons make up the building. Of old Israel had a temple, but now we read of saints being a temple; living stones rest on the Living Stone. So is it here. The law provided a fold, but here is the law written on the heart. The sheep are the building; Christ is the Door. As in 1 Peter 2, there is a twofold position. Those who are the house also enter into it and serve. Hence here likewise:—"By Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." In John 10. 1 the sheep are inside, and must be led out; but here they are first outside, and are, by grace, brought in. Thus we have the union of God's beloved people "in Christ," and service results.

The thief of verse 10 has nothing but evil in his object. "To steal, to kill, and to destroy." A little later we read, "The wolf catcheth them, and scattereth the sheep." A vast difference. The thief does not steal, nor kill, nor destroy. To do so is his purpose, but we are not told it is attained. How can he? One Greater than every thief has said, "My sheep shall never perish" (28). Thus we observe the accuracy of Scripture. The catching and scattering have, alas, taken place, but not the killing. Such words afford as strong evidence as "I give unto them eternal life" regarding everlasting security,—the more impressive because it is incidental. The object of our adorable Saviour is beautifully set forth. And He will attain His object. No death is here but His; the eternal life He gives cannot be killed. Thus many living ones are because of His one death, and the scattering shall not destroy them. Nevertheless it should pain us. It is through lack of love to Him and to the sheep. The hireling loves self; he seeks a reward. Christ gave Himself. O for more likeness to Christ and less to the hireling. Verses 14 and 15 tell us more of Christ's love to His people, and then we reach verse 16, "Other sheep I have"; observe the word of possession, even before He brings them. "Which are not of this fold (Judaism); them also must I bring

(as real a "must" as John 3. 3), and they shall hear My voice (the test, as in verses 3 and 27), and there shall be one flock (not "fold," quite a different word; no scattering in that day), One Shepherd." Yes, the goal is the glory of the One Shepherd. When we have the scattering, we do not read of His presence, but He will come again, and thus the verses continue to tell of His precious death. This is the Scarlet Thread throughout. He in wondrous love laid down His life for the sheep, and in resurrection ground they are His, and in Him. May it be ours to enjoy the obedience of verse 27 as well as the promises of 28 and 29, and to live, by the enabling power of the Holy Spirit, in a way that adorns the truth. It is a wonderful privilege to be among the sheep of Christ.

"The Lord is good to all; His tender mercies are over all His works" (Ps. 145. 9. 17).

"No good thing will He withhold from them that walk uprightly" (Ps. 84. 11, Rom. 8. 28).

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6. 33, Col. 3. 1-2).

Why should we seek the things of earth  
When we are blest in Jesus Christ,  
In Him possess a heavenly birth?  
For all our sins His death sufficed.

Why should we murmur, or complain,  
When trials come to test our love?  
For if now faithful we shall reign,  
And dwell with Jesus Christ above.

Why should we ever anxious be?  
God is, He lives, the heavens do rule,  
His grace is ever wondrous, free,  
We learn His love in sorrow's school.

Why should we spend our strength and days  
On things which fade and pass away?  
When we are brought to love His ways,  
To watch for Christ and that glad day?

Why should we spend in pleasures here  
The days that quickly come and go?  
We know our Lord will soon appear,  
Our love for Him should overflow.

Why should we fail to onward press,  
To seek the things which never fade?  
Our pilgrim life we should confess,  
Since peace with God is fully made.

Why should we think when tried or lone  
That we are tested more than some?  
God will not put upon His own  
More than is good—succour will come.

Why should we fail to watch and wait,  
For Him, our quickly coming Lord,  
While in His word we meditate,  
And with His will and word accord?

THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"These all continued with one accord in prayer and supplication" (Acts 1. 14).

1. For spiritual watchfulness, that we may not be side-tracked, or misled by the "cunning craftiness" of the enemy. Satan is disguised as an angel of light.
2. For God's gracious blessing on the homes of His people, and that there may be a quicker perception of all that hinders and undoes a godly training and testimony.
3. For often forgotten lands, e.g., Colombia, Java, Cuba, Rhodesia.
4. For God's gracious use of these pages and reprints, and associated service in this land and elsewhere, that the object may be His glory alone, and that the path, and manner, and details, may be increasingly in accord with His will and well-pleasing to Him, and that He may keep doors open, if it be His will, and open others, and make us humble and alert enough to see His will.

"With thanksgiving" (Philippians 4. 6, Colossians 4. 2).

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING SEPTEMBER, 1929:—

- 3rd. SOME LITTLE THINGS OF SCRIPTURE.
  1. Earthly Goods (Ps. 37. 16, Proverbs 15. 16, 16. 8).
  2. A Little Strength (Rev. 3. 8), Little Faith (Matt. 6. 30), and Little Love (Luke 7. 4, 7).
  3. Little Foxes (Songs 2. 15), and a Little Leaven (Gal. 5. 9).
  4. A Little While (Heb. 10. 37).
- 10th. IS FAITH UNWISE?
  1. Trusting the Mighty God.
  2. Believing His Words.
  3. Daily Life, and God's Interest in His People.
  4. The Sin of Unbelief.
- 17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 24th. AN OUTLINE OF THE BOOK OF REVELATION.
  1. The Purpose and Plan of the Book.
  2. Some Parallel Records, and their Climax.
  3. The Thousand Years, and Afterwards.
  4. Practical Messages, and the Exaltation of Christ (John 16. 14).

## Who is Coming? The Lord Jesus!

### He has said, "Quickly."

THERE are many things which are happening now, that the Scripture tells us will take place before the Coming of the Lord Jesus, the second time. We know that He, Who was God, came the first time, to live and die for the ungodly. How wonderful that He should become a man, and be rejected, and despised, and suffer as He did at the hands of sinners. Yet we read in Isaiah 53. 10, "It pleased the Lord to bruise Him." All was planned and arranged by God. Acts 2. 23 says, "Him being delivered by the determinate counsel and foreknowledge of God." Salvation was all purposed by God, He planned and arranged in love. Yet we read in the verse we are considering, "Ye have taken, and by wicked hands have crucified and slain." Man's sin is never excused. How wonderful is God's love to poor, **hell-deserving** sinners. There are hundreds who believe the fact that Christ came the first time to seek and to save that which was lost (Luke 19. 10). But only those who believe in Him, and know Him as their own Saviour, can rejoice that He is coming the second time. See what the Holy Spirit says in Hebrews 9. 28. We might read verse 27 also:—"And as it is appointed unto men once to die." So many acknowledge these words, for they see death is all around them. Not only do grown up people die, but younger ones as well, and even babies. We see what sin has brought into this world. But the last few words of this verse many will not believe, Yet all God's words are true, whether believed or not. Mark the five words, "But after this the judgment." For whom? For those who die without salvation, that one salvation which is of God, and through the shed blood of His beloved Son. Now we come to the verse concerning the Lord's coming:—"So Christ was once offered to bear the sins of many." I wonder if you, dear young reader, can say you know you are among the many for whom Christ died (see Matt. 20. 28). Let us go on with our verse:—"And unto them that look for Him shall He appear the second time without sin (no more sin offering) unto salvation." How many are really looking for Him? He is coming, and coming quickly. Alas, there are those who scoff and say, "Where is the promise of His coming?" Such go on their own way, as in the days before the flood. But the flood came because God said it should be. So Christ will surely come at the time God has appointed, not a moment before, nor after. We have

the words, "Yet a little while and He That shall come will come, and will not tarry" (Heb. 10. 37). It is a joy to saved ones to look for Him, and to think of His Coming, but it will be terrible for the unsaved. In Luke 17. 34-36, we are told that when Christ comes, two will be in one bed, the one shall be taken and the other left; two women shall be grinding together, the one shall be taken and the other left; two shall be in the field, the one shall be taken and the other left. How sad for the ones who are left. Can you imagine what it will be when this takes place? It **will** be, even as the flood came, God **must fulfil** all His word. There is only one way of safety, and peace, for poor sinners, and blessing, now and when Christ comes. "The second time" He will come for His redeemed people, and then descend in judgment. It will be solemn indeed for those who do not know Him as their own Saviour. To such, Christ's Coming can be no joy, but only terror (Amos 5. 18). He is coming, and, as we have before said, He utters the word, "Quickly" (Rev. 22. 7, 20). Still, in mercy, the way is open into God's presence. If you are broken-hearted, why wait? God welcomes all such.

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**The Lord will Come**, and quickly too,  
These are His words, so plain and true,  
And those redeemed therein rejoice—  
Rejoice to hear their Saviour's voice.

**The Lord will Come!** Some may deny,  
But yet His Coming draweth nigh,  
His every word He will fulfil,  
Yet many dare to doubt Him still.

**The Lord will Come**, the day is near,  
Yet few believe, God's words severe;  
Scoffers there are in these last days,  
Who mock, and love their sinful ways.

**The Lord will Come:** Saved ones are glad,  
While sinners should at once be sad,  
For He will come to punish those  
Who still remain, alas, His foes.

**The Lord will Come!** We dare not hide,  
Though many live in sinful pride:  
His Coming is a fact, and so  
We long for others Him to know.

**The Lord will Come**, and so we hope  
That many, who in darkness grope,  
Will be aroused, and brought to see  
Christ Jesus as their only plea.

**The Lord will Come!** What will you do?  
For every word is fixed, and true,  
If still unsaved, without His grace,  
In that great day you'll hide your face.

**The Lord will Come!** What if you fear,  
And tremble knowing He is near?  
Ah, God in mercy, still gives rest  
To those who are by sin distressed.

## The Epistles.

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

**T**HERE are 27 books in the later Scriptures; of them 21 are epistles, and the last book contains 7 epistles from the Lord Jesus. The number "7" is thus Divinely emphasized. "7" epistles are evidently not through God's servant Paul, 13 are named, and 1 seems to many to be suggested by 2 Peter 3. 15; this would mean twice 7; 7 assemblies or groups of assemblies are specially brought before us (Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica).

We would never forget that all Scripture is given by inspiration of God, and that the Bible of the early Church was the "Old Testament." Never be satisfied with a little knowledge of the Hebrew Scriptures. They are full of the way of salvation. The Lord Jesus beautifully said, "Moses . . . wrote of Me." Further, never omit the words of the Lord Jesus, when He walked this earth. Many would take away His commands from His people in the present dispensation. But the striking message, "If ye love Me, keep My commandments" (John 14. 15) seems to have been given to His disciples in view of this present age (note Matt. 28. 19, 20). Always be afraid of any interpretation that would deprive you of the address on the mount with its clear unveiling of the heavenly calling. But the words of the Holy Spirit in the epistles need emphasis too. The words first uttered in this dispensation, for this dispensation, were mainly in the form of letters. God has brought His people into His family; there is an intimacy. All those who are saved by grace should seek to enjoy this. Seek to read the epistles carefully and prayerfully. Sometimes you can read one "right off." A letter is usually meant for such reading.

*(If the Lord Will—to be continued).*

## A STRIKING DIFFERENCE.

"Whereby shall I know this?"

"How shall this be?"

Luke 1. 18, 34.

**M**UCH depends on the tone of a question. "How can these things be?" may be asked in doubt, but "How is He His Son?" has a different aspect altogether. The Holy Spirit uses the context to help us. To Zacharias the words were spoken, "Because thou believest not My words" (Luke 1. 20), but of Mary it is said, "Blessed is she that believed"

(45). Zacharias was far older than Mary, and had years of acquaintance with God's will. Yet he faltered. How impressive is the thought. May our hearts be awakened.

Can we find any word, or part of a word, specially indicating the doubt that cost him months of silence (contrast 2 Cor. 4. 13)? We observe that he uses the word "know" in the future. In other words he did **not** know when he uttered it. At once we realize that faith knows (1 John 4. 16). Faith does not see, but it knows. "You only believe," say some. A wonderful "only"; the alternative is to make God a liar (1 John 5. 10). Why should we be ashamed of accepting true testimony? The man who says "I only believe what I have seen" is a great egotist. As if his eyesight was everything. And he does not "believe" when he has "seen," he does not know how to use the word "believe." There is no more misused word. Many say, "I believe so" when they mean, "I am uncertain." But "belief" is certainty, based on that which is apart from personal eyesight. To return,—let us seek grace to be kept from Zacharias' mistake. Let us "know" whenever we have God's message, even if we cannot fully "understand."

Mary used a future, but the future of faith. Her knowledge was present, though the fact was future. This "shall be" but "how?" There is no uncertainty of knowledge. And the miracle was a stupendous one. Surely if we can compare miracles, this was the one more calculated to cause utter astonishment, but faith is simple, and so she, unlike Zacharias, can soon speak again. His last words refer to himself and his wife, the Lord is not mentioned, though the aged priest loved His commandments (6). Unbelief hinders remarkably. But Mary **can** speak, and she says, "Behold the handmaid of the Lord," and adds "Be it unto me according to thy word" (38). Her last sentence is confidence in the word of God's messenger (contrast 2 Chron. 36. 16), and so she can soon break forth into praise, "My soul doth magnify the Lord" (46).

But Zacharias is not to remain dumb. God is not unrighteous to forget His servant's love, and so the "until" of verse 20 is reached, and faith obeys in writing, "His name is John" (63). Immediately, as the grace of God is owned, his mouth is opened, and opened in praise. He has no complaint against the holy chastening of a God of love, but can only give thanks for the truthfulness of His words. And the gift of knowledge by faith is beautifully emphasized in verse 77. And thus, Zacharias and Mary are together, as saints will be in glory, full of praise.

## More Manifest Love to God, and to One Another.

**L**OVE is a wonderful and beautiful gift from God. We are thankful for what may be called natural love. The love of parents, and the love of children toward their parents, are impressive, though in the last days these do not seem so real as in days gone by. There is so much of self in each of us. Oh, that we may see this more, and be humbled. Since the love of God is really shed abroad in our hearts by the Holy Spirit (Rom. 5. 5), what lives there should be. How we should love God. His love is indeed wonderful. Is it not marvellous that we are not more responsive to Him? There is so much in the Scriptures about love. How could we collect all the passages? Yet it would stir our hearts if we read them all. We call to mind the well-known John 3. 16, "For God **SO LOVED** the world, that **HE GAVE** His only begotten Son." Love always gives. There are many passages most impressive on this subject. We think too of the devotion of Mary in John 12. 3, she thought nothing was too costly for the One she loved. If only we realized more of God's marvellous love, and all it cost Him to redeem us, we should be more moved. We think also of Luke 7 and the woman who loved much, as a proof she was forgiven much (verse 47). If we think we have not been forgiven much we shall love little. May we know more of the cost of God's love. Songs of Songs 8. 6, 7, "Love is strong as death," "Many waters cannot quench love, if a man would give all the substance of his house for love, it would utterly be contemned." The Lord Jesus gave Himself. How great was His love. If, by grace, we can say, and know by experience, Galatians 2. 20, we are indeed privileged. In John 3. 16, we read "**whosoever believeth**": a wide statement, and very blessed indeed. But Galatians 2. 20 is personal, and deeply precious to each one who has believed to the saving of his soul. "I am crucified with Christ: nevertheless I live" (wonderful words); "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.**" How the words should move us, "Himself for me." Alas, we get so used to the words that we fail to realise the depth of their meaning. May our hearts be stirred to love Him more, and to show our love by devotion unto Him. Love is such a vast subject, we can only ponder a few passages, but may God use these to awaken our love, that our lives may be more and more

to His glory. We read too in 1 John 4. 19, "**WE LOVE HIM** because He first loved us." Glorious fact. In that day the redeemed will say with such joy, "Unto Him That loveth us, and loosed us from our sins in His own blood" (Rev. 1. 5). May we meditate more upon His love, and our hearts will be stirred, and there will be more manifest devotion unto Him. Love should prompt all our actions, and affect even our thoughts. For do we not read in 1 Corinthians 13. 5, "Love thinketh no evil"? If there are no thoughts of evil, there will be no speaking evil one of another (James 4. 11). How we need our thoughts brought into captivity to the obedience of Christ (2 Cor. 10. 5). "God can" thus work, nothing is beyond His power. If only we loved Him with all our heart, mind, soul and strength (Mark 12. 30)! Who can say they have done this? May we be bowed before God as we think how little we love Him, Who so loved us. See John 15. 13, 14, and verse 9, "As the Father hath loved Me, so have I loved you, continue ye in My love." Verse 12, "This is My commandment that ye love one another, as I have loved you." How delightful it would be if there was such love among God's dear people in these last days. "God can" thus work. 1 John 4 might be often read with all that is said as to love, also 1 Corinthians 13. It would be helpful to read both frequently. There is so much about love, in the Holy Spirit, that we hardly know how rightly to close a message on such a subject, for we fall short in every way as to love toward God and for one another. But since we must close, shall it not be with John 13. 34, 35—"A new commandment I give unto you, that ye love one another as I have loved you. . . . By this shall all men know that ye are My disciples, if ye have love one to another." Oh, that it may be so, in God's mercy and power.

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**When they had nothing to pay,  
He frankly forgave them both.  
Tell Me, therefore, which of them  
will love Him most?**

**P**OSSIBLY, and, when we remember the average reader of to-day, probably,—you cannot really say you love the Lord Jesus Christ.\* You know His Name well, but you do not know Him, nor experience any particular affection towards Him. You may have long

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\* Worded for a gospel tract reprint. But even readers of this magazine may be like the foolish virgins. Is it not so?

thought you love Him (this is a common delusion), but ask yourself "Have I felt, and shown, any real love to Him to-day?" The verse before us definitely concerns love to Him, and makes it clear that the freely-forgiven debtor loves the Forgiver! There are comparatively few who are troubled about debts which are not in pounds, shillings and pence. When a man is in monetary debt to a fellow man, if he is honourable it necessarily burdens him, and, if a debtor is summoned, usually he is distressed,—but the greater debt before God still passes unnoticed. It is easy to excuse ourselves, or to imagine all will be forgiven. But we want the authority of the Creditor ere we believe this; we need the evidence of the settlement before we can say "It is paid."

The two debtors were alike in their condition. The debts were different, but they were both debtors. The amounts were not the same, but neither had **anything** to pay. Hence the less involved debtor was equally far off payment. If they could have paid a proportion his fraction would have been larger, but "nothing" bears the same **ratio** to fifty and five hundred. And that is Christ's own picture of our condition. Shall we not accept His statement? To deny it is perilous.

He had before Him a religious man, and one who had been an open sinner, and He definitely put them in **one** class. The religious man had no more power to pay than the open sinner. All his religion and all his efforts, did not amount to one penny, or even a fraction of it. We compare John 3 and John 4—Nicodemus and the woman of Samaria. They were **alike** by nature. So is it here. "When they had nothing to pay." It is this declaration of Christ that many resent. But it is the truth.

Thanks be to God the parable does not end there. "He frankly forgave them." The word used is from the root of grace, and grace reigns through righteousness. He has power to forgive because the debt has been legally met by **His own** finished work. He has presented a perfect obedience (Rom. 5. 19), and He has borne a complete judgment (Isa. 53. 6). Not one iota of law has been dishonoured by His work of grace. Law stands (Rom. 3. 31), yet grace reigns (Rom. 5. 21), and our hearts can say, "The Son of God loved me and gave Himself for me" (Gal. 2. 20). "Thanks be unto God for His unspeakable Gift" (2 Cor. 9. 15). It is wonderful, but it is true.

"Which of them will love Him most?" Alas, there is little love to Christ to-day, because

there is little sense of the awfulness of sin. The Pharisee loved little because he had not felt his danger as fully as the woman. Think not that Christ means it is better to sin more. Here we have sin from the standpoint of our realisation. From God's standpoint we owe 10,000 talents (Matt. 18. 24), and there is plenty of room for the most "upright" man to feel his sins, more than the most profligate sinner ever brought to the feet of Christ has ever felt them! The book of Job illustrates this. Do not commit the sin that grace may abound, but remember that unless you have a consciousness of the debt, you have no evidence of salvation at all, and unless you have a great consciousness of the debt, your love will remain very small. The Lord Jesus is worthy of all love. Salvation is not only our escape; it is with a view to love unto Him. Easy going profession of Christ is not the realisation of His work; He calls the heavy laden (Matt. 11. 28). The woman worshipped at His feet with tears, but the rocky ground hearer receives the word with joy (Matt. 13. 20). There is no root in such a superficial work.

"Nothing to Pay." Ah, dear reader, do you own this? Do you recognise your lost condition? or do you want to strike a bargain? Does "Take thy bill and write fourscore" commend itself to you? Fourscore will be as impossible as five! Do not flatter yourself that you can pay something in the pound. God rightly demands perfection, and you and I have nothing but imperfection in our "own" righteousness. But salvation is free. The remarkable words "Nothing to pay" do not occur only here, nor only in the similar wording of Matthew 18. 25, but also in Proverbs 22. 26, 27. You say, "What has that to do with the subject?" Much, by grace. "Be not thou . . . of them that are sureties for debts; if thou hast **nothing to pay**, why should he take away thy bed from under thee?" The Lord Jesus has done what men cannot do. He gave up all, and died, not on a bed but on a cross, as the One Surety for the debts of sinners, beyond our reckoning. The man who has **nothing to pay** may yet retain a bed, but He Who had everything to pay, met such a tremendous debt that He gave up everything, even the quiet rest which was His by right, and gladly went under the waves and billows of wrath, that poor debtors might be free for ever. And such love is still proclaimed in His Gospel to-day, that many may still find a shelter in Him. O dear reader, can you despise such love, and such a salvation?

THOUGHTS FROM THE WORD OF GOD.

Suggested Daily Readings.

"IF THE LORD WILL":—SEPTEMBER 1929.

Day	READING		LEARNING	
	Nehemiah.	Luke.	Luke.	Ps. 119.
1	10. 1-33	1. 67-80	1. 67, 68	57, 58
2	10. 34-11, 6	2. 1-14	1. 69, 70	59
3	11. 7-19	2. 15-26	1. 71, 72	60
4	11. 20-12, 7	2. 27-38	1. 73, 74	61
5	12. 8-30	2. 39-52	1. 75, 76	62
6	12. 31-47	3. 1-14	1. 77, 78	63
7	13. 1-14	3. 15-38	1. 79, 80	64
8	13. 15-31	4. 1-13	Neh. 13, 7	65, 66
9	Esth. 1, 1-12	4. 14-32	13. 8	67
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Notes on Memorized Verses.

LUKE 1. 67-80.

67, His mouth was indeed opened; a believer's chastisement is distinct from punishment; it is not for ever. 68, Salvation is to the praise of God's glory (Eph. 1. 6, 12). No redemption without personal interest ("He looked upon," cf. Ex. 3. 7, 8, 4. 31). 69, The horn denotes strength (Ps. 75. 10), and leads to praise (1 Sam. 2. 1). 70, "As He spake": He has never broken His word. Observe the stress on holy prophets: God can use Balaam, but He did not use a Balaam to write Scripture (2 Pet. 1. 21). Enemies, including the enemy (Matt. 13. 39). 72, 73, God's covenant and oath are involved (Heb. 6. 17, 18). 74, Delivered to serve—how can we rightly serve first? "Fear" is a great hindrance (Prov. 29. 25, see, too, Heb. 2. 15). 75, Holiness (or piety) is ever linked with righteousness, i.e., conformity to God's revealed will. "Before Him" (Gen. 17. 1). 76, A precious emphasis on the Deity of Christ. 77, God appoints knowledge of salvation (1 John 4. 13, 5. 13). 78, A wondrous name of the Lord Jesus: He is from on high, yet rises up. 79, Matthew 4. 16, John 8. 12. "The way of peace"; men by nature know not this (Rom. 3. 17). 80, God's training ground; human theories are very different.

NEHEMIAH 13. 7-12.

7, Eliashib who was first to build in chapter 3. 1. Tobiah had a "good" name, but, alas, he was evil. 8, It is well to be grieved (Ezek. 9), but we must not finish with grief (Jos. 7. 10, 11, Ezra 10. 4). 9, Positive cleansing as well as casting out; dedication to God. All sin drives out God's commands. 10, Sins ever bring other sins in their train; worship and praise hindered. 11, Those that sin must be rebuked (1 Tim. 5. 20). 12, Outward encouragement; how many things are the result of "copying one another"; observe 2 Kings 12. 2, 2 Chronicles 24. 2, 14.

LUKE 4. 14-27.

14, How much in "Galilee of the Gentiles." "A fame," but how few believed into Him. 15, Brought up in despised Nazareth (cf. Isa. 53. 2, dry ground), and not manifested to Israel till thirty; these are not "man's ways." "As His custom was"; words of deep meaning. 16, Scripture read and expounded; an important example. 18, Nothing for the self-satisfied (1 Sam. 2. 8, Luke 1. 53). 19, A contrast with "the day of vengeance of our God." He divided the usual three verses, to show His first and second Comings (Isa. 63. 1-3). 20, The attendant. 21, "He began to say"; alas, they heard not the fulness of His words. 22, Cf. verse 15, chapter 13. 17, but it is not enough to wonder, or "anon with joy" to receive. 23, The wish to "see," 23. 8. 25, Half seven years, cf. Christ's ministry (13. 7, 8), and Antichrist's time (Rev. 13. 5). 26, None of them, save unto Sarepta, etc., i.e., one outside them. 27, "None of them," saying one not of them (cf. John 17. 12, same wording,—Judah was not saved and afterwards unsaved; rather distinguished throughout from those given to Christ in the light of John 18. 9). Thanks be to God for grace to a Syrian. The fact that no lepers were then cleansed makes the little captive maid's faith shine out the more (2 Kings 5. 3).

JOB 5. 15-21.

How much Eliphaz knew of truth (e.g., 1 Cor. 3. 19), but he did not speak of God the thing that was right (Job 42. 7), when he misapplied it. Inferences are our peril too. 15, Psalm 72. 2, 4, 12, 13, 14. 17, Psalm 94. 12. 18, Deuteronomy 32, 39. God does not finish by wounding His people (see 1 Cor. 5. 5, 11, 32). 19, Proverbs 24. 16 (physical trials oft-repeated, but God's eternal grace stands). 20, Wondrously illustrated again and again. But Eliphaz thought that Job must be specially wrong, and his friends accused him of hypocrisy, because there was not deliverance awhile. Here we have an important principle. We must not assume "so many trials, so many chastisements." 21, Alas, their tongues scourged; O for the tongue that is "health."

God has no Gospel to offer cheaply; it is too costly to buy, but it is absolutely free to the hopeless, because the wondrous cost has been fully paid on behalf of such.

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# Thoughts from The Word of God

Vol. xxix. No. 10.  
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Free.

A MONTHLY, ISSUED BY GOD'S ENABLING GRACE, TO TESTIFY HIS GOSPEL, AND TO ENCOURAGE HIS PEOPLE IN THE PATH THAT HE HAS GRACIOUSLY MARKED OUT, THAT HE MAY BE GLORIFIED IN A REVIVAL OF UNWORLDLY SEPARATION TO HIMSELF AND HIS WILL, WHILE "THAT BLESSED HOPE" IS KEPT IN VIEW BY THE INWORKING OF THE HOLY SPIRIT.

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

"I will extol Thee, my God."  
Psalm 145. 1.

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

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

"Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ." Ephesians 5. 20.

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

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thessalonians 5. 18.

"In that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me." Isaiah 12. 1.

"Thou shalt call thy walls Salvation, and thy gates Praise." Isaiah 60. 18.

"Let us be glad and rejoice, and give honour to Him." Revelation 19. 7.

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

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

## A Word of Introduction.

## "HIS GREAT LOVE."

Ephesians 2. 4.

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

Why didst Thou love? No love to Thee had come. Why didst Thou speak? We were but dead and dumb. Why wouldst Thou save the guilty and the lost? Why undeterred by the amazing cost?

Oh, what are we, an answer now to frame? Thou knowest why! Free grace we can proclaim, WE can but praise henceforth adoringly, 'Tis all of grace, unmeasured, full and free.

Hadst Thou not loved, e'en now 'neath wrath were we, Didst Thou not love, salvation lost would be, Shouldst Thou not love, our hearts, alas, would stray— But Thou hast loved, and lovest still for aye!

### Words of Encouragement.

"AS A LITTLE SANCTUARY." The Lord's loving interest in His people is very beautifully set forth in the earlier Scriptures. And He is the same to-day. How grateful our hearts should be for grace. When God manifested His holy anger against Israel's sin there was still a remnant, even though very small (Isa. 1. 9). And His tenderness is seen in such passages as "He shall be for a Sanctuary" (Isa. 8. 14). "He will be very gracious unto thee at the voice of thy cry." (Isa. 30. 19), and "Before they call, I will answer" (Isa. 65. 24). And we need not search closely for such passages, they are easily found. We recollect, too, how the glory of the Lord lingered in Ezekiel 10. 18 and 11. 23, as if He would not hurry from the city. How real is the gentleness of "I have surely heard Ephraim bemoaning himself" (Jer. 31. 18). And the "little Sanctuary" of Ezekiel 11. 16 illustrates the same thought. He delights to be with His people, and, even when there is corporate departure from Him, He still watches over individuals. And these should seek to be together, that there may be an united reviving along the line of His will.

### "For Filthy Lucre's Sake."

THESE words are deeply solemn. Do they speak to us, or not? They came forcibly to the writer's mind as he was on the way to to gospel witness in the open air. Are children of God sufficiently concerned to put aside everything that dishonours His Name, or are they sometimes influenced aside for filthy lucre's sake?

Beloved friends, I do not know your life, nor do you know mine, but let us ponder this before the Lord. What if one has a share in a firm that produces or sells tobacco? Let us solemnly ponder the lives ruined thereby, the younger ones led into evil company, and so forth. Surely the thoughtful believer recoils. The usual advertisements suggest the reverse of that denial of the flesh as to which he is concerned: and if it be said, "We cannot improve the unsaved," the answering question at once applies, "Shall we on this account help them to fleshy indulgence, and seek still further to increase their doom?" And the shareholder is not the only person involved. We pass not only from the one who has this partnership, to the retailer, but to the believer who still retains membership of a Co-operative Society. Beloved friends, let us be practical, if we bear Christ's Name.

Resent not loving plainness for His glory. Not a few who bear Christ's Name still sell tobacco, or have a share, (however small) in some business that engages therein.

"For filthy lucre's sake" many a conscience has been permanently damaged. Many have done for situation's sake what they would not have done for any other reason. We all know the fear of man still brings a snare, and we have all compromised, consciously or unconsciously. But the remedy is not excusing ourselves because others also fail: we all need to be bowed down before God. How easy it is to feel a conscience twinge becoming gradually less, because stifled. 'Tis not that we definitely say, "I mean to do wrong," but we see things from a different standpoint, when our own daily life is concerned. Readily we should condemn others for playing with their conscience, but we cannot see that our case is the same. Sin has many a clever subterfuge, and only fellowship with God can detect it.

How many have sold for filthy lucre's sake what they could not approve. It may be an article of clothing, with fashionable immodesty. It may be an article of adornment, with ritualistic imagery. It may be a book or newspaper with questionable information. If a child of God who hates betting sells a publication that helps betting, how can the conscience be preserved? Can I deplore freemasonry, and produce the announcements of its functions? Can I grieve over theatres, and design or issue their advertisements to God's glory? Can I be concerned as to separation from the world's cinemas, and allow an outside wall of my house to continue bearing an invitation to one? Civilization is a tremendous problem; we are in the midst of innumerable perils. It appears easier to hide our eyes and to go on unheeding, but the Lord loves His people too much to ignore their failures, and the fact that the writer has other sins does not justify any of us, nor permit silence. If another sees my mistake, he may be a help to me by pointing it out, and let neither of us excuse the guilt of another, to make self less blameworthy, or "for filthy lucre's sake."

We little realise how many threads and shoe-latches tightly tie children of God to Sodom. Many years ago the writer could not understand the action of shareholders to oppose travelling on the Lord's Day while they remained shareholders. But we all have similar inconsistencies, which need repentance; and it is better to be humbled now than at the Judgment Seat of Christ. Many separate from selling or advertising intoxicants alone, but there are many

other things that ill befit one who possesses a heavenly calling. Many continue in varied societies,—trade or friendly, or social—unmindful that they are thereby **partners**. Let us be clear that all our business transactions with the world are definite buying and selling, and involve nothing of forbidden fellowship.

These notes must lead a Christian parent to earnest concern. It is easy to seek a successful path in life for a child, but the will of God is the only success. Nor can the legal, military, ecclesiastical, and medical professions invite those who see the believer's separation from oaths, conflict, religious arrangements, and present-day methods of dealing with the body? And, in a quite different sphere, a believer would hesitate that a son should enter many trades that indulge the amusement craving of to-day, or that a daughter should be trained to make, or sell, sensual clothing. Many doors that are closed are the most attractive and lucrative, if self is the centre. But love to Christ has judged self, and rules out all that is "for filthy lucre's sake." Surely many a Christian, seeing how professions contain so much that dishonours his Lord, and how trades are bound by unions that demand the forbidden **fellowship** of saved and unsaved, (or would wish to penalise the worker who cannot make this a matter of indifference), may well realise that the days when none shall buy and sell without the mark of the beast, are not so far distant. Membership of a persecuting society is, in God's sight, a persecuting action.

"That Day" will be a relief; but this day is an appointed test, and if we are, by grace, willing to lose for our beloved Lord, He will not be our debtor. Faith is not a small matter, and it shall not have a small recompense. O that our hearts may enjoy the present privilege of pleasing God, and of hating even every approach to a compromise "for filthy lucre's sake." We hear the solemn, yet precious, words of warning:—

"Lest there be any . . . profane person, as Esau, who for one morsel of meat sold his birthright." Hebrews 12. 16.

Unbelief has many reasons and arguments, but faith has the Lord Himself.

\* \* \* \*

It is easy to profess and speak and write: but we need to live and walk and do.

\* \* \* \*

God has never broken His word and never will. How precious it is to rely on His absolute truthfulness.

## THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"The prayer of faith" (James 5. 15).

1. For deeper concern as to the glory of God, and that we may not have a selfish view of salvation or of work for Him.
2. For more daily interest among God's people, in His words, and that we may never put aside His will as if it were unimportant.
3. For blessing on the business of children of God, that they may not be like Esau, who for one morsel of meat sold his birthright.
4. For often forgotten lands, e.g., Siam, Nigeria, Jamaica.
5. For the Lord's work through these pages, and the testimony of His gospel in this and other lands among men of all nations, as He lovingly enables.

"We know not what we should pray for as we ought, but the Spirit maketh intercession for us." (Romans 8. 26).

—  
"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN.

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING OCTOBER, 1929:—

- 1st. THE HEAVENLY CALLING (Heb. 3. 1).
  1. In reference to Politics and Warfare (Phil. 3. 21).
  2. With regard to Trade Unions and other Societies.
  3. With respect to Anglo-Israelism.
  4. The Path of Separation; the Positive as well as the Negative.
- 8th. SOME THOUGHTS ON THE ASSEMBLY IN SCRIPTURE.
  1. Christ and the Church.
  2. A Local Church of God.
  3. Days of Weakness and the Grace of God.
  4. "Two or Three."
- 15th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 22nd. SOME WEIGHTS AND MEASURES OF SCRIPTURE WITH SPIRITUAL LESSONS.
  1. The Cubits, Span and Handbreadth (with Thoughts on Ezekiel 40. 5).
  2. Tabernacle Measurements.
  3. Talents and Shekels, The Half Shekel (Exodus 30. 15, 16).
  4. The Omer of Leviticus 23, and the Unveiling of Christ.
- 29th. WILL BE ANNOUNCED LATER.

## THE CHILDREN'S COLUMNS.

Be Not Deceived, Forget Not,  
Go Not.

AS the Lord enables, let us have a little talk about a few verses where we have the little word "NOT." The first one is Galatians 6. 7, "**Be not deceived.**" Yet how many are deceived. It is so easy to have our own thoughts about this or that, and Satan is ever ready to lead all astray, whether young or old, from God's truth. There are two very important matters about which many are in error. Not a few imagine that however people live while on earth they will go to heaven when they die, but God's word does not say this, it is one of Satan's lies to blind and lead people astray from God's truth. It is clearly written, as to the future of saved, and unsaved ones, that there are two final places, even as there are two classes of people, and two roads. And we dare not hide the truth from any. We were all alike once, but God, in wondrous mercy, brought some of us to see our lost condition and to trust in the finished work of the Lord Jesus for hell-deserving sinners. Now we are saved and on the road to eternal happiness. But how solemn it will be for those who believe Satan's lie, to wake up when too late to see they have been deceived. There are others who say that when men die there is an end to their existence. This is another of Satan's lies; yet he is believed, and God's truth denied. All will be raised, some to be with Christ for ever, the others will be sent away from God for ever and ever (2 Thess. 1. 8, 9; Matt. 25. 46). It seems almost too solemn to think about, yet the truth must be told, and sinners warned, whether young or old. The Lord Jesus said, "**I came not to call the righteous, but sinners to repentance**" (Luke 5. 32). What did He mean? for it is plainly written, "There is none righteous, no, **not one**" (Rom. 3. 10). Christ was the only righteous One, Who ever lived holily on this earth, and He was God Who became man to live, and die, to save the guilty, the ungodly. Alas, there are many like the ninety and nine in Luke 15 who think they need no repentance. But all have sinned, and there is only one way whereby the guilty can be saved (Acts 4. 12). The Lord Jesus is the Way, the Only Way into God's presence.

Now we come to another verse—Prov. 3. 1, "**Forget not My law :**" yet how many are forgetting, but God does not forget: He hears, sees, and knows all, and all is remembered by

Him (Hos. 7. 2), all the sins, unless blotted out through the shed blood of the Lord Jesus, are remembered. Thus it is that God remembers the sins of His saved ones no more. How blessed is this. There are many other passages with "nots" in them, but we cannot read them all, yet all are important, like all God's truth. One thinks about Proverbs 6. 20 and the words, "keep" and "**forsake not the law of thy mother,**" and Proverbs 1. 15, "**walk not in the way with them**" (cf. Ps. 1. 1). It is so easy to walk with those who do wrong, and to become like them. Then there is another warning in Proverbs 4. 14, "**Go not in the way of evil men.**" See chapter 3. 7: we soon become like those with whom we are, so we need to be watchful.

In 1 Corinthians 1. 26 the word "**not**" occurs three times, see verse 27. How many with earthly privileges remain unsaved. Now we will have the solemn warning of Matthew 7. 21, "**Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven.**" Now we come to Titus 3. 5:—"Not by works of righteousness which we have done, but according to His mercy, He saved us." God is still merciful, and, when there is the burden of sins, He freely forgives, and blesses all such. Are you concerned and troubled about your sins? Then we can say that He waits to welcome the heart-broken sinner, even to-day!

Not many mighty, noble ones  
Are chosen, saved, and called God's sons,  
But there are some, from high and low,  
In love brought down His love to know.

Not every one who calls Him "Lord"  
Is brought to trust His written word,  
Yet many, out from every place,  
Are saved, and that by sovereign grace.

Not by their works are sinners saved,  
For such are still by sin enslaved,  
But God works out His sovereign will,  
And saves the broken-hearted still.

Turn not away from truth to-day,  
And walk not in the sinners' way  
But be concerned, be not dismayed,  
The way to God has once been made.

Be not deceived, God knows, and sees,  
When lost ones long to know and please  
The One Who shed His precious blood,  
And opened up the way to God.

Not one is good,—all went astray,—  
None can return in their own way:—  
God works, then lost ones feel their sins,  
He ends the work which He begins.

Not one is righteous, no, not one,  
But Christ His work has fully done:  
And sinners, young and old as well,  
Can **now** be saved from death and hell.

Not one who's burdened now with sin  
Will God reject, but welcome in,  
Give pardon, peace, and joyous rest,  
And such will be for ever blest.

Not one unsaved one will be there,  
The glories of that day to share,  
For such will be unsaved for aye,  
And from God's presence sent away!

### "That ye would walk worthy of God." 1 Thessalonians 2, 12.

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

SCRIPTURE teaches us much as to the Christian walk. It is right that our words should be spiritual, but words are not enough. Our heart-attitude must be expressed in every-day life. If it is not so we dishonour His Name. Enoch **walked** with God (Gen. 5. 22, 24) and Abraham was commanded, "walk before Me" (Gen. 17. 1). How much has the Epistle to the Ephesians to say respecting our daily "walk" And the word is an impressive one; it normally suggests life, activity, determination, and a goal in view.

But just now we will ponder the accompanying word "worthily." Its root-idea is a correspondence.\* Hence to walk worthily of God is to walk in harmony with His will. The word "please" has a similar message, it denotes "fitting in." We dare not "fit in" with men, but with the will of God (Gal. 1. 10). If a prince appears in rags, it is unbecoming; whenever a child of God acts like a worldling, it is a dishonour to His Name. How we disgrace Him if we seek the world's fashions and empty pleasures. It is easier to walk unworthily than we realize.

Matthew 10. 37, 38 shows that our beloved Lord hates that which is unworthy of Him. He has given Himself for us, and for us to put Him in the background is abominable, yet, though we would seek to walk worthily, and to hear His precious words as in Revelation 3. 4, we cry out with John "I am not worthy" (John 1. 27 cf. Luke 7. 7). Pride never flourished before God's throne. Ephesians 4. 1 urges **walking** worthily of the calling, even the heavenly calling. How can we thus do if our actions indicate a desire to be like others who know not the Lord? Philippians 1. 27 says "worthily of the Gospel of Christ," and Colossians 1. 10 "worthily of the Lord." His honour is involved in our attitude, and, if we love Him, **surely** His honour is dear to us. Our relation to one another is set forth in Romans 16. 2, "Worthily

\* The first occurrence (Matthew 3. 8) will explain this.

of the saints." 3 John 6 too implies that we do ill, if we do not treat fellow-believers in a way that shows our love to **Him**. We are not to see in a brother merely another man, but a representative of our Lord Jesus.

How definitely this keeps back anger, and our heart's longing is that a deeper realization of this may mean victory over many things, including pride and selfishness. Our gracious Lord has given so much of His authority to His people (Mark 13. 34), that men blame Him when we do wrong. Shall not our love to Him make us more rightly jealous for His holy reputation? Worthily or unworthily:—how have we walked today? In like manner we may well ask concerning an action, "Will it be worthy of Christ, or not?" And, when we can see it is an action that pleases Him, we still need to seek grace, that the **manner** of doing it may be more and more in harmony with Himself.

### HOW CAN I FAIL? "HE FAILETH NOT."

"If we believe not, He abideth faithful: He cannot deny Himself" (2 Tim. 2. 13).

"God is faithful, Who will not suffer you to be tempted above that ye are able" (1 Cor. 10. 13, Zeph. 3. 5).

"Faithful is He That calleth you, Who also will do it" (1 Thess. 5. 23, 24).

**How can I fail** to praise my God  
For all His love to me,  
To thank Him daily for the blood  
Christ shed on Calvary's tree?

**How can I fail** to look to Him,  
To trust Him evermore,  
His words to love and to esteem,  
And Him by grace adore?

**How can I fail**, though tempted, tried,  
To rest in all His love,  
And in my Saviour to abide  
With mind and heart above?

**How can I fail?** "He faileth not,"  
And I am blest for aye;  
Presented, faultless, without spot,  
I shall be in that day.

**How can I fail?** Christ ever lives  
To intercede for me;  
While daily grace He freely gives,  
His love is boundless, free.

**How can I fail**, with love so vast,  
To live a life of praise,  
To love Him more than in the past;  
Delight in all His ways?

**How can I fail?** The Lord is near!  
Soon, soon these eyes shall see  
The One Who died,—He will appear,  
And with Him we shall be.

TALKS ABOUT PRESENT-DAY NEEDS.—55.

### **Meditations on the Past, Present, and Future of the Redeemed.**

**I**T is well sometimes to consider what we were. We sometimes speak of the sad past of the children of Israel, also their present condition, and we rejoice to know that in the mercy of God there is a wonderful future for them. But let us now rather think of the past of all, whether Jews or Gentiles. All without exception were "dead in sins," and far from God. We read "there is none righteous, no, not one" (Rom. 3. 10). If by grace we can say that God has quickened us, and made us alive in Christ Jesus, we have nothing whereof to boast, all is of grace, and through the shed blood of God's beloved Son. How we should thank and praise Him, and that continually. How often God's dear people have been encouraged with Ephesians 1. 4:—"According as He hath chosen us in Him." When? "Before the foundation of the world." How wonderful is this love. The choice was His, there was nothing good in us. Surely we marvel at such love. It is indeed blessed to be among the many for whom Christ died (Matt. 20. 28), and to be among the called of Jesus Christ (Rom. 1. 6). God loved, and chose us in Christ, because He would. It seems so wonderful, but it is a glorious fact, and we who are now saved, and see this great privilege, ought to be very humble, and full of gratitude. "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people, but because the Lord loved you" (Deut. 7. 6-8). It is the same with those redeemed to-day:—"because the Lord loved." How we marvel at this. Why did He love us? Not because there was any good in us, but because He would. Israel should have been a holy people, but how they failed. God has chosen us. He has a purpose in choosing us. "That we should be holy and without blame before Him in love." This shall be, but it is our responsibility to seek it now. The words of 1 Peter 1. 15, 16, "Be ye holy, for I am holy" are impressive. There are so many passages about God's choice. It may be helpful to look at some though many are well known. We are apt to become so used to the words that we fail to realize the preciousness of God's working. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth" (2 Thess. 2. 13). Chosen to salvation! How such words should stir our hearts, and bring us down before God, our Father. The

Lord Jesus said, "Ye have not chosen Me, but I have chosen you." For what purpose?" "That ye should go and bring forth fruit, and that your fruit should remain." Again He said, "I have CHOSEN you out of the world, therefore the world hateth you" (John 15. 16, 19). Chosen ones must expect to suffer, and yet, amid all to be godly. Thus our present life is to shew forth the praises of Him Who hath called us out of darkness into His marvellous light" (1 Pet. 2. 9). In 2 Chron. 29. 11 we are told of those who were chosen to stand before the Lord, to serve or minister before Him. May we, in our daily life, make manifest that we have been made near in the blood of Christ, and that we have been chosen to live near, and to draw near to Him (Heb. 10. 22, Ps. 65. 4, 73. 28). May we seek, by grace, to show now for what purpose we were chosen in Christ. Let us set our affection on things above, not on things on the earth (Col. 3. 1-3; 1 Chron. 29. 3 and onward). We see that when the heart is set on Him nothing is too costly to give, for He is worthy of all our love and life. Let us seek, by grace, to please Him (2 Tim. 2. 4). If we are chosen vessels to suffer for His Name sake, may we gladly endure (Acts 9. 15), and be patient, as those chosen in the furnace of affliction (Isa. 48. 10). God's grace is sufficient; He never has left, nor will He ever leave His people. As becometh those who are thus privileged, being chosen in Christ, and out of the world, may we, like God's servant of old, count all things here as nought, that we may know Christ and the power of His resurrection, etc. (Phil. 3. 8-14). Should not our hearts be stirred with such a record of love to the Lord as that of Paul, and the more so as we see how we have failed? Hebrews 11. 25-27 ought to encourage amid all burdens here. "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." If we have our eyes on the future, and ever live as seeing Him Who is invisible, except to the eye of faith,—we shall press forward. We still have before our memory the past; and now seek to experience, in the Holy Spirit, the present privileges in Christ, but let us also keep before us the glorious future for those saved by grace through the shed blood of God's beloved Son. The work is His from beginning to end. 1 John 3. 1-4 is clear as to the present and future alike. Now are we children of God. Blessed fact! And the verse goes on, "It doth not yet appear what we shall be, but we know that, when He shall appear, WE SHALL BE LIKE HIM, FOR WE shall see Him as He is."—What a glorious prospect. O that we may choose

the things that please Him, and in which He delights, and seek daily to purify ourselves, having the blessed hope before us, that we may be more like Him, now by grace; and soon in that day we shall be among those who are with Him, called, chosen, and faithful, and all to His own praise and glory.

### Whosoever.

“**WHOSOEVER**” is a grand old English word. We do not often use it to-day. But that does not matter. We ought to know what it means. And in our valued translation of the Scriptures “**whosoever**” has an honoured place. It reminds us that the Gospel is not a national perquisite, nor is it the private possession of a few persons who wish to retain the monopoly. The Gospel is as much for the ignorant as for the learned, it is needed as much by the rich as by the poor, it is as full of love to the child as to the aged man or woman. Distinctions of race, colour, position, intellect—or whatever you will among men—have no power to exclude from the Gospel of Christ!

But, strange to say, the very freeness of the Gospel is still the ground of violent and disguised opposition alike. For though a free gift is welcome when it is between equals, there are not a few who dislike receiving “charity,” and their antagonism grows if the gift implies a stigma. And we dare not hide the fact that to receive forgiveness of sins freely is to own a stigma. Christ died for those who deserved to die, none others. He could not have taken the death of the Cross, and curse (Gal. 3. 13) for me, if I did not deserve a curse. **And that is a stigma.**

But the stigma is not a slander: it is nothing but the truth. It may be the reader says, “I am not perfect, but—” God does not want your “but’s,” or mine. All the words of self-defence, or of comparison with others, are rejected. “I have done no one any harm” is a popular expression, and we do not like to be told it is a lie, but the Gospel says that it is! “I am as good as others, and better”—How do you know? And the claim does not come in at all. Two thieves are in court: one says, “I only stole £50, not so much as that other man: he is a rogue, I am not.”

What a paltry and foolish mode of self-exaltation. **Both** are debtors, **both** are guilty. Ah, that is the appropriate word, “Guilty!” If God arraigns you, do you humbly plead “Guilty?” No “but’s,” no extenuating circumstances! **Guilty or not guilty!** God’s “whosoever” is precious to the consciously “**guilty.**”

It is the one gleam of comfort:—nay, it is not a gleam, but a midday blaze of mercy. Many precious words are attached to the “whosoever,” for though the Gospel message is wide, there is no universalism. “Whosoever believeth in Him,” says John 3. 16 (see Rom. 10. 11). “Whosoever shall call on the Name of the Lord” is the testimony of Romans 10. 13. “Whosoever will” is the living message of Revelation 22. 17. If you do not believe, if you do not call, if your will remains against God, do not put your confidence in the word “whosoever.” There is no “charm” in lip-religion. There is no gospel of a salvation without an experience of God’s work. There is no cheap gospel: half the work of Christ, half the work of self. Impossible! The believing soul loses all confidence in self: the believer is broken down to feel a need. “Whosoever will” cuts at the root of all trust in man, for Christ said, “Ye will not come to Me” (John 5. 40), in order that the troubled sinner may be ashamed of himself, and his own will, and, hating self at its best, realize the wondrous grace that a poor, lost, guilty sinner receives. The Gospel is free, not cheap; free, not because it was cheap, but because it involved a work so costly that either **One** fully competent must pay all, or every sinner remain for ever unsaved. And **One** fully competent became Man to deal with the case, and He has met the claims of law, and any who feel their utter need will find that it was for them He died! Marvellous and humbling is this love! No wonder the true Gospel is not popular, but unwelcome, except to the bankrupt sinner who knows he has “nothing” wherewith to pay. The Gospel of Christ suits no one else. But the Gospel of Christ exactly fits the sinner in such a dire need. It fits the very one to whom it is addressed.

“Whosoever believeth.” Delightful words. I have spoken of an experience of need, because many proudly think that lip-profession is quite enough. But if, dear reader, you are in any measure concerned, do not say, “My experience is not deep enough,” and all the while ignore God’s testimony on that account. You say, “I do not feel as much as I would.” Thanks be unto God that you feel enough to mourn your lack of feeling. But do not forget that to hold back, waiting for a sudden experience, is to put aside believing God, and to take sides with those who make Him a liar. “Ah,” you say, “I dare not do that.” Then heed His message, “Come, for all things are now ready.” “Come,” and see what He has done, what He has provided, and if He invites you next to “buy and eat, without money and without price,”

will He not with the food cause the "taste" that you are ashamed you lack so much? Do not doubt His grace under the disguise of doubting yourself. There is a wonderful salvation. Naaman wanted a startling deliverance, but, when he obediently went to Jordan, he found that God's mercy gave him a blessed experience in the simple action commended. And the sense of need is a wonderful encouragement to trust God, and to rely on His own words, "Whosoever believeth." Christ is a ready Saviour for a worthless sinner. No one who has "come," ashamed of his failure even in coming, has "gone" away rejected by the Saviour. The grace of God is free, and when God says "Free," He means what He says.

**Suggested Daily Readings.**

"IF THE LORD WILL":—OCTOBER 1929.

Day	READING				LEARNING	
	Job.	Luke.		Ps.	119.	
1	7.	1-10	10.	1-16	10, 25, 26	92
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10	12.	1-13	12.	29-40	35,	102
11	12.	14-25	12.	41-53	36, 37	103
12	13.	1-16	12.	54-13	10	104
					Job 9, 1, 2	
13	13.	17-28	13.	11-23	3,	105, 106
14	14.	1-22	13.	24-35	4,	107
15	15.	1-19	14.	1-14	5,	108
16	15.	20-35	14.	15-33	6, 7	109
17	16.	1-22	14.	34-15	10, 9	110
18	17.	1-16	15.	11-32	10,	111
19	18.	1-21	16.	1-14	11,	112
20	19.	1-19	16.	15-31	12,	113, 114
21	19.	20-29	17.	1-10	13, 14	115
22	20.	1-16	17.	11-25	15,	116
23	20.	17-29	17.	26-37	Luke 15, 1	117
24	21.	1-16	18.	1-14	2,	118
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28	23.	1-17	19.	11-27	7,	123
29	24.	1-17	19.	28-40	8,	124
30	24.	18-25	19.	41-48	9,	125
31	26.	1-14	20.	1-18	10,	126

**Notes on Memorized Verses.**

LUKE 10. 25-27.

25, "Tempted"; was there an attempt to make out that Christ relaxed the law? Whatever the object, the result was a display of the unaltered law, and of the Holy One Who kept it. Christ Himself is the answer here (the Good Samaritan), and so in

Luke 18. 22 (He sold all, Matt. 13, 44, 46). Likewise Matthew 22, 36 leads on at once to 42. 26, Written (truth), Readest (knowledge; man can obtain this); "Go and do thou likewise" (37, obedience, man falters here). Answering in words is one thing, answering to God's words another thing. 28, Christ's words are neither untrue, nor unnecessary because men fail; the sinner must see he is lost. 29, Self-justification is ruinous (16. 15, 18, 9, contrast Romans 4. 5). He wished, (notice man's will), to limit this term "neighbour," but God's command is exceeding broad, and all fall hopelessly short. "Thieves" from a root denoting "spoil"; the holy commandments of God, meet and despoil a man of his vain glory; these are not said to steal nor to take away any treasures; they found none (Rom. 7. 11 may help, also Deut. 32. 39). This man never reached Jericho of the curse; apparently the priest and Levite went thither. What a mercy if we are laid low. 33, Of another kind, a rejected One, not said to be "going down," nor "likewise." "Came where he was" cf. Luke 15. 5. 34, He gave everything, did everything. 35, The resurrection morrow; two pence for the two days (Hos. 6. 2, with 2 Pet. 3. 8); the hope of His coming back ever to be in view. 37, Christ, the One Who died; none can imitate Him till first saved by Him.

**JOB 9. 1-15.**

2, How much Job knew, yet the testing proved that only One can stand. How thankful we should be for the unveiling of righteousness now (Rom. 3. 21), and for One Who has answered on our behalf. 3, Every mouth is stopped (Rom. 3. 19). 4, Wise and mighty; and this wisdom and might are ours in salvation (1 Cor. 1. 24). 5-10, It is well to realize God's greatness (cf. Ps. 104); yet even Job needed to realize this much more (Job. 38, 40. 1-14). 10, Psalm 40, 5, 139, 17, 18. 12, Daniel 4. 35; but a living relationship with God is beyond the knowledge of His might. 13, Isaiah 31. 2, 3; but He has lifted us up: what infinite grace. It is well to be humbled, how blessed to be able to make supplication for grace, as the word implies. Grace reigns through righteousness, and believers have a Saviour in One Who, but for grace and atonement, would be their Judge. He bore the very penalty (the judgment of a broken law) which He will inflict on those outside Him. Reader, are you in Christ?

**LUKE 15. 1-10.**

1, 2, Cf. Luke 5. 30; 19. 7. They accused Christ of "receiving." He replies with a narrative of "finding"; they accused Him of seeking earthly food, He tells of the true rejoicing and food (23). 4, Christ was the Owner of publicans and sinners, and He sought those to whom He had a right. "In the wilderness"; tradition says "in the fold." 5, He does not pause till He finds. "On His shoulders," so near because so needy;—yea, rather because so loved. "Rejoicing"; real joy; and He invites others to share: but the Pharisee (cf. verse 28) did not share His joy; they were not His friends (John 15. 14). 7, How sad to be self-righteous. 8-10, Observe contrasts:—(a) a woman, (b) a light needed, (c) losing within the house, (d) "Which I had lost"; the church takes the blame (contrast 6 "which was lost"). The nine pieces are not outside, as the ninety-nine; the promise of a united assembly is here; praise be to God.

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

Vol. xxix. No. 11.  
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Free.

A MAGAZINE, SEEKING, AS GOD ENABLES, TO SET FORTH THE GLORY OF CHRIST, AND THE PATH IN WHICH HIS SHEEP SHOULD FOLLOW THEIR SHEPHERD, FLEEING FROM A STRANGER, AND NOT KNOWING HIS VOICE, THAT THERE MAY BE A GLAD LOVE TO GOD, AND A PRAISEFUL WITNESS THAT "HIS COMMANDMENTS ARE NOT GRIEVOUS."

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

"He that had been possessed with the devil (demon) prayed Him that he might be with Him; howbeit Jesus suffered him not, but saith unto him, 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. 18, 19.

"And their eyes were opened; and Jesus straitly charged them saying, See that no man know it. But they, when they were departed, spread abroad His fame in all that country."

Matthew 9. 30, 31.

"If any man will to do His will he shall know of the doctrine." John 7. 17.

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"And He straightway charged him, and forthwith sent him away, and saith unto him. See thou say nothing to any man."

Mark 1. 43, 44.

"I made haste, and delayed not to keep Thy commandments."

Psalm 119. 60.

"Thy servants—whatsoever my lord (Lord) the king (King) shall appoint." 2 Samuel 15. 15.

"Thy people shall be willing in the day of Thy power."

Psalm 110. 3.

"He shall choose our inheritance for us." Psalm 47. 4.

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

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

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

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

## Words of Introduction.

"A GAIN"—ah, how much this word means to those who are privileged to serve the Lord. How many things might have happened. How many lives have been cut short. How well might the Lord have set us aside as unworthy. Yet "again," by infinite grace, we can tell of His loving kindness, and these pages are sent forth, humbly, yet trustfully, with the expectation that He will condescend to use them. We have received mercy to be faithful, and we would write to ourselves as well as to others. The theory that a writer claims a throne, and dictates to others is a sad misconception of Christian service. A believer, privileged to witness, feels unworthy and oft speaks searchingly, first to himself, and then to others. And the glory of the Lord is the object throughout.

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

Lost and condemned, far off, beneath God's wrath: Such were we once, no one could bring us forth; But, in His love, our Lord from glory came. And we rejoice to praise His glorious name.

Holy was He, yet took the sinner's place, And met the sword, that we might find free grace; Righteous was He, yet deigned the curse to bear, That we for aye with Him might glory share.

Why did He love? For we unlovely were! Nought could our precious Saviour-Lord deter, Hence would we praise, and bring to Him our all; O that His love may all our love enthrall.

### Words of Encouragement.

"THAT WORKETH NOT" Romans 4. 5. Such words are very precious to the soul for whom they are meant. If a sixteenth century "Protestant" had written them, Rome would have at once condemned them. But Rome is not the only system which, compelled to "acknowledge" certain words, explains them away. There is no room for works as to salvation. I am saved as a poor, guilty, unworthy, hell-deserving sinner; on no other basis. Indeed, every other basis is impossible. But this precious Gospel, which is music to the heart-burdened soul, is a stepping stone to obedience. The saved one begins to work. Faith is counted, Divinely reckoned, and never forgotten. And this living faith (contrast Jas. 2. 20) is active: it works (Gal. 5. 6). There is no merit in the sinner; he has nothing, and can bring nothing. The love that deals with such a condition calls forth gratitude that delights in God's will. Romanism will say, "Such doctrine makes men careless." But this inference is fleshly. A system which does not understand the new birth cannot grasp the gratitude of a new life. If the justification of a sinner without works were the acceptance of his flesh, it would be perilous, but God never justifies without quickening. Every theory of "works" implying human effort before regeneration vitiates "regeneration," and thus fails to preserve the logic and beauty of grace. But there is joy to a believer in God's perfect plan.

### Fretting and Coveting.

"FRET not thyself" says Psalm 37, and the command was never more needed. We may not openly do iniquity, but even one wish before God spoils so much. It is this that makes us so ashamed of self, and how grateful we are for Christ, and His finished work. Why do I have this burden? Why do difficulties come to me, and not to others? Why do some have less physical strain? And fewer financial problems? "Fret not thyself." Asaph in Psalm 73, even as David in Psalm 37, was led to judge his, (and our), natural tendency to complain. "They are not in trouble as other men." This latter psalm refers specially to the bodily and monetary aspects, but, after a while, Asaph goes into the sanctuary and becomes willing to trust God (Ps. 73. 17). "Fretting" denies God's wisdom and love; it encroaches on His prerogative. It is similar to coveting, so definitely against the mind of God, as Exodus 20. 17 shows. An Achan-like spirit soon brings forth

the fruit of many sins (Jos. 7. 21). And coveting is not only a questioning of God, it is, secondly, a denial of our own need for chastisement. The humble believer says, "I require all the refining and all the trials; my Heavenly Father has something to teach me." But fretting overlooks this, and thus is not only sin against God, but it is, thirdly, foolishness, to our own spiritual detriment. While I fret I learn nothing; my heart is unreceptive; my mind is a blank to God's precious instruction.

Fourthly, fretting hinders a witness to men and angels, and a blessing to other believers. Job's beautiful words in 1. 21 have testified to many that God is real. Satan, himself, was defeated, and his servants are still non-plussed when believers refuse to fret, because they cannot cease to praise. If I complain, I make others complain. Numbers 11. 4 illustrates this. There is no illness which spreads more quickly, and thus "fretting" soon makes others to sin, and to speak against God. It is so easy to let our feelings decide, but we need grace to come into God's presence, and to have simple, childlike confidence in Him. Do we doubt His power? Can He not remove the trial? Do we doubt His memory? Has He forgotten us? Do we doubt His wisdom? Is He choosing a wrong method, according to our opinion? Do we doubt His love? Has He proved unkind? If our hearts answer "No," a thousand times, "No," we can only thank Him for the strain, and looking upward seek His precious lessons, which are of untold value.

Fifthly, fretting ignores the coming Kingdom. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed" (Ps. 37. 3). "The meek shall inherit the earth" (22). "The righteous shall inherit the land" (29). "Wait on the Lord and keep His way, and He shall exalt thee to inherit the land" (34). How full of promise is the psalm! Can we not wait for the Coming again of our beloved Lord?

### TYPEWRITTEN ADDRESSES.

We are thankful to have printed a List of 220 addresses, which will be gladly sent to any who desire to read some or all of these. The subjects are deeply important. Letters, too, recording graciously granted experiences in the Lord's services in various lands, are typewritten, and these also can be sent for a fortnight, to help intelligent prayer, with thanksgiving, for all nations.

Correspondence from any Believers and Enquirers:—  
Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.  
Phone: Maryland 2196. (No messages on the Lord's Day).

**Not One.**

"Not one thing hath failed" (Joshua 23. 14).

"Blessed be God, Which hath not turned away my prayer, nor His mercy from me" (Ps. 66. 20).

"I will forgive. . . . I will remember their sin no more" (Jer. 31. 34).

"One jot or one tittle shall in no wise pass . . . till all be fulfilled" (Matt. 5. 18, 24. 35).

**Not one thing** will God forget, all shall be fulfilled, Every precept, promise too, just as He hath willed; This should cheer, encourage much, in our daily life, Since we are redeemed for aye, saved from endless strife.

**Not one word** will God erase from His written word, All will be fulfilled by Him, through our risen Lord; Thus we can now restful be in a ruined world, As we seek by grace to live with His truth unfurled.

**Not one sigh** for those "far off" will our Lord forget, So we can look up to Him, He will never let One for whom Christ shed His blood be for ever lost, Since redeemed by poured out blood, at so great a cost.

**Not one prayer** will God despise, nor will turn away, All will be more clearly seen in that coming day; Now we walk and live by faith, then it will be sight, In that heavenly home above, where He is the Light.

**Not one broken-hearted soul** will be sent away; Those who come to Him, in faith, will His words obey; Thus we would now labour on by God's sov'reign grace, Full of peace, and joy, and hope, till we see Christ's face.

**Not one sin** will then remain, all are blotted out In God's mercy and His love, why should saved ones doubt? God is righteous, true, and just, and His word is plain,— Yes, we know that Jesus Christ soon will come again.

**Not one thing** in daily life will God overlook, Love to Him finds record in His remembrance book; Naught against us can arise, faultless we shall be, When presented to our Lord, with Himself to be.

**THOUGHTS AS TO PRAYER AND PRAISE.**

Let us mark the limitation of Psalm 66. 18.

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

"Thou hast given him his heart's desire, and hast not withholden the request of his lips" (Psa. 21. 2).

1. For fuller reverence, and that we may not treat God irreverently by a misuse of His grace.
2. For business simplicity to God's glory; a denial of the "spirit of the world," and a glad separation from whatsoever grieves the Holy Spirit, a quicker perception of the path of conscience, and a willingness to lose for Christ.

3. For Israel, and God's gracious salvation of the remnant now, and the spared remnant to become the mighty nation in that Day (Isa. 61. 2).

4. For often-forgotten lands, e.g., Hungary, Gold Coast, Alaska, Venezuela, and for the testimony still being maintained as to Malta, by grace, because God never fails.

5. For God's loving use of these pages, and "The Student of Scripture," and that we may ever have a tender heart, that mistakes may never be crystallised; but that His truth may shine forth, earnestly and affectionately, and that those in error may never be unkindly attacked. Also for His work enabled on Tower Hill and in Hyde Park, and among seamen of all nations in this and other parts.

"Watch therefore, for ye know not what hour your Lord doth come" (Matthew 24. 42).

**"IF THE LORD WILL":—**

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING NOVEMBER, 1929:—

5th. SOME THOUGHTS ON THE TRIBES OF ISRAEL.

1. The Division of 1 Kings 12. 19, 20, 2 Chron. 10. 16-19.
2. The Effect of Jereboam's Sin (2 Chron. 11. 13, 17).
3. The Message of 2 Chron. 15. 9, 30. 11, etc.
4. The Testimony of 1 Chron. 5. 26.
5. The Return (Ezra 1. 5, 2. 1, etc.).
6. The Twelve Tribes in the New Testament (Acts 26. 7, James 1. 1).
7. The Prophesied Return, with Thoughts on Jeremiah 31. 8, 9. Zechariah 12. 10-14, etc.

12th. "THEY WASHED THEIR ROBES" (Rev. 7. 14).

1. The Clothing of Believers (Isa. 61. 10, etc.).
2. The Sad Results of Defilement, and the Limitations, because of Grace and Righteousness.
3. A True Appreciation of the Blood of Christ.

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

26th. SINGING, IN THE SCRIPTURE.

1. "When the Morning Stars Sang Together" (Job 38. 7).
2. Israel's Past History.
3. In the Life of Christ, and Hebrews 2. 12.
4. In the Epistles (Eph. 5. 19. Col. 3. 16. etc.).
5. "In That Day," with Thoughts on Praise in Heaven.

## THE CHILDREN'S COLUMNS.

## "Three Two's."

**T**HERE are, at this present time, two classes of people in this world, not merely Jews and Gentiles, though there **are** such, and there are also those who have a dark skin and those who have a **light** complexion. Moreover, there are young and old, rich and poor, but the difference that is now before us is far deeper. And, first, we remember, in this connexion, all were the same once, sinners before God! You know how men of old wanted to build a tower, whose top might reach to heaven, as if they wanted to save themselves their own way (Gen. 11). All spoke one language then, but there are many languages now, and this is because of sin. How much harm sin has done, and is still doing. But God, in His mercy, has provided a way whereby sinners may be saved. How grateful am I that far back in Genesis we read of two classes of people. There were those who were safe in the Ark, which was a picture of the Lord Jesus, and not only those who were outside. Most have often heard of the Flood, and the Ark, though some, alas, do not believe it was real, but it was, for the Scripture says so, and the Lord Jesus says so, and He Who was God, came down, as you have often heard, to live and die for sinners, even for ungodly ones, that He might be their Ark to-day. Now, as in the day of the flood, there are two classes. There are not only lost sinners, but there are those who are saved, and safe for ever in the Lord Jesus, Who is the one Refuge. How many who read these messages really are saved through the finished work of Christ? There is only one way whereby the lost are saved (John 14. 6; Acts 4. 12).

Now we come to the **two ways**, even the way of life, and the way of death. There are many who say we are all going the same way, but this is not true. In Proverbs 14. 12 we read "There is a way which seemeth right unto a man, but the end thereof are the ways of death," and in Matthew 7. 13 Christ shows the broad way that leadeth to destruction, but we also have in verse 14 the narrow way that leadeth unto life. Thus we have the **two ways**, and you, dear reader, whether young or old, are in one or the other:—I wonder in which way you are found. The Lord Jesus said that **many** are in the broad way, and **few** are in the narrow, the right way. Yet a large number will not believe what the Scriptures say. Why? Because they are blinded by Satan. All were

alike once, but now saved ones are in the way that leads to endless bliss.

We have seen there are only **two classes** of people in the world: those who have been brought by God the Holy Spirit to feel their need of salvation, and have trusted in Christ's finished work, and, on the other hand, those who are still far off from God, having no hope, yet unconcerned as to their sad condition. The two ways are solemn, and the **two places** at the end are likewise solemn. Yet few seem troubled about their sins, they accept Satan's lie, and think all will be well at last, but it will not be so. Scripture tells us plainly of two places. See Luke 16. 22-31. This chapter gives a foretaste of the goal of sinners, and is as definite as all God's truth. The ungodly will be sent away from God for ever, where there is weeping and gnashing of teeth. We dare not hide any part of God's truth. He is merciful, and just in all His ways, but He is a God of judgment. See what Hebrews 10. 31 says:—"It is a fearful thing to fall into the hands of the Living God" (also 12. 29). We must lovingly warn, and pray that God may open the eyes of many more to see the need of His salvation, and to look above to Him. He still welcomes and saves broken-hearted sinners. Are you such? God waits in His mercy. Those who are saved, though once even as others, dare not be silent as to the present as well as the future. Saved ones will all be with the Lord where there is happiness and lasting joy, where sin will never spoil anything. How we long for many more to share our joy, the future bliss of seeing and being with Christ. We would almost tremble as we write about the future of unsaved ones, yet it is all so real: sin must be punished. Where will **you** be, with Christ, or sent away for ever?

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Every one is born in sin, and far off from God,  
On the way that leads to hell, in destruction's road,  
But in mercy, love and grace, God His work begins,  
Sinners see that they are lost, loathe and hate their  
sins.

Every one is sinful, dead, knowing not the need,  
Of salvation full and free,—wishing not to heed,  
But, in God's almighty power, by His Spirit brought,  
Sinners see their helplessness, then God's grace is  
sought.

Every one born from above has eternal life.  
Such are saved from sin and shame, saved from  
endless strife,  
Happy in the Lord are they, who, in marv'ulous  
grace,  
Know that Jesus Christ, in love, took their guilty  
place.

Every one redeemed, and blessed, should delight  
to be

In the will of Him Who died—died on Calvary's tree,  
Such by words, and actions too, should henceforward  
show

That they are in Jesus Christ, that Himself they  
know.

Every one brought near to God will be saved for aye,  
Through the precious blood of Christ, Christ the  
Living Way;

In His presence such will dwell, happy evermore,  
For we know God's words are true, fixed, and firm,  
and sure.

Every one unsaved and lost will be sent away,  
From God's presence evermore, in that future day;  
Such, awakened to their doom when it is too late,  
Will for aye far off abide, in their sinful state.

Every one now saved in Christ should more earnest  
be,  
And make known, by life and lip, that God's grace  
is free.

Reader, have you come to God? Has He saved your  
soul?

If not saved through Christ's shed blood, what will  
be your goal?

### If Only I Had Not—.

Words with Young Believers and Older Ones Too.

“IF only I had not done that” is the agonizing thought which often arises when some terrible trouble follows. If any one sustains a severe injury, he thinks “Why did I cross the road there?”—or “Why did I go down the staircase in the dark?”—or “Why did I stand on that chair?”—and so forth. If only an article is broken, we say, “Why did I put it there?”—or “Why did I forget it was there?” Nor is this attitude surprising. Carelessness and fatalism would alike be sinful and dangerous alternatives. But the believing heart wants to go further than the natural mind. The child of God is conscious that sometimes the very same action brings no “accident,” and he looks beyond circumstances to seek God's teaching, even as with all physical illness. And, when the injury is withheld, he still condemns any actions that are done without dependence on God. If I lose a treasury note, I may think to myself, “I was not sufficiently prayerful as to what to possess, and how to use it,” but, if I do not lose it, there is not to be the inference, “I was in harmony with the Lord.”\* Job's friends almost suggested that they were more in God's will, because trouble was held back from them. This is perilous. We have often been in positions in which others have been killed, or seriously injured, and we were not spared because of our definite prayerfulness for guidance first. Gratitude is well, but this is not the only lesson. We need to abide more

in God's presence in the future to please Him more as to every action. “Oh I wish I had not tried to do it,” thinks one who has injured himself, as he lies moaning in bed week after week. But, it may be, those of us who have been spared from this have been even more careless. And the absence of pain is often not only the absence of remorse, but of soul-exercise: and the presence of pain is frequently remorse without soul-exercise. Let the one who suffers never “complain.” God has never made a mistake. Let us own His sovereign wisdom in all. But let the one who is preserved hate presumption, and seek to learn lessons, even as if he too were laid aside. Feeling for others is for our sake as well as theirs; let us not assume we know “Why” they are laid low, but let us see what our Heavenly Father teaches us for ourselves thereby. It may be quite a different lesson from His lesson for them, but reaching us much more fully through sympathy. But not only are sudden troubles in God's control, even tiny breakages in the home are to make us more conscious that God is not far off. He has something to teach in all. If I break a cup or an incandescent mantle, it is not a mere chance; if something is lost and “wastes” my time, it is not a mere accident. God Himself is graciously speaking by all. He could have prevented the loss. Possibly I am becoming less thoughtful of Him. Possibly I am doing ordinary home duties without sufficient humility and prayerfulness of condition. Possibly I have been too busy for communion with Him (Luke 10. 38-42), and so He takes some of my time away. 'Tis all in love, for His love is not indulgence.

\* Nothing is more perilous than spiritual pride. It may be partly unconscious. We may get into the way of saying, “I was led to do this,” or “the Lord told, or showed, me to do that.” A sense of self-importance comes in very stealthily. How needful is a realization of unworthiness, and of the fact that, though God never guides amiss, we may miss His guidance. Few things are more perilous than a natural wish for the leading of the Lord, without continued spiritual lowliness to hold us back from putting our feelings on the level of Scripture. As soon as we make our wishes the leading of the Holy Spirit we are in grave spiritual danger. Passively to receive impressions, without active self-judgment, is wrong (1 Cor. 11. 31). A deeper sense of personal failure beyond our consciousness of it, and thus of sins and misunderstanding of God's will beyond our consciousness, may be affectionately urged upon God's people. “Self” has more ways of asserting itself than any of us know. The meek will He guide in judgment, and meekness is rarer than it should be.

TALKS ABOUT PRESENT-DAY NEEDS.—56.

### Gratitude for the two words— Sufficient and Enough.

**H**OW thankful we must ever be for the words in Genesis 17. 1 spoken to Abram, when the Lord appeared to him and said, "I am the Almighty God," (God All-Sufficient), then comes the command of love, "Walk before me, and be thou perfect." "Not that we are sufficient . . . but our sufficiency is of God" (2 Cor. 3. 5). He is the all-sufficient God now, and how comforting are the words spoken to God's servant Paul, "My grace is sufficient for thee, for My strength is made perfect in weakness" (2 Cor. 12. 9). May we be weak enough for God to bless and enable, that He may be exalted in our daily life. When we forget God's power and His presence, we speak as Philip of old in John 6. 7, "Not sufficient for them, that everyone of them may take a little." But see verse 12, for when the Lord worked, "they were filled." Not merely a little, but enough, and much over for others. Thus the Lord Jesus worked then, and He is the same now. O for faith to trust in Him more fully. Isaiah 40. 16 reminds us that Lebanon is not sufficient for a burnt offering. How great is God. The Lord Jesus was the Sufficient One for the burnt offering. What love that He, Who was God, should thus be willing, become Man, and suffer, and die for ungodly ones. May our hearts ever go out in grateful love to Him, Who so loved, and gave Himself for our sins. How often God's dear people have been helped and encouraged by the words of 2 Corinthians 9. 8, and all because of chapter 8. 9. "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." May we see, by grace, more and more the fulness of this verse, and may it be our experience. We call to mind what is recorded of Joseph:—"A fruitful bough, even a fruitful bough by a well, whose branches run over the wall" (Gen. 49. 22), blessing to others! Ruth, we read, "was sufficed and left." Something over for her mother-in-law (Ruth 2. verses 14, 18). We think, too, of the wandering son: he thought of returning, when he came to himself, and said, "How many hired servants of my father's have bread enough and to spare," but he adds, "and I perish with hunger!"

If we would have enough and something over for others we must walk with the Lord, then we can help others. We like to read how God stirred the hearts of His people for the work

of the tabernacle. The wise men who did the work came to Moses and said, "The people bring much more than enough," and they had to restrain the people, for they had sufficient and **too much** (Ex. 36. 6, 7). There is plenty when God works. O that He may stir the hearts of His people now. 2 Chronicles 31. 5-10 is full of real and deep encouragement. As soon as the commandment came abroad the children of Israel brought in abundance the firstfruits. The chief priest described the result: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat and have left plenty, for the Lord hath blessed His people, and that which is left is this great store" (10). What a contrast is Haggai 1. 6-9. There was not the bringing to God, but all looked after their own houses, and God was forgotten. He withheld blessing, and still withholds in mercy, that there may be repentance and devotion unto Him. 2. Chronicles 29. 26-36 also might be considered, as well as Joshua 17. 14-18. How heart-searching is Hosea 4. 10: not enough because they have left off to take heed to the Lord. How watchful we need to be in these last days when it is so easy to become weary, and to be taken up with things of earth. We shall find sufficient and enough, only as we render our all unto Him, Who gave up all for us.

The Lord Jesus asked His disciples after He had sent them forth without purse, scrip or shoes, if they lacked anything, and they said, "nothing." If we have faith now in Him, and walk humbly before Him, we shall not want any good thing, for there is no want to them that fear Him (Ps. 34. 9). How blessed not to lack anything! Now we come to Malachi 3. 10:—"Bring ye all the tithes into the store house, that there may be meat in Mine house, and prove Me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." When there is the bringing, this will be the blessed result. If we withhold, and seek our own things, God in His love withholds. This He is doing now, till we come to repentance, then blessing will be granted. We read in Genesis 45. 27, 28, "The spirit of Jacob . . . revived, and Israel said, It is enough, Joseph my son is yet alive, I will go and see him." We want to go and see a greater than Joseph, even our beloved Lord, Who ever lives to make intercession for His people (Heb. 7. 25). May our spirit be revived, that we may seek first the things which are above, and be a blessing to many, by God's grace, and all to the praise of His glory.

### The oft forgotten Cenotaph of One Unknown to Many.

**T**HERE was an empty grave—a cenotaph, for such is the meaning of the word—that wondrous morning of the first day of a new week. The week before had seen the greatest tragedy of history,—the murder of the Son of God rejected by Jew and Gentile alike. True, there was another reason why He died, and that reason was **love**. He could have resisted, but He loved with an amazing love, and those whom He loved were sinners—rebels—enemies. The wicked hands of men were not the less wicked because He loved. Rather their wickedness seems the more ghastly, and almost incredible, in hating One Who loved. And the **heavenly** reason of His death must be more fully explained. God the Father found infinite pleasure in the perfections of His beloved Son, but there was a covenant agreement in which they equally delighted, that the wrath deserved by a great number whom no man could number should be spent on that sinless Sufferer in their stead, in order that this great multitude should be His and in Him—for eternity. And so that death—the great crisis and climax—was not the end in view. It was the end of His suffering, but it was the portal of blessing to countless myriads, and, therefore, there is someone to give you this leaflet. The justice of God has stood, and yet guilty sinners, believing in Christ, are personally saved with a complete salvation. This is an individual experience: they are not saved in mass apart from a work of grace in their own life. It is **presumption** to say, “Christ died, therefore I am saved.” It is **faith** to say from the heart, “Christ died for the ungodly. I am one, and, resting on Him, I humbly rejoice that He has saved me, that I might please Him now and for ever.” The Lord of Glory died at the usual hour of the evening sacrifice of Israel, during that eventful Passover season. He was, indeed, the Great and Only Sacrifice—no animal’s death can take away sins (Heb. 10. 4), no man’s death, (however heroic), can save himself or his brother. Christ was the Great Passover without Whom the judgment of God will not spare. He died, indeed, but He could not remain dead. Another week must begin and another type, linked with the Passover, given by God hundreds of years before, must find its fulfilment. The first day of the new week Christ’s tomb was empty!

It was not built to be a cenotaph: it was not empty the day before, but now it had become a cenotaph, for the Lord Jesus had been raised from the dead. It was not possible that He

should be held back. The Righteous One must be declared righteous: the sinlessly obedient One must be the Living One, and so He says, “I am He That liveth, and was dead, and behold, I am alive for evermore” (Rev. 1. 18).

But how often is He still forgotten. The twentieth century is too busy for the Lord Jesus, except on special occasions. But He is not merely One to be remembered outwardly, now and then. He is to be my Saviour, in Whom I live with a new life, and Who ever lives to intercede for me, every day of the week,—or **He is only a name in history to me**, and, so is it with you. Ah, how many have never realized that Christ is not a religion, but a personal Saviour. Earthly life is not a freehold, to use for self, with occasional recognition of God. We have sinned and are in danger. If we think our life is our own, we steal it. The death of Christ shows us what we deserved. Let me put it thus:—I am not less “a sinner” than the Roman soldiers who nailed His hands and feet. My sins thrust Christ aside, and, as soon as I see the burden of those sins, I see that **they** not only nailed Him, they brought Him to death—for me. Had there been no other sinner except me, my sins must have caused His death, if I am to be saved. **My sins slew Him**: I am a murderer—of the Son of God. When a troubled soul feels this, he cannot find rest in any earthly pleasures, but in his anguish there is hope, and it reaches the wounded heart. Christ has been **raised**: the death **my sins** brought has been fully acknowledged in God’s law courts as **in my stead**, and He is acclaimed as the One Who died to take the doom of those very sins, and **His resurrection is my assurance**. God has given simple faith the receipt for the fully paid debt, and I can only speak of His righteousness (Ps. 71. 24). Shall I not henceforth live for Him, my precious and **known** Saviour? He is no longer unknown, He is not dead, but living, and He will soon come again, and my desire is to be ready for Him. **His cenotaph** will never become a tomb: He is on the throne, and His glory is for ever. And how, dear reader, is it with you? Whether you have made a pilgrimage to an earthly cenotaph to-day, or not, may I not tell you of One Whose death **alone** satisfied all God’s claims, that heaven might be opened for those who deserve nothing, and who, confessing this, trust simply, **even now**, to His perfect, finished work? Without Christ, there can be no salvation, but in Him there is eternal blessedness, and the troubled soul is as welcome to Him to-day as when I knew He welcomed me. Will you not seek Him?—(God willing, to be reprinted).

## Suggested Daily Readings.

"IF THE LORD WILL":—NOVEMBER 1929

Day	READING				LEARNING	
	Job.	Luke.	Luke.	Ps. 119.	Luke.	Ps. 119.
1	27.	1-12	20.	19-38	21. 24	127
2	27.	13-23	20.	39-21. 4	21. 25	128
3	28.	1-14	21.	5-19	21. 26	129, 130
4	28.	15-28	21.	20-38	21. 27	131
5	29.	1-12	22.	1-16	21. 28	132
6	29.	13-25	22.	17-30	21. 29	133
7	30.	1-16	22.	31-46	21. 30	134
8	30.	17-31	22.	47-62	21. 31	135
9	31.	1-22	22.	63-23. 5	21. 32	136
10	31.	23-40	23.	6-24	21. 33	137, 138
11	32.	1-13	23.	25-38	21. 34	139
12	32.	14-33. 11	23.	39-49	21. 35	140
13	33.	12-33	23.	50-24. 8	21. 36	141
14	34.	1-16	24.	9-21	Job 40. 1, 2	142
15	34.	17-37	24.	22-35	40. 3, 4	143
16	35.	1-16	24.	36-53	40. 5	144
17	36.	1-16	John 1.	1-14	40. 6, 7	145, 146
18	36.	17-33	1.	15-28	40. 8, 9	147
19	37.	1-13	1.	29-39	40. 10	148
20	37.	14-24	1.	40-51	40. 11, 12	149
21	38.	1-13	2.	1-12	40. 13	150
22	38.	14-30	2.	13-25	40. 14	151
23	38.	31-41	3	1-13	John 3. 9, 10	152
24	39.	1-18	3.	14-24	3. 11	153, 154
25	39.	19-30	3.	25-36	3. 12	155
26	40.	1-14	4.	1-14	3. 13	156
27	40.	15-41. 10	4.	15-26	3. 14, 15	157
28	41.	11-34	4.	27-42	3. 16	158
29	42.	1-8	4.	43-54	3. 17	159
30	42.	9-17	5.	1-16	3. 18	160

## Notes on Memorized Verses.

## LUKE 21. 24-36.

"They shall fall"; no uncertainty, how solemn is the prophecy of Israel's history. And Jerusalem is still "trodden down" from God's standpoint; and even when Israel obtain apparent authority, so that they make the sinful covenant of Daniel 9. 27, Antichrist will be their over-lord, and the revived Roman Empire will be above them. "Until," not for ever (Isa. 62. 6, 7). How blessed is Isaiah 2. 2, 25, The time of the end, not to be confused with 20-22, at the past destruction of Jerusalem. 26. Fear, yet no evidence of spiritual repentance (Rev. 11. 13). 28, Believers will see the beginning, but they will be caught up as soon as the Day of the Lord begins, and before the hour of temptation (Rev. 3. 10). The redemption of the Body (Rom. 8. 23). 29-31, The Lord Jesus implies that we are to be impressed by circumstances, but the testimony of Scripture is primary. And we are not told to spend time in reading newspapers, etc., to see how Scripture is being fulfilled—a real peril to many. The figure used—trees sprouting—shows that the signs are manifest in providence, without this special seeking. Many confuse the destruction of the city in what is (erroneously) called "Anno Domini, 70," and the Coming of Christ. The past indeed contains types of the future. 30, Luke 21. 21

suggests Matthew 24. 16, but Matthew 24. 13 (future) is not the same as Luke 21. 20 (past). In Matthew 24 "this" and "these" particularly refer to the beginning of this dispensation. Hence "it is near" in verse 33, and "this generation," (physically, 40 years), but in Luke 21. 31 the "kingdom of God is nigh" and "this generation" (morally, Phil. 2. 15, Thus there is no improvement of the world). Thus the striking parallels but not identification of Math. 24. 5 and 24. May our eyes be open to see God's teaching; there is no confusion in Scripture. But we must not come to prayer or Scripture with our mind made up. An open heart for God is very needful. 33, Emphasize Christ's words. 34, All truth is practical ("yourselves" 1 Tim. 4. 16). 35, cf. those who dwell on the earth, in Revelation (3. 10, etc.), but "our citizenship is in heaven." 36, "To have escaped" (contrast 1 Thess. 5. 3, Heb. 12. 25, same word in Acts 16. 27, 19. 16). Standing before Him our prospect (Col. 1. 28); O to live more in the light of this, His light.

## JOB 40. 1-14.

The object of this book shines out. How we need humiliation. It is so easy to dare to reprove God, (2), by unguarded words. 3, How different from the sad opening of the mouth in 3. 1; here we have a stepping stone to 42. 1. 4, Pride has never flourished in God's presence; absence from Him may make a sinner say, "They shall find 'none' iniquity in me that were sin," and distance from Him may make a believer talk of perfectionism. Humiliation is needful, but Job 40. 4. and Isaiah 6. 5 are not the whole of the believing life. Isaiah 12. 1. and 61. 10 are more frequently illustrated. God does not lead us to dwell on our corruptions till we can talk of nothing else; the Holy Spirit takes of the things of Christ. 7. "Demand," old English "ask," as in 42. 4. 8, 9, Solemn questions after those of ch. 38; there God brought His servant to repentance by references to His power in nature. Here He deepens the repentance by showing the subtlety of sin, and the madness of pride. 10-13, Till a man can do this, his own right hand cannot save him (14), but One Who can do this has saved us. Blessed be His Name!

## JOHN 3. 9-18.

Is this the "how" of unbelief, or of curiosity, or of love? The word may suggest unbelief (Ps. 78 19), but the Lord knew Nicodemus' heart, we do not, and we praise God for his growing faith afterwards. 10, The teacher of Israel knows not; the disciple (learner) of Christ knows (8. 31. 32). "Ye receive not," cf. Luke 7. 30. 12, "Believing" is fundamental; O for more confidence in God. 13, No one else can tell. 14, "And" very precious; the Lord Jesus shows it is not merely mental faith that is needed, but faith in His death, joined to everlasting life. The "and" leading on to verse 15, suggests the putting aside of mere "argument" and, moreover, it beautifully shows (with 13), the knowledge of Christ in His glory and His atonement together. Not only "The Son of Man Which is in heaven"; but the One lifted up, "for God so loved the world." No reason for love in the world itself. "So" denotes magnitude, and also the manner ("He gave," He would not save unrighteously without atonement), and also the power ("that whosoever believeth in Him should not perish"—a guaranteed result). 17, "The world"; a definite reference to Gentiles; Nicodemus thought of the Jews.

# Thoughts from The Word of God

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Free.

A MAGAZINE ISSUED TO GLORIFY GOD, IN THE PRESENTATION OF HIS GRACE AND TRUTH, THAT HIS REDEEMED PEOPLE MAY REST IN HIS LOVE, AND SEEK MORE SEPARATION FROM THE WORLD WHICH CRUCIFIED THEIR LORD. THE INTERESTS OF A MAN, A DENOMINATION, OR A SOCIETY, ARE NOT TO BE IN FRONT OF US, BUT HIS INTERESTS. HIS JOY, HIS EXALTATION.

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

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord."  
Psalm 1. 1, 2.

"Thy statutes have been my songs in the house of my pilgrimage."  
Psalm 119. 54.

"O, how love I Thy law! It is my meditation all the days."  
Psalm 119. 97.

The Lord Jesus said: "If ye love Me, keep My commandments."  
John 14. 15.

"Ye are departed out of the way."  
Malachi 2. 8.

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"Ye said, Behold, what a weariness is it? and ye snuffed at it, saith the Lord of hosts."  
Malachi 1. 13.

"Remember therefore from whence thou art fallen, and repent, and do the first works."  
Revelation 2. 5.

"Let us search and try our ways, and turn again to the Lord."  
Lamentations 3. 40.

"Though the Lord be high, yet hath He respect unto the Lord."  
Lamentations 3. 40.

"I thought on my ways, and turned my feet unto Thy testimonies. I made haste, and delayed not to keep Thy commandments."  
Psalm 119. 59, 60.

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

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

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

## Words of Introduction.

AGAIN by the Grace of God, these pages are sent forth. We have received mercy to be faithful, and, making no claims to exalt self, or these pages, would humbly desire that each issue may be kept from misrepresenting our Lord or His will, and equally kept from attracting to ourselves.

Truth is precious, but it needs to be set forth with Grace as well. Truth is precious, yet if it is used to win adherents to a human standard it is misused. The exaltation of Christ and the denial of self go together, and all service for the Lord that has any publicity is a call to much prayer that neither matter nor manner, and neither motive nor result, may make Him secondary, Who alone is worthy of Glory.

"The Messenger of Satan to buffet me"  
(2 Corinthians 12. 7).

"Satan hindered us" (1 Thessalonians 2. 18).

"Why?" said my troubled heart,  
Have I this strain and stress?  
Will not the foe depart,  
And God thus deign to bless?"—  
I only think, but God knows best,  
And in His perfect will I rest!

Job suffered not in vain,  
Paul felt God's humbling grace,  
The hindrance and the strain,  
Still caused to take their place,  
Refines that saints the foe may thwart,  
And serve more humbly as they ought.

### Words of Encouragement.

"BEARING HIS REPROACH" The Holy Spirit always refreshes the humble believer by referring him to Christ. Nothing is to be viewed by itself, in an isolated way. We remember how the Lord Jesus Christ said, "My love," "My joy," "My peace," but how delightful it is to link the reproach also with Him. It is not merely reproach, but His reproach, and this transfigures and sweetens it. If we are outside the camp, it is to be in a clean place with Him. Nothing is to be through our own eccentricities, but for His Name's sake. "For My sake, and the Gospel's," was His own precious description. We call to mind "The reproaches of them that reproached Thee are fallen upon Me," and see His joy in the Father's will. And so we have our delight, or should have our delight, in that which is for Him, with Him, and inseparable from Him. Every other interpretation will make a burden and weariness, but this is a privilege and blessing.

### Matthias.

**M**ANY dear children of God have concluded that Matthias is one of the twelve apostles of the Lamb (Rev. 21. 14). We think they miss God's teaching. The quoting of **Scripture** is ever precious before any action (Acts 1. 20). But was the Scripture the basis here, or an **inference from Scripture**? Did not God's dear people infer:—(a) One must be chosen **now**, (b) He must be one who has companied **with us**? Luke 22. 28-30 is one of the nearest passages to imply to **some** this "inference," but a still closer passage (Matthew 19. 28) does not say one on each throne, nor limit each disciple to one tribal throne: a twelfth could easily be added by the **Lord** later, without altering one word here, and the fundamental point is that Psalm 109 gave **them** no warrant to choose. Were these inferences in the Scripture itself? Surely not. Should they not have "tarried" or "sat," as the word is in Luke 24. 49? It is remarkable that this narrative begins with Peter **standing** up (Acts 1. 15). No word of the Holy Spirit is without **meaning**. Contrast the appointed "standing" of 2. 14, when the "until" of Luke 24. 49 was fulfilled. Let us receive reproof and instruction (2 Tim. 3. 16). The order of arrangement is striking. They appointed, **and** they prayed (Acts 1. 23. 24). Should we not ever pray **first** to know what God's will is, and the right time? And, further, was the prayer sufficiently **open**? Did they

ask God anything except concerning the **two** whom they had appointed, or "made to stand," for this is the solemnizing language once more? How often our prayers are limited, but God has the right to **select**, not to choose from those whom we have selected. How often we, too, have asked Him to second our arrangements. Surely this speaks deeply to our hearts. We see here the use of the written words of God and of prayer, and **yet** a going before the time, though with godly intentions. Is not this the key to much failure in **our** Christian work today, and in its arrangements? O, for an open-heartedness, which acknowledges our need to be humble and **guided** throughout.

The prayer to the Lord Jesus in verse 24 shows no sign of irreverence, nor any wish to set Him aside. On the contrary, there was devoted love to Him, and the whole of this happened during a **season of special prayer**, hence its message is the more impressive. It is not only a worldly or "wandering" believer who may make a mistake. It is when we are seeking to please the Lord, and to carry on His work, and even when we are praying, that we are apt to make a special mistake, through our very zeal becoming "natural." The **intrusion** of the flesh is often still more "unseen" than natural ferment. The usual apparently stronger foundation of the thought that Matthias was the other apostle is Acts 1. 26, but we would affectionately urge believers to notice that (1) This was before Pentecost: during the time of "sitting," and the Lord's Name is not mentioned, nor the Holy Spirit's approval indicated in verse 26.

(2) Matthias was numbered among the eleven apostles, but is not so **named** by the Holy Spirit. When we have the twelve mentioned, the word "apostles" is left out (1 Cor. 15. 5). It is true that all the apostles are before us in verse 7, but **then** the number twelve is omitted. We read "Peter standing up with the eleven" (Acts 2. 14)—quite a contrast with Acts 1. 26. So in Acts 6. 2, when the twelve are mentioned the word "apostles" is not given, though it occurs in the same chapter (6). **Nowhere** is Matthias "named," an apostle of the Lord Jesus (see Luke 6. 13). "Numbering with" is not "naming." But some one will say "Did not the lot fall?" Yes, and if they arranged that a **rejection** of both were possible, this may seem important. But did they? And, not only so, when Israel chose in the wilderness, God **gave** them their request, and, when the people asked for a king God **gave** them Saul. These are extreme cases, but they illustrate the point. Peter was among those sent to **all**

nations in Matthew 28. 18, 20, yet when he, and the other apostles, tarried among Israel, though God used as to Cornelius, in grace He **granted** a certain **limitation**, on the line of his choice, viz., "the apostleship of the circumcision" (Gal. 2. 8. cf. Num. 11. 17), and thus the passage gives a wondrous message to us, and pleads with us to seek the bringing of our wills and plans to the precious will and plan of God first, that we may not ask His blessing on our suggestions, but seek His standpoint and His suggestion at the very outset. O, that we may will within His will: this is a step far beyond bringing our plans to Him for decision, and is humbly "in the Holy Spirit."

It is remarkable that when the Holy Spirit appeared, in the next chapter, He chose the form of a **tongue**, contrasted with the form of a dove on the Lord Jesus, to remind the dear children of God that they had that which needed burning in their use of the tongue. **All** recorded words of the apostles in Acts 1 illustrate usual failures. In no other passage is this so strikingly brought out. How often we, too, fail in our questions (Acts 1. 6), in self-made inferences from Scripture, and in limitation of God in our prayer-requests. We need to learn that our peril in the use of the tongue is not only when we speak hastily or frivolously, though these sins we would judge. May our hearts receive all God's instruction, and He will be glorified in our humble obedience.

### THOUGHTS AS TO PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"Pray without ceasing" (1 Thessalonians 5. 17).

1. For God's dear people passing through many trials, that they may be kept from complaint, and with simple confidence in Himself (Heb. 13. 3).
2. For believing homes, that there may be more delight in the Lord, and willingness for His will.
3. For lands that we often forget, e.g., Finland, Annam, Italian Somaliland, and Australasia Islands.
4. For the enabling of our Heavenly Father in these publications, and that His truth may be set forth definitely and prayerfully, suited to the varied needs of His varied people, in His unvaried grace. Also that He may own and direct the witness to "all nations," whether in this city, or elsewhere, and that He may have the glory.

"Without faith it is impossible to please Him" (Hebrews 11. 6).

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING DECEMBER, 1929:—

- 3rd. Will be announced later.
- 10th. SOME MEDITATIONS ON REVELATION 7 and 14.
  1. God's Gracious Plan for Israel (Rom. 11. 29).
  2. "The Great Multitude:" the First View, in this Book, of the Redeemed in Glory.
  3. Future Praise, Joy and Service (7. 15-17).
  4. Ch. 14 contrasted with Ch. 13.
  5. The Practical Message of 14. 4,5.
  6. Thoughts on "The Hour of His Judgment," and the Harvest and Vintage of the Earth.
- 17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 24th. THE CITIES OF REFUGE.
  1. Christ Exalted in the Types: Names, Arrangements and Circumstances Displaying the Glory of His Work (Luke 24. 27, 44).
  2. Christ Transcending the Types.
  3. The Cities, and Dispensational Privileges.
  4. The Cities, and the Practical Experiences of an Awakened Sout.
- 31st. CONTRASTS BETWEEN EDEN AND GETHSEMANE.
  1. The First Adam: His Responsibilities, His Words, and His Silence.
  2. The Prominence of Eve.
  3. Exclusion from the Garden.
  4. Christ's Delight in the Father's Will (Heb. 10. 9).
  5. The Failure of the Prince of this World (John 14. 30).
  6. The Arrest (John 18. 12), and Taking from the Garden.

"If the Lord Will."

It has been our privilege for many years to meet on public holidays, and enjoy the Words of God, with His beloved people, and praise His Holy Name. Wednesday and Thursday (25th and 26th) will, if He spares and enables, provide another opportunity, and we invite any who love His Name to 61, Upton Lane, Forest Gate (3 and 6 p.m.: simple physical refreshment provided between meetings). Further particulars gladly sent, and also literature for prayerful use, explaining the definite separation from "Christmas," which befits His dear people, who would follow the Scriptures, and glorify the Name of their Lord, going to Him, without the camp.

## THE CHILDREN'S COLUMNS.

**Sin, What it Is and What it Does.**

**H**OW did sorrow, pain and death come into this world which God made beautiful (Eccl. 3. 11) even as He made man upright (Eccl. 7. 29)? The cause was disobedience, sin against God. You have heard many times about Adam and Eve, and how God placed them in a pleasant garden, and yet, with such surroundings, they listened to Satan, and Eve believed his lie, and Adam chose to leave God's will, and thus it was that all the trouble came into this world. But, alas, only a few are troubled about sin. But let us, before we go on further, see what God says concerning sin. It is "the transgression of the law" (1 John 3. 4), i.e., disobeying God and going one's own way, away from God's truth. We read in Proverbs 21. 4 "a high look and a proud heart, and the plowing of the wicked is sin," everything which a sinner does is sinful against God. The Bible does not only tell us about the outward actions, for we read in Proverbs 24. 9, "the thought of foolishness is sin." How soon we have a wrong thought, and from a wrong thought comes a wrong action. Proverbs 22. 15 reminds us that "foolishness is bound in the heart of a child." Is it rightly there? No, sin is working in the heart. How shall it be treated? The verse adds, "The rod of correction shall drive it far from him," i.e., before men. But something far greater is needed to remove sin from God's presence. If children are saved, in mercy, they will want to have right things in their heart because their sins are forgiven by the blood of Christ. Then we have in 1 John 5. 17 "all unrighteousness is sin," and we think of the words "There is none righteous, no, not one." James 4. 17 also bears a solemn witness, "Wherefore to him that knoweth to do good, and doeth it not, to him it is sin," and yet further we read in Romans 14. 23, "Whatsoever is not of faith is sin." How wide is such a statement. May my dear young readers, and older ones as well, be exercised by such passages, and may not a few be brought by God the Holy Spirit to see and feel their helplessness, and also see that their only hope is in Him, Who in wondrous love came down to this earth to live and die for ungodly ones of all ages, and in all lands.

Now shall we see **what sin does?** It separates from God. Isaiah 59. 2, "Your iniquities have separated between you and your God, and your sins have hid His face from you." How such words should speak to the hearts of many.

But, alas, sin deceives, and it also hardens and blinds, so that even young people do not see how fearful sin and its punishments are (Hebrews 3. 13). Very many are thus blinded and deceived. If only they could see their lost condition! How many need to fear and tremble, but, alas, in these times, there is such a growing indifference, and so little fear of God, that few are in any way troubled or concerned about their sin, and as to what it does, and will do. In Romans 3. 9 we read that both Jews and Gentiles are all **under sin**, and all such are servants of Sin (Rom. 6. 20). It is sad, indeed, to serve Satan, yet many are doing this, and we must, in God's mercy, bring His truth lovingly and earnestly before such, even younger ones, praying that God's Holy Spirit's work may be felt by many who read these messages, and cause many, whether young or old, to seek His face. God will punish sin, but He still saves to-day. How many remember the words of Romans 6. 23?—"The wages of sin is death." As we read in James 1. 15, "Sin, when it is finished bringeth forth death." Sinners are even now dead spiritually, and if they continue in their sins they will remain eternally in their lost state. But the Lord Jesus died for sinners, and though we read "the wages of sin is death," we also read, "the gift of God is eternal life through Jesus Christ." Have you a heart longing to possess such a wonderful gift? Are your sins a burden? Are you heavy laden? Then if you come now to God and trust in Christ's precious blood, you will be for ever blest, and be enabled to finish the verse "Through Jesus Christ **our Lord.**"

**Sin** is against God's holy law,  
In which is neither fault, nor flaw,  
'Tis holy, perfect through and through,  
And every word abiding too.

**Sin** is deceiving, and it works,  
In sinful hearts, where evil lurks,  
Thus old and young are led astray,  
For sinners love their sinful way.

**Sin** is against a holy God,  
And spurns the Saviour's precious blood,  
When it is finished brings to death,  
For thus the Holy Scripture saith.

**Sin** is to know, and not do good,  
Yet this is oft misunderstood;  
The **thought of foolishness** is sin,  
Shewing the wrong there is within.

**Sin** brought all sorrow, death as well,  
It leads the lost at last to hell,  
'Tis only through Christ's precious blood  
That guilty ones can come to God.

**Sin** blinds and hardens, hates the right,  
It loves the dark and not the light,  
Sin leads to hell, and darkest gloom,  
Yet most ignore their coming doom.

Sin is appalling, yet so few,  
 Are troubled and concerned—Are you?  
 There is no hope for sinners dead.  
 Save by the blood Christ Jesus shed.  
 Sin leads to anguish and distress!  
 Unless **your** sins you now confess.  
 With Jesus Christ you **cannot** dwell.  
 His blood alone can save from hell.

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

#### Knowing the Lord's Will.

IT is a wondrous privilege to know the will of God as to anything. How often we all wish to know it with regard to some action before us, but are not so concerned to find what has **already** been revealed in Scripture as His will, regarding hundreds of actions. If we use what we **have**, we shall be guided, but to want God's leading only in special subjects we choose, while we have "no time" for His gracious written instruction, soon increases laziness and self-will, and other characteristics which grieve the Holy Spirit. It is so much "easier" to ask for an impulse or feeling, than to prayerfully study the Scriptures, to know God's constant standpoint and principles.

The Lord Jesus showed His disciples that they should pray for God's will to be done (Matt. 6. 10), and the same address emphasizes their own doing of it (7. 21). Indeed, the mark of a child of God is doing his Father's will (Matt. 12. 50). If we are in the family, and acquainted with our Heavenly Father, we shall know what the natural man knows not.

Ephesians 5. 17 is very impressive: how "unwise" we often are!

Romans 12 is searchingly suggestive as to the way in which we may come to know God's will. The "course of theology" is not a humanly devised curriculum, but along a path of love that presents ourselves to God (1). If we excuse self, how much we fail to learn of our Father's will. And verse 2 shows that nonconformity to the world is a precious "practical text book" by which we can become acquainted with "that good, and acceptable, and perfect will of God." This helps us to understand why Satan hates unworldliness so much, and why he leaves no stone unturned to get believing women to adopt something of the world's fashions, and believing men to condone and apologize for the sin. The devil's aim is a definite hindrance in the knowledge of God's will. The varied opinions among those who bear Christ's Name are not so much the result of defective thinking as of lack of willingness to be separate from

the world. We are often ashamed of that which should be esteemed "riches" (Heb. 11. 26), and we cling to that whereof we should be ashamed. And there are **few** actions which cannot find plausible "reasons," often dressed in seemingly spiritual language.

How our hearts cry for more likeness to Christ in doing the will of the Father (John 4. 34, Heb. 10. 7, 9). Let us not be subject to the will of men (1 Pet. 4. 3), but seek to do the will of God from the heart (Eph. 6. 6).

Luke 12. 47 also is very searching. Every growth in knowledge, without growth in affection and acquiescence, is perilous. May it be our joy to follow gladly when we know, and we shall know the quicker (John 7. 17), God does not disappoint. If we do not know, the fault is with us. More prayer on the line of Colossians 1. 9, and 4. 12 would indeed, bring untold blessings: the Holy Spirit never leads contrary to the already **revealed** will of God.

#### The Epistles.

*(Continued from September issue).*

And the words are easy to learn. If your copy of the epistles were taken away, how much could you write from memory? Persecution may come sooner than many expect, and this question is not unimportant.

The epistles give us a homely, yet grand, introduction to the standpoint of a child of God as a heavenly one in this world, and they show what the attitude or "atmosphere" of a Christian home should be, and likewise of an assembly.

And possibly God has another precious lesson. If He has emphasized letters, cannot we thus minister comfort to others. The relation of a letter to conversation is seen in 2 John 12 and 3 John 13. 14. It may be there are some you cannot see face to face, some who are lonely and shut in, to whom you can minister His comfort by a loving letter. Do not forget this privilege. A few words, with Christ as their centre, may refresh a tired pilgrim, and bring glory to God's Name. Take every privilege you can; the joy of serving amid strain will soon be over.

There is a grave danger of confusing self-satisfaction with our knowledge of blessings, and humble gratitude for the blessings themselves. The former is mental, and its happiness is natural; the latter is spiritual, and its happiness corresponds.

TALKS ABOUT PRESENT-DAY NEEDS.—57.

### Meditations concerning God's Thoughts and Our Thoughts.

IT is wonderful that God has been pleased to write in language which we can understand. May we, by grace, value every word of His more and more. How many of God's dear children have been encouraged with Isaiah 55. 8, 9, "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord, for as the heavens are higher than the earth so are My ways higher than your ways, and My thoughts than your thoughts." If we could read such words for the first time how they would impress us, but often we become used to them, and thus fail to see how wonderful such a statement is. Thankful, indeed, we are that God's thoughts are so high, and so different from ours; May we admire, awe and worship, more and more as we meditate on His truth. In Psalm 33. 11, we have a precious parallel:—"The counsel of the Lord standeth for ever, the thoughts of His heart to all generations." It is blessed to know that He **thinks** about His people, and cares for them, and keeps them every moment, day and night (Isa. 27. 3, see Ps. 40. 17). His thoughts which are to usward cannot be reckoned up in order, neither can they be numbered (Ps. 40. 5). As His works are marvellous, so are His thoughts. We find verse after verse telling of His thoughts, and purpose, yet we still fail to appreciate all as we should. The psalmist said, "O Lord, how great are Thy works, and Thy thoughts are **very deep** (Ps. 92. 5). They are not only high, but deep, and God will not fail to do all that is written. Therefore we can, and would by grace, look up daily and praise Him. His servant rightly said, "How **precious are Thy thoughts unto me, O God!** How great is the sum of them! If I should count them, they are more in number than the sand" (Ps. 139. 17, 18). Are God's thoughts thus precious unto us, and do we meditate much upon them, and realize more their preciousness? May our hearts be stirred as we consider together some of the many passages on this wonderful subject. In Jeremiah 29. 11-14 there are delightful words concerning the children of Israel, but we can find in them comfort and blessing too, for His redeemed people in these days. How many times we have repeated them—"I know the thoughts that I think toward you, saith the Lord, **thoughts of peace.**" How precious are such words to us. May we pause and wonder, and repeat with feeling, "**Thoughts of peace.**" May the language of His love sink

deep down in our hearts. Then the verse goes on, "And not of evil, to give you an end and expectation." These four words are graciously (marg.) impressive: God cannot be hindered in any thought of His (see Job 42. 2, margin).

Because of His covenant with Abraham, Isaac and Jacob, the Lord often spared Israel, but there were righteous dealings of holy anger, and we read that He would do unto them as He "thought to do" unto the inhabitants of Canaan if Israel excused their sin.

There are many who know not the thoughts of the Lord (Mic. 4. 12), and so have their own thoughts about everything. We have seen how merciful God is, but He is just, and He must keep His word. Remember Zechariah 8. 14, 15 "As I thought to punish you when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not, so again have I thought to do well unto Jerusalem, and to the house of Judah: fear ye not." In Isaiah 14. 24 we read, "The Lord of hosts hath sworn, saying, Surely as I have thought so shall it come to pass, and as I have purposed, so shall it stand." We can rest **wholly** upon the sure word of our God, and meditate more upon its fulness.

We have seen the wonderfulness of **God's** thoughts concerning His people, but there are other passages about men's thoughts, and His people's, which are all known to God. For example, Psalm 139. 2, 23, Matthew 9. 4, 12, 25, 1 Corinthians 3. 20, Hebrews 4. 12, Isaiah 66. 18. How encouraging and precious is Malachi 3. 16, the book of remembrance is being written before Him for them that fear the Lord, and that think upon His Name. May our thoughts be more upon Him, and His word, also the Lord's soon Coming, and we shall be kept from wrong thoughts.

The psalmist said, "I thought on my ways and turned my feet unto Thy testimonies" (119. 59). It is so easy to have wrong thoughts. The great Naaman (2 Kings 5. 11) because the prophet did not do what he thought was angry. May we heed the exhortations in Matthew 6. Take no thought (Be not anxious). See verses 25-34. And thus we reach 2 Corinthians 10. 4, 5, "The weapons of our warfare are not carnal, but mighty through God . . . casting down every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." What are our weapons? The words of God applied by the Holy Spirit, and faith and prayer, and so forth. These in the heart will work mightily. Appropriately the psalmist said, "Thy word have I hid in mine heart, that I might not sin against Thee" (Ps. 119. 11).

We need our thoughts to be controlled by the will and word of God. How many long for this experience, and yet we so often fail, and our thoughts instead of pleasing God grieve Him, trouble us, and cause trouble to others. May we, as we meditate on God's thoughts, and confess our failure, seek by grace to have our thoughts, and our inner life, more in keeping with His precious word, that our daily outward life also may be, by His grace, more and more to His glory in these last days, till our beloved Lord comes again.

### **“The Exceeding Riches of His Grace.”**

**W**E have no second-rate gospel. We do not come with a message for which we must half apologize. We have nothing in Christ of which to be ashamed. Far otherwise, the Gospel is a perfect jewel, that needs no shaping or setting: it is pure gold without any dross. The human ear has limits of hearing: the quickest vibrations are as little heard as the slowest. The human eye has equally narrow limits of seeing. And the human mind is manifestly finite. The fulness of the glory of the Gospel exceeds all natural understanding!

But that is not “the end of it.” The **testimony** of the Gospel has been given in a way that makes each hearer accountable. He cannot say, “It was in a language I did not know, and in words I could not understand.” Though the fulness of Christ is beyond utterance, the witness has been made quite clear that we are sinners, and that a unique Saviour has been freely provided. The command, “Come; for all things are now ready” (Luke 14. 17) is remarkably plain, and the hearer who slights this message dares to despise the One Who has sent it.

And what a despising this is! The God of all grace has given His beloved Son to die for children of wrath, for enemies, for rebels. And now such are welcomed into His very presence. He does not only pardon, but save altogether, receiving heart-broken and unworthy sinners. Their sins and iniquities He remembers no more (Heb. 10. 17), and He brings them into His own family, and bids them realize that His love to His beloved Son is His love to them, and that they can call Him “Father,” and that all their needs and interests are dear to Him, both now and for eternity. Can you call this anything short of the “**exceeding riches of His grace?**” I cannot. You may have criticized before the activities of children of God, and suggested that they are overbalanced, when they emphasize the

things of the Lord Jesus so much. But if this testimony of God is true, it is hard, yea, impossible, to emphasize the privileges beyond their **real value**. And the deadly alternative is to say that the Scriptures are not true, that God cannot be known, that life is a mere maze, and death a leap in the dark! Without Christ, a man is mad with “pleasure” to-day, to become a joyless pessimist in some near “to-morrow,” and afterwards—! Ah, without the Gospel there is no comfort, no hope, no security. But in the Gospel of God, there is “**the exceeding riches of His grace.**”

These lines are not written by an advertiser who wants to push his goods against a rival's. **There is no other gospel at all.** We have no need to “push” our message with human schemes, and no authority so to do. We declare “**the exceeding riches of His grace,**” and if, dear reader, you do not want Christ, and His finished work, if you turn a deaf ear to such an astounding, yet true, message, your blood is upon your head, you are your own enemy;—and what shall we say as to your influence? To lead another away from such a Gospel is none the less murder, because we do **not see** the weapons, or the result. It is a tremendous sin to cast aside, as a thing of nought, the message of **the exceeding riches of God's grace,** and Christ's agony on Calvary when He cried “Eli, Eli, lama sabachthani?”—(Matt. 27. 46). How can we profanely view this as mere emotion? The Lord Jesus really took the place of sinners who deserved to be forsaken (Heb. 13. 5). Tell me, is it a gospel, or not? Is it a wondrous message, or not? Am I overstating when I speak of “**the exceeding riches of His grace**” (Eph. 2. 7), and when I feel ashamed I do not praise my Saviour a hundredfold more? The fact of the matter is that Satan has an organized scheme to belittle the glory of Christ. But, dear friends, we are determined not to be silent. If the Gospel were one thousandth part as precious, it would be wonderful; but that those who were in Adam, and children of wrath, should be made members of Christ, even in Him for ever!—Ah, what shall we say as to this? We **must** praise His Name and must tell others, and you also, dear reader, of God's priceless Gospel. Do not dare to despise “**the exceeding riches of His grace,**” unless you desire to be lost. Solemn words indeed. How can I say them? Is there a soul who reads these lines who desires to be lost? **There is,** if there is a soul that desires the way of self. But is there also a soul that desires to be saved? Thanks be unto God, He **still** welcomes such an one, because of “**the exceeding riches of His grace.**”

## Suggested Daily Readings.

"IF THE LORD WILL":—DECEMBER 1929.

Day	READING		LEARNING	
	Psalms.	John.	John.	Ps. 119.
1	1.	5. 17-31	6. 35	161, 162
2	2.	5. 32-47	6. 36	163
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## Notes on Memorized Verses.

## JOHN 6. 35-39.

35. The Lord Jesus rightly emphasizes Himself: in His humiliation He was **no less** the Saviour: the humiliation was part of His glorious work of love. No **created** being could lay stress on the words "I" and "Me" in this way without pride (remember Abraham's "dust and ashes," Isaiah's "woe is me," John's "not worthy"). 36. Seeing does not lead to believing (Mark 15. 32). 27. All (unitedly). Him (individually). So we behold here grace and accountability ("Come," Luke 14. 17). Further, we see coming and never being sent away ("In no wise **cast out**" refers to those who have truly come "into": it implies they will not be refused at first but includes much more, 10-28). 38. "For" the covenant is ordered in all things and sure (of 2 Sam. 23. 5, Isa. 55. 3). 39. Collective. 40. Individual. Believing **into** Him involves leaving **self's** quicksands. "The last day:" **not** before, not after. A bright prospect.

## PSALM 2

The fourfold division has often been noticed (men's defiance, God the Father, God the Son, God the Holy Spirit: each 3 verses). 1. Unity is not always good. "Vain" in its evil character, and vain in

that they cannot accomplish it (Men's Babel shall always be "left off": "time, times and a half"—how suggestive: contrast "It is finished," John 19. 30). 2. Applied in Acts 4. 25, 26, 27. The Lord and His Anointed, Revelation 11. 15. "Their bands:" "the loved one rejoices in the bands of love. 4. A reference to man's "vain thing." 5, 6. His Words against theirs: "My King" instead of "the kings of the earth." 7. The Firstborn from the dead, "this day," in Acts 13. 33, 34 is thus explained (resurrection). 8. Omit italics: all things **are** His by right: what a contrast is His intercession in Hebrews 7. 25. How blessed to be in Him, and not under His feet (Eph. 1. 22 and 23). 9. Revelation 2. 27: how contrasted is a vessel to honour, for Himself. 11. The judgment is not carried out at once: how many reject warnings: they are unwise as well as wicked. 11. There is true joy in salvation, but it is not frivolous. 12. He waits now (110. 1). "Put their trust **in** Him:" the Hebrew by a "twofold" grammar also implies they belong to Him, a blessed privilege.

## JOHN 8. 31-36.

31. Believed—not "into Him" as in 30: and the word "Jews" comes last here: did they still remain "Jewish" also?—**Self** must be judged in us all. 31. Continuance the test (15. 4). Note the stress on the **word** in connection with **discipleship**: we cannot honour His **Person** without His **Word** (14-15). 31. 32. "**Disciples, and:**"—only learners can "know" (15. 7, 8): our Lord Jesus does not want great thinkers (Isa. 55. 7, 8), but humble learners. 33. They thought of bondage to **another**: they did not understand, nor fear, bondage to **self**, do **we**? 34. Cf. Romans 6. 16: whatever we "wish" masters us: how important then that our wish should be the will of God: "freedom" is not doing what I will, but what **He** wills. 35. The servant may have temporary privileges, but the permanent blessing is in union with Christ. "Ever," 1 John 2. 17. "Indeed:" may we be kept from freedom "in word" or "in tongue:" the foolish virgins **thought** they were saved.

## PSALM 16.

1. Holy confidence, and personal fellowship. 2. God has no "needs." 3. But His people need the merit of Christ, for this psalm is Messianic (8-11 with Acts 2. 25-31). Christ's delight (John 13. 1). 4. A great contrast. Undeified lips (Ps. 45. 2). 5. The twofold "Portion" (Ps. 119. 57, Deut. 32. 9). 6. How vain the heritage of a ruined earth (Ps. 49. 11, 12, contrast Isa. 58. 14). 7. Fellowship, an inner experience. 8. Irregularity is our peril: Christ's life was marked by "ever" and "always" John 8. 29). Our lack of joy is through lack of continuance. 10. The soul of the Lord Jesus (John 10. 17) and His body "not seeing corruption," contrast Isa. 53. 11). Path, Presence, Pleasures. His people, in Him, should seek to be like Him and will share with Him (Isa. 53. 12).

The grace of God is mightier than His people's fears.

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