

Thoughts from The Word of God

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Free.

A Monthly, as God gives grace, to make known the gospel of the glory of Christ (2 Cor. 4. 4), and the privilege of obedience, in the light of His near Coming, with love to "one another," that seeks Scriptural gathering, and unworldly fellowship.

Edited by
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Correspondence
Concerning the Will
of GOD welcome.

"The Lord was with Joseph . . . and his master saw that the Lord was with him."
Genesis 39. 2, 3, 21, 23.

"Certainly I will be with thee."
Exodus 3. 12.

"Wherein shall it be known that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us?"
Exodus 33. 16.

"Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, He it is That doth go with thee."
Deuteronomy 31. 6, 8.

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"As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."
Joshua 1. 5.

"If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said."
Joshua 14. 12.

"The Lord is with thee, thou mighty man of valour . . . Surely I will be with thee."

Judges 6. 12, 16.
"And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground."
1 Samuel 3. 19.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold I Am the Lord," "A Further Record of Parts of His Ways," "The Lord's Enabling," "Jesus Christ the Same . . . To-day." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence,

and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

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

Words of Introduction.

HOW dependent we are on our gracious Heavenly Father. We cannot boast of anything in ourselves. It is only as we come to an end of ourselves that we can realize His gracious and constant willingness to enable His beloved people. The lesson brought before us in salvation—we could do nothing to save ourselves—has many precious parallels after. True, there is a vast difference in that believers now have a new life, with new wishes, and should be not merely passive, but responsive, in the Holy Spirit's working. But all human confidence, all looking to self is just as definitely set aside. "Without Me ye can do NOTHING." "We are not sufficient of ourselves to think ANYTHING as of ourselves; but our sufficiency is of God." May these pages always exalt Him alone.

"Thy bruise is incurable . . . thou hast no healing medicines . . . I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord."
Jeremiah 30. 12, 13, 17.

When God, in His own sov'reign will,
Begins, shall He not then fulfil?
He deigned our case to undertake,
And never will His own forsake.

No healing med'cine can be found
For Israel's sore and grievous wound:
God's sov'reign love shall yet prevail,
His "I will heal thee" shall not fail.

"Where is thy God?" the tempter cries,
Though all things fail, faith still relies:
'Tis well to trust our God for all,
His word will never change, nor fall.

Faith and its Dependence on The Words of God.

(Continued.)

The Lord Jesus emphasized this when He showed the importance of believing His words (John 5. 47). In like manner, in resurrection He spoke of the foolishness of not believing the written words (Luke 24. 27). He kept this in front of those who sought Him. "Believe ye that I am able to do this?" laid stress on HIMSELF (Matt. 9. 28), and the healing of the paralytic urged the acceptance of HIS WORD for the unseen miracle of forgiving sins. The nobleman was drawn from seeking signs and wonders (John 4. 48), to believe the word (verse 50), and to act upon it. The disciples were blamed for unbelief when His words "Let US pass over unto the OTHER side" guaranteed the safe arrival of all (Mark 4. 35-40). Martha was encouraged to rest on Himself and His word (John 11. 25, 26); and we hear the words "SAID I not unto thee, that, if thou wouldest BELIEVE, thou shouldest see the glory of God?" (verse 40). Unbelief of God's words is ever viewed as a serious thing, whether by Ahaz and others in his day (Isa. 7. 9) or by godly Zacharias (Luke 1. 20). Human reasoning, however "reasonable," has no weight against the Lord's words (Luke 1. 44, 45). To Moses and Aaron the Lord said: "Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land, which I have given them" (Num. 21. 12). The prophet of 1 Kings 13 heard the solemnizing words, "Inasmuch as thou hast disobeyed the mouth of the Lord, thy carcase shall not come unto the sepulchre of thy fathers" (verses 21, 22). This thought underlies the use of one word for "unbelief" and "disobedience" in the New Testament, and emphasizes "the obedience of faith" (Rom. 16. 20).

In this sense also "Faith cometh by hearing, and hearing by the word of God," though these words have a fuller meaning. When Israel appeared to be encouraging "Then believed they His words" (Ps. 106. 12). "The word preached" must be "mixed with faith" (Heb. 4. 2): the faith that is not subject to God's will is not worthy of the name.

When Israel wished to make up for their rejection of God's word, by going up against the Canaanites, it was presumption (Num. 14. 44). Why? They had no word of God. So with the Egyptians. They "assayed" to go through the Red Sea, but they were unlike Israel. They had no word of God, and thus they were drowned.

Hence we see that if faith is to grow, we must feed on God's word and thus know more of His will. Faith is not, we repeat, an idea "I should like this, or that: I will ask for it, till I get it," but it IS a responsiveness to God's voice, whereby His people receive what He has provided.

It may be said, "But how can we know whether we should go to this street or that, to this village or that, to declare God's gospel?—we cannot find it written." We do not mean that such local opportunities are directly given in Scripture, but there are promises to the meek whom God will guide in judgment, and the believer in that condition can plead these. It is the child of God who obeys God's will, and has faith as to the appointed path, who will rightly understand the Lord's guidance, in these applications of His principles. If I am not obediently responsive to what God has written, when the meaning can readily be tested, how do I give any evidence that I rightly know His guidance in other things, and in the application of His promises to direct? There is plenty of scope for the personal leading of the Holy Spirit, for those who accept the written words. But non-acceptance of the latter makes us dull and irresponsible as to the former. In other words, there are gracious signposts, and warnings, in Scripture, which the Holy Spirit applies, and our attitude TO THE WRITTEN WORDS affects our whole life and our perception of all the will of God. The idea of individual intuition, putting the Scriptures in the background, is presumption. Only as it becomes a habit to believe God's words written, can I enjoy the privilege of Psalm 32. 8, and, experience, (if I begin to turn aside), the gracious ministry of Isaiah 30. 21. "If a man love Me, he will keep My Words," was the testimony of the Lord Jesus (John 14. 23), and the last chapter of Scripture gives unique and repeated testimony as to "THE SAYINGS" of this book (see verses 6, 7, 9, 10, 18, 19).

"Vanity of vanities" (Eccl. 1. 2), under the sun through man's labour: a "song of songs" (S. of S. 1. 4) when brought to peace with God, and made to sit in heavenly places in Christ Jesus (Eph. 2. 6). "That which is crooked cannot be made straight" (Eccl. 1. 15) under the sun, but "the crooked shall be made straight, and the rough places plain" (Isa. 40. 4, Luke 3. 5) is the testimony of the gospel, for grace reigns (Rom. 5. 21).

We can never be too praiseful. Find, if you can, a reason for murmuring: you need not search for reasons to praise. Why do we not praise more?

Poems to Help Christian Experience.—22.

- "Ye are God's Husbandry." 1 Cor. 3. 9.
 "My Father is the Husbandman." John 15. 1.
 "The husbandman waiteth for the precious fruit of the earth." James 5. 7.

"Ye are God's husbandry."
 What wealth of tender care
 In that delightful word we see!
 None other could prepare
 The heart wherein is sown
 His Word—the heavenly seed,
 And to none other could be known
 His garden's every need.

"Ye are God's husbandry";
 Within electing love
 Enclosed, receiving constantly
 All blessings from above.
His light beyond all lights,—
His holy, heavenly dew—
 Descend in fulness from the heights—
 Yea, every morning new.

"Ye are God's husbandry";
 The Father's pleasant plant,
 Rooted in His infinity!
 What can they ever want,
 Who by His river grow,
 Refreshed by streams that rise
 At heaven's throne, and ever flow—
 Waters of Paradise.

"Ye are God's husbandry";
 By **Him** the branch is pruned:
 That He more fruitfulness may see
His loving hand may wound!
 Though grief seem more than joy
 When He may use the knife,
His chastening will ne'er destroy
 Nor sever from His life.

"Ye are God's husbandry":
 May fragrance ever flow
 From all His pleasant plants, when He
 May cause His winds to blow!
 The Father's husbandry!
 O may each living bough
 With fruit refreshing laden be
 And glorify Him now!

"IF THE LORD WILL":—

GATHERINGS FOR BELIEVING MEN,
 John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING JANUARY.
 3rd. INTERCESSION.

1. The Intercession of Christ, and what it means to His People (Heb. 7. 25, Luke 22. 32, John 17).
2. The Intercession of the Holy Spirit (Rom. 8. 26).
3. Intercessors Whom God Honoured—Abraham (Gen. 19. 29), Moses (Ex. 17. 11, Deut. 9. 20), Samuel (1 Sam. 12. 23, Ps. 99. 6), &c.

4. The Believer's Responsibility To-day (Rom. 15. 30, Eph. 6. 18, 19, Col. 4. 2, 3, Heb. 13. 18, Jas. 5. 16, &c.).
- 10th. REALITY.
 1. "Thou Desirest Truth in the Inward Parts" (Ps. 51. 6).
 2. Religiousness without Godliness (Jer. 7. 8-10, Mark 12. 40).
 3. The Peril of Love in Word, and in Tongue (1 John 3. 18).
 4. Prayer with Dissembling (Jer. 42. 20).
 5. "Let a Man Examine Himself" (1 Cor. 11. 28).
 6. Growing up unto Christ in All Things (Eph. 4. 15), and the Searching Power of Truth when Applied by the Holy Spirit.
- 17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 24th. THE MINISTRY OF THE LORD JESUS AT NAZARETH (Luke 4. 16-30).
 1. The Authority of the Scriptures, and their Testimony to Himself (Luke 24. 44).
 2. The Contrast of Dispensations in Isaiah 61. 1-3.
 3. For Whom is the Gospel?—The Poor, the Captives, &c. (18, 19).
 4. Fastened Eyes without Opened Hearts (20).
 5. Divine Sovereignty, and the Gospel to the Gentiles also (26, 27).
 6. Man's Response to the Message of Mercy (29).
- 31st. To be Announced Later: possibly "When Believers Fall Asleep."

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

- "Thy servant found in his heart to pray this prayer unto Thee." 2 Samuel 7. 27.
1. For a consciousness of God's sovereignty, both in salvation and in service, and a willingness for His will, that trusts Him simply against appearances, circumstances, objections of men, and everything else: "they that know Thy Name will put their trust in Thee" (Ps. 9. 10).
 2. For homes "ordered" according to the revealed will of God, and for a godly definiteness against worldliness in dress and decoration.
 3. For believers who are cruelly treated for Christ's sake, and for those who are physically tried:—with the genuine love and "mindfulness" of Hebrews 13. 3 (verse 2 also shows the peril of forgetfulness).
 4. For lands that we often forget:—Luxembourg, Malta, Persia, Gold Coast, Canada (the Far West, and Lumber Camps), Jamaica.
 5. For the gracious guidance of our Father in all the work of these magazines, and related testimony, that Christ may be Central, and that which is not pleasing to Him be hated, that all the work—in London and abroad, by life and lip and literature—may be "subject" to Him, and that the new gospel magazine in several languages* may become the Lord's definite message to many needy souls.
- "By Him (the Lord Jesus) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His Name." Hebrews 13. 15.

* God willing, sent to any who can, and will, use.

CHILDREN'S COLUMNS.

"What Mean Ye by this Service?"

Exodus 12. 26.

WHEN did you last ask anyone a question about Scripture? God has more than once referred to young people "asking," and it is important to wish to know more about the things of God. Again, in Exodus 13 we find the words, "It shall be when thy son ASKETH thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage" (13. 14). And in the book of Joshua the children are expected to ASK about the memorial stones, brought out of Jordan, in obedient gratitude for God's deliverance from the waters telling of judgment (3. 6). And so I would say again, "When did you last ask such a question?" Do you feel a real interest in the words of God? Our hearts long that this may be so, in the lives of many boys and girls. This very evening a man replied to me that he, alas, preferred the newspaper to the Bible, and there is something wrong when young people read other books at home, and God's precious messages only when they "have" to read it. But you will never regret it, if you find a joy in the Lord, and His words of truth. What DID the Israelites mean by the passover? How could a father have answered his son? Surely he could have said first:—"When we were in Egypt, we were in danger. Death was appointed one night for those in many houses, and yet we escaped." The lesson about death remains to-day. "By one man sin entered into the world, and DEATH BY SIN." The two words are often together in Scripture. There would be no death if there were not sin. And what does death mean to you? "The wages of sin is death." Scripture does not say "So much sin," or "The sin of older persons." No, one sin is enough: one sin would bring death: the message is plain, "The soul that sinneth, it shall die" (Ezek. 18. 4). "Sin, when it is finished, bringeth forth death."

But the father would not have ended the story there. The One Who warned of SMITING provided a way of saving. The Passover lamb must die: nothing else would do. The salvation of a sinner depends on the death of ANOTHER. The Passover lamb could save none except by dying. Its blood was God's way of salvation. Here is a picture of the Lord Jesus.

And where was the blood? It was not only poured out, it was applied to the door. Faith took God at His Word, and sheltered behind the blood. God Himself promised salvation thus: "when I see the blood I will PAUSE over you." And so we can ask our young readers a question this time:—"Have you believed in the Lord Jesus, and sought salvation by His precious blood?" Nothing ELSE was then to be put on the door, but THIS must not be missing. So is it now, but the blood of Christ is altogether more precious than the blood of a lamb (1 Pet. 1. 18, 19).

And the father could have continued to tell of the joy inside the house. No one was starved inside: the very sacrifice that provided the protection became the food for the family. And this also is a wonderful picture of the Lord Jesus. If you have faith in His finished work, you will also find a gladness in Himself, and the heavenly food for all His people. God delights in the happiness of His children. He gives them every blessing in the Lord Jesus.

And the Jewish boy might be told of the accompaniments of the Passover. A redeemed people must be obedient. They must not go out of the house, and face the judgment without the protection: they must remain inside, and then the next morning go forth from Egypt and its bondage, as God's free people, to have a wilderness-journey in faith, with the prospect of God's land in view. Nor could they eat what they liked together with the Passover. God appointed all—so is it now. If we come to Christ, we have the blessing of becoming pilgrims in God's way, and we must not mix up the empty worldly wishes with His Word. The food of His truth makes His people hate sin.

Thus the Passover memorial, kept every year among Israel, was meant to remind of God's love, and to show God's will. And those who have read the story do well to ask themselves: "What does all this mean to me? Am I like the Israelites or like the Egyptians?" The Egyptians had, doubtless, large houses and earthly greatness, but these could not help them. So is it to-day. Christ is the only Saviour, and His servants are the only free people in the world.

"What mean ye?" was the query
The Jewish lad would ask:
And we would not be weary
Nor questions count a task.
We pray for thoughtful reading
Of God's all-precious Book,
That you, His message heeding,
May for its meaning look.

The Lamb, in Egypt dying,
 Of Christ a picture gave,
 And, on HIS blood relying,
 We prove HIS power to save.
 Nought else could bring protection.
 'Twas then by blood alone;
 Christ's death and resurrection
 A better hope makes known.
 Have you God's great salvation?
 'Tis Christ you need to-day:
 He saves from every nation,—
 There is none other way.

Face to Face.

A Few Words with Young Believers and Older Ones too.

HOW blessed it will be to see our Lord, and to awake with His likeness when beholding Him (Ps. 17. 15). Meanwhile our hearts should say, "Even so, come, Lord Jesus." And the privileges of prayer in the Name of the Lord Jesus, and of meeting with others whom He loves, and for whom He died, are very precious in the waiting time. Fellowship with the world is forbidden, but voluntary isolation from His own is not appointed, nor is it helpful, unless the Lord permits Patmos and a prison, and then "He giveth more grace." Children of God, should, if enabled, seek to reside where they are near like-minded children of God, or make loving efforts to meet such as often as possible to share in worship and exhortation. Nominal Christian membership in the organisations of to-day, with modernism, worldliness, and much else tolerated and approved, can never take the place of following "righteousness, faith, charity, peace with them that call on the Lord out of a pure heart" (2 Tim. 2. 22). Associations that grieve the Holy Spirit can NEVER be called the fulfilment of the exhortation as to the "assembling of ourselves together" (Heb. 10. 25). O for more concern as to our friendships in these days (2 John 10, 11; Prov. 19. 27).

When there is "comfort of love" and "fellowship of the Spirit" (Phil. 2. 1), it is very blessed to seek to see one another, and our hearts have been thinking of passages in the epistles that deal with this thought. "I long to see you," said Paul to the Roman believers (1. 10 with 15. 32). Writing to the Philippians, he emphasized the preciousness of correspondence while distant in body, "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit" (1. 27). But

the privilege of "face to face" is constantly before us. Thus in 2 John 12 we read, "Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you and speak face to face, THAT OUR JOY MAY BE FULL." And 3 John impresses this thought, "I had many things to write, but I will not with ink and pen write unto thee, but I trust I shall shortly see thee, and we shall speak mouth to mouth" (3 John 13, 14, margin). To return to the Holy Spirit's ministry through Paul, we observe a holy tenderness in 2 Corinthians 1. 15:—"In this confidence I was minded to come unto you before that ye might have a second benefit." And his intensity of love is seen in chapter 2. 13. "I had no rest in my spirit, because I found not Titus my brother." Though the epistle to the Philippians has emphasized God's use of letters, we soon read, "I trust in the Lord that I also myself shall come shortly." In Colossians the fact that the believers had not been met face to face is expressed in a way that shows the wish for this (2. 1, 2), and Philemon 22, sent to the same place, illustrates, and in 1 Thessalonians we are encouraged by the fervour of 3. 1, "When we could no longer forbear." The joy of all saints meeting in the presence of Christ is likewise before us in 2. 19; 3. 13; and 4. 15-17. The personal note rings out in the personal epistles:—"Do thy diligence to come shortly unto me," "Do thy diligence to come before winter," and "Be diligent to come unto me to Nicopolis" (2 Tim. 4. 9-21; Tit. 3. 12). In Hebrews 13. 18, 19 the writer's inspired message shows his affection also: "Pray for us—but I beseech you the rather to do this that I may be restored to you the sooner" (Heb. 13. 18, 19, see 23). Nor have we exhausted passages on this stirring theme. The Holy Spirit shows us how redeemed ones should love one another, and rejoice in His grace in one another, and help one another. We call to mind, in closing, the refreshing words when Paul "the prisoner" was nearing Rome, "They came to meet us as far as Appii forum, and the three taverns: whom WHEN PAUL SAW, he thanked God, and took courage" (Acts 28. 15), and the tenderness of 2 Corinthians 13 even though the more abundantly he loved, the less he was loved (2 Cor. 12. 15). May we not prayerfully ask ourselves, "Do I seek sufficiently to be with those who are of one heart and soul when God gives the opportunity, even though there are difficulties; and do I remember weary and isolated ones enough, both by letters, and by seeing face to face, to speak of Himself?"

Can God Trust You with more Answers to Prayer?

I ASK myself this question, "Why do I have such encouraging answers to prayer sometimes and such gracious interpositions, and on other occasions, I SEEM to wait without a response?" How many a child of God has thought thus. It is a mercy that we have full confidence in GOD (Heb. 11. 6). The mistake is not on His side. Nor can we always tell the appointed time for an answer. Moreover, we may be asking for "a stone" instead of "a loaf," and our Heavenly Father has never promised to give us that. Further, if there were this regularity in experience, I should probably trust to THAT instead of HIMSELF. The best "things" may become idols: our Father knows our peril and draws us away from dependence even on His blessings, to **dependence on Himself**. Hence it was graciously appointed that whereas in Daniel 9 the message came the very day (23) in chapter 10 God's servant was kept waiting three weeks (2). Faith without testing would not grow. Our garden needs the north wind as well as the south. It is a privilege to leave all in our Father's hands, and not to become anxious or fretful. Indeed Philippians 4. 6, implies that there cannot be true prayerfulness if there is anxiety. And the very passages which encourage to an answer, as Matthew 7. 7-11, and Ephesians 6. 18, imply intensity and continuance:—"Ask," "seek," "knock"—"with all perseverance." "Saying the same words" (Matt. 26. 44) does not mean "vain repetitions" (Matt. 6. 7). The theory that we should only ask once, and then leave the matter, is not found in Scripture. True, we should be willing to desist (2 Cor. 12. 8), and should never ask absolutely unless we are convinced that we are in the will of the Lord (Rom. 8. 26), but our beloved Lord urges importunity as to prayer in a way He emphasizes it as to nothing else (Luke 11. 8, 18. 5). Are we to say, "Even so come, Lord Jesus" ONLY ONCE, or to pray our Heavenly Father to glorify His Name ONLY ONCE? The gracious keeping of our hearts in holy expectancy is part of our preparation to receive the answer. Sometimes in ONE verse of a psalm we have the same petition twice. Our Father is not weary of our urgency, but it must always be reverent. In the Holy Spirit we CRY, "Abba, Father" (Rom. 8. 15). Children are urgent, and we are His children: but we should not be impatient.

These thoughts may be a stimulus to faith, and to the holy labour in prayer that faints not, but there is another part of truth which has God's

searching message as well. Are WE not often the real hindrance to the answering of our own prayers? While we are looking at "circumstances," and almost feeling a complaint as to other people, and a little hardly-detected fretfulness, the root-trouble within is overlooked. We are not READY for the answer. We remember how richly God blessed Solomon, but he did not use all this blessing to God's glory. Uzziah was marvellously helped till he was strong, but we know what happened then (2 Chron. 26. 15, 16). Even Hezekiah "rendered not again for the benefit" (2 Chron. 32. 26). Israel, as a whole, waxed fat and kicked (Deut. 32. 15), but this is not so surprising as the failure of a godly man like Hezekiah. Capernaum was exalted to heaven, yet was there no fruit: but this is not so remarkable as the failure in the Christian assembly at Corinth, when in everything they were enriched in the Lord Jesus (1 Cor. 1. 5), and yet used the very gifts sometimes for "self," instead of in humble devotedness to the Lord and for edification of others. We are all weaker than we think. Let us seek grace to REALIZE this weakness. Even the message of James 4. 3, may apply, in measure, to you and me. "Ye ask, and RECEIVE NOT, because ye ask amiss." Is it not possible that if we had quick answers to prayer we should be found less often in PRAISE than if we were caused to come a little longer in PRAYER? The question "Where are the nine?" has still its precious message (Luke 17. 17).

It is well to look at ourselves in the light of God's words (Jas. 1. 25). What if our prayers were all answered! Should we be humble? Should we use all the encouragements for our brethren? Would there be a tender unselfishness, and loving care for those who were ignorant and out of the way (Heb. 5. 2)? Should we be quite free from comparing, and contrasting, ourselves with those who had fewer answers to prayer? If any should speak to us of our blessings, should we give God all the glory, and remain just as lowly? Would all fuller knowledge of truth be coupled with fuller love? Would all open doors be entered with continued dependence on our Lord? Should we remember the words "Without Me ye can do nothing"?

It is well to seek grace to be willing for God's appointment and overruling to keep us from being lifted up (cf. 2 Cor. 12. 7). It is also well to seek grace to grow in grace, and to ask our Heavenly Father that we may be "enlarged" (2 Cor. 6. 13) and that there may be more room for His overflowing blessings (Mal. 3. 10). And yet one more thought comes with helpful power. The widow in 2 Kings 4 was told to ask vessels

"not a few," and the oil reached as far as her faith. We often fail to receive because when we pray, we do not expect God's answer, nor do we prepare for it (Phm. 22, contrast Acts 12. 12-16). May our graciously awakened hearts learn, in the enabling of the Holy Spirit, to pray with greater power and fruitfulness. God is willing to give, He waits to fill. God is graciously ready. Are we responsive?

"Homeless."

HOMELESS." 'Tis a painful word. How grateful we are for the "many abiding places" in the house of our Father (John 14. 2; with 20. 17). And in this world how many "home comforts" we all possess. We think of Him Who, though He was rich, for our sakes became poor (2 Cor. 8. 9), and Who said, on one occasion, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head" (Matt. 9. 20). "Having food and raiment let us be therewith content" (1 Tim. 6. 8), and constantly remember His love that we may never complain.

The solemnizing economic conditions of today, illustrating civilized man's failure and inability to cope with the problems, have brought into prominence a new phase of homelessness. Many are included who are quite different from those we associated with the Thames Embankment of years ago, and it has been on the heart of some dear children of God to visit this and other places where such can be found, and to minister the gospel by word of mouth, and pass on Scripture and Scriptural messages, together with a little plain food. Our gracious God has encouraged both to and in, this simple service, sometimes beginning about 10 or 11, and continued for a brief or longer period at night.

We have been impressed by the opportunity for a word here and a word there, and by the readiness with which heard, even when a little provision for the body was purposely hidden at the outset. How rarely have we met anything that has suggested the ugly word "cadging." How evidently grateful have the majority been. Nor are we without encouragement as to those who have come to meetings afterwards, and for whose spiritual welfare our hearts are specially exercised before the Lord, as He has thus kept them before us, and before our prayers.

Philanthropy must ever be within the love of God, and Christ must ever be the Centre, and the gospel the pivot. If a little more can be done for the body, and if we can at any time find some work, through the co-operation of

others, or aid in satisfactory street selling, we thank God; although we would never lose the ONE OBJECT in the means and accompaniments. But on the other hand, to sever loving interest in bodily needs from the gospel is to miss part of our Lord's message. Sometimes one almost longs to know of a Christian man who would, in personal faith, run a (it may be already existing) small workshop, or factory, not for profit, but to help, and guide, and investigate, and bring under loving influence, those on the way to become derelicts, or a believer working on his account, might be able to have one (or two) with him from time to time. But, in either case, he would need to be willing for God's call to more prayer through disappointment, and willing to spend and be spent. He would need to be a man of simple faith, and of godly definiteness. Love is not weak in character, nor indulgent. God can equip His workmen for His work, in daily business details unto His glory.

Suggested Daily Readings.

"IF THE LORD WILL":—JANUARY, 1933.

Day	READING				LEARNING	
	1 Samuel	John	John	Psalm 119		
1	20. 24-42	15. 15-27	15. 20	41, 42		
2	21. 1-15	16. 1-14	21	43		
3	22. 1-23	16. 15-33	22, 23	44		
4	23. 1-18	17. 1-15	24	45		
5	23. 19-29	17. 16-26	25	46		
6	24. 1-22	18. 1-14	26	47		
7	25. 1-23	18. 15-27	27	48		
8	25. 24-44	18. 28-40	1 Sam. 28. 15	49, 50		
9	26. 1-25	19. 1-12	16	51		
10	27. 1-12	19. 13-27	17	52		
11	28. 1-14	19. 28-42	18	53		
12	28. 15-25	20. 1-18	19	54		
13	29. 1-11	20. 19-31	20	55		
14	30. 1-15	21. 1-14	John 21. 15	56		
15	30. 16-31	21. 15-25	16	57, 58		
16	31. 1-13	Acts 1. 1-14	17	59		
17	1 Sam. 1. 1-27	1. 15-26	18	60		
18	2. 1-17	2. 1-21	19	61		
19	2. 18-32	2. 22-36	20	62		
20	3. 1-21	2. 37-47	21, 22	63		
21	3. 22-39	3. 1-15	23	64		
22	4. 1-12	3. 16-26	24	65, 66		
23	5. 1-25	4. 1-12	25	67		
24	6. 1-23	4. 13-30	2 Sam. 9. 3	68		
25	7. 1-17	4. 31-5. 11	6	69		
26	7. 18-29	5. 12-28	7	70		
27	8. 1-18	5. 29-42	8	71		
28	9. 1-13	6. 1-15	9	72		
29	10. 1-19	7. 1-19	10	73, 74		
30	11. 1-13	7. 20-36	11	75		
31	11. 14-27	7. 37-53	12, 13	76		

Notes on Memorized Verses.

JOHN 15. 20-27.

20, How often we forget the Lord's words, hence our fears and mistakes (Luke 24. 6, 8, John 2. 17, 22, 12. 16, 2 Thess. 2. 5, Heb. 12. 5). Particularly when trials seem heavy, we need to remember that we are "appointed thereunto" (1 Thess. 3. 3, 4): it is wrong to picture the Christian life as easy: this theory encourages false profession and worldliness, or despondency. 21, "For My Name's sake," Matthew 24. 9, 1 Peter 4. 14. 22, "If I had not come," an impossible supposition, but Divinely mentioned to show many solemnizing thoughts (see Matt. 11. 20-24, John 3. 19-21, cf. Rom. 5. 20, 7. 9: man misuses EVERYTHING). "They had not had sin": difficult words, repeated in 24. "But now" follows in both cases, as in 9. 41 (a glorious contrast in Rom. 6. 22, Eph. 2. 13). "No Cloke" would seem to suggest their sin would have been "covered up," existent, but not manifested. Both verses, indeed, imply that the ministry of Christ only showed what was "in man." I have wondered if we should read as a question, "If I had not come, would they not have had sin?—But now (not only have they sin within, but) they have no cloke for their sin":—it has all come to light, and reveals its awful nature. 23, Note 5. 23, 1 John 2. 23. 24, How sad is this "hatred," emphasized here three times (25 also), and in Matthew 24. 9 (cf. Rom. 8. 7, 8): the human heart is not known till it is "crossed" by God's holy testimony. We over-estimate self, and mankind: what a need for the work of Christ is unveiled here, if any are to be saved. 26, Blessed be God, the rebellion does not thwart Him, or make Him turn aside. 27, Nor should we be deterred: "For a witness" is the message (Matt. 24. 14): Fellowship ("with") precedes testimony (Mark 3. 14).

1 SAMUEL 28. 15-20.

15, The Holy Spirit tells us it WAS Samuel, but He makes equally clear that this was a surprise to the spiritist medium (verse 12): hence this exception only illustrates that other cases are demon-personation* (cf. God's exception as to Moses at the Transfiguration): 1 Timothy 4. 1 explains modern spiritism, which is only the ancient cult revived (Deut. 18. 10, 11): 16, How solemn are these words: sin against privilege has terrible fruit (cf. Matt. 11. 23). 18, "Because thou obeyedst not," and disobedience was AS the sin of witchcraft (1 Sam. 15. 23), which remarkably followed it (1 Chron. 11. 13, 14): we little realize how sin leads to sin. 19, "With Me": Luke 16 illustrates: not in the same part of Hades or Sheol: believers now go direct to a heavenly resting place (Eph. 3. 15). 20, "No strength": contrast Romans 5. 6: Saul's history is a beacon still.

JOHN 21. 15-25.

15, Gracious restoration, yet holy humbling: God's work is deep: Peter had loudly protested his devotion before (13. 37). Observe how the disciple changes

* God never speaks of the departed as roaming about the earth, but He does speak thus of evil spirits. And there is a double barrier as to departed BELIEVERS, for the intercourse is forbidden; hence they would not indulge in it. If there COULD be these dealings they would therefore be with the lost (an awful thought for relatives): but they are actually with evil powers, who, as part of a tremendous organization, can often set forth facts, &c. so definitely as to deceive any except God's obedient people (cf. Matt. 24. 24).

in reply, to another word for "love," viz., "friendship," implying nearness, but is grieved when his Lord also thus changes, questioning Peter's very word, the third time (17),—as if to remind of following "afar." There are, moreover, two words for "knowing": "Thou knowest (hast seen) all things: Thou recognizest that I love Thee." And the command is "Feed" in 15 and 17, "shepherd" in 16: "lambs" and "sheep" are both mentioned to show how fully the Lord trusts a repentant heart. There is no tenderness like His, even when He reproveth. "More than these," i.e. more than thou lovest these things (verse 3), and persons: only as our love to them is wrapped up in a yet fuller love to Christ (including adoration of Him) can we really tend and feed them. The test of love to Christ is love to His own (1 John 4. 20, 5. 2). 18, 13. 36. 19, Philippians 1. 20. 20, "Turning," a danger, after "Follow Me." 22, The Lord repeats, "Follow thou Me" (cf. His practical message in Mark 13. 5, Acts 1. 7, 8, still needed. 23, The peril of inferences, cf. Acts 1. 21, 22 (see 1 Cor. 11. 9, 10): be careful to keep to what the Lord has SAID. 25, All His actions were so FULL of love and wisdom and power: this is no mere hyperbole (Ps. 22. 18): moreover, He is Eternal.

2 SAMUEL 9. 3-13.*

3, The thought of love came from the giver not the receiver (the repetition, and the added word in 3, alike indicate this). 4, "Where is he?" a contrast with Matthew 2. 2 (Mephibosheth was of the rejected royal line: David, unlike Herod, had love). 5, Love loses no time. 6, Isaiah 43. 1. 7, "Doing I will do": certainty: the heart acted, then the hand. Fear removed,—then kindness, food, possession: we have all in Christ: "Jonathan" signifies "Gift of the Lord." "Continually": grace gives no half blessings. 8, The lost sheep, when found, still feels a dead dog: but grace reigns. 9, "I have given": a Greater than David has spoken, and none can nullify His gift. 11, 12, Personal nearness and continual provision emphasized. Will the Greater One than David do less? Can we doubt Him? And He excels all: we ARE sons (not only "as one"): He heals the lameness (Acts 3, type: Heb. 12. 2).

* See also notes on "The Kindness of God," in Nov., 1932, page 84.

A CONTRAST.

"And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." Isaiah 8. 22.

"If one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof." Isaiah 5. 30.

"Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45. 22.

"They looked unto Him and were lightened: and their faces were not ashamed." Psalm 34. 5.

"I will look unto the Lord; I will wait for the God of my salvation: my God will hear me." Micah 7. 7.

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Thoughts from The Word of God

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A Monthly, by God's grace, seeking to set forth His covenant love, and the path of loving obedience in responsive gratitude to Himself, that His humble people may walk together in His way, and glorify His Name.

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

"O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children for ever."
Deuteronomy 5. 29.

"O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand." Deuteronomy 32. 29, 30.

"O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48. 18.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold I Am the Lord," "A Further Record of Parts of His Ways," "The Lord's Enabling," "Jesus Christ the Same . . . To-day." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence,

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"O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matthew 23. 37.

"The meekness and gentleness of Christ." 2 Corinthians 10. 1.

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him."

Deuteronomy 32. 11, 12.

"Behold, what manner of love the Father hath bestowed upon us." 1 John 3. 1.

and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

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

Words of Introduction.

THE fact that "Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15. 3, 4) blessedly alters everything in a believer's daily life. A child of God is "a new creation" in Christ Jesus. His standpoint is quite different from that of the children of this age. His hopes are heavenly, not commercial. The work of Christ has not only brought in a guarantee of eternal blessing to His obedient people, which removes the anxiety and fretfulness of earth, but the line of separation, with the gift of new wishes, and new joys, should affect EVERYTHING. That our daily life may be in the Holy Spirit, and in real anticipation of our Lord's near Coming, are these pages sent forth.

"IN CHRIST."

2 Corinthians 5. 17.

Am I "in Christ," or am I still outside?—This weighty question, to each heart applied, Demands an answer: all things else are small Am I "in Christ"? Or still in Satan's thrall?

You say perhaps, "Express it not so plain": But truth is truth, dissembling is in vain. "In Christ" redemption!—but outside is doom: The heedless sinner dwells in endless gloom.

"In Christ":—what words of love and peace are these:

Proclaim them widely, seek not earthly ease: The preaching of devoted lives is needed still, Transformed by Christ, and governed by His will.

Words of Encouragement.

"One Chase a Thousand." Deuteronomy 32: 30 expresses the glorious possibilities of the impossible, because God is God. Faith is dependent on Him, not on circumstances. What are a thousand to Him? It is blessed, indeed, to know that He will enable His people wherever He sends them, and in whatever He appoints to them. Caleb saw God's power: others saw the high walls, and the Anakim. Unbelief is chased, faith chases. The contrast between Deuteronomy 28: 7 and 25 is marked. God's dealings with Israel on entering Canaan illustrate these verses. The walls of Jericho fell down without human power, whereas weaker Ai could slay some of self-confident Israel. "God is": and we need to realize Himself. In Leviticus 25: 8 we have a different numeration, for God's arrangements are not always the same, lest we look to them instead of Himself, but the principle is the same. And the startling increase of power when more are in fellowship is before us—a hundred do not only put twenty times a hundred to flight, but ten thousand. So is it in Deuteronomy 32: two (in fellowship, cf. Matt. 18, 19, 20, in prayer) do not make TWO thousand flee, but TEN. Thus one emphasizes the power of faith, and the importance of unity and fellowship among His people, in both verses. May it be ours to learn His lessons, in the gracious and mighty instruction of the Holy Spirit, that we may experience more and more in daily life.

The Blessings of Disappointment, in an Evening's Service among Varied Nations.

BY the grace of God, there was physical strength to go forth: how rarely we remember to praise for some usual blessings. I should have "liked" to take another course, but thinking a brother in the Lord might be waiting I shortened the journey, but through this the Lord caused me to find another Greek Café. A little delay as to ships (one had not arrived) gave extra opportunity with some dear men from Rotterdam, and I almost wonder if the Lord was graciously speaking to one. They would not have been seen, but for the earlier "hindrance." Afterwards, the Lord seemed to grant His definite presence in another room on the same ship. To Him be all the glory!

Next there was a journey to meet another beloved co-worker. Somehow he was "hindered," and further there was no crew in the dock near, and time was hurrying on. Word was left as to another dock chosen for service, but arrival brought a further "hindrance"—no

crew was there. Learning of one at a further quay, I walked and ran on. A difficult access, and then those who helped me on informed me the ship would leave in five minutes! This seemed another disappointment, yet thank God for the five minutes, and though some were careless, the Lord's words were sown: He can give fruit after. To my joy another ship, not much further, had a crew—"Egyptians," said the constable. And so it was, but the first officer who was met hardly welcomed, and another came out, and though he accepted literature, he quickly said the men were "ashore." One has heard this statement before: I urged SOME would be found, and reached them by grace. In the first room were two Esthonians and an Arab. They told me of a Portuguese, and a Greek on watch. You may wonder what this meant to me, as an answer to a prayerful wish. A manuscript translation in modern Greek had reached me for the new "Gospel Magazine," God willing, in different tongues. Had I correctly read some words in the "script," for the printer? A Greek had been sought earlier, yet the Lord granted restfulness in "disappointment" then. Was it that He meant to use all the "hindrances" to bring me to this man at the very last? A precious lesson possibly, that faith may CONTINUE. But an adjoining room had Arabs, and on entering I was greeted with the words "All asleep." A few words were spoken in Greek as one referred to this, and another said, offhandedly, "Why don't you speak English?" A "welcome" seemed out of the question, BUT ere I left all seemed awake, listening to the gospel, the Lord enabling in their tongue, and the off-handed fireman was anxious for a gospel, or a book—anxious to see me again or receive by post. Thanks be to God! And then, amidships, was found the Greek, who was able to do just what I needed, and very willingly. The Lord never delays without a purpose. He breaks our plans to bring to His. Had other ships been in, this would never have been reached, nor should I have found the man needed—almost the last one met. How good is our gracious Lord. Lastly, two Belgians, as I left the ship, seemed a crowning token of His love, for were we not earnestly looking for another translation from Belgium, and was not this awaiting the thankful, but unworthy, labourer in the Lord's service, when he reached home? Our Heavenly Father times everything and shuts us up to Himself. This simple narrative may have little in it to any who know not the Lord, but He may deign to use it to others who serve Him, that they, and we, may trust Him more, and pray about everything, and never murmur, but both expect, and see, His gracious hand in all. And then let us not forget to give thanks (Luke 17: 17, 18).

Poems to Help Christian Experience.—No. 23.

"A little while, and He That shall come will come and will not tarry" (Hebrews 10. 37).

"Just now, for a little while, if need be, ye are in heaviness through manifold temptations" (1 Pet. 1. 6).

"For a small moment have I forsaken thee, but with great mercies will I gather thee" (Isaiah 54. 7).

"A little while"—
And Christ from mortal eyes
The heavens veil:
But He Whom men despise
Will surely come—
In glory shall arise.

"A little while"—
And Christ shall come again
Upon the earth,
Where He Himself was slain.
Yea! He shall come
As the refreshing rain.

"A little while"—
And Israel shall be blessed.
Ye that do know
Your God, give Him no rest,
Till Zion is
Of promised joys possessed.

"A little while"—
And we may suffer here,
"If need there be;"
To Him His gold is dear;
Faith must be tried,
That true it may appear.

"A little while"—
How few the days will seem
If Christ we love,
If we His words esteem,
And look for Him
Our bodies to redeem!

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING FEBRUARY.

7th. HALLOWING HIS NAME.

1. The Peril and Power of Irreverence.
2. Inner Sanctifying of the Lord Himself (Isa. 8. 13, 1 Pet. 3. 15).
3. The Meaning of Matthew 6. 9.
4. Thoughts on Numbers 20. 12, 13, with Leviticus 10. 3.
5. God's Dealings in the Future (Ezek. 20. 41, 28. 22, 25, 36. 21-23, 39. 27).

14th. THE CHARACTER OF GOD'S SERVANT PAUL, ILLUSTRATED BY THE EPISTLES.

1. God's Emphasis on Unity, and yet Individuality.
2. The Inspiration of Scripture, and the Personal Traits of those He used.
3. Paul before Salvation (Gal. 1. 13, 14, etc.).
4. Spiritual Determination (1 Cor. 4. 19, Gal. 2. 5).
5. Love and Loving Memory (Col. 2. 1, 2, 1 Thess. 1. 3, 2 Tim. 1. 3, 4).

6. Tenderness and Tears (2 Cor. 2. 4, Phm. 9).
7. Consciousness of Need and Drawing Back (Eph. 6. 19, Col. 4. 3).

8. Passion for Christ (Phil. 1. 21, 3. 8), and Longing for His Coming (1 Thess. 2. 19, 20).

21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

28th. THE "FUTURE" LIFE IN THE BOOKS OF MOSES.

1. The Testimony of the Lord Jesus (Matt. 22. 31, 32).
2. "Unto Thee and to Thy Seed" (Gen. 17. 8).
3. Faith and the Promises (Heb. 11. 13-16).
4. The Earthiness of Esau, and the Confession of Balaam (Num. 24. 17).
5. The Teaching of the Types.
6. The Fuller Unveiling to-day, and Our Responsibility (2 Tim. 1. 10).

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"Let my cry come near before Thee, O Lord: give me understanding according to Thy word."

Psalm 119. 169.

1. For a deeper reverence before God and a humbler desire to please Him, rather than to be accurate, or active, or whatever it may be:—that everything may be included in a fuller realization of God Himself.
2. For gracious enabling to God's dear people "out of work," that they may be trustful, definite, and regular in rising up, and in use of time, and a contrast with a complaining world.
3. For "them which are in bonds, as bound with them; them which suffer adversity, as being 'ourselves' also in the body."
4. For lands that we often forget—Luxembourg, Portugal, Turkey, Morocco, Cameroons, Guatemala.
5. For the Lord's work through these magazines, and the associated witness in meetings, and by conversation, to His people, and the un-saved of various nations, that all workers may depend more and more simply on the Lord, and that there may be an ever growing sense of His will, and a hatred of sin, because of a deep wish to please Him.

"Elias was a man of like feeling as we are, and he prayed . . . and he prayed." James 5. 17, 18.

Satan delights in a cast down or a puffed up soul: God is pleased to encourage breaking down and building up of a very different character. Humiliation, not despondency: repentance, not remorse: joy, but not levity—will glorify Him.

God kills and makes alive (Deut. 32. 39): He Who scattered Israel will gather (Jer. 31. 10): hence the humbled experience of Hosea 6. 1 "He hath torn and He will heal us; He hath smitten and He will bind us up."

THE CHILDREN'S COLUMNS.

Four Precious Tokens.

WHAT is a token? It is a sign or proof of something else, which is, usually, viewed as very important. When I have a receipt for payment I have made, **THAT** receipt is the "token." And one very remarkable "token" has been appointed before the eyes of all, when the sun shines brightly upon the rain cloud—I refer to the Rainbow. It is a reminder of the flood, but also a proof that God will not destroy the earth **BY WATER** again. We should remember, however, that these added words imply there **CAN** be another destruction and there **WILL** be—by fire (2 Pet. 3. 10). Most people are willingly ignorant as to this, but it is very unwise, and sinful, to forget God's own warning.

God Himself speaks of looking on the rainbow (Gen. 9. 16), and it is a wonderful picture of salvation, telling of a covenant, or a Divine arrangement, "ordered in all things and sure" (2 Sam. 23. 5),—and, further, proclaims a real judgment, and shows the only hope, the work of Another, of which the ark of Noah gave a picture. That the Lord Jesus, the Heavenly One, met the "arrow" of the curse is implied by the shape of the bow, and by the removal of the arrow for those who look by faith to God's covenant love, and Himself (Isa. 45. 21). The way in which the rainbow shows the fulness of the inner nature of "light" tells us of the inner beauty, and the many "attributes" of love, holiness, wisdom, power, and everything precious in Him Who said "I am the Light of the world" (John 8. 12). Do you know Him as YOUR Saviour, or not?

In Exodus 12 we find another "token," and again God beholds it (verse 13). This equally speaks of judgment, but in the same way as the rainbow, since the judgment is removed for those who have the token, and to whom life has been given. The Passover lamb is a type of Christ, showing forth His inward preciousness, and the fulness of blessing in Him. Thus the "rainbow message" is repeated. Why do you think the Holy Scriptures have the same testimony, in different ways, again and again? Why do all these "types" or "pictures" lead up to Christ? The answer is very important. There is no other way of salvation. And so the question for you once more is, "Do you know Him as YOUR Saviour, or not?"

In Numbers 17 we have another "token," a rod that had been taken from a living tree, and then, after death, budded with living freshness. What do you think is God's meaning here? At first, when we read verse 10, "a token against

the rebels," we feel troubled. But that is not all. In the same chapter it is written, "THE MAN'S ROD, Whom I shall CHOOSE, shall blossom" (verse 5). And God chose that there might be coming near to Himself (Num. 16. 5). Do you not see the lesson is just the same as before? Christ is the Living One, Who died and rose again (Rev. 1. 18), and if we are in Him we can come near, but if we try to come our "own way," we are "children of rebellion." This rod divided into two classes, as the Passover divided, and so a third time the question concerning Christ sounds on your ears, "Do you know Him as YOUR Saviour, or not?"

Where is the fourth "token." We remember Rahab, and the only spared family in Jericho—Joshua 2 tells us that she humbly asked for "a true token" (12). And only one was given her. That one sign was sufficient. It was the cord bound in the window. And what colour was that cord? Search and see, and you will find it was **SCARLET**. It spoke of redemption by the blood of Christ, as surely as the passover lamb. Nothing else was on the door in Egypt, nothing else in the window in Jericho. Christ's work alone can save. We can put nothing in its place, and nothing of a man is needed to make His work enough. That work **IS** complete—enough for all who trust in Him. Rahab could not go **OUT** in the street, any more than the Israelites **OUTSIDE** their doors. The only safety, the only shelter was under the "token" of Christ's work. All others in Jericho were, like the Egyptians, judged. Do you see that all the four tokens have the same reminder of God's anger against sin, the same dividing, the same unveiling of only **ONE** hope. And Christ's salvation for troubled sinners, as Rahab was, brings, indeed, "a **TRUE TOKEN**," when there is simple faith in Him. Rahab believed, and the "rope" reminds of Hebrews 6. 19. The work of Christ will safely bear the weight of all who trust in Him. And there must be the showing forth of faith in Him, even as this token was in the **window**. So yet once more the previous question is before you: "Do you know Him as YOUR Saviour, or not?"

If your heart cries out to God, "Show me a token for good" (Ps. 86. 17), the encouragement is that God has **ALREADY** done this, for any, young or old, who really feel their need of Christ; those who rest in Him need not be afraid of God's tokens in judgment (Ps. 65. 8), but can rejoice to please Him in daily life as they look for the coming again of their Saviour and Lord. It is wonderful to be His, and His precious invitation is still sounding forth to-day (Matt. 11. 28). Have **YOU GOD'S TOKEN** of Salvation, or not?

A token in the sky I see,
The rainbow speaks from God to me—
"No more a flood shall earth destroy"—
A type of Christ, His people's joy.

When God in Egypt saved His own
The token was the blood alone:
And Christ His blood for sinners gave,
From death and judgment such to save.

Blossoms and fruit on Aaron's rod
Made known the Chosen One of God:—
Christ lived, and died, and rose, and I,
If trusting Him, may now draw nigh.

"A token true" was Rahab's hope,
And one was given—the scarlet rope:—
A picture of the Saviour's blood,
The token for eternal good.

Have you no token, or have you,
By God's own grace, THIS token true??
All types and shadows tell of Him,
Who died His people to redeem.

"Come: Go: Do This."

Matthew 8. 9.

A Few Words with Young Believers and Older Ones too.

IT is important to see that the man whose faith Christ commended knew what obedience meant. He could tell others what to do, for he had learnt the precious lesson of simplicity. "Come" is a very brief command. There is no room for reasoning: there is no room for delay: the response is "He cometh."

Our hearts are drawn to think of One far Greater than the centurion, even our adorable Lord, and we long that there may be in our lives the devotedness, and love which will accept His words as they stand. We cannot be too simple in our glad obedience. Exactness is not unloving, but MERE exactness without the motive of love falls far short. We are more than soldiers, we are members of Christ. And a living responsiveness is our privilege. It is certain that though outward obedience without inward affection is quite a failure, yet true inward affection will never make light of outward obedience.

And there is music in the three commands here, to which our life should be set, in holy harmony, "Come" is appointed (1 Pet. 2. 4), and this is rightly first. How can we do ought till we have been with Him? But "going" is not to be overlooked (Isa. 6. 8, 9). The path is not always easy, but He giveth more grace. And linked with the "coming" in prayerful fellowship, and the going in love's activity alike, there should be the happy willingness for His will. When the heart ignores His "This do" and wishes to do something else, whether affected by difficulties or by self will or by traditions, how much is lost, and how much dishonour is brought to His

Name. We may "go" in enthusiastic "Christian work," but if we build up our arrangements instead of "doing" HIS WILL, the "work" will not stand the test of the floods nor of the fire. Let us be concerned to carry out all three commands, to His glory in the gracious enabling of the Holy Spirit.

TALKS ABOUT PRESENT-DAY NEEDS.

A Right Remembrance of One Another.

LOOK not every one on his own things, but every man also on the things of others" (Philippians 2. 4).

"One another" is a precious word. It is two words in English, but not so in the language the Holy Spirit has employed. You cannot divide the "one and another," or change it in the New Testament to the singular. It remains, by God's mercy, an indivisible plural. The new commandment, befitting the new creation, emphasizes this very word (John 13. 34), and various Scriptures, and various exhortations as "let us not judge one another," "bear ye one another's burden," "forbearing one another," "let us consider one another"—there are many such—give special applications of the love, for, without love in the Spirit, they are all empty, and impossible.

Yet how often believers act wrongly to "one another." The humbling message of Galatians 5 impresses this,—“If ye bite and devour one another,” “provoking one another,” “envying one another.” It is so easy to be off our guard when we are frequently with the same people. Spirituality must stand the test of continuousness. How often we are concerned to pray fervently about “special” things and emergencies, and seek to honour the Lord by guarded words to those we meet rarely, but in the home the tongue may be unkind, and the wounds may be cruel, though the one wounded may become used to the impatience, and overlook it. But it is sin.

How often, moreover, we *forget* one another. It may be in prayer and thanksgiving. It may be with regard to a kindly enquiry, when we meet:—only a detail, but it means so much. And there are many other forgetfulnesses. A real need—materially—may be quite overlooked. A real need—spiritually—may be entirely unnoticed, and a weary, depressed believer may be left to bear the burden alone. Intentionally on our part?—not in the least! But, there is not the LIVING thoughtfulness that we should have. “In all their affliction

He was afflicted" has a wondrous meaning, and we see love in 2 Corinthians 11. 29, "Who is weak, and I am not weak?"

The Holy Spirit's picture of unity, drawn from the human frame, with its various members, is heart-searching, and in 1 Corinthians 12 we observe such words as "cannot say," "necessary," "we bestow more abundant honour," "the same care one for another," leading up to the words, "whether one member suffer all the members suffer with it; or one member be honoured all the members rejoice with it." The love of a member of a physical body for the other members is not forced, nor brought about by argument, nor with a sense of duty, nor is it gradually dawning upon that member after some considerable while: it is spontaneous and living and self-denying. The figure is precious. It is not possible to plead the lack of unity to-day against these holy PRINCIPLES. True, we may not know all who are the Lord's redeemed, but the attitude of Daniel 9 abides, and we have sufficient opportunities within reach of showing this love without waiting till we know all the Lord's own.

The Holy Spirit's message in Philippians 2. 4 does not ignore ourselves—we must not neglect our own responsibilities—either spiritually or physically. But "every man ALSO" implies that there should be a right attention to personal needs, and privileges of service. Yet too often the "also" is not illustrated as it should be. Our part of Christian work is so much dearer to us than that of others. If we receive a conscious blessing, we are rightly glad, but how frequently our concern for our brethren to enjoy their Lord is not sufficiently intense. Colossians 1. 29; 2. 1, 2; 4. 12 make us ashamed. Our intercessions are often a spiritual thermometer. We pray much more fervently for ourselves than for others. OUR difficulties, OUR needs, OUR trials should be mentioned to our Heavenly Father, and mentioned earnestly: but should we not "also" have a better "prayer memory" for other believers? Do we PLEAD for them, and for the bringing together of the Lord's redeemed? Here is a child of God in dire distress spiritually, possibly because of the "nevertheless" of some sin—confessed and forgiven, but with some bitter fruition, to humble and warn and cleanse. Do we feel it as if it were our dishonour in any measure? Do we dread disgrace for another believer, in any measure as we should for ourselves? Is another child of God's strain in loss of business, or persecution, real to us? Do we "FEEL?" Do we know anything of the tenderness of Hebrews 4. 15? Is the mind which was in Christ Jesus in any measure in us? And is

His continual love, which ever intercedes, in any degree, ours? Do we remember them which are in bonds AS BOUND WITH THEM? The word "remember" in Hebrews 13. 3 reminds of Colossians 4. 18. How often through lack of love's memory we fail to please God. There is no INTENTION of disregard, yet we are more like the chief butler than we realize. But true love has a good memory. May this be our revived experience henceforth, in the enabling of the Holy Spirit.

"Thanks be unto God for His Unspeakable Gift"

2 Corinthians 9. 15.

ARE we surprised at this exclamation? Does not pain call forth a sigh, and does not that which is beautiful in a surprising landscape often cause an utterance of delight? Is it strange, therefore, that the most amazing display of love, beyond everything in nature, should lead to an ejaculation of joy?

Well might the apostle say "Thanks be unto GOD," for the thanks could be to none other. Men have put obstacles in the way: they have contributed nothing. The enemy of souls has certainly endeavoured to thwart. Only One has the glory of this Gift, and the thanks must be due to Him alone. "Thanks be unto God."

Nor is the word "Gift" out of place. Here we have no bargain, no arrangement of "easy terms." The "easiest" would still bar the door against all. The only hope for a sinner is a Gift, and He Who has the right to demand has been pleased to give. Here we find no mixture of law and grace: everything is pure grace, because the whole expense—righteously demanded—HAS BEEN fully paid. God does not sell in nature, nor does He sell in grace. We cannot buy the air we breathe, nor the light of the sun: and we cannot buy the salvation which brings heavenly life and light. "Herein is love, not that we loved God, but that He loved us."

"Unspeakable." Do you hesitate at this word? Why should you? Human lips can say much, and language is often expressive. But it has its limits. When you can explain God, you can explain this Gift! Even if you could comprehend the greatness of sin and the glory of heaven, you would still fail to know all this Gift, for it is a Person and not merely a thing. "The Son of God loved me, and gave Himself for me."

"Unspeakable." Language fails, but yet what heart that has tasted the Lord is gracious would not desire to say something of "The loving-

kindnesses of the Lord, the praises of the Lord" (Isa. 63. 7)? "Who can utter the mighty acts of the Lord? Who can show forth all His praise?" (Ps. 106. 2). But the grateful heart, and tongue, of a redeemed soul will seek to declare, as the psalmist puts it, "What He hath done for my soul" (Ps. 66. 16). Unspeakable, if we spent our days in telling, for the doom of the sinner is so real, and the blessedness of the saved one as real, in contrast. Ah, dear reader, would you not also "taste and see that the Lord is good" (Ps. 34. 8)?

The holy law of God stops every mouth, for every man is guilty before God (Rom. 3. 19). But the gospel of the grace of God opens the lips (Ps. 51. 15), and a new song is put into the mouth (Ps. 40. 3). Salvation is not a dream: here is a theme that heavenly beings delight to hymn (Rev. 5. 9, 12). Heaven rings with praise, and well it may. If salvation depended on man none would eat of the marriage supper of the Lamb, but because of grace the house shall be filled (Luke 14. 23, 24). And the joyful heart takes up the refrain, "To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved" (Eph. 1. 6).

And so we speak a little of that which is unspeakable in its fulness, even as we know and experience the love of Christ which passeth knowledge (Eph. 3. 19). But what about you? If a man hears of a great gift, and is unmoved, it may be because he has no need, or because he doubts the message, or because he is too proud to receive. Why are you indifferent to God's testimony? It cannot be that you have no need, for we are all by nature "children of wrath," and without redemption we have nothing except judgment and wrath in view. Is it that you are too proud to "come"? Or, possibly, you doubt God's testimony. You will own the folly of this unbelief one day, but it is blessed to own it now, ere the door of mercy is closed. For the closing of the door is as real as the opening. God makes no empty threats. Hell is as real as heaven, and he who trusts to uncovenanted mercies, and to salvation apart from "the Way and the Truth and the Life" (John 14. 6), will hear the awful words "Depart from Me." The message of Psalm 2. 10 is as true as when the words were first written "Be wise NOW therefore," for "behold, now is the acceptable time: behold, now is the day of salvation" (2 Cor. 6. 2). Ah, dear reader, it is heart-madness (Eccl. 9. 3) to make light of God's message. Apart from "God's unspeakable Gift" there will be "unquenchable fire." If you wish to climb up some other way, as a thief and a robber, you only add sin to sin.

Isaiah speaks of two hiding places: one is self made, but "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (28. 17). The other is in One Who became Man to save, and He "shall be an Hiding Place from the wind" (32. 2), even from that wind which drives away the unsaved (Ps. 1. 4). Christ is a Reality, and salvation is free for the heart-burdened to-day. Will you not seek Him while He may be found (Isa. 55. 6)? "Thanks be unto God for His Unspeakable Gift" will then become the exclamation of your heart also!

"A Testimony of the Truth."

THE time is short, and the gospel of Christ is for all nations. It may be that near your house or your place of business, there are several cafés owned by Italians, &c., or shops with those from other lands, and you would like to give them a message concerning the Lord Jesus, but, only knowing English yourself, have hitherto hesitated. Possibly you are not sure what language they read beside English, and yet feel the emphasis in Scripture on the mother tongue (Acts 2. 8).

In the grace of God, a long pondered, and cherished, wish is now granted, and a gospel magazine, called "A Testimony of the Truth," in several languages, is "ready." The first issue contained French, German, Italian, Spanish, Japanese, Dutch, Norwegian, Greek, Bengali, as well as English. It has needed prayer, (with thanksgiving), and needs such prayer still. Each page is marked, so that those quite unacquainted with languages can use to God's glory. Personally we shall find it very helpful among seamen, and in such districts as Soho, as well as when travelling for the Lord, and likewise to post to various parts, or for distribution in connexion with international exhibitions.

Moreover, we feel the Lord will use it to open up conversations with some in foreign offices, and desire the prayer-help of those who would simply follow God's path. Other opportunities, in connexion with the students in language schools, employees in consulates, &c., and children learning French, German, &c., may be laid on some hearts. We look to our Heavenly Father in our weakness to enable month by month, and we shall be more than glad to send one copy, or many more, to those who would wish to circulate prayerfully. A child of God may feel unable to carry tracts in many languages when going to work, or even when on a journey, but half-a-dozen copies of this little messenger will not take up much space, and will obviate the difficulty of "picking out" different tongues, without knowing "who" will be reached. 8,000 have been printed of No. 1, but we are willing to print more, if they are needed, for earnest use. Again we would say, "The time is short, and the gospel of Christ is for all nations." Other ways of "passing on" may be impressed on some hearts, and we invite correspondence, and requests, with love's earnest promptness, that we may "buy up the opportunity" (Eph. 5. 16), and that all may be to the glory of God, and coupled with believing prayer and a humble sense of unworthiness, and the constant need of the work of the Holy Spirit.

Please write soon (God willing).

Suggested Daily Readings.

"IF THE LORD WILL":—FEBRUARY, 1933.

Day	READING		LEARNING		
	2 Samuel	Acts	Acts	Psalm 119	
1	12. 1-14	7. 54-8 8	9. 10	77	
2	12. 15-31	8. 9-25	11	78	
3	13. 1-20	8. 26-40	12	79	
4	13. 21-39	9. 1-16	13	80	
5	14. 1-17	9. 17-31	14	81, 82	
6	14. 18-33	9. 32-43	15	83	
7	15. 1-18	10. 1-18	16	84	
8	15. 19-37	10. 19-33	17	85	
9	16. 1-23	10. 34-48	18	86	
10	17. 1-14	11. 1-18	19	87	
11	17. 15-29	11. 19-30	20	88	
12	18. 1-17	12. 1-16	2 Sam. 23. 1	89, 90	
13	18. 18-33	12. 17-25	2	91	
14	19. 1-15	13. 1-13	3	92	
15	19. 16-30	13. 14-25	4	93	
16	19. 31-43	13. 26-37	5	94	
17	20. 1-26	13. 38-52	6	95	
18	21. 1-22	14. 1-18	7	96	
19	22. 1-16	14. 19-28	2 Sam. 24. 21	97, 98	
20	22. 17-32	15. 1-21	22	99	
21	22. 33-51	15. 22-41	23	100	
22	23. 1-17	16. 1-18	24	101	
23	23. 18-39	16. 19-40	25	102	
24	24. 1-14	17. 1-15	Acts 18. 24	103	
25	24. 15-25	17. 16-34	25	104	
26	1 Kings 1. 1-21	18. 1-17	26	105, 106	
27	1. 22-40	18. 18-28	27	107	
28	1. 41-53	19. 1-20	28	108	

Notes on Memorized Verses.

ACTS 9 10-20

10, The Lord can use whom He will. "Ananias:" a name, given years before, may be appointed to His glory, in typical teaching: this name signifies, "the grace of the Lord." "Behold, I" (Gen. 22. 1). 11, Definite instructions for unquestioning obedience: a lesson to us in the use of Scripture. "Straight," a literal street, but the place name also was overruled (Isa. 40. 4—contrast the failure of "man" and "nature" in a soul's salvation, Eccl. 1. 15). "He prayeth:" a Pharisee can pray in pretence and pray to himself (Mark 12. 40, Luke 18. 11: but how blessed is real prayer: the Hebrew word means "self-judgment"). 12, "But Ananias": how often we have a "but": the only true answer to the Lord is obedience, as Ananias soon found and showed. "Many:" their many words weigh nothing against one word of God: do not be occupied with what you "hear" from MEN (see Isa. 28. 22, 50. 4, 5, Ezek. 34. 7, John 8. 40—beyond all, Christ became the Perfect Servant—John 10. 27). "Evil he hath done": the fact was true, but God rules out our "inferences": election is stronger than what "he hath done" (verse 15). It was not ANANIAS' power: "he is a chosen vessel": thank God for election. 15, Bearing the Lord's Name is a privilege and responsibility: what a contrast with

exalting one's own name: the Lord's Name again in 16, for there is a further "bearing"—reproach, and loss, and suffering—how small comparatively (2 Cor. 4. 17, 18). 17, Faith's prompt obedience, feet, mouth, and hand united. 18, The Lord's work leads to love's obeying. 19, "With" contrast verse 2. 20, The opposite to his previous attitude (Gal. 1. 23): a ringing testimony to a personal Saviour (cf. Gal. 1. 16).

2 SAMUEL 23. 1-7.

1, A precious description of God's servant: in between his devoted and humble youth, and this final testimony, there were some sad blemishes, unsparingly recorded; but a pervading intense affection for God and His house (1 Chron. 29. 3), and a holy honesty in the confession of sin, must impress our hearts. 2, Verbal inspiration, not only "supervision:" merely "thoughts" are not "in my tongue:" "being a prophet" (Acts 2. 30). 3, Last words exalting Christ, the Last Adam coming to take the dominion (Gen. 1. 28). 4, Again the Lord Jesus and the "morning without clouds" when He alone shall be exalted (Isa. 2. 11). 5, Our version reads as a true confession of sin linked with dependence on the Lord, and His covenant, but may it not be that we should render—

"For is not my house so (established) with God?"

For an everlasting covenant He made for me,

Ordered in all things, and guarded:

For all my salvation and all my desire—(for)

Will He not cause to spring up?"

The last line may suggest not only the "growing up" of the living covenant word, but Messiah the Branch—the same root. The first line would thus allude to 2 Samuel 7. 16, 18, 27, 29. Christ is central. 6, A solemn contrast—cf. Genesis 3. 18, Hebrew 6. 8. 7, Again the glory of the Lord Jesus (Isa. 10. 17): a solemn future: how little we feel this.

2 SAMUEL 24. 21-25.

21, David's prompt obedience to God's words. "An altar" contrasted with "the plague:" Scripture contrasts are very precious, e.g. Jeremiah 31. 2, "sword," "grace," Numbers 16, 46, "plague," "atonement": everything shows the glory of Christ's work. 22, Not only an earnest wish, but a hint of grace reaching to Gentiles (a Jebusite): the refusal by David, however, impresses the thought that "we" can give nothing to save ourselves. 24, In a very different context, Christ paid the full price, hence a full forgiveness for those who have "nothing to pay":—glory be to His Name. "50 shekels," Those who imagine a contradiction with 1 Chronicles 21. 24-25 have apparently not read and noticed the difference between the "threshing floor" and "the place," which provided room for the whole of the temple (1 Chron. 22. 1, 2 Chron. 3. 1): how many have attributed mistakes to Scripture when the mistakes are theirs only. 25, A gracious conclusion: God never fails to honour the antitypical work of His Beloved Son.

ACTS 18. 24-28.

24, Encouraging recommendation, yet—much still was lacking: this is a message for us. 25, He taught accurately what he knew, but there was more to learn: this seems a help in dealing with one another, especially when there is fervency in spirit: pride hinders all "going forward."

Correspondence from any Believers and Enquirers:—

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Thoughts from The Word of God

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A Monthly, issued by God's enabling grace, keeping to the Scriptures, and seeking the glory of God thereby, that His children, redeemed by the precious blood of His Son, may be a people distinct from the world, pleasing Him.

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

"I forgave thee all that debt . . . shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?"
Matthew 18. 32, 33.

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."

Ephesians 4. 1-3.
"Now I Paul myself beseech you by the meekness and gentleness of Christ."
2 Corinthians 10. 1.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold I Am the Lord," "A Further Record of Parts of His Ways," "The Lord's Enabling," "Jesus Christ the Same . . . To-day." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence,

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."
Ephesians 4. 32.

"Put on therefore, as the elect of God, holy and beloved, inward affections of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another, if any man have a cause of blame against any; even as Christ forgave you, so also do ye. And above all these things put on love, which is the bond of perfectness."

Colossians 3. 12-14.

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and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

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

Words of Introduction.

"GOD is Faithful." The issue of this magazine is a testimony and evidence of this. We would praise Him for His enabling hitherto. "The day of small things" is not past, for we feel how little we do for Him Who did everything for us. When we look at the rivulet-beginning of this witness we do thank our Heavenly Father for over thirty years' sustaining. Often have we fallen short, but He has never failed. And for His preservation from many errors around, we praise Him. But our longing is that the testimony may become clearer and clearer, and fuller and fuller of Christ. A magazine that does not exalt HIM, and HIS WORDS, is not a help but only a hindrance. We can never rightly separate the Lord Jesus and His words (John 14. 21, 23).

"And God said, Let there be light, and there was light" (Gen. 1. 3).

"God, Who commanded the light to shine out of darkness, hath shined in our hearts." (2 Cor. 4. 6)

"He spake,"—that was enough—"and it was done"; For none could hinder—help He needed none. His word creates, light heeds His strong behest, . . . And none can God of sov'reign power divest. Nature obeys:—but what of darkened hearts? To them as well His light Himself imparts, The dazzling brightness of the Saviour's love Shines in the heart thus quickened from above. 'Tis "God hath shined," to give His knowledge there:

The face of Jesus Christ, beyond compare,
Reveals the glory of our Triune God:
Who can but praise, saved by Christ's precious blood?

Words of Encouragement.

"ALSO IN MUCH." Luke 16 is not only full of solemn warnings. There are ever precious encouragements, and verse 10 is quite definite. If, by

God's grace, we are determined to please Him in little things there WILL be faithfulness in larger. He will not fail to grant growth, and further enabling. The tendency to seek greater things, and to desire to serve the Lord when they come along, is altogether a mistaken one. The tiniest things of the background, and of ordinary daily life, are the Lord's appointed opportunity. If we are faithful in these, there is no question as to the fact that we shall be granted fuller opportunities, and we shall be strengthened in these also. But if we are careless in details, "open doors" will turn our minds away from the simplicity that pleases God and we shall be proud, and self-assertive.

Moreover, the passage looks onward to that Day, when our Lord will return. If we are faithful now, He is not unrighteous to forget. He will give us the great privilege of doing something more to glorify Him when our service will no longer have the imperfections that now grieve our hearts. Surely the Holy Spirit has handed down these words to stimulate us, that we may never become careless as to little things, and never complain because others have something more prominent. What matters prominence? The only thing that matters is pleasing God!

"I Sought Him, but I Found Him Not."

Song of Songs 3. 1.

THESE words have become God's own message to my heart. We are all conscious that when there is no "seeking" we cannot expect the finding. But here we have twice in one verse, a stress on the seeking, and yet no result. What is the reason? The other words give the key, "By night on my bed I sought Him." Happy indeed are the children of God who, when they awake, at night, remember to praise Him, and if, amid their sufferings, such say "Even so, come, Lord Jesus," there is a thanksgiving, that lays low the taunts of the enemy, a thanksgiving manifested in this body of humiliation. But that is not the thought here. If spiritually I settle down, and remain "on my bed," spiritually, I cannot find the Lord. If I put off the whole armour, and lose the privilege

of warfare, I cannot find Him. It is true I may counterfeit the experience of certain blessings, but I shall not find Him.

This reference to the bed, and *spiritual* slumber, must not be misused to condone physical laziness. That indeed may be part of spiritual slumber, as Proverbs 24. 33, 34, would indicate. How many dear children of God feel the need for more victory in this very point. It is a delight to remember that our Heavenly Father knows our frame and giveth to His beloved sleep (Ps. 127. 2). He is not a taskmaster. A right proportion of sleep is appointed and approved. But sometimes have we not been awakened (Isa. 50. 4), and hesitated to respond? The individual heart may seek grace to know when there has been this failure, that there may be neither the torture of mind by refusal of the rest given to the weary limbs on the one hand, nor indulgence and excusing of the flesh on the other hand. If a believer is perplexed, a little definite prayer may be graciously used to solve the problem, or the loving prayer-fellowship of a more instructed fellow believer may help inasmuch as we are members one of another.

Have we not sometimes wished to think of spiritual things and yet to remain in the posture that invites sleep, and have found that the godly thoughts have been withheld because we were in the wrong place? Yes, "I sought Him, but I found Him not." The rising late, whereby there has been hurried prayer with neglected Bible study, and also misuse of the body which is a temple of the Holy Spirit, by an undigested meal, is not to the glory of God. We need time for Him. We must seek grace to go to bed at the right hour, that we may rise at the right hour. God is not the author of confusion. Too often the spirit of rushed prayerlessness in the morning provokes irritability, and ruins the whole day. "I sought Him but I found Him not" has bitter fruit. O for godly concern "from this day" (Hag. 2. 19).

How many times we persuade ourselves we will only have just a "little" longer lying in bed (Prov. 24. 33), or that we will do this or that, *in the near future*. We need to claim power to trust God more simply now. He is willing to deal with common things, the ordinary affairs of daily life. And the precious principle of Scripture stands that we shall seek Him and find Him, when we search for Him with all our heart (Jer. 29. 13). May this be our blessed experience, in the Holy Spirit.

Poems to Help Christian Experience—24.

“Not by works of righteousness which we have done, but according to His mercy He saves us . . . through Jesus Christ our Saviour, that, being justified by His grace, we should be made heirs according to the hope of eternal life” (Titus 3. 5-7).

Not for zeal wherewith I've striven,
Nor reward for my behaviour,
But in mercy hast Thou given
Life eternal, loving Saviour!
For the good my soul possesses
Could I ever yield Thee payment,
Since my very righteousnesses
All were but as filthy raiment?
Righteous Saviour, Thou didst render
True obedience in Thy living,
And that robe of fadeless splendour
Now is mine—the Father's giving;
Wisely, wondrously 'tis suited
To the soul its need bemoaning,
Everlastingly imputed
Through the blood of Thine atoning.

Holy Saviour, in Thy dying
Thou didst know such agonising,
Principalities defying,
Sinful men around, despising:
But o'er all Thou wast victorious,
Hadst Thy due in resurrection,
Son of God, the King all-glorious
Light of lights, and all Perfection!
Since, Lord Jesus, in Thy beauty
I am seen without transgression,
It shall be my loving duty
In my life to give expression
To the heavenly love that, rising
As the sun, my cold heart warmeth,
To the power that, energising,
In Thine own, Thine image formeth.
Yea, my Lord, by Thy direction
I would follow where Thou leadest;
Object of my soul's affection,
Teach me, tell me, where Thou feedest,
Whither Thou Thy flock art guiding,
For with them I would be learning,
At Thy blessed feet abiding,
Till the hour of Thy returning.

“Thou art all fair, my love; there is no spot in thee” (Song 4. 7).

“IF THE LORD WILL”:

GATHERINGS for BELIEVING MEN,
John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING MARCH.

7th. JOHN THE BAPTIST AND HIS
WITNESS.

1. The Prophecies of Isaiah 40 and Luke 1.
2. The Home-Background and Wilderness-Preparation.
3. The Testimony as to Man's Ruin, Christ's Glory, the Holy Spirit's Work, and the Future; with Thoughts on Baptism.

4. The Descriptions of John, and their Message to us (“A Voice,” John 1. 23, “Friend” 3. 29, “Lamp,” 5. 35, lit., see Matt. 11. 7-10).

5. Imprisonment, Sufferings, and Death, with Thoughts on the True Value of Life (Phil. 1. 20).

14th. WHY WE SHOULD NOT—

1. Seek Ornate Buildings, and Ritual (John 4. 20-24).
2. Use Religious Titles (Matt. 23. 7-12) and Denominational Titles (Acts 11. 26).
3. Speak of “Administering Sacraments” (1 Cor. 11. 16).
4. Organize Federations, or Associate with such Societies (2 John 10, 11, see 2 Tim. 2. 22).
5. Develop Arrangements on the Lines of the 20th Century (Matt. 28. 18-20, 2 Tim. 3. 14). Thoughts on the Need for Humility in all Separation unto the Lord.

21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

28th. SOME THOUGHTS ON THE FOUR
GOSPELS.

1. Various views of the Wondrous Life of Christ.
 2. Resemblances, and Distinctions (in Record, Language, etc.).
 3. The Silence of the Holy Spirit: Inspired “Omissions” (Prov. 30. 6).
 4. The Gospels and their Message for Believers To-day. Thoughts on the Relation to the Epistles, on the Testimony of the Gospel on the First Day, etc.
- The Believer's Responsibility (1 Pet. 2. 21).

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

“Praying always with all prayer and supplication in the Spirit” (Eph. 6. 18).

1. For a deeper sense of the presence of God, and His greatness, that love and reverence may ever be entwined.
2. For a revival among God's people, that will be marked by tenderness, and obedience to Eph. 4. 1-3, the absence of imputing motives, and yet a definite loyalty to Christ and His words, that will mention differences, and practical failures, humbly and frankly and tactfully and lovingly, and illustrate the appointed washing of one another's feet.
3. For homes in which Christ is central, and worldly habits are willingly laid aside (Deut. 6. 7, Eph. 6. 4).
4. For lands that we often forget—Luxembourg, Bulgaria, Afghanistan, Kenya, Alaska, Guatemala, Queensland.
5. For the Lord's work lovingly committed to our care, that, whether it be by word or printed page, here or abroad, it may be in the power of the Holy Spirit, and for the honour of the Lord Jesus alone, that all who co-operate may be men and women of believing prayer, with thanksgiving, and that whatever grieves God's Holy Spirit may be more and more quickly perceived, and judged, and removed.

“Pray for us; for we trust we have a good conscience, in all things willing to live honestly” (Heb. 13. 18).

CHILDREN'S COLUMNS.

Thoughts on Fig Trees.

NATURE has a great variety. How many fruit trees there are! Truly God has given men a beautiful earth and abundant food, and yet they do not thank Him as they should. And why should all the fruits be different in taste, and all the leaves different? We cannot say, but we can see God's wisdom greater than ours, and a little knowledge of botany, so helpful for boys and girls, if rightly learnt, should lead to deep reverence for Him, and gratitude for His mercy in meeting every need of the body.

But we are not only "bodies; we have an inner life. We are "persons," and we need something for our unseen life and something for eternity. Has God given this? Yes, in the precious gift of His Beloved Son He has given all blessings, and the Scriptures are written to show His lovingkindness, and salvation, though they also tell of His judgment, if we will go our "own" way.

The references to each tree throughout Scripture are helpful. The fig grows plentifully in Palestine, and when God gave that land to Israel He mentioned this (Deut. 8. 8). In the interesting parable of Jotham (Jud. 9. 7-15) the fig tree is specially said to have "sweetness" and "good fruit." This makes it all the more remarkable that it is first mentioned in Scripture without a word about its fruit. God had given fruit, but men turned aside from it, and thus fallen Adam and his wife sought in vain to cover themselves and to hide from God. They "sewed fig leaves together, and made themselves aprons" (Gen. 3. 7). And thus "fig leaves" became for ever afterwards a picture of man's own works, and a warning against self-righteousness, which will never become a robe of real righteousness (Isa. 59. 6). What a difference there is between Isaiah 61. 10 and 64. 6. And which is yours before God?

Hence, while the fig fruit was a blessing to Hezekiah (2 Kings 20. 7), and quite a contrast with thorns (Luke 6. 44), a fig tree with leaves still speaks loudly of one who thinks he is right, and may even boast, but who has nothing before God. There may not be the open sin of which "thorns" are a type, but let us remember that those who made light of the King's invitation in Matthew 22. 5 were as much outside the feast as those who slew God's servants. And the man who came in not having a wedding garment was cast outside quite as definitely. And if you and I neglect "so great salvation," we can have no hope (Heb. 2. 3). If we trust

to our own works, and trying to do our best, we attack the work of Christ as sinfully as those who speak against it. The only hope is when we see all that we have done is empty. Then we come as burdened sinners to a mighty Saviour. Have you thus come?

Most of Christ's miracles showed forth His salvation, but in the unusual miracle of judgment on the fig tree we have not the sinner's neglect of God's fruit, but the sinner's utter fruitlessness. We read that the Lord Jesus saw "one" tree, different from all others, with a display of leaves. The reference was evidently to religious Israel, who had blessings beyond other nations, having "the oracles of God" and the temple (Rom. 3. 2, 9. 4). Thus we see that advantages cannot save, any more than surroundings, for Adam was in a beautiful garden. And YOU will not be saved because of godly parents (albeit a great blessing), or by reading the Bible (important though this is), or by attendance at meetings. You MUST have the work of God within, a new life: you must be born again (John 3. 7). "The time of figs was not yet" refers to the fact that other nations had not received the advantages of Israel, but this tree was evidently of a kind that produced leaves and fruit together, and hence its leaves "boasted" as if it was better than the rest (cf. Rom. 2. 17-20). But what was the result of this false profession? The Lord Jesus said, "Let no fruit grow on thee henceforward for ever" (Matt. 21. 19). Here is an awful danger. What does Christ see when He looks at you? If He only sees leaves, are you not afraid, lest similar words may soon sound forth against you? People are not in earnest to-day, they do not realize that, though God waits now, He will not always wait. In Luke 13. 8 we read "This year also." But the added words are "If not, after that thou shalt cut it down." How concerned we ought to be to seek the Lord at once, and to know salvation by His precious blood. Then we shall happily be like Nathanael, the man of prayer under the fig tree (John 1. 48, 50), just the opposite of Adam, and then the sad doom of Revelation 6. 13 will never be ours. But there is need for urgency. A neglected salvation, and a slighted message, will mean a heavy judgment in the approaching day of the Lord. Sinners are not promised "this year also," or "yet forty days" as Nineveh, but are simply told "Behold, now is the day of salvation."

When Adam fig leaves sought to sew,
'Twas but self-righteousness to show:
The coats of skin revealed God's grace,-
"ANOTHER" dying in our place.

The fruitless fig tree speaks of those
Who think not that they are God's foes,
But mere profession without life
Is quite the same as open strife.

Yet "this year also," was the prayer
The barren fig tree still to spare:
But if "no fruit!"—no more delay,
It must be taken then away.

To us the warning words sound clear,
God's love is real, His mercy near:
O troubled sinner, seek His face,
And prove the glories of His grace.

The Trials I MIGHT Have.

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

TRUE I have trials. Man is born unto trouble, said Eliphaz, and the graciously given redemption in Christ Jesus does not mean a bed of roses; it may bring a path of thorns for His Name's sake,—for did not He Himself wear a crown of thorns? But yet the affliction I have is "light" and "but for a moment," compared with the glory (2 Cor. 4. 17, Rom. 8. 18). And the child of God who thus wrote was one who knew that through "much tribulation" he must enter into the Kingdom of God (Acts 14. 22). If I look to the Lord through my trials, they, as a distorting pane of glass, hinder faith's vision; but if He is nearer to me than they are, they look quite different, and His intervening love is more than the alchemist's stone, transfiguring all, and causing them to lose their "sting." Do not let me "dwell on" my trials, or brood over them, but rather abide in Him, and, like Moses, esteem the reproach of Christ greater riches than the treasures in Egypt, because of respect unto the recompense of the reward.

It encouraged me when two letters from unemployed believers came by the same post, mentioning the lightness of the burden, not in itself, but because of Himself. Such twofold witness cheers, and it is well to remember the manifold mercies of the Lord, and the heavier burdens of others (Heb. 13. 3).

And now for "the trials I might have." I might have the trial of far greater physical weakness. I might have lost a limb, I might be almost unable to rise in the morning, I might have my sleep withheld, I might have a constant strain, I might feel the cold much more intensely, I might have clothing that protected me far less, I might have less food, I might have less power of digesting what I can eat, I might have to bear unkindness of others in the home, I might be made homeless, I might have had a background of longer hard-

ships, weakening my frame, I might be without employment and without friends, I might be charged with that of which I was not guilty, and, as Joseph, be thought guilty, I might be disgraced before men, I might have to bear cruelty and torture, I might have thousands of trying circumstances of which I have never thought . . . I might have been without Christ. Surely my complaining begins to look out of place.

And, further, if something is taken from me, God is over all, and has a gracious purpose in all. Am I willing to thank Him, and seek to learn this? Or do I feel a bitterness toward the human instruments of my loss? If somewhat of food has been withheld, how many thousands of meals has God provided hitherto? Have I forgotten this? And what about the blessings which come manifestly even amid the hidden blessings of trials? Have I not proved that He Who knoweth the frames corrects me with judgment, and has not brought me to nothing? How often has He with the temptation made a way of escape? Yea, always, even if I have not seen it. And has He not made His sun to arise, and caused rain, and given me many physical mercies, even when I thought so many others were restrained (Ps. 77. 9, 10)? Have there not been more lovingkindnesses, and thoughts toward me (Ps. 40. 5) than I have realized. Has not He proved His words that my times are in His hand, so that all the burdens have not come at once, but there has been gracious proportion to win and woo me to Himself?

Let us praise the Lord more, with gratitude for His manifold mercies, and in holy victory over complaint, we shall prove yet again that we never lack a theme when we "mention the lovingkindnesses of the Lord," for His compassions are new every morning, and great is His faithfulness. "Thanks be unto God for His Unspeakable Gift:" "What shall I render unto the Lord for all His benefits toward me?" If some of the trials enumerated above are now for a season, they have not all arrived together, nor have they always been our portion, nor will they be ours in eternity, if we are among the called of Jesus Christ, who can look for "that Blessed Hope" which changes the whole outlook, and delivers from the depression of the natural man, while the Holy Spirit ever enables us to say, "Come, Lord Jesus."

We can never be too praiseful. Find, if you can, a reason for murmuring: you need not search for reasons to praise. Why do we not praise more?

TALKS ABOUT PRESENT-DAY NEEDS.

Teaching from God Himself.

"All thy children shall be taught of the Lord;
and great shall be the peace of thy children."

—Isaiah 54. 13.

IT is very important that we should not only hold the truth, but hold it aright. There is a deep meaning in 2 Timothy 3. 14, "Knowing of WHOM thou hast learned them," for even though God does use man instrumentally, the work must be definitely His own, or all is in vain. It is even so in salvation, at the first, the true hearing comes by a word of God (Rom. 10. 17), and there is a wondrous message in John 5. 25, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God" (cf. Eph. 2. 12). One who has never experienced God's own work cannot be said to have the testimony of the Holy Spirit (Rom. 8. 16), and a faith which does not stand in the power of God (1 Cor. 2. 5), is not the faith of God's elect. There is too little concern as to this to-day. A mental recognition of Christ, or an emotional profession are alike accepted, but are these the evidences that one is **born** from above? What is the saddening result? Do we not see many who have no relish for the things of God, inasmuch as they are like to Israel's mixed multitude, and have not tasted that the Lord is gracious?

But the principle here before us applies to the after-part of the Christian life as well. "Who teacheth like Him?" (Job 36. 22) was Elihu's searching question, and the psalmist was deeply concerned not only that he might know God's statutes, but that God Himself might be his gracious Teacher (Ps. 119. 12, 26, 64, 68, 124, 135, also 33, 66, 108, 171). Herein lies the power, and from this is the fruit, as it is written, "I have not departed from Thy judgments." Why? "For Thou hast taught me" (Ps. 119. 102). Verily God gives the tone and force, and without His own instruction we have merely an external and mental acquaintance with the truth. Other Scriptures bear a similar testimony. "Teach me to do Thy will" is the cry of Psalm 143. 10, "The meek will He teach His way" is the promise of Psalm 25. 9, after the reiterated prayer of verses 4 and 5. Until Asaph went into the sanctuary he remained in the dark (Ps. 73. 17). It is when we are brought into God's devotional school that we truly learn (Deut. 33. 3). "I will instruct thee and teach thee in the way which thou shalt go" (Ps. 32. 8) is one of the exceeding great and precious promises, and in that context we are reminded of

God's eye upon His people, and the need that their eye should be ever upon Him.

The New Testament has the same message. Indeed, the character of the New Covenant is seen in this very matter: "I will put My law in their inward parts, and write it in their hearts.—They shall all know Me from the least of them unto the greatest of them" (Jer. 31. 33, 34, twice quoted in Hebrews). Religion is external, and the law, though ordained to life, became necessarily "the law of sin and death," being without strength through the flesh, which did not respond. But the gospel is not external, it is not written on tables of stone, but ministered by the Spirit, and written on the tables of the heart. Very blessedly we have brought before us the gracious work of our Triune God, not only in salvation and indwelling (John 14. 23, Rom. 8. 11), and as to prayer (Eph. 2. 18, Rom. 8. 26, Heb. 7. 25), but as to teaching (John 6. 45, Matt. 11. 29, John 14. 26). Thus there is God's own teaching throughout. Hence the contrast, when Saul of Tarsus who had advanced in knowledge of traditions, became God's pupil. The Gospel was not of man (see Gal. 1. 1, 11, 12): the revelation of Jesus Christ involved much to one called to be an apostle, but the revealing of God's Son IN him (Gal. 1. 16) surely shows a work of grace which belongs to every believer (Matt. 16. 17, cf. 11. 25), as the beginning of a life in which God is real and central. Hence the sheep are characterized by hearing the Shepherd's voice (John 10. 27), and there is the privilege of which 1 Thessalonians 4. 9 speaks, "Ye yourselves are **taught of God*** to love one another." Indeed John 6. 45 refers to the very passage which begins our meditations. It is this teaching that we need to-day. No one ever learns "Higher Criticism" or "Modernism" when God teaches; no one ever disparages the Lord Jesus when thus instructed. A man may go to a human centre of learning and become clever, but if he is taught of God he exalts Christ and becomes Christ-like, and that is the only wisdom.

(If the Lord will, to be continued).

* A beautiful compound word, here only.

Lame Excuses.

THE three in the parable of Luke 14. 15-24 are not the only ones who "began to make excuse." If many are opposed to the glorious gospel of Christ (although they have nothing to offer instead!), still more are indifferent. They would like to be saved—one day. They wish to go to heaven—without treading the path which

the Lord Jesus has marked out for His redeemed. Hence the sin of procrastination—far more dangerous than most realise. Excuses are uttered, but they are all worthless. Yet men shelter themselves behind these, and claim to be different from those who deny the gospel. Reader, unless you come to the Lord Jesus as your personal Saviour, you are brother to an atheist. No lame excuse will be permitted before God's holy throne, and it will be too late after death to seek the Lord. You do not wish to go to hell, but you are not willing for the way to heaven. The Lord Jesus does not save His people "in" their sins, but "from" them (Matt. 1, 21), and there is no salvation outside Him. I was impressed by the words of excuse recorded in Jeremiah 2. The whole chapter affords a parallel with Malachi 1. 2, 6, 7, 2. 14, 3. 8, etc., where we have the sad history of self-defence against God's convicting message. I beseech you, if you value your soul's welfare, avoid this fatal attempt to parry God's sword. If you defend yourself now, you will have to meet that sword in judgment later on. But if you own yourself guilty now, you will know the blessedness of a living relationship to One against Whom the sword once awoke, as the Substitute for His people (Zech. 13. 7). Salvation is a blessed reality, an eternal reality.

In Jeremiah 2. 20, we hear the words "I WILL NOT TRANSGRESS," and all the time sin was tolerated. The same evil prevails to-day. Men have a different standard of sin from God's, and thus justify themselves, but in the Day of Judgment God's definition, not yours or mine, will decide what sin is. "There is one Lawgiver, Who is able to save and to destroy" (Jas. 4. 12). The second excuse is found in verse 23. "I AM NOT POLLUTED, I HAVE NOT GONE AFTER BAALIM." The same attitude of self-defence. But God's swift answer is "See thy way . . . know what thou hast done." Ah, dear reader, your "way" is wrong (Isa. 53. 6, 55. 7). How few really know **WHAT THEY HAVE DONE**. If we see ourselves in God's light, we shall cry out, as the leper of old, "Unclean, unclean."

A third excuse is mingled self-will and despair, "THERE IS NO HOPE: NO; FOR I HAVE LOVED STRANGERS, AND AFTER THEM WILL I GO" (25). We meet this awful condition to-day. "I cannot come to Christ," says a man and uses his deadness and hardness of heart as a shelter that he may not be disturbed, but that he may keep to his own path. Reader, I am not here to discuss what you can do or cannot: I do know you are omitting much that you ought to do, and that you are in peril, and

I should be a murderer if I preached a pretty story instead of God's only gospel. Men cannot make one seed to grow, but that is no reason for a farmer sitting idle. God never gave man authority to use his finite reason, and faulty reasoning against Divine commands. You are disobedient, as well as utterly unwise, dear reader, if you do not seek the Lord while He may be found (Isa. 55, 6).

The fourth utterance is not an excuse but an unveiling of man's confidence in the work of his own hands, "SAYING TO A STOCK, THOU ART MY FATHER" (27), and yet, in emergency, most men cry to God "Arise, and save us." Beware of this delay, with its awful goal, "Then shall they call upon Me, but I will not answer" (Prov. 1. 28).

The next excuse is defiant, "WE ARE LORDS; WE WILL COME NO MORE UNTO THEE" (31). One thinks of those who say, "Our lips are our own: who is lord over us?" (Ps. 12. 4). Men do not like to retain God in their knowledge (Rom. 1. 28): they do not wish to be subject to His law (Rom. 8. 7). Beware of this deadly attitude. Almost immediately the sixth and seventh utterances go back to self-righteousness "I AM INNOCENT"; "I HAVE NOT SINNED" (35). Earnestly would I warn you not to measure yourself by yourself: God's measure is the Lord Jesus, and tested by His plumbline you have no hope. "Thou art weighed in the balances and found wanting."

But yet there is hope. God waits to be gracious. The earlier verses of Jeremiah 2 remind us that the people SAID NOT "Where is the Lord?" (6, 8). If you feel your need of HIM you are welcome to HIM, as a heart-broken sinner, by the precious blood of His beloved Son. And accordingly the next chapter puts words in the mouth of a troubled sinner, and there is the crying unto God (Jer. 3. 4, 5), of those brought to seek Him, and know Him as their Father, through infinite grace. And the door of mercy, as of God's ark, is not shut without warning. But to-morrow is not yours. Cast away all your lame excuses, and humbly and in anguish take the place where God puts you, and you will find the welcome of His love, and all that the prodigal found in Luke 15. 22, 23. Who can tell the depth and height of God's grace? Welcome, burdened sinner. Welcome, troubled sinner. All your guiltiness cannot shut up God's heart of affection. Self-defence and self-righteousness will erect a barrier between you and Him, but the utterly broken down rebel receives a salvation that has no parallel, and excels all expression. "Thanks be unto God for His unspeakable Gift" (2 Cor. 9. 15).

Suggested Daily Readings.

"IF THE LORD WILL":—MARCH, 1933.

Day	READING				LEARNING	
	1 Kings		Acts		Acts	Psalm 119
1	2.	1-25	19.	21-41	20. 28	109
2	2.	26-46	20.	1-16	29	110
3	3.	1-15	20.	17-38	30	111
4	3.	16-28	21.	1-16	31	112
5	4.	1-21	21.	17-40	32	113, 114
6	4.	22-32	22.	1-11	33, 34	115
7	5.	1-18	22.	12-30	35	116
8	6.	1-22	23.	1-15	36	117
9	6.	23-38	23.	16-35	1 Kings 8, 12	118
10	7.	1-22	24.	1-21	13	119
11	7.	23-39	24.	22-25	12	120
12	7.	40-8. 11	25.	13-27	15	121, 122
13	8.	12-30	26.	1-18	16	123
14	8.	31-53	26.	19-32	17	124
15	8.	54-66	27.	1-13	18	125
16	9.	1-14	27.	14-37	19	126
17	9.	15-28	27.	38-28, 10	20	127
18	10.	1-15	28.	11-31	21	128
19	10.	16-29	Rom. 1	1-17	22	129, 130
20	11.	1-22	1.	18-32	23	131
21	11.	23-43	2.	1-16	24	132
22	12.	1-20	2.	17-29	25	133
23	12.	21-33	3.	1-18	26	134
24	13.	1-34	3.	19-31	27	135
25	14.	1-31	4.	1-12	28	136
26	15.	1-15	4.	13-25	29, 30	137, 138
27	15.	16-34	5.	1-11	Rom. 5. 1, 2	139
28	16.	1-20	5.	12-6, 7	3-5	140
29	16.	21-34	6.	8-23	6, 7	141
30	17.	1-24	7.	1-11	8, 9	142
31	18.	1-20	7.	12-25	10, 11	143

Notes on Memorized Verses.

ACTS 20. 28-36.

28, "Unto yourselves:" then "to all the flock" (see 1 Tim. 4. 16). "In which the Holy Spirit placed you bishops" (several in one assembly, "elders" 17,—cf. * Phil. 1. 1) modern ecclesiasticism changes everything. "Feed" "Shepherd" (cf. John 21. 16, 1 Pet. 5. 2, contrast Jude 12 with Ezekiel 34): how important is godly care for and nurture of God's people: the prayers of the New Testament also emphasize this. Let not human schemes make us forgetful. The enemy seeks to attack the SHEEP. "Blood," the Holy Spirit always emphasizes the precious blood of Christ (1 Pet. 1. 18, 19). 29, Deuteronomy 31. 16, 27, 29, 2 Peter 1. 12, 15. Wolves, John 10. 12. 30, Satan's other method: even Christians may become tools, as soon as they draw the disciples after THEMSELVES: the only safety is the exaltation of Christ. 31, "Watch," sleeplessly (Heb. 13. 17). "Remember:" how much we lose by forgetfulness (35, Deut. 9. 7, John 14. 26, Heb. 13. 2, 7). "I ceased not," cf. 1 Thessalonians 1: how feeble is our earnestness to-day (Ps. 126. 5, 6, Phil. 3. 16). 32, "I die, and God will surely visit" (Gen. 50. 24), so the believers fall asleep, Jesus Christ remains the same (Heb. 13. 7, 8), and His Word (2 Tim. 4. 2, 8, 2 Pet. 1. 15, 19-21). 33, Contrast

* A convenient shortening for "compare."

Joshua 7. 21: here love's negative, in 34 love's positive. 35, Remembering by obeying. "More happy" (2. Cor. 9. 7). 36, The privilege of united prayer (21. 5).

1 KINGS 8. 12-30.

12, The majesty of God (Ps. 97. 2, 1 Tim. 6. 16—darkness around, lest the light blind men). 13, cf. Psalm 132. 14, 15, "BLESSED be the God and Father of our Lord Jesus Christ, Who hath blessed us" (Eph. 1. 3, cf. Gen. 14. 19, 20). 15, His mouth, His hand (2 Sam. 7. 25, Ezek. 36. 36). 16, The man and the city: mark order: we think of a Greater One, and the CITY. 18, "Heart," affection (1 Chron. 29. 3): are we willing for God's will, even though He graciously alters our plans? 19, "Nevertheless," "but." God's counsel must stand, yet how graciously He words it: how great a stress this lays on the privilege of training children to serve Him. 20, "His word:" He never fails. 22, 1 Timothy 2. 8. 23, A holy reverence, and yet how Solomon's after-failure makes us see the need for continuance in a humble walk with God (1 Chron. 29. 18, 19). 25, The king felt there must be walking obediently, yet failed: declension is gradual: the enemy lulls to sleep by misdirected affection, and success. 27, Isaiah 57. 15, 66. 2, John 14. 23: how wonderful. 28, 29, "To-day," "night and day." 30, "When ye pray, say . . . Forgive" (Luke 11. 2, 4).

ROMANS 5. 1-11.

1, The "therefore" of faith's restfulness in Christ's finished work (Rom. 4. 25). Justified (righteousness), peace (Isa. 32. 17, Heb. 7. 2). "Through our Lord Jesus Christ," observe a similar "refrain" throughout (5. 11, 21, 6. 11, 23, 7. 25, 8. 39). 2, Access is the enjoyment of peace (Heb. 10. 19). "Boast, on hope" (1 Cor. 1. 31: "on" implies a sure foundation). 3, "Tribulations ALSO:" we must experience grace first: note tribulations, etc., and glory mentioned together (Eph. 3. 13, Col. 1. 24, 27, 1 Pet. 4. 13). 3, 4, The blessings of trials (Jas. 1. 3, 4, 1 Pet. 1. 7). 5, God's love to us, AND ours to Him as the fruit (1 John 4. 19). "Shed abroad," "poured out:" flowing freely, never frozen. 6, "For" the proof of His love and the cause of ours. "Without strength," "ungodly," "sinners." 8, "Enemies," 10, "Herein is love" (1 John 4. 10). "Without strength," and thus the law is without strength (Rom. 8. 3), for it demands, but the gospel is God's power (Rom. 1. 16), for it gives. 9, "Shall" so 10: security and joy. "His life" (John 14. 19, Col. 3. 4, also another aspect Heb. 7. 25). 11, Margin "reconciliation" the FRUIT of the atonement, or satisfaction, which God graciously and righteously received (5. 21).

"Vanity of vanities" (Eccl. 1. 2), under the sun, through man's labour: a "song of songs" (S. of S. 1. 4) when brought to peace with God, and made to sit in heavenly places in Christ Jesus (Eph. 2. 6). "That which is crooked cannot be made straight" (Eccl. 1. 15) under the sun, but "the crooked shall be made straight, and the rough places plain" (Isa. 1. 4, Luke 1. 5) is the testimony of the gospel, for grace reigns (Rom. 5. 21).

Correspondence from any Believers and Enquirers:—

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Thoughts from The Word of God

Vol. xxxiii. No. 4.
APRIL, 1933.
Free.

A Monthly to exalt the Name of the Lord Jesus, for He is the Saviour of those who had nought but guilt, and thus their Lord. No man, no religion, no system, no society, no board can rightly take His glorious place. "That in all things He might have the pre-eminence."

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

JOY AND GOD'S WORDS.

"I rejoice at Thy WORD as one that findeth great spoil."
Psalm 119. 162.

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

"Thy WORDS were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of my heart."
Jeremiah 15. 16.

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

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"Preaching the WORD:—preached Christ . . . and there was great joy in that city."

Acts 8. 4, 5. 8

"They were glad, and glorified the WORD of the Lord . . . and the disciples were filled with joy, and with the Holy Ghost."

Acts 13. 48, 52.

"The joy of the Lord is your strength . . . great mirth (rejoicing), because they had understood the WORDS that were declared unto them."

Nehemiah 8. 12.

"Thy TESTIMONIES have I taken as a heritage for ever: for they are the rejoicing of my heart."
Psalm 119. 111.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold I Am the Lord," "A Further Record of Parts of His Ways," "The Lord's Enabling," "Jesus Christ the Same . . . To-day." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence,

and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

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

Words of Introduction.

A GAIN the flight of time, (in God's wondrous control) reminds us of the nearness of eternity. As the ceaseless flow of time gives us opportunity upon opportunity, we would seek to take each, (or, at least, many more) in grateful dependence on God that we may tell of His love, His will, and His enabling hand. We do not wish this magazine to represent any "thing," but to honour our Saviour and Lord. Why should not we, His people, be drawn away from our will to His, and thus expect, in the gracious enabling of the Holy Spirit, a coming together, a humiliation, and a receiving from Himself, beyond anything in our past life? Has He authorised divergent thoughts and paths among those who bear His Name? If not, let us confess the sin of these differences, and pray for a true and unworldly reviving among ourselves.

"MORE THAN THEY ALL."

Luke 21. 3.

The Lord of glory never stands in need:

The cattle on a thousand hills are His,
But yet the widow's mite He deigns to heed,
And precious in His sight it ever is.

'Tis not the gift, it is the giver's heart:

Not what is given, but how the gift is made:
Devoted love a fragrance doth impart,

Since through His love, which all our debt hath paid.

Say not, "My widow's mite," when much remains,
And when it costs you nothing thus to give:

"He gave HIMSELF"—nought else His love explains.

That we, remembering Him, for Him may live.

Words of Encouragement.

“**FAINTED—REMEMBERED.**” It is very precious to know that God not only did not abhor the affliction of the Afflicted (Ps. 22. 24) when the spotless Son of His love took the place of sinners, but even when those who deserve affliction for their own sins are laid low thereby, “He will, (for His beloved Son’s sake), regard the prayer of the destitute, and not despise their prayer” (Ps. 102. 17, 20). Psalm 107 shows us those who because of their transgression are afflicted (17), and yet “they cry unto the Lord in their trouble and He saveth them out of their distresses” (19). This is a Divine principle, and of the deepest importance. “He hath filled the hungry with good things, and the rich He hath sent empty away” (Luke 1, 53). So we recollect the words of the Lord Jesus, “I came not to call the righteous but sinners to repentance” (Luke 5. 32). And is there not a need for more repentance among believers? Some seem to be afraid of a deep work among the unsaved and among God’s people, too. They wish a wound to be healed slightly. It is a grave mistake. The Holy Spirit’s testimony concerning Jonah is important. When he fainted and felt “cast out,” instead of sinking in despair, it was then he remembered the Lord. This may seem a paradox to the mere professor. But it is not to those who have tasted that the Lord is gracious.

Contrasts.

“Jesus of Nazareth . . . being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.” (Acts 2. 23).

“God hath made that Same Jesus, Whom ye have crucified, both Lord and Christ” (Acts 2. 36).

“The God of our fathers hath glorified His Son Jesus Whom ye delivered up and denied Him in the presence of Pilate” (Act 3. 13).

“Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead” (Acts 4. 10).

“The Stone Which was set at nought of you builders. Which is become the Head of the corner” (Acts 4. 11).

“The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree: Him hath God exalted” (Acts 5. 30, 31).

“Whom they slew and hanged on a tree: Him God raised up the third day, and showed Him openly” (Acts 10. 39, 40).

“Yet desired they Pilate that He should be slain . . . But God raised Him from the dead” (Acts 13. 28, 30).

Faith, Hope, Love.

THE Holy Spirit brings certain words together for a purpose. Should we not seek to learn His lessons, and to realise His emphasis? Observance of passages where He has so joined the words may be used of God to our edification if the study is with loving humility and a wish to do God’s will. (The order of the words may be varied: our title keeps to that which is most usual; no variation in Scripture is without a meaning, or without a blessing.)

“And now abideth **FAITH, HOPE, LOVE** (charity)” (1 Cor. 13. 13).

“Therefore being justified by **FAITH**, we have peace with God through our Lord Jesus Christ . . . and not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, **HOPE**; and hope maketh not ashamed; because the **LOVE** of God is shed abroad in our hearts by the Holy Ghost” (Rom. 5. 1-5).

“I heard of your **FAITH** in the Lord Jesus, and **LOVE** unto all the saints . . . that ye may know what is the **HOPE** of His calling” (Eph. 1. 15-18).

“Forbearing one another in **LOVE** . . . one **HOPE** of your calling, one Lord, one **FAITH**” (Eph. 4. 3-5).

“We heard of your **FAITH** in Christ Jesus, and of the **LOVE** which ye have to all the saints, because of the **HOPE** which is laid up for you in heaven” (Col. 1. 4, 5).

“Remembering without ceasing your work of **FAITH**, and labour of **LOVE**, and patience of **HOPE** in our Lord Jesus Christ” (1 Thess. 1. 3).

“Putting on the breastplate of **FAITH** and **LOVE**, and for an helmet, the **HOPE** of salvation” (1 Thess. 5. 8).

“Your work and labour of **LOVE** . . . we desire that every one of you do show the same diligence to the full assurance of **HOPE** unto the end: that ye be not slothful, but followers of them who through **FAITH** and patience inherit the promises” (Heb. 6. 10-12).

“Begotten . . . unto a lively (living) **HOPE** . . . kept by the power of God through **FAITH** . . . that the trial of your **FAITH** . . . might be found unto praise and honour and glory at the Appearing of Jesus Christ: Whom having not seen ye **LOVE**” (1 Pet. 1. 3-8).

“That your **FAITH** and **HOPE** might be in God. Seeing ye have purified your hearts in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye **LOVE** one another with a pure heart fervently” (1 Pet. 1. 21, 22).

Poems to Help Christian Experience.—25.

"The Lord will provide" (Gen. 22. 14, margin).

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4. 19).

"The Supply of the Spirit of Jesus Christ" (Phil. 1. 19).

"Your Heavenly Father knoweth" (Matt. 6. 32).

He will provide!—OUR God,
Who His Beloved Son in mercy gave,
From everlasting wrath our souls to save!
He will provide!—OUR God!

He will provide!—OUR God,
From Whose full hand all living creatures feed!
Much more He careth for His children's need;
He will provide!—OUR God!

He will provide!—OUR God,
Who clothes the lily with a beauteous dress!
Ah! can His loving care for us be less?
He will provide!—OUR God!

He will provide!—OUR God,
We love our dear ones (but He loves them more),
Would nourish them, but He has richest store.
He will provide!—OUR God!

He will provide!—OUR God,
Though He may lead us in a path of pain,
Sorrow, adversity; 'tis for our gain.
He will provide!—OUR God!

He will provide!—OUR God,
Though we be tempted, and our way seem drear!
Strength is in Him, and He is ever near.
He will provide!—OUR God!

He will provide!—OUR God!
He is our Father Who, before we pray,
Knoweth our need, our walking in the way.
He will provide!—OUR God!

"Behold the fowls of the air; for they sow not,
neither do they reap, nor gather into barns; yet
your heavenly Father feedeth them. Are ye not
much better than they?" (Matt. 6. 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 APRIL:

4th. "DISPENSATIONAL TEACHING."

1. The Holy Spirit's Word Rendered "Dispensation" ("Stewardship," 1 Cor. 9. 17, Eph. 1. 10, 32, Col. 1. 25, etc.).
2. Is the Present Day Use Always Scriptural and Clear?
3. How were Old Testament Saints Blessed (Gal. 4. 1-3, see 1 Cor. 10. 4, Heb. 11. 26)?
4. God's Principles at All Times, and His Revealed Will for His People, Individually and Collectively, at Any Special Time.

11th. THE MESSAGE OF SCRIPTURE CONCERNING MELCHIZEDEK.

1. Scripture References Prayerfully Read.
2. His Person and Privileges.
3. The Silence of Scripture, and Its Importance (Heb. 7. 3).
4. Christ's Priesthood after the Order of Melchizedek, (a) Positively,
(b) Contrasted with the Levitical (Heb. 7. 11).

5. The Bearing of this on the Priesthood of Believers (1 Pet. 2. 5, 9, Rev. 1. 6, 5. 10, 20. 6).

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

25th. THE HOLY SPIRIT'S REFERENCES TO "THE BODY" AND THEIR SEARCHING MESSAGE.

1. Scripture Emphasis on Unity with Christ.
2. Thoughts on the Headship of Christ (Eph. 1. 22, 4. 15, etc.).
3. The Hidden Life and Its Manifestation.
4. Members: Love, Responsibility and Gifts Differing.
5. Genesis 3 and "The Saviour of the Body" (Eph. 5. 23).
6. Do Ephesians 5 and 1 Corinthians 12 Present Different Aspects?
7. Our Privileges and Duties in View of Christ's Near Coming.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"My heart's desire and prayer" Romans 10. 1.

1. For God's glory among His people, in their recognition of His word and will, whatever the majority say.
2. For background loveliness of Christian gentleness, that there may be no bitterness against which believers need to guard (Eph. 4. 31) even in the home (Col. 3. 19). The enemy is never idle, never forgetful that there are sudden opportunities.
3. That believers may be willingly guided by the Lord as to the education and prospects of the children entrusted to their care, that everything may be wrapped up in concern for their spiritual welfare, and the glory of God.
4. For lands that we often forget—Malta, Persia, Algeria, Costa Rica, Paraguay.
5. For the Lord's work entrusted to our prayerful care, that we may ever realize our dependence, and that whether it be here or abroad, through lip, or life, or letters, or literature, there may be something for Himself definitely, and that fellow workers (including prayer helpers) may be increasingly ready for His plan and path, even when it is difficult and unpopular. We cannot find the strength and wisdom in ourselves, or our co-labourers, but we would rejoice in the names of the Lord Jesus, "Christ the Power of God, and the Wisdom of God" (1 Cor. 1. 24).
"Without faith it is impossible to please Him" (Heb. 11. 6).
"The prayer of faith" (Jas. 5. 15).

CHILDREN'S COLUMNS.

A Night to be Much Observed.

THE best-known chapter of Exodus is the twentieth, containing the ten commandments, yet how many times has God's will been set aside by men. There are more idols in England than men think, there are idols of the heart (Ezek. 14. 3), and of the pocket. "Selfishness" shows the idol "self," and one does not need to be rich or to make an image to be "selfish." Probably, the second best-known chapter in Exodus is the twelfth, with the history of the passover. But how few really understand its lesson for themselves. This passage is one of the "death-chapters" of the Bible. It was a sad thing to be an Egyptian firstborn, although boasting of wealth or position in the world. Nothing could deliver such. The DESTROYER would not hold back because of anything—except the blood of the passover. No other plea could be made, no other hope could be found. That night was one of the great "death-nights" in history, like the one of which we read in 2 Kings 19. 35. "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four-score and five thousand." And if we think of the fading glory of man once more we remember the words, "In that night was Belshazzar the king of the Chaldeans slain" (Dan. 5. 20). "Sin, when it is finished, bringeth forth death."

But when the Lord passed through the land of Egypt, there was one way of escape for a great number. Only one way, it is true, but that was sufficient. It is no wonder then that we read the words at the head of our page, **IT IS A NIGHT TO BE MUCH OBSERVED UNTO THE LORD** (Ex. 12. 42). The line was drawn, between two classes, and only two. There were those who were safe, and those who were not. And the history has its message to-day. As it was then, so it is now. There are those who are safe, and those who are not. And here it is deeply important for us to find out in which class we are found to-day. What made the difference? We have already had the answer. It was the blood of the passover. It was not the blood and something else, but the blood alone was enough. Nothing else, even belonging to the lamb itself, however pure, could take the place of the blood. And so is it to-day. The one and only cause of salvation is the blood of Christ. Nothing can add to the value of that precious blood. All the perfections of the Lord Jesus, His perfect life, His perfect words, His

perfect miracles, though beautiful through and through, can never take the place of His precious death for sinners. Those who trust in Him as a Teacher are not saved. Those who rely on Him as an Example are not delivered. The blood of Christ is the one ground of safety before God.

On that eventful night, if we could suppose that an Israelite said to himself, "I am one of a favoured nation, God's love has been shown to us, I am therefore safe, and can go out into the street," his blood would have been on his own head. The words were clear, "None of you shall go out of the door of his house until the morning" (Ex. 12. 22). It is an important thought. We dare not trust to the mercy of God generally, but must be conscious of the precious blood of Christ **BETWEEN US** and judgment. There are some to-day who speak of God's love as if that provided safety apart from the death of the Lord Jesus. It is not so. Grace reigns through **RIGHTEOUSNESS** (Rom. 5. 21). God has, in love, provided the death of His dear Son, but His love flows in that channel, so that, if we despise His way of blessing, we meet His wrath, and not His love.

If an Israelite firstborn son had said, "My father and mother are pious; they obey God, and are well pleasing to Him, therefore I am safe; they are praying for me, and God will not fail to bless," and if after this he had opened the door, and taken his stand anywhere outside the shelter of the blood, all his nearness to parents, and all their love and prayers, could not have shielded him. There was only one hope—a **PERSONAL** confidence in God's way of salvation by the blood of Christ is the need to-day.

It is important to notice that the passover was not killed for **ONE** to partake, the reference to the household shows this (verse 4), and we read "Every man according to his eating shall make your count for the lamb." Just as the ransom money of Exodus 30. 11-16 could not be more than a **HALF** shekel, so that each one must remember that he was not alone in being redeemed, so is it here. Those who are redeemed by the blood of Christ rejoice in the grace that lays hold of others, and saves out from all nations, and brings together a people to belong to Him.

We have rightly seen that nothing could take the place of the blood, but if an Israelite had said, "Now that I am spared, I can be careless, and do what the Egyptians do," he would have made a great mistake. The blood was the only ground of deliverance. God looked at the blood alone, but those who were delivered were to eat what God appointed: otherwise their souls would

be cut off (Ex. 12.19). And so is it to-day. A Christian is not merely one who makes a profession: he is not just what he was, with a fresh label. No, there is a real work inside, a changed life. Every one who can say he is sheltered by the blood of Christ, is BORN from above, and this is the test (2 Cor. 5. 17). There MUST be fruit.

And now I come to you very definitely. Again and again have the words been repeated that the death of the passover lamb was marked on the door. The blood was not only poured out, it was applied. In other words there was not only a work to save, but a PERSONAL FAITH in that work. Not one without this could plead that the blood had been shed for him. And no one to-day can truly say he is safe unless there is a PERSONAL FAITH in the Lord Jesus and a willingness to confess this, as the blood on the door showed. "With the heart man BELIEVETH unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10. 10). Ah, dear reader, whether young or old, have you this PERSONAL FAITH in the Lord Jesus as your Saviour?

That was a night to be remembered well:—

Nought but the blood could hope and shelter give,
Nought but the blood the rising fear could quell,
Apart from that no firstborn soul could live.

So is it now, Christ's precious blood outpoured
Makes all the difference: in His blood we rest.
Faith sees the token, Christ becomes "our Lord."
And glad obedience is the proof and test.

Two classes were in Egypt, only two,
Without the blood the highest could not stand.

Two classes are to-day:—In which are you?—
The blood of Christ divides in every land.

Seeing the Lord Jesus.

"Abraham rejoiced to see My Day; and he saw it and rejoiced" (John 8. 56).

"Moses . . . esteeming the reproach of Christ greater riches . . . endured as seeing Him Who is Invisible" (Heb. 11. 26, 27).

"Zacchæus . . . sought to see Jesus Who He was" (Luke 19. 3).

"When Herod saw Jesus he was exceeding glad,"—but! (Luke 23. 8).

"Certain Greeks . . . desired him saying, Sir, we would see Jesus" (John 12. 21).

"They saw no man any more, but Jesus only with themselves" (Mark 9. 8).

"Thou hast both seen Him, and it is He That talketh with thee. And he said, Lord, I believe, And he worshipped Him" (John 9. 37, 38).

"We see Jesus . . . crowned with glory and honour" (Heb. 2. 9).

"We shall be like Him; for we shall see Him as He is" (1 John 3. 2).

Contrast, "I shall see Him, but not now; I shall behold Him, but not nigh" (Num. 24. 17).

Many other passages might be found, but if the Spirit of God uses these to draw our hearts to behold "as in a glass the glory of the Lord" (2 Cor. 3. 18), and look forward to seeing Him when He presents the church to Himself, our hearts should indeed be thankful and full of praise.

Suggested Daily Readings.

"IF THE LORD WILL":—APRIL, 1933.

Day	READING				LEARNING	
	1 Kings	Romans	Romans	Psalms	119	
1	18. 21-35	8. 1-11	8. 1		144	
2	18. 36-46	8. 12-25	2		145, 146	
3	19. 1-21	8. 26-39	3		147	
4	20. 1-21	9. 1-16	4		148	
5	20. 22-43	9. 17-33	5		149	
6	21. 1-14	10. 1-13	6		150	
7	21. 15-29	10. 14-11.6	7, 8		151	
8	22. 1-14	11. 7-21	9		152	
9	22. 15-33	11. 22-36	10		153, 154	
10	22. 34-53	12. 1-21	11		155	
11	2 Kings 1. 1-18	13. 1-14	12, 13		156	
12	2. 1-11	14. 1-12	14		157	
13	2. 12-25	14. 13-23	15		158	
14	3. 1-13	15. 1-16	16		159	
15	3. 14-27	15. 17-33	17		160	
16	4. 1-17	16. 1-16	18		161, 162	
17	4. 18-31	16. 17-27	2 Kings 4. 1		163	
18	4. 32-44	1 Cor. 1. 1-17	2		164	
19	5. 1-14	1. 18-31	3		165	
20	5. 15-27	2. 1-16	4		166	
21	6. 1-18	3. 1-11	5		167	
22	6. 19-33	3. 12-23			168	
23	7. 1-20	4. 1-21	6		169, 170	
24	8. 1-15	5. 1-13	7		171	
25	8. 16-29	6. 1-20	1 Cor. 4. 1, 2		172	
26	9. 1-15	7. 1-17	3		173	
27	9. 16-37	7. 18-40	4		174	
28	10. 1-17	8. 1-13	5		175	
29	10. 18-36	9. 1-14	6		176	
30	11. 1-21	9. 15-27	7		1, 2	

Salvation is not a dream: the Scriptures are not a maze: heaven and hell are not imaginations. If we believe realities, because we believe God, let us act as those who believe, and God will be glorified in simple faith that dares to trust Him.

"If the Lord will"—Gatherings to God's Glory during the Holidays, 14th and 17th, 3 and 7; 61, Upton Lane. Further particulars gladly.

TALKS ABOUT PRESENT-DAY NEEDS.

Teaching from God Himself.*(Concluded.)*

It is well that we should search our own ways in this connection. Is it not possible that some parts of truth itself have only reached our brains and therefore that fruit is lacking? Moreover, why do we find some who bear the Name of the Lord Jesus, misinterpreting parts of Scripture so sadly? Why are there such distressing differences among professing believers, even as to plainest commands of their Lord? Is it not because too often we have all learnt "from man," and honoured names have taken the place of the Honoured Name? Children of God quote one another instead of searching the Scriptures prayerfully, and testing everything by that touchstone. Hence "inferences"† which are the reverse of true "deductions" are repeated, as if they were proofs, for example, in the popular misapprehension of the prophetic Word, which God graciously gave as a light.

And sometimes there is almost bitterness or disdain, if one goes back to His words, and doubts cherished opinions.

This subject may give help on a verse in 1 John 2 often misunderstood (27). This passage does not suggest that believers should be talkative, and apparently boastful, of the leading of the Holy Spirit, or ignore the loving help of every "joint" of the supply (Eph. 4. 16), whereby redeemed ones minister to one another. Far otherwise. What it does indicate is that "abiding" in Christ should be the condition that there may be an instinctive realization and dread of that which seduces, and that the words may be illustrated, "A stranger will they not follow." If we grieve the Holy Spirit (Eph. 4. 30) we lose this sensitiveness, but our failures are never approved, condoned, or made normal. Hence such a passage pleads for abiding in Christ, that there may be the **experience** parallel with that of John 4. 14 and with that to which the promises of answered prayer are given (John 15. 7, 8). But those who know this most will often talk least about it. Matthew 11. 29 reminds us that we learn of Christ as His yoke is gladly taken, and the yoke speaks of lowliness and love's obedience. "If any one will to do His will, he shall know" (John 7. 17). We may notice, in passing, that the promise of Luke 12. 12 as

to a special emergency reminds us that such encouragements are a call to that speech which is ALWAYS with grace, for then the suddenly needed answer will be enabled (Col. 4. 6). There are no promises to unbelief or carelessness.

When we read Isaiah 29. 13 with Mark 7. 7, the intense importance of this subject is evident, that we may be taught by, and in, the Lord (Eph. 4. 21). Unless we stand in God's counsel and learn from Him, we shall soon have itching ears for novelty and learn error. Not only so, but powerless holding of the truth itself will affect all life, and ministry. The scribes when they declared God's words (Matt. 23. 2, 3) lacked conviction and authority (Matt. 7. 29, Mark 1. 22). The Lord Jesus came forth from the very presence of the Father (John 12. 49, 50), and as we, in our felt weakness, yet in increasing measure, seek that the written words may come to us in the living power of the Holy Spirit's present witness (Heb. 10. 15), there will be a new grasp of truth, yea, it will grasp us, causing the affectionate obedience which Hebrews 10. 16 implies, and the resultant humble power in passing on the truth of God to others. Hence my own heart would desire to say unto our Father:—"Teach me in new power the truth I already know, and may I unlearn, with humility, that which is against Thy written words, and therefore has never been heard from Thy gracious voice."

How precious the love of God to blot out my unloveliness, yea, and to cause me to love: how transcendent the beauty of Christ to hide my ugliness: how glorious His robe, the robe of righteousness, instead of my rags: how mighty the power of God to deal with my strengthlessness, because His grace has removed my sin from before His throne of justice, and His mercy has delivered me from an everlasting misery. How sweet is the accepted Name of Christ instead of my criminal name. Yea, everything is in Him, and made mine, because, in covenant love, His priceless blood was poured out for me.

Atonement has fully satisfied God's holy claims, that reconciliation may be the blessed experience of those who were criminals and enemies, but who are made children and friends. The grace that changes their position changes their condition, and the fruit of God's love is their love—a child's love to the Father, that grace alone can give.

Without Christ we may have a temporary **something**, but there will be an eternal **nothing**; with Christ there is an eternal **everything**, and all by free grace.

† "Inference" means literally "something brought in": a "deduction" is "that which is led from," i.e. something in the Scripture, and brought out as the fruit and result of its message.

Who Caused the Causes?

MEN pride themselves on their research. They find out much that their fathers did not know, and there is a tendency to look down on those who lived before the present century. At times investigation leads to a clear view of cause and effect, and men speak of the laws of nature. But, let it be observed, they only discover, they do not originate. And "laws" imply a Law-giver. Chance is haphazard: "laws" are orderly. The man who discovers most discovers his own restrictedness. Sometimes he asks "Why?" and hears no answer. He tries to penetrate to the beginning and to reach the origin, but only reaches a full stop. True he may hide his limitations by his own cleverly expressed inferences, and may put assumptions on the level of facts repeating the words "we may well suppose" till many accept them as axiomatic, but this is not science: it is only personal philosophy, and a philosophy of ASSUMPTIONS at the most.

Whatever branch of the study of nature a man pursues, be it astronomy or biology, or geology, or chemistry, he can only deal with second causes, and if he is strictly careful to distinguish fact from theory, he will be reminded again and again how much he must truthfully leave out that others have dared to put in. And whatever he says or thinks, he must arrive at the searching question, "Who caused the causes?" And then the acknowledgment must be honestly made, "Lo these are parts of HIS WAYS, but how little a portion is heard of Him" (Job 26. 14). Again, there sounds forth the first question, that led up to the striking confession of one whose interest in astronomy had been clearly indicated (Job 9), and that question is simple but vast, "Where wast thou?" (Job 38. 4). There can be but one answer, "I was not there." Happy are those who add "But God was," and who know HIM.

This reminds us of another question—equally a first one—to another man. Its language is equally simple and brief, "Where art thou?" (Gen. 3. 9). And thus are we brought face to face with the fact that we need more than a bare philosophy. We are more than united particles of matter, and we possess more than a speculative brain. We have a life, and its affections, its wishes, and its needs. Unless these can be met and satisfied, we live in vain, and our future is a leap in the dark. We are not things, but persons; only a Person can fill the void of our life. The One Who can do this is a Personal God, and none other, and He has condescended thus to do, as many can bear a glad witness.

Science shows God as a necessity, though philosophy may vainly try to explain Him away. But Scripture goes further than science and shows God as Knowable, Accessible and Lovable, because He Himself has loved and drawn and made Himself known. He Who "caused the causes" in nature, has "caused the causes" in salvation, and this is the glory of the gospel.

If then the Old Testament opens with the question, "Where art thou?" it is fitting that the New Testament should open with another question, "Where is He?" (Matt. 2. 2). Our hearts and minds are focussed not on the first Adam, but on the Last, even on the Mighty God Who became Man, that, through His Atonement, guilty men might come to know God. Nature presents no salvation. Its laws are inexorable, and they can never forgive a man's sins. Laws have no love, and no feeling. But God loves. And He has caused a wondrous salvation whereby sinners may be made a new creation (2 Cor. 5. 17), and the very righteousness of God in Christ Jesus.

I cannot search through to the beginning, however I delve into nature, but I do find Him Who is the Beginner in the gospel of His grace, and Who, thanks be unto Himself alone, will be the Finisher of His own mighty work, in the lives of all His people. If the effects in nature are marvellous, and demand a Causer greater than the cause, in grace we have not only something where there was primarily nothing, but a precious positive where there was LESS THAN NOTHING, even the dire negative of a hopeless debtorship. Grace blots out the whole debt, and the legal charge; and the helpless sinner, not by the law of nature, but by the gift of grace, stands accepted in His beloved Saviour and Lord. And He Who caused the causes is willing still to make Himself known to yet others who feel their burden and doom. It was for such the Lord of glory died, and it is for such the message still sounds forth, and you, my reader, if you own your need are welcome to Him to-day. He Who intervened with a cataclysm of judgment in the flood has more than counteracted certain laws of nature in redemption. He has satisfied the whole law of righteous judgment, and grace reigns through righteousness, causing a mighty salvation that is still free and still proclaimed to-day.

Thy Father hath not permitted one trial because He hath hated thee, nor even is it that He hath forgotten thee, but each one is because He hath loved, yea, and still loveth thee.

Draw me through every trial nearer to Thyself in experience, and let no trial draw me away from Thyself.

Notes on Memorized Verses.

ROMANS 8. 1-18.

1, Not only in the future but "now" (1 John 4. 17).
 2, "For," the reason is found in God's work, not ours: we WERE held by the law of sin and of death (6. 20, 7. 6). 3, 4, "For" again: a strengthless law (not through any defect in itself, but because law cannot GIVE, Heb. 7. 19), strengthless persons (Rom. 5. 6), but a powerful gospel (Rom. 1. 16) concerning Him Who is the Power of God (1 Cor. 1. 24). Observe the Incarnation of Christ ("in the likeness of sinful flesh"), and His Death ("and for sin," the word for a sin offering), so 10. 6, 7 and Philippians 2. 7, 8. "Condemned sin—in THE flesh," the sinless flesh of our Substitute, the Lord Jesus (Col. 1. 22): then we have the blessed positive result "that the righteousness" etc.—His perfect obedience must have its fruit (Rom. 10. 4, "which THE Man shall do, and live in them," Lev. 18. 5). What is the effect, the mark of His people?—"Who WALK not after the flesh: but after the Spirit:" in like manner "ETERNAL salvation" belongs to those who "OBEY Him," and John 10. 28 must not be read apart from verse 27: when God gives eternal life He changes present living: the corn that bears NO FRUIT in Matthew 13. 31 has NO ROOT in itself. 5-7, Two contrasted conditions: and the "mind:" a believer should be marked by glad subjection to God's will, and delight in pleasing Him (Heb. 13. 21). 9, One of the many precious "but's" of Scripture: the flesh is in God's people as that which is JUDGED, and they are not in the flesh, nor in their walk to be characterized thereby. 11, "Because of His Spirit;" the pledge, earnest and first-fruits, given by the Spirit of God, leads to a confident longing for the promised eternal blessings with our Lord. 12, We owe NOTHING to self, everything to Christ. 13, "After," "according to," as in verse 4: what is our "characteristic?" 14, Not merely "led to do this" or "that," but responsive PERSONS. 15, Servitude or Sonship. "Cry" intensity. 16, John 3. 6. 17, Leaflet "Conditional or Unconditional," gladly sent. 18, Do we reckon this—to-day?

2 KINGS 4. 1-7.

1, A servant of God must be prepared to bear the trials of others, yet such should be encouraged not to lean on, or look to men, nor to speak of their earthly burdens too much, but rather to be exercised in soul before God, and to learn His loving lessons, and His way out. "Bondmen": how many problems of debt are NOW held back, let not children of God on this account make light of it: Romans 13. 8 is a special message for to-day, and includes taxation and rendering of respect, but does not omit ordinary debts: the principle of borrowing is not for the Lord's pilgrims, and one needs much grace to discern anything that is really of this character, and to avoid "heart bondage," through indifference to the Lord's will (His tenderness in dealing with His own in such circumstances, or slowly learning His will,—and His warning against harsh or hurried judgment of such, are deeply important). 2, Grace leads to a reminder of what we have: this is spiritually important too: when we feel we cannot do anything unto the Lord, let us remember what He has given: He can use "a little strength" (cf. Ex. 4. 2: but we would remember Luke 11. 6 also). "Save

a pot of oil," thus David was almost overlooked (1 Sam. 16. 11). 3, "Borrow" rather "ask": "not a few": "do not make little"—are our hopes limited (2 Kings 13. 19): do we fail to expect much from our mighty God? "According to your faith" (Matt. 9. 29) suggests proportion as well as encouragement—when did Christ blame faith, or say it was too expectant? Never. 4, Shut the door (Matt. 6. 6): no display, a type of power in prayer with our Father Who seeth in secret. "Full," not half full (John 2. 7). 5, Obedience, because of faith. 6, The oil did not go beyond her faith, nor did it fall short. 7, Guidance to know what to do. Let us not misuse God's love to excuse getting into debt, but this passage is deeply interesting to those in debt, to show God's loving interest, and His power to work unexpectedly, when confidence in Him is sought, rather than dependence on other believers, or the feeling "THEY ought to act."

1 CORINTHIANS 4. 1-7.

1, Ministers, not organizers, stewards, not masters. "Mysteries," these are food for God's people, as stewardship implies (Heb. 5. 11-14). 2, It is being required (now), though the full investigation is in that day: let us live in the light of the judgment seat of Christ. 3, "Judged," same word in 2. 14-16, 9. 3. 4, I am not conscious of anything with myself (i.e. I am not regarding iniquity in my heart), yet have I not been hereby JUSTIFIED: not only is human discernment before salvation faulty (Acts 26. 9), but we cannot depend on it afterwards: the testing must ever remain with the Lord, even as our touchstone now is not feeling, but God's written words. 5, This verse does not preclude the holy care of which 5. 12 and 11. 28 speak, rather is it a testimony against puffing up (4. 6): how faulty have oftentimes been "our" motives in our best work—I do not say this to cause despondency, but that we may alike be humble. "Then": blessed be God, every believer will have some fruit and something to be praised: the fact that He praises, as well as appraises, should surely awaken our gratitude: it witnesses, moreover, against the spirit shown in Matthew 18. 29, 30. 6, To discourage friction Paul speaks of Apollos and himself, rather than of Cephas as well (1. 12): how wisely gracious we need to be. 7, If we do anything to please God, there is no room for boasting. "Receiving" comes before "having," and ministry is "even as the Lord gave to every man" (3. 5, cf. 12. 11).

Love is obedience in the root, and obedience is love in the fruit. Love that is not obedient is not love, in the full sense of the word, and obedience that is not loving is not obedient.

There are some who say more than they mean, and often appear angry and unkind: there are others who mean more than they say, and harbour thoughts which do not help spiritually, for suspicion does not glorify God. How blessed to realize God says what He means, and means what He says, and shall we not seek in our daily life, to have godly illustrations of this more and more?

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

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Free.

A Monthly, by God's enabling grace, exalting the Lord Jesus, and setting forth the preciousness of His gospel, and of the privilege of pleasing Him, in a pilgrim life to His glory, until the Day dawn.

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

"But if our gospel be hid, it is hid to them that are lost: in whom the god of this age hath blinded the minds of them which believe not, lest the light of the gospel of the glory of Christ, Who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

2 Corinthians 4. 3-6.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold I Am the Lord," "A Further Record of Parts of His Ways," "The Lord's Enabling," "Jesus Christ the Same . . . To-day." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence,

and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

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

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"The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!"
Matthew 6. 22, 23.

"In Him was life, and the Life was the Light of men: and the Light shineth in darkness; and the darkness comprehended it not."
John 1. 4, 5.

"Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."
Ephesians 5. 8.

Words of Introduction.

GOD is (Heb. 11. 6). This is not only a testimony against atheism, but against the "agnosticism of believers," if we may venture so to describe it. Do we act in our daily life as if God "is," and do we "know" and acknowledge Him in connexion with our daily experience? Probably if all those gathered in Mary's house (Acts 12. 12), had been asked beforehand "Do you believe God can bring Peter out of prison, yea, and open the iron gate that leads into the city without any guard knowing of it?"—they would have replied, "Of course, we believe that God can do everything." Yet they faltered in the realization that God DID so work. Observe how Christ led Martha from general faith to a special "this" (John 11. 23-26). It is our hearts' desire that these pages may glorify Him in the same object. God "is"—"a very Present Help"—a Help to be "Found" (Ps. 46. 1), not only as to salvation (Isa. 55. 6), but in our day by day experience.

"GOD IS KNOWN."

Psalm 48. 3, 76. 1.

God to His saints is not "unknown";
Athenians seek in vain:
"No newer things," but grace alone
Can make His pathway plain.

'Tis He Who doth Himself reveal,
As Moses humbly sought:
His people still His love should feel,
And by Himself be taught.

O that we hence may know Him more,
That this our quest may be,
And as we learn we shall adore,
And serve obediently.

Words of Encouragement.

"I Have Begun to Give," "Begin to Possess." It is blessed to depend on God. He does not send forth His people without His Presence (Ex. 33. 15, 16). When David heard the sound of a going in the top of the mulberry trees he was to bestir himself (2 Sam. 5. 24). This is a very important principle. God can work without His people: He can say, "Stand still, and see" (Ex. 14. 1, 3; 2 Chron. 20. 17); but He frequently bids His people WORK within His WORK (Zech. 6. 13, 15, see Ps. 127. 1, 2). In like manner He shows them the path wherein they are to go, i.e., they are to walk, and not wait to be carried.

May we not apply Deuteronomy 2 spiritually? Have not believers a spiritual inheritance that they should claim to-day? Apart from the Coming Kingdom, or rather as a preparation for it, are we not to lay hold of God's promises now, and seek to "possess our possessions" spiritually? God has begun to give (Phil. 1. 6). True, the work will be completed in that Day when the body also will share the redemption (Rom. 8. 23), but are we not, even now to have an anticipatory illustration, with spiritual victories in the warfare of which Romans 6 and Ephesians 6 speak, and in the presenting of this body of our humiliation as a living sacrifice? Let us "begin to possess" and to apprehend that for which we were apprehended by Christ Jesus.

What "I" Should Like.

"I" SHOULD like everything to go along smoothly, and wish never to feel unwell. Nor do I like my friends to be ill—illness easily disarranges "my plans." I do not want anything on which I have set my heart to be crossed out. Nor do I seek inconvenience from other people. Some are temperamentally careless, and they hinder ME. This becomes "naturally" irritating. Again, I should like all my friends to have regular and comfortable situations. Uncertainty is unsettling and takes much time. I should like, if I had "my way," enough money for anything that appeals to me, and enough time for whatever I crave to do. To lose anything or to break anything must be an impediment: and my natural inclination would be to get rid of all these reminders of need and failure. Even in details my own standpoint would decide everything; for example, I should not at all like a train to be late—unless I hap-

pened to be late for it. In spiritual things, it would seem delightful to have blessings at once, without waiting, without the live coal of Isaiah 6. 6 that burns as well as blesses, without the need to test my motives, or to find out if the will of the Lord is being followed, and without any hint of wrestling against principalities and powers in prayer. Again, I should choose the removal of temptation instead of the way OUT along a path of warfare and lowly dependence for victory in the Holy Spirit. Persecution and petty trials I would "gladly" avoid, if I had my way.

But what would the result be in my Christian life? Was Alexander "contented" with his conquests? Did gold bring Solomon true devotedness? If I had my choice there would be the spoilt wings of the butterfly, through easy escape from the chrysalis. There would be a loss of love's remembrance of my Father, and of love's confidence in Him. Prayer would be stripped of its value. Sympathy with others would be practically non-existent. An ugly selfishness would dislike everything in its way, and its joyless tyranny would prove that no chains are tighter than those of "self."

Blessed be God for trials. Blessed be God for shut doors. He chooses aright, and I will trust Him. Moreover, let me remember that He graciously prevents many trials, and does not let all come at once. "As for God, His way is perfect." I can rely implicitly on Him. I will thank Him more gratefully. True, the trials may sometimes be heavy, but not too heavy. They may often be my own making in a very direct manner, and I would learn God's lesson and be humbled. Everything is rich with grace when the trustful believer receives from a Father's hand, and is stirred up, with the gracious help of the Holy Spirit, who helps our infirmities (Rom. 8. 26) to ask aright. But to complain of God's chastisement, even in heart, is to complain of Him, and the "burdens" He permits are all in love to draw me to "Himself."

If I do not learn the Lord's will positively through the experience of 2 Corinthians 3. 18, and feeding on His words, He may teach me negatively by trials and chastisements: but it is better that I should actively seek to know His desires, and not wait till I am passively caused to realize them. Why should I remain uncertain till I have passed the right station, and then have to come back when there is an opportunity to know where I am, and when I am to get out of the train at the right time?

“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.

2nd. “THE PROMISE OF THE FATHER,” AND SPEAKING WITH TONGUES.

1. The Witness of John (Matt. 3. 11, etc.).
2. The Testimony of Christ as to the Holy Spirit (Matt. 10. 20, Luke 11. 13, John 7. 38, 39, 14. 17, 26, 15. 26, 16. 13, 20. 22, 23, Acts 1. 4-8, etc.).
3. The Unity of the Church, and the Day of Pentecost.
4. The Present Position of God's Dear People, and Reviving.
5. Speaking in Tongues with Regard to
 - (a) God's own Appointment, and Languages of Scripture (Change from Semitic to Japhetic).
 - (b) The Tower of Babel (Gen. 11. 4-7).
 - (c) The Pentecost-Firstfruits (Lev. 2. 12, 23. 17).
 - (d) Isaiah 28. 11, 14, 1 Corinthians 14. 21, and a Special Witness to Israel.
 - (e) Recorded Fulfilment of Mark 16. 17 in verse 20, and Absence of Similar Words as in Matthew 28. 20.
 - (f) 1 Corinthians 14. 18, 19.
6. The Humility that Befits a Condition of Being Led by the Spirit, with Thoughts on 1 Corinthians 13 as a Whole.

9th. THE SPHERES OF BROTHERS AND SISTERS,—“IN THE LORD.”

1. Unity in Eternal Blessedness in Christ (Gal. 3. 28, 29).
2. God's Appointment before the Fall (Gen. 2. 18).
3. God's Choice of Kings and Priests in Olden Times, and of Apostles and Writers of Scripture in the Present.
4. Diversities for Brethren as to Service.
5. God's Own Testimony (in 1 Cor. 14) as to the Assembly (34).
6. What is the Meaning of 1 Timothy 2. 8, 9?
7. Of What Does 1 Corinthians 11. 5-10 Speak?
8. Open Doors for Believing Women:—
 - (a) The Home (1 Tim. 5. 14).
 - (b) Among Sisters (Titus 2. 4, 5).
 - (c) In “Private” and Special Service, etc., of Great Importance (Matt. 28. 10, Mark 16. 7, John 20. 17, Acts 18. 28, Rom. 16. 12).
 - (d) In Godly Unworldliness of Dress (1 Tim. 2. 9, 1 Pet. 3. 3, 4).
9. The Purpose of the Enemy hinted by the Words “Because of the Angels” (1 Cor. 11. 10).

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

23rd. PRIDE.

1. Scriptural Witness Against This Sin (e.g. Prov. 16. 18, Rom. 1. 30, 2 Tim. 3. 2, Jas. 4. 6).
2. Some Overlooked Perils—
 - (a) Pride of Humility.
 - (b) Pride of Detecting Pride, (i.) In Oneself, (ii.) In Others.
 - (c) Pride “Entwined” with True Gratitude.
3. Unconscious Pride (Ps. 19. 12).
4. The History of Man, and the Climax (Dan. 4. 30, Rev. 13. 4, 5).
5. The Lord Jesus, the Contrasted One (Phil. 2), and the Blessings of Humility (1 Pet. 5. 5, Luke 10. 29-41).

30th. THE EPISTLE TO PHILEMON.

1. A Help to Godly Love and Letter Writing.
2. The Holy Spirit's Dealing with Problems, e.g.:
 - (a) Debt.
 - (b) Breaking of Contract.
 - (c) Slavery.
 - (d) Rankling Feelings.
3. A Parable of Grace, and Salvation by One Who took our guilt on His Account.
4. “Confidence” in One Another, and the Power of Prayer.

Poems to Help Christian Experience—26.

“The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and world's lusts, we should live soberly, righteously, and godly, in this present age; looking for that Blessed Hope” (Titus 2. 11-13).

My Father, Who hast all my sins forgiven,
I am unworthy still
Of all Thy mercies, who so oft have striven
Against Thy blessed will.

'Tis by Thy Holy Spirit's gracious working
I have been led to see,
Beneath my heavenward longings, self-will lurking.
How deep my need of Thee.

When in Thy Word my heart is meditating,
And sin is brought to light,
I wonder not, my God, that Thou art hating
Such evil in Thy sight.

But O, the wonder of Thy love! Thou gavest
Thy Son to bear my sin,
That now may I, whom Thou in mercy savest,
Thy presence enter in.

His blood—His precious blood—alone availeth
To gain me entrance there;
His work is perfect! human effort faileth,
And endeth in despair.

His love, all-conquering, sought me in my prison,
His power set me free;
With Him I died, with Him I now am risen
To live, my God, to Thee.

Give me a heart that, full of love's thanksgiving,
With Thy blest will agrees;
May I be sober, righteous, in my living,
And godly,—Thee to please!

Grant me Thy grace to purge away the leaven;
O Father, keep me pure,
Whilst looking for Thy glorious Son from heaven,
Whose Coming is so sure.

“The great God and our Saviour, Jesus Christ, Who gave Himself for us.” (Titus 2. 13, 14.)

CHILDREN'S COLUMNS.

A Fall.

I FELL DOWN. I was sorry **AFTERWARDS**, and often wished I had been more careful **FIRST**. But, alas, it was then too late to "wish." Here is God's message to our hearts. He warns of a more dangerous fall, which we cannot "undo" afterwards.

It all happened so suddenly; I could hardly tell how. But it did happen. It is always easier to fall than we think, far easier than to get up. And so is it in spiritual things. Sin is so easy. The Scripture speaks of loving obedience to God as **WALKING** in His way (1 Kings 3. 14)—the opposite of sin, which is a **FALLING DOWN**. When Adam sinned, choosing his own way, God definitely calls this "the fall" (Rom. 5. 15, 17, 18). Many do not wish us to speak of "the fall of man," but it is God's own word. Whenever any go against God's will they keep on falling. This is the meaning of the word translated "trespasses" in Ephesians 2. 1. And this world is full of dangers: again let me say, it is easy to sin, we need a power greater than our own to keep from falling, and it must be the power of a Person. We need the Lord Jesus as our Personal Saviour.

The effects of a fall are often serious. One man is run over by a motor, another breaks his leg, and so forth. And frequently, even when the results seem very small at first, they are real and greater afterwards. And sin always brings a bitter fruit!—to the one who sins and others alike. If any one falls, he may cause much trouble to his friends, and much time may be spent to try and put right that which only took a moment to put wrong. So is it with sin, and, further, sin when it is finished bringeth forth **DEATH** (Jas. 1. 15). We cannot put it right. After I fell I was conscious that the injury might have been much worse, and I am thankful to God for His care. And God is so patient, He often holds people back from sin, and holds back many effects of sin to-day. But if we excuse sin on this account we make a grave mistake. How many can look back and see God's care before they came to Christ for salvation. But it is quite wrong to misuse this mercy, and put off the thought of salvation. "Behold, **NOW** is the acceptable time."

Would it not be cruel to try and make any one else fall down? The Scripture specially speaks of the wickedness of putting a stumbling block before the blind (Lev. 19. 14); but have you ever thought that if you sin you are actually

helping other people to do the same, and thus helping them to fall? One expression about Jeroboam, a King of Israel, comes twenty times,—he made Israel to sin. It is so sad to be careless about this. Satan delights to lead sinners astray, and all those who do not love the Lord Jesus Christ as their own Saviour are doing Satan's work. We read in Matthew 15. 14 of the blind leading the blind, and both falling into the ditch. Unless we know Christ as the Way, and the Truth, and the Life (John 14. 6) we are still blind. And, unless we come to Christ, there will soon be **THE LAST FALL**—into the judgment of God, of which the ditch gives a picture and a warning.

There is one great difference between a bodily fall and that of the soul. None of us like to fall down in the street. But sinners do not see what sin is, and they choose falling down. Blinded by Satan, they do not know how they are harming themselves, for every sin will bring its punishment (Rom. 2. 5, 16, Rev. 20. 13).

But how thankful we are to God that we need not finish with this thought. Romans 4. 25 shows how the Lord Jesus was delivered because of the offences, or "falls," of poor sinners, and all who truly come to Him will **STAND** in the very Presence of God (Col. 4. 12). When we believe on Him, Who came to die that such as we might have eternal life, we already have that precious gift, even in this world (1 John 5. 12). And thus we can speak of "standing" even now in God's grace (Rom. 5. 2, 1 Pet. 5. 12), and the Christian life is just the opposite of Adam's sin. It is hearing the Lord's voice and **FOLLOWING** Him (John 10. 27). Would you not desire to have this precious salvation? Then you can enjoy the words of gratitude in Jude 24 and 25—"Now unto Him That is able to keep you from falling, and to present you faultless before the Presence of His Glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." I am so thankful to add that if you desire the Saviour **NOW**, you will find that He welcomes, with a wonderful welcome, and lifts up those who are bowed down (Ps. 146. 8), and then upholds them with the right hand of His righteousness (Isa. 41. 10).

When Adam fell, there entered in
The death that always follows sin:
Yet sinners, blindly falling still,
Delight to choose the path of ill.

A moment may a year affect,
Quite different from what we expect:
And sin **TO-DAY**, if unforgiven,
Will shut you out **FOR AYE** from heaven.

"Sin is a little thing" with most;
But God makes known the wondrous cost
Of saving men from their own way,
Christ's blood alone the price could pay.

Do not excuse one "little sin,"
Else judgment you must enter in;
The grace of God to-day is free,
The blood of Christ saves perfectly.

Come, as a sinner, own the "fall,"
Upon the Saviour humbly call,
Look unto Him for grace to stand,
He holds His people with His hand.

We Glory in Tribulations Also.

Romans 5. 3.

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

THE message of Romans 5 is a great encouragement: a believer is justified, he has peace with God, he has access, and stands in grace, and rejoices in hope of the glory of God. These blessings are all real. But they are not the whole of the Christian life. In our present condition we need the ballast of trials, we need the privilege of testing and strain. At first we may draw back, and God very tenderly keeps back some of the heavier burdens at first. Just as a baby has not the strain of a full grown man, so a young Christian is often kept from many "east winds." God desires His people to have a bright Christian life, and to know that it is a blessed thing to be "in Christ Jesus."

But as a believer grows in grace, and becomes stronger, he must learn that the Lord is the Same in adverse circumstances, and that He loves just as much when He permits "difficulty after difficulty." No young believer could have borne Abraham's severe test in Genesis 22, nor the losses of Job. God prepares His people step by step for a fuller trial of faith (1 Pet. 1. 7). And so in Romans 5. 3 we reach glorying in tribulation after wonderful blessings are enjoyed. It is not till after we experience peace, and rejoicing in hope of God's glory, that we read of tribulations. How gracious is our Heavenly Father. The word "also" may further suggest that the delight in the hope set before us is to continue all the while. This second "glorying" is ever an "also," it is never first.

And the thoughtful believer will learn much more from this. He will be on prayerful guard against any pride of enduring a strain. The "also" is Divinely written to judge thought. Only as we boast in the hope of the glory of God, can we rightly think of our varied problems. They must never become central, they must never be mentioned or advertised to exalt self. Satan is so subtle: he will seek to use everything to

take our eyes off Christ. Let us seek the gracious enabling of the indwelling Holy Spirit against this sin.

Further, let us be prayerfully humble before our Father that the tribulations may be "for the Word's sake" (Mark 4. 17, John 17. 14). The precious description in Matthew 5. 10, must never be forgotten—"for righteousness' sake," "for My sake." We must not cause trials by our own self-will, and our own mannerisms, and then speak of our "Cross." The rejection by the world, of which Luke 14. 27 speaks, is because of likeness to Christ (Matt. 10. 24. 25, John 15. 20). 1 Peter 4. 14 is definite, "If ye be reproached for the Name of Christ, happy are ye." Then we have the contrast, "Let none of you suffer as a murderer." We can easily understand that, but the same list contains the words "or as a busybody in other men's matters." Are all believers free from this? Then again we read, with joy, "Yet if any man suffer as a Christian, let him not be ashamed." Thus we learn the nature of the trials which, though they add nothing to our perfect acceptance in Christ in His work alone, are helpful training with the gracious ministry of the Holy Spirit, that we may please our Lord, and be prepared for His Coming Kingdom, and caused to pray more heartily, "Even so, come, Lord Jesus."

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"Pray without ceasing: in everything give thanks: for this is the will of God." 1 Thessalonians 5. 17, 18.

1. For a deeper spiritual growth among God's dear people, that there may be more fruit amid trials, and not a drawing back when the strain comes, and for a quicker perception of things that differ (Phil. 1. 10), that there may not be a tossing to and fro, by every wind of doctrine, nor a compromising spirit when Satan is disguised as "an angel of light."
2. For suffering believers, that there may be a tenderness and godly memory for such, also for aged ones; that pity may not be substituted for sympathy, nor charity for love.
3. For lands that we often forget:—Luxembourg, Malta, Bulgaria, Tibet, Nigeria, Guatemala, St. Lucia.
4. For the Lord's work through these pages, and all related service among His people, or the unsaved, of all nations, that it may be in quiet dependence on Him and that the literature may be both loyal to His Word and spiritual in manner; and that the workers may be graciously enabled and empowered by the Lord, and constantly caused to realize that their sufficiency is of Him, so that pride may

not be shut out of one door, and come in by the next.

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

Water.

THE use of water in Scripture both for judgment, and for refreshment, is full of deep spiritual lessons. But just now let us rather ponder the Holy Spirit's message when it is used for cleansing—"the water of the Word."

The types are rich in their suggestiveness when we exalt Christ, though many a natural man can see no beauty, neither in them, nor in Him. In the tabernacle the laver was soon reached, but not till the altar with its sacrifice had been met. The message is clear. We must know Christ as our Sacrifice, and be forgiven and accepted by His finished work, ere we can rightly use the Words of God as priests in His family. The "water" was in between the blood and the oil (the lampstand of devotion): in between the one gate and the place of worship, that could be entered by only one privileged family. Do we not see this application to those "in Christ Jesus"? We can study the Scriptures mentally without any spiritual experience, but we cannot know their cleansing power unless we are already "made nigh in the blood of Christ."

The anointing of Aaron and his sons contains many helpful thoughts. There are, however, distinctions. Aaron, as a type of the Lord Jesus, it would seem, was anointed with oil before the sacrifice (Ex. 29. 7), yet the type designedly fell short, and afterwards Israel's high priest himself was made to feel his personal need of the sacrifice. Though the washing of Aaron's sons in verse 4 precedes the offering of the sacrifice, it does not precede the stress on that sacrifice: the bullock and two rams are TWICE mentioned first. Thus the application of water may rather be viewed as dispensationally suggestive of the cleansing of His disciples by the Word before the actual death of the Lord Jesus. And whereas the anointing oil on Aaron's sons was not till later, it may prefigure the work of the Holy Spirit in the present dispensation (2 Cor. 1. 21).

There is a striking parallel between the cleansing of a priest and of a healed leper:—a message of wondrous power, to humble and encourage, for those made nigh were once outside, and far off, even leprous before God. It

is all grace. What an encouragement this must have been to a cleansed leper of old, and how definite in its witness against natural pride in any of Aaron's family. In Leviticus 14 we have the blood AND the running (or living) water. When we know the death of Christ, we hate sin; and thus the washing is emphasized soon afterwards, leading on to the anointing, for (thanks be unto God) He completes His work, and never leaves His people half saved, but brings them nigh, as fully accepted and acceptable.

Numbers 19 further plainly shows us that the uncleanness through temporary, and unconscious contact was nevertheless a type of sin, and the cleansing was with water, associated with the ashes which spoke of death, under judgment,—the death of another. Again are we reminded that the cleansing power of the written words of truth is only experienced as we rejoice in the sacrificial death of the Lord Jesus. How few realize this to-day as fully as they should! Yea, do any of us realize it fully? The stress of our Saviour on HIMSELF and His WORDS (John 14. 21, 23) will come to mind. Only a humble believer can use Scripture aright. The great aim is not mere information (1 Cor. 8. 1), but God's glory in cleansing, and a practical Christian experience.

The message of John 13 comes with its forceful, and humbling, application. There we see the bathing (first) and then the washing of the feet, to show that cleansing must ever be kept before the hearts of the Lord's people, and the testimony of the Holy Spirit in Hebrews 10. 22 still speaks with its inward searching, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience (through the precious blood of Christ, 9. 14), and our bodies washed with pure water." May the fruit of God's words be seen in our daily walk, and may we glorify Him amid the surroundings that are fraught with peril, and in which we need not only the primary separation from this age of which bathing speaks, but the continual separation of which the laver, with the cleansing of hands and feet, is the Holy Spirit's appointed reminder.

The gracious ministry of the Holy Spirit is to apply the written words with living power, and to take of the things of Christ and show them to us, to lead and not to coerce. How much we have all undervalued, and still undervalue His gentle work.

"The Thermometer and Its Message to Me."

WHAT a strange subject, you may think, for gospel testimony! Yet the writer would ask the reader not to put the little messenger aside, because of this. It may be the Lord will bless it to your own soul also.

Just recently, God, in His infinite wisdom, permitted me to experience an attack of influenza; and during its course a little clinical thermometer filled an important position. At the outset, I felt very cold, shivering even when in a warm bed. But what about the thermometer? What did that say? When my temperature was taken, it was found to be about three degrees HIGHER than normal! Not long afterwards I became very hot, so that I perspired somewhat freely for two or three hours, and then seemed to cool down again. My temperature was taken just when I felt fairly cool, and it was found that the thermometer said I was considerably hotter—nearly seven degrees above normal. The day after, I was again perspiring and felt hot, and, although one would have expected it to indicate a high temperature, it showed that I was scarcely one degree up. So we see that (1) when I FELT cold, my temperature was high; (2) when I FELT cool, it was reaching a dangerous height; (3) when I FELT hot, it was almost normal. It is clear, then, that MY FEELINGS were no guide as to my real condition. THE THERMOMETER, ALONE, could be trusted, to indicate what my condition REALLY WAS. Now I am given to understand that, as it is so important for thermometers used in this class of work to be accurate, careful tests are made; and, if they pass, a certificate is issued to this effect.

Now what message has all this for you and me? It seems to me that this is God's lesson:—Just as, in the physical sphere MY FEELINGS are not a true guide, so is it in the spiritual sphere. OUR FEELINGS are deceptive! What we need is that Someone outside ourselves should reveal to us our true condition, and that Someone is none other than the Lord Jesus Christ Himself. Yet, as the thermometer, though accurate, will not make known my condition while it rests on the table, but must be brought into contact with me personally, in order to indicate to me my real state of body, so unless we are brought into touch with the Lord Jesus Christ personally, we shall not realize our real spiritual condition. It is not enough to have a good opinion of ourselves, it is not enough to say "I go to church regularly." Has the Lord Jesus spoken to your heart, shewing you that you are a sinner in His sight, and worthy of judgment? It is not enough to say, "I've got my own religion." Do

you know the Lord Jesus Christ as your own personal Saviour? Do not boast, "I am as good as others, and better than most." Are you able to say from the heart, "My sins are all forgiven me because of the once shed blood of the Lord Jesus Christ?" Have you a personal faith in His finished work on the cross? Have you been brought into contact with Him? HE is the One Whom God has fully approved. HE has passed every test. HE is able to make known to you your real condition spiritually. Will you not come to Him? If you feel the burden of your sins, He says to you, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28). Do not be deceived by your own feelings about yourself. Let Him, Who is the WAY and the TRUTH and the LIFE, indicate to you your true condition IN HIS SIGHT, for the Lord seeth not as man seeth, but He looketh on the heart and He knows what is IN man. God hath appointed a day in the which He will judge the world in righteousness, and all judgment is committed to the Lord Jesus Christ. God has given assurance and proof of this in that He hath raised Him from the dead. Where will you stand in that day, dear reader? Will you be resting on Christ and His finished work? Or will you be among those who will be "judged according to their works"? It will be terrible to be APART FROM CHRIST in that day!

"Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way and the unrighteous man HIS THOUGHTS, and let him return unto the Lord for He will have mercy upon him, and unto our God for He will abundantly pardon" (Isa. 55. 6, 7).

"Behold NOW is the acceptable time; behold NOW is the day of salvation" (2 Cor. 6. 2).

E. M.

(Continued from page 40.)

2 CORINTHIANS 9. 6-15.

6, An important principle: not only is Galatians 6. 7 true, but there is a proportion in godly sowing: we might do "right," and yet lack the overflowing: the reaping will correspond: we are not compelled to give "so much," but if we draw back, the Lord sees our lack of love. 7, A fourfold description of the manner of giving: "impulse" is not enough, but heart-purpose: we are not weighed by enthusiasm in a meeting, but by our heart concern when "circumstances" do not move us. 8, Can we not trust God? 10, Physically and spiritually God will meet the need: the farmer needs both seed and bread (Isa. 55. 10): we need to be a blessing as well as to receive one. 11, 12, Repeated emphasis on thanksgiving to God, so in 13, "glorify God": this is the object (cf. 15). 14, Love among children of God increases prayer for one another. Service is by grace (1 Cor. 15. 10). 15, "The Gift of God" (John 4. 10): we think of our adorable Lord: a realization of God's love shames our selfishness.

Suggested Daily Readings.

"IF THE LORD WILL"—MAY, 1933.

Day	READING		LEARNING			
	2 Kings	1 Corinthians	1 Cor. 13	Psalm 119		
1	12. 1-21	10. 1-14	1	3		
2	13. 1-25	10. 15-33	2, 3	4		
3	14. 1-22	11. 1-16	4	5		
4	14. 23-15. 15	11. 17-34	5, 6	6		
5	15. 16-38	12. 1-13	7, 8	7		
6	16. 1-20	12. 14-31	9, 10	8		
7	17. 1-18	13. 1-13	11	9, 10		
8	17. 19-41	14. 1-12	12	11		
9	18. 1-16	14. 13-25	13	12		
10	18. 17-37	14. 26-40	2 Kgs. 17. 32	13		
11	19. 1-19	15. 1-19	33	14		
12	19. 20-37	16. 20-38	34	15		
13	20. 1-21	15. 39-58	35	16		
14	21. 1-16	16. 1-24	36	17, 18		
15	21. 17-22	2 Cor. 1. 1-14	37	19		
16	22. 3-20	1. 15-24	38	20		
17	23. 1-14	2. 1-17	39, 40	21		
18	23. 15-37	3. 1-18	41	22		
19	24. 1-20	4. 1-18	18. 1, 2	23		
20	25. 1-17	5. 1-21	3	24		
21	25. 18-30	6. 1-18	4	25, 26		
22	1 Chron. 1. 1-34	7. 1-16	5	27		
23	1. 35-2. 12	8. 1-12	6	28		
24	2. 13-55	8. 13-24	2 Cor. 9. 6	29		
25	3. 1-24	9. 1-15	7	30		
26	4. 1-43	10. 1-18	8	31		
27	5. 1-26	11. 1-21	9	32		
28	6. 1-48	11. 22-33	10, 11	33, 34		
29	6. 49-81	12. 1-21	12	35		
30	7. 1-40	13. 1-14	13	36		
31	8. 1-40	Gal. 1. 1-24	14, 15	37		

Notes on Memorized Verses.

2 KINGS 17. 32-18. 6.

32, 33, 41, "And": "ye cannot serve God and mammon" (Matt. 6. 24). "Unto themselves" (cf. Jud. 17. 12, contrast Heb. 5. 4). 34, "Unto this day" (41)—continuance: they repented not: the history of the Samaritans has many parallels (see John 4. 22). "They fear not the Lord": here is God's description from His Own standpoint, and His utter rejection of mixture (Lev. 19. 19, Rev. 3. 15). "He named Israel," yet—(Hosea 9. 1). 36, 37, The Lord and His words. 38, How often God warns of "forgetting" (Deut. 32. 18, Ps. 106. 21). 18. 1, 3, Although brought up in Ahaz' family: God's mighty grace shines out. 4, Faithfulness always involves a removal of evil, a boldness, a risk of offending others. "The brazen serpent" was only "a piece of brass" apart from God's command (Num. 21. 8, 9, cf. 1 Sam. 4. 3, 11): Israel not only made images, but misused God's appointments—two kinds of sin, still found. 5, Hezekiah preeminent for faith as Josiah for godly arrangement of Israel according to God's law (23. 25), yet even Hezekiah failed to trust, when Sennacherib first sent (18. 15): we need grace as to our "strong points" (Ps. 106. 32, 33). 6, The Lord and His words ever together.

1 CORINTHIANS 13. 1-13. 9. 17

A well known chapter, but is it well obeyed? Often learnt at school—but have we learnt it in God's school? 1, "Tongues," not only the thought of eloquence and learning, or beauty (angels), but of the first stress at Corinth on the gift of tongues (observe the last position in 12. 10 and 28, and 14. 19, also "at the most," 27): the danger of pride, and of mis-using, and of liking "display," and that which pleases natural feelings, is thus graciously set forth, to give us food for meditation in many other circumstances also. "Charity," love: the old English word has changed its meaning, so that "charity" is often official and patronizing, and a substitute for love. 2, Other gifts too are mentioned! NOTHING is valuable without love: observe the apostle almost IMPLIES that there can exist much that is (a) full of Scriptural accuracy and (b) resultful—without love (see Rev. 2. 1-7). "Nothing," so 3 (note John 14. 15, without love no REAL obedience). 3, Giving up, and suffering may exist without love: let us realize the importance of "motive" (that which seeks self's glory has no glory, "profiteth me nothing"). 4, An astounding change; six or more "great" things have been mentioned, and now everything seems "little," but God approves these little things. The FIRST place occupied by that which does nothing apparently, only OMITS to exalt itself, OMITS to retaliate—"suffereth long": the true test is not in startling actions without, but in continued victory over self within:—who can write thus without feeling ashamed?—How precious is the intercession of Christ as we read these words, yet it never lulls us to sleep. "Envieth not": count the negatives here which seem so trivial, so easy, TILL we see how much more inner victory "love" means. Can you find one "great" thing in verses 4-7? Fifteen precious evidences of joy in humility (cf. Eph. 4. 1-3): not inactivity, not characterless indifference. Love rejoiceth in the truth, but with nothing of self's obtrusiveness: no fellowship with evil. Meekness is not weakness—it prevails (Prov. 15. 1). 8, "Never falleth": it stands: if we fall, 'tis lack of true love. "Tongues" were Divinely given (14. 18), though misused at Corinth: they are never associated with such words as "till He come," but with the record of fulfilment already, and such a word as "cease" (untimed): all should weigh these facts prayerfully in view of present day circumstances. "Knowledge," etc., reference to 8. 1 as well. 9, "In part" (10. 12): this does not imply that there is falsity, but appointed incompleteness: the child (infant, lit.) knows a parent's love, and may know much accurately, but only in a LIMITED way, and (this is important) be in danger of wrong INFERENCES: so with many to-day, even as to the person and work of Christ. How careful we have to be lest we build up a system instead of keeping to God's own words, and emphasizing "love"—a babe can love: we need more love. 12, "We see through a glass," but thank God we see, our eyes are opened: "darkly" in an "enigma," but not a mirage. "But then" (twice) blessed be God. 13, But the only blessing is not "then," there is a glorious "but now," and faith and hope are present enjoyments of God's "then," and love belongs to BOTH "then" and "now."

(Continued at foot of page 39)

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Free.

A Monthly of Scriptural testimony in the precious Name of the Lord Jesus, that He may be exalted, and that a creed, a man, a system, a society, may never usurp His place, or obscure His glory.

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

"The Lord of hosts hath purposed it, to stain the pride of all glory." Isaiah 23. 9.

"That He may withdraw man from his purpose, and hide pride from man." Job 33. 17.

"After this manner will I mar the pride of Judah, and the great pride of Jerusalem." Jeremiah 13. 9.

"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him, for He careth for you." 1 Peter 5. 6, 7.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold I Am the Lord," "A Further Record of Parts of His Ways," "The Lord's Enabling," "Jesus Christ the Same . . . To-day." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence,

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"Be not proud: for the Lord hath spoken." Jeremiah 13. 15.

"Humble yourselves in the sight of the Lord, and He shall lift you up." James 4. 10.

"I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of My holy mountain: I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the Name of the Lord." Zephaniah 3. 11, 12.

"I dwell . . . with him also that is of a contrite and humble spirit." Isaiah 57. 15.

and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

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

Words of Introduction.

A GAIN God's lovingkindness permits, and enables, a testimony concerning Himself and His words (inseparable Acts 20. 32). Our desire is that there may be a godly proportion of doctrine and practice in these pages. Verily all doctrine is practical, when applied by the Holy Spirit. We long that there may be a full orb'd view of the truth, and yet loving care about little things (Matt. 5. 19) lest "flies of death" spoil the ointment for the Lord. We would seek grace not to be onesided, but to remember the path of the believer in home and business, and the precious privileges of obedience in a Scriptural assembly as well. Gospel testimony does not hinder prophetic study, but each helps the other, when in view of our coming Lord. O that His people may grow up unto Him in all things (Eph. 4. 15).

"Every Word that proceedeth out of the Mouth of God." Matthew 4. 4.

Our glorious Lord found in each word delight,
And so would we, for every word is right.
Those who deny but show their sinful heart,
To those who love, God's words fresh strength impart.

The food is here, and EVERY word is food,
We would partake, and own the banquet good;
No chaff is in this wheat, no poisonous gourd;
Of strength and nourishment we are assured.

The Holy Spirit will the words apply,
That we may live and on each word rely:
The weakling is made strong, the infant grows,
As more and more in heart God's "word" he knows.

Words of Encouragement.

These words of truth "THEIR REDEEMER IS STRONG." sound as they are read in the midst of a chapter that shows the laying low of man's glory, especially with regard to Babylon (Jer. 50. 34). God will vindicate His cause, and deliver the people whom He has definitely declared He will again choose (Isa. 14. 1). Revelation 18. 8 gives a solemnising echo, or, rather, repetition of the warning to those who would set at nought God's purposes. Similarly in Proverbs 23. 10, 11 we read "Enter not into the fields of the fatherless, for their Redeemer is strong. He shall plead their cause with thee." It is refreshing to remember that God, though silent, is living, and He has said, "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety" (Ps. 12. 5). And again we hear the words, "Now will I rise; now will I be exalted; now will I lift up Myself" (Isa. 33. 10). We often fail to realize that God IS. We fear, and fret, and scheme, and wonder. But God is, and He is a Rewarder of those who diligently seek Him, not of those who diligently seek human methods, beloved fellow believers. God is Living, and He loves to be trusted.

Lifting Up the Eyes.

"THESE words spake Jesus, and LIFTED UP HIS EYES to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee" (John 17. 1). "The publican . . . would not LIFT UP so much as HIS EYES unto heaven, but smote upon his breast saying, God, be merciful to me, a sinner" (Luke 18. 13).

A Contrast:—

"There is a generation, O how lofty are THEIR EYES! and THEIR EYELIDS are LIFTED UP" (Proverbs 30. 13).

"Against Whom hast thou exalted thy voice, and LIFTED UP THINE EYES on high? Even against the Holy One of Israel" (2 Kings 19. 22).

The Goal:—

"And in hell he LIFT UP HIS EYES being in torments" (Luke 16. 23).

But grace is wondrous TO-DAY:

"LIFT UP YOUR EYES to the heaven, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall

be for ever, and My righteousness shall not be abolished" (Isaiah 51. 6).

"Abraham LIFTED UP HIS EYES, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son" (Genesis 22. 13).

"LIFT UP YOUR EYES on high, and behold Who hath created these things, That bringeth out their host by number. . . . Why sayest thou, O Jacob, and speakest O Israel, my way is hid from the Lord, and my judgment is passed over from my God?" (Isaiah 40. 26, 27). "Unto Thee LIFT I UP MINE EYES, O Thou That dwellest in the heavens" (Psalm 123. 1).

"LIFT UP YOUR EYES, and look on the fields; for they are white already to harvest" (John 4. 35). "And the Lord said unto Abram, after that Lot was separated from him, LIFT UP NOW THINE EYES, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it and to thy seed for ever" (Genesis 13. 14; see Deut. 3. 27).

"SHALL I LIFT UP MINE EYES unto the hills? Whence should my help come? My help cometh from the Lord Who made heaven and earth" (Psalm 121. 1, 2 margin).

"Blessed."

THE book of Psalms begins with this word. It sets forth real happiness. So it is with Christ's witness in Matthew 5:—a precious parallel. But how different from the empty happiness of the world, as Psalm 32. 1 again shows. The nine "happy" ones of Matthew 5. 1-11 would be mistakenly regarded unhappy by the men of this age. Most desire to be rich, to laugh, to gain, to prosper, to strive! But how definite is Christ's "woe" against those who seek their portion in this life (Ps. 17. 14). The "things" of man's day (1 Cor. 4. 3 marg.) can never satisfy the soul. They amuse for a while, they tickle the ear, they cause a passing laughter. But "what doeth it?"—(Eccl. 2. 1, Prov. 14. 13). What is there for the "heart" in all that the world offers? How different are the pleasures and treasures for evermore, at God's right hand, of which the "Beatitudes" speak (cf. Ps. 16. 11). The same thought is found in Matthew 6. 19-21. The Christian is truly rich: all other riches are uncertain (1 Tim. 6. 17). The question therefore comes with searching power, "Are we showing this by our lives, and making manifest our satisfaction and our security?" A professing believer who seeks the things of the

world encourages the world to think that Christ does not truly meet the need, and that the unsaved have the "best of it" after all. A believer devoted to his Lord is a true recommendation of the truth.

Poems to Help Christian Experience.—27.

"All we like sheep have gone astray. We have turned every one to his own way; and the Lord hath laid on HIM the iniquity of us all. . . . For the transgression of My people was He stricken It pleased the Lord to bruise Him. . . . He shall bear their iniquities . . . He hath poured out His soul unto death . . . He bare the sin of many, and made intercession for the transgressors" (Isa. 53. 6-12).

Lord Jesus, how gracious art Thou!
We love Thine adorable Name,
And yet in humility bow,
Confessing, with sorrow and shame,
We never can love Thee enough,
Whose kindnesses never grow slack,
Who searchest the wilderness rough
To bring Thy poor wanderers back.

How ill were the ways that we trod!
Our hearts were as dark as the night;
Though far we had wandered from God,
We never were out of Thy sight;
Thou followedst us with Thy love,
E'er seeking until Thou hadst found;
And oh! the rejoicing above!—
Thy mercies for ever abound.

Lord Jesus, we never can tell
What Thou in our place didst endure,
Thine anguish, Thy sorrow, Thy woe.
O Saviour, so holy, so pure;
How awful the judgment that fell;
How evil that burden on Thee—
The sins that had brought us to hell—
Hadst Thou never died on the tree!

As far as the east from the west,
Thus far all our sins are removed!
On Thee, our Redeemer, we rest;
In Thee we are ever approved;
On Thee, the Foundation, we build
Our faith, and our hope, and our love;
In us be Thy pleasure fulfilled;
Be Thou our Attraction above.

"As far as the east is from the west, so far hath He removed our transgressions from us."

Psalm 103. 12.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING JUNE.

6th. THE FLOOD.

1. God's Testimony as to the Extent, Nature and Reason.

2. The Condition of Men, and "As it was in the Days of Noah."
3. Dates, and Some Striking Expressions in Genesis 6. 8.
4. The One Way of Safety, and the Precious Typical Teaching of the Ark (Heb. 11. 7).
5. The Parallel Type of Baptism (1 Pet. 3. 20).
6. The Rainbow and Its Message.

13th. THE LORD JESUS AND INDIVIDUALS

1. Simeon and Anna in Luke 2.
2. His Dealings with Individuals in Healing Mercy, with Precious Messages as to Salvation.
3. Nicodemus and the Woman of Samaria.
4. Personal Work as to the Twelve (e.g. Matt. 17. 25-27, John 1. 43, 20. 27-29).

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

27th. WILL BE ANNOUNCED LATER.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"Access by faith." Romans 5. 2.

1. For children of God in all lands, that our personal knowledge, and local associations, and national conditions, may not decide and limit our prayers, but that from God's standpoint, and in the Holy Spirit, we may have more enjoyment of His love to His people.
2. For "inner" revival, i.e. within the heart, and within the home.
3. For deliverance from the oppression of the enemy among believers (Ps. 42. 9, Acts 10. 38, contrast Paul's victory in 2 Cor. 12. 8, 10).
4. For lands that we often forget—Luxembourg, Hungary, Persia, Madagascar, Costa Rica, Chile.
5. For God's gracious work through these pages, and that nothing may be inadvertently admitted that will dishonour His Name,—that His gracious enabling may be granted even in the proof-reading (Phil. 4. 6). Also for associated service in this land, and elsewhere, that there may be simple trust in Him, and adherence to His will, and the enabling of the Holy Spirit; without undue discouragement through trials, and without pride when there is more manifest encouragement, that each fellow helper may be loyal to Christ, and loving toward others with the love of Christ, in the hope of His Coming.

"For through Him we have access in One Spirit unto the Father." Ephesians 2. 18.

"If the Lord will." Bible Gatherings during the Holidays: Monday 5th, 3 and 7, at 61, Upton Lane, Forest Gate, London, E.7. All who value opportunities to ponder God's precious truth, with quiet prayer and praise, and longing for true revival, are earnestly invited. Further particulars gladly sent.

CHILDREN'S COLUMNS.

“Our Father.”

SOME words are usually among the first learnt. But there is always much more to know about them. We have all been born into different earthly families, and have (or have had) our own fathers and mothers. Some who are now advanced in years still look back very thankfully for the love and care which their dear parents bestowed on them. A Christian home is a great privilege, albeit that does not make any one a Christian; there is the personal need for a new life (John 5. 24). When any have the experience of God's salvation they can call Him “Father.” Among the best known words of Scripture are “Our Father, Which art in heaven.” But many use them without any right so to do. Only when any have trusted in the Lord Jesus are they able to come to God as their Father. He Himself made this clear:—“I am the Way, and the Truth, and the Life: no man cometh unto the Father but by Me” (John 14. 6).

Shall we search out some of the lessons wrapt up in this wonderful name? If God is my Father, I must be RELATED to Him. But this was not my natural condition, for I was a child of wrath even as others (Eph. 2. 3). Hence there must have been a great change in my life: I must have been born from above (John 3. 3). Have YOU had this wonderful experience?

Further, those who can call God “Father” know that He will provide for them (2 Cor. 12. 14, Matt. 6. 32, 7. 11). A loving earthly father supplies food and all things needful within his power: but he may have difficulties and be unable to do all he wishes: God never fails. It is, therefore, the privilege of God's people to bring everything to Him in prayer (Phil. 4. 6). When I was a child, I looked to my parents when I felt a need. If I was hurt, I went to them: if I was frightened, I sought them. And God delights when His children speak to Him about everything. And this means more than “five” minutes prayer when we get up. Children have a home: and home is where their parents are: they live there. So is it with God's people. Though they are in a world of sin, their home is with God, and they desire to be with Him day by day. Thus Enoch walked with God (Gen. 5. 24, 1 John 1. 7).

Love is never rude. We remember the commandment “Honour thy father and mother” (Eph. 6. 1, 2), and the words of Malachi 1. 6 are very impressive, “If I be a Father, where is MINE HONOUR?” A child should love, honour, obey, and work with his father (Phil. 2. 22). And this is the privilege of God's people

with Himself. And how earnestly should such honour and exalt Him (Heb. 12. 9). Ephesians 5. 1, too, has a very helpful message.

When I was a child I did not expect others to call my “father” by that beautiful name. I felt a distinction. And those who belong to Christ are no longer of the world, and they cannot view those who do not know Him, as brothers and sisters. They are to be kind to all, but salvation separates a Christian from the unsaved (1 John 3. 1, John 17. 25, 26).

Probably you have heard the Latin word “Paternoster.” It joins the first two words of the disciples' prayer in Matthew 6. 9, and many used to say so many “Paternosters,” as if vain repetition would give them some “merit.” This is a serious mistake. Far otherwise (Matt. 6. 7). It is not truthful for any, whether young or old, to say “Our Father,” unless they are His children. Many, alas, say the words thoughtlessly week after week, and our hearts long that they may cry out, and ask God for His forgiveness by the blood of the Lord Jesus, that they may be able to say “Father” (Gal. 4. 6). It is with this object we write these words.

How wonderful is the love of God. How graciously did the Lord Jesus come to die for sinners. It seems impossible that a sinner can actually be brought into relationship with Him, to call Him Father! Well might the apostle say, “What manner of love” (1 John 3. 1, 2). And the question of questions sounds before you now—Can YOU call God YOUR “Father,” or, if you should say these words, must you own they are NOT TRUE OF YOU, because you have NOT been born again, and do not yet KNOW Him (John 17. 3)?

How wondrous that a sinner lost,
Redeemed by Christ, at priceless cost,
Can come to God—Christ is “the Way”—
The precious Name of “Father” say.

By nature I was far from God,—
Like all who have sin's pathway trod—
But now I am to Him made near,
Himself to know, Himself revere.

How can I doubt His loving care?
How can I fail in trustful prayer?
God is my Father, He provides,
A Christian's heart in Him confides.

Some cannot God their Father call,—
There is no fatherhood of “all”—
Unless they come to Him to-day,
The name of “Father” none can say.

And where are you? Can you reply,
“Christ Jesus came for me to die.
I came to Him—in Him rejoice,
To God as ‘Father’ lift my voice”?

If not,—“the Way” is open still,
The heavenly house with guests to fill.
The one who feels his need and sin,
Can by Christ's blood heaven enter in.

"Tasted." (1 Peter 2. 3.)**A Few Words with Young Believers and Older Ones Too.**

IT is a wonderful privilege to be alive spiritually. Those who are "in Christ Jesus" are really a new creation. This is not merely an expression, but a fact. And the fruit is a changed standpoint, with a changed daily life. Among the precious words which are used to describe the attitude of believers, to the things of God, is the word "tasted." With regard to our body, God has given us varied members. They have different privileges. The eye cannot taste, the mouth cannot see. But every faculty is valuable. If our food became part of our life without tasting, it might nourish the body just as completely, but we should lose the enjoyment that God has appointed in the partaking. His tender mercies are over all His works. Yet we are not to make the enjoyment the great thought of our life. Everything is to be for God's glory, and the object is not the tasting, but the nourishment that we may obtain strength to serve Him.

The tasting, moreover, (to which the book of Job alludes, 6. 6, 12. 11, 34. 3), is meant to remind us that in partaking of God's words (Deut. 8. 3) we are to enjoy, as well as to eat. This is deeply important. Probably in the physical things, we digest better AS we taste; certainly it is so spiritually. Barzillai spoke of the loss of taste with old age (2 Sam. 19. 35): this does not apply to young Christians, and there is to be no old age spiritually. We are all conscious that the same lack may take place when one is unwell: and so is it with the heavenly food. O that we may be strong in the Lord and never weary of OUR manna and its taste (Num. 11. 4-8).

Song 2. 3 reminds of the taste of the fruit of the Lord Jesus, and Psalm 119. 103 emphasizes the sweetness of God's words. You will mark the personal note ("my taste, my mouth"). How needful this eating is for young believers (1 Pet. 2. 3): thus will there be growth. And when we thus please Him we shall be able to say to others, "O taste and see that the Lord is good" (Ps. 34. 8). The heading of this Psalm is very remarkable. "Behaviour" is literally "taste." David was brought back to God after acting in fear, and untruthfulness, at Gath, and this suggests a precious change of taste. It is clear that if we lose taste for God's words, everything goes wrong. May "the knowledge of wisdom" be very precious to our soul henceforth (Prov. 24. 13, 14), that we may not desire the pleasures, and fashions, and ways of the world. The wondrous fact that the Lord Jesus tasted death for us (Heb. 2. 9) has altered

our view of everything. Let the Holy Scriptures, graciously applied by the Holy Spirit, be our daily food, and let there be the illustration of 1 John 2. 14 in lives that are more devoted to the One Who has Himself bought us with His own blood.

TALKS ABOUT PRESENT-DAY NEEDS.**Victory over all Bitterness.**

THE world has many changing appearances. The goodliness of the flesh is as the fading flower of the field (Isa. 40. 6), and the words are often illustrated, "Your goodness is as a morning cloud, and as the early dew it goeth away" (Hos. 6. 4). Hence we are not surprised if men of the world become angry, and violent, and if, in time of war for example, angry passions are loosed, and things that would have been thought impossible become events of every day occurrence. It is not always realized that the heart of man is sick with an alarming disease, which may suddenly manifest itself in many fearful ways (Jer. 17. 9). Solomon rightly said, "Madness is in their heart": this was evident even "under the sun," but it needs a power from above the sun to deal with it. That "power," thanks be unto God, is found in the gospel (Rom. 1. 16), but not elsewhere. Hence, though men may be restrained awhile, partly by God's direct action (Gen. 20. 6), partly through governmental power (Zech. 5. 7, 2 Thess. 2. 6) and partly from personal reasons, for which we are thankful, yet we little realize the possibilities of the human heart when it is free from restraint, and given over to the devil, when men determine to break God's bands (Ps. 2. 2). The goal of lawlessness is nearing, though its fulness who can tell? The words of Romans 3. 13-15 are alarming, "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood." Present day opinions are against such an unveiling of the character of men, but have we not seen that science can be prostituted to refinements of cruelty in warfare? Do not the conditions of civilized lands show a downgrade with increasing speed among the young people, trained in the evolutionary and other theories that remove the ancient landmarks of God, and thus remove absolute law, and a fixed standard of morals? Man is sowing the wind, and will reap the whirlwind.

But children of God are not of this world. Delivered by the precious blood of Christ, and made the righteousness of God in Him, they have not only taken a new name and profession, but have definitely received a new life and power.

We rightly expect much from a believer, and impressively, the world expects much. Shall we disappoint such expectations? It is well to realize that God is able to make all grace abound towards us (2 Cor. 9. 8), and we are encouraged to the closest and most intimate dealings with Himself, that we may be blessed in the daily life that pleases Him.

Hence bitterness is quite unbecoming to a child of God. This is brought out in James 3, a chapter which definitely describes the tongue as a wild animal, a striking echo of Daniel 7, where the times of the Gentiles are thus portrayed. This wild beast, this fire, this poisonous power has been judged with regard to the believer, One further figure is that of a fountain, and we read "Doth a FOUNTAIN send forth at the same place sweet water and bitter?" (verse 11). The answer is evidently, "No." Thus the thought is that the new-life-fountain cannot give that which is bitter, and if it comes forth from the mouth, it is because the other fountain of the condemned flesh is permitted to overflow once more. But "they that are Christ's have crucified the flesh, with the affections and desires" (Gal. 5. 24). The flesh is not non-existent, but it has been judged. Any excusing thereof is not the will of God. We can never attribute the evil fruit of the flesh to the good trees of the new creation (Matt. 7. 18), and are we not bidden to do ALL in the Name of the Lord Jesus (Col. 3. 17)? James 3 adds, "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth: this wisdom descendeth not from above" (14. 15). We are thus brought to see the root—envy and strife, instead of love, and instead of that "meekness of wisdom" which befits those who seek to be like their Lord (2 Cor. 10. 1). "Bitterness" is a plant: it grows up, and defiles many (Heb. 12. 15): the exact contrast is seen in the loving concern for another which lifts up the hands that hang down, and the feeble knees (Heb. 12. 12). Have we this by God's grace?

It is deeply important to see the emphasis in Ephesians 4 on the putting away of "all bitterness" (verse 31, cf. the "all's" of 1 Pet. 2. 1). When we look at the opening messages of Ephesians, and realize the glorious position of the Lord's people in heavenly places in Christ, we are startled at the connexion of chapters 3 and 4, "Now unto Him That is able to do exceeding abundantly above all that we ask or think" is followed by "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in

the bond of the peace" (4. 1-3). We are thus caused to see that grace leads to responsibility in a sphere of spiritual peril. The mighty power of our Glorious Lord is available, but He does not compel our responsiveness. The Holy Spirit indwells, but does not force. He can be grieved (verse 30). Hence the words just read, lowliness, meekness, longsuffering and forbearance; have a deeply practical message. They imply that we shall find in one another temperamental angles which will call for lowliness. There will be temptations to be irritated, but we have power available not to yield. Bitterness is possible, but shall it be ours? How can we thus dishonour our Lord? How can we thus act toward those for whom He died? Discord among brethren is hateful to God, and Psalm 133 is the Divine contrast of Proverbs 6. 19. It is possible to expect this godly unity more and more. But we must personally judge all "beginnings" of hastiness. A sharp thought must be dealt with before it becomes a word. The "razor-like" tongue is an abomination (Ps. 52. 2), grace should be poured over the lips (Ps. 45. 2). We little realize how "death and life are in the power of the tongue" (Prov. 18. 21). Psalm 139. 4 with 141. 3 may, indeed, afford meditation. We cannot conquer by mere wishes, nor by mere negatives. Our need is positive love, in the Holy Spirit.

A word may be permitted, in closing, as to Colossians 3. 19. It is remarkable that God specially singles out, in the parallel epistle with Ephesians, one special sphere of possible bitterness. And that sphere is the home, and in connexion with the closest identification we know, namely that of husband and wife. It is strange, but sadly true, that a bitter word often springs up between those who should love and be loved most. The enemy takes advantage of the very intimacy, and "sharpness" of words between husband and wife often makes the unhindered prayers of 1 Peter 3. 7 an impossibility, and ruins the training of the children in the nurture and admonition of the Lord. The added words in Colossians (3. 21) "lest they be discouraged"* remind us of the danger of an overbearing spirit even in the exercise of true and appointed authority, and we need much grace, that, in word and manner, there should be love, and yet more love; that the precious opportunities of a godly home should not be lost through a sharp and bitter "word." It may not be usual, it may not be intended, but it will have bitter fruit. O for grace to walk with God as Enoch did, in the home (Gen. 5. 22).

* Leaflet gladly sent.

“Nothing to Pay.”

THESE three words may mean two things—and the two are contrasted. They may suggest that I HAVE nothing to pay, or that THERE IS nothing to pay. In the first case, I am bankrupt and penniless: in the second, I am the recipient of a free gift. Which of the two positions describes your relation to God? The question is vital. It is easy to put aside a question of this character, but is it wise? Our life is neither a frehold nor a certainty for to-morrow. It is less than a leasehold for a term of years: it may be foreclosed any day. Are we prepared for the settling of an account as the result of our occupation of this body? Are we prepared for the expenses of our condemned tenancy, far more serious than any earthly dilapidations?

Hence to return to the words of our heading, “Nothing to pay.” If that is my position, what has Scripture to say regarding the consequences? It is remarkable that the words occur twice there, the first example being Proverbs 22. 27. A man is there before us who is held responsible, and a debt is charged to him. The creditor will accept no excuse. The man is compelled to give up everything. Hence a question is asked that suggests, “Why put yourself, through suretyship, into such a position?” And in earthly things men are often careful, but as to spiritual things, they are often unmindful of the state in which they are found, and, careless of God’s forbearance, heap to themselves wrath against the day of wrath (Rom. 2. 4). The language in Proverbs 22. 27 is forcible, “Why should he take away thy bed from under thee?” The bed indicates rest and comfort, and the word “under” intensifies the thought. Here we see the carrying out of strict justice,—without excusing, without compromise, without mercy. The man who has “nothing to pay” loses every comfort. The words of Revelation 14. 11 are not merely a poetical figure, they are not bare words to frighten, they set forth a solemn reality of righteous retribution. “They have no rest, day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” Reader, there is a need to “flee from the wrath to come.”

Strikingly the other occurrence of the words, though it equally declares man’s ruin, is in a context of unspeakable mercy. Debtors are equally before us, and there are two, but the Creditor is only One, and His gracious dealing is available for both Jew and Gentile, Pharisee and Publican. “When they had NOTHING TO PAY, He frankly forgave them both” (Luke 7. 42). Here is a wonderful display of mercy. The

“nothing” was on their side: but “everything” was on His side. Here is pure grace. The guilty sinner who feels his need is welcome to such mercy to-day. It seems impossible, yet it is a fact. BUT HOW? This question takes us back to Proverbs 22.

We observe that only the Creditor can forgive, the debtor cannot release himself, nor can a steward take it upon himself to remit any debts (Luke 16. 6, 7). But what if the Creditor is also the Judge! In love He can wish to deliver, but in truthfulness and justice He must appoint a satisfaction to His own revealed law. Mercy and truth must meet together. And this IS the remarkable plan of God’s salvation. We may observe that there are TWO involved in Proverbs 22. But there is no further reference to the first one. The debtor, for whom another becomes Surety, is unmentioned afterwards. Ah, dear reader, I was that debtor. And what a man cannot do, Christ has done. He had EVERYTHING TO PAY, it is true, but that everything INCLUDED His comfort, and instead of a bed He had a cross, and it was for me. Everything was taken from Him. Contrasted with the foolish surety among men, He nevertheless undertook, in His love and wisdom, a heavier obligation than any other surety has taken in hand. And the sureties among men hope they will not be required to pay. He foreknew it would be required to the uttermost farthing, and in this connexion He said to the Father, “I delight to do Thy will.” And so “it was exacted, and He Himself answered,” as the precious and full words of Isaiah 53. 7 may be translated.

And now I would ask you a question once more: Have you “nothing to pay” in yourself? Do not sum up your assets—good works, prayers, kindness to others, doing some one else a good turn, and so forth. I would warn you, dear friend, that they are not “current coin” before God’s throne. They are self-minted, and all our righteousnesses are moth-eaten, and as filthy rags before Him (Isa. 51. 8, 64. 6). You cannot pay a farthing in the pound, and if you could pay all except a farthing, the uttermost farthing would still be righteously demanded. But God has met the need for the guilty and brokenhearted sinner, in the finished work of His Beloved Son. That glorious Surety has taken the curse, and He has secured the blessing, by His precious blood. There is an eternal freehold, a security that is not gilt edged, but heavenly gold through and through, with “beautiful garments” of salvation that are never moth-eaten, and the robe of righteousness is a reality (Isa. 61. 10). Is not this Saviour worthy of love and worthy of praise (Luke 7. 42)? Will you not seek HIM, dear reader, owning all your spiritual pennilessness,—yea, and seek Him while He may be found?

Suggested Daily Readings.

"IF THE LORD WILL":—JUNE, 1933.

Day	READING		LEARNING	
	1 Chronicles	Galatians	Gal. 3	Psalm 119
1	9. 1-20	2. 1-12	Gal. 3 26, 27	38
2	9. 21-44	2. 13-21	28, 29	39
3	10. 1-14	3. 1-14	4. 1, 2	40
4	11. 1-47	3. 15-29	3, 4	41, 42
5	12. 1-40	4. 1-18	5	43
6	13. 1-14	4. 19-31	6	44
7	14. 1-17	5. 1-15	7	45
8	15. 1-29	5. 16-26	8	46
9	16. 1-22	6. 1-18	9, 10	47
10	16. 23-43	Eph. 1. 1-12	1 Chr. 21, 26	48
11	17. 1-15	1. 13-2, 7	27	49, 50
12	17. 16-27	2. 8-22	28	51
13	18. 1-17	3. 1-12	29	52
14	19. 1-19	3. 13-4, 6	30	53
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Notes on Memorized Verses.**GALATIANS 3. 26-4. 10.**

26, Sonship not by nature, but by grace through faith: no universal fatherhood. 27, Baptism an appointed expression of faith: emphasis on assurance of sonship apart from obedience is not the revealed will of God. 28, Three usual distinctions—national, class, sex: all set aside "in Christ," but this does not alter God's arrangement for distinct spheres as to service in the Lord (Eph. 5. 22, 1 Tim. 6. 2): how important not to confuse. 29, Cf. verses 7-9, and Romans 4. 12, 22-24, Ephesians 3. 6. 4. 1, Observe the Holy Spirit's distinction between relationship and its recognition (with its dispensational manifestation and responsibilities). 2, "Until," 3. 23. 3, "Rudiments" (same word 9, Col. 2. 8, 20, Heb. 5. 12). 4, "But when" (cf. Rom. 3. 21, 8. 1). Observe the glory of Christ, and then His "becoming" (John 1. 1, 14, Phil. 2. 6, 7): the word "made" as in John 1. 14 is "become." 5, "Buy out," "sonship": how wonderful is grace. 6, "Because." Observe in Romans 8. 15, believers "cry": here the Holy Spirit is said to cry, since He enables, and bears witness with our spirit which is born of Him (John 3. 6, Rom. 8. 16). "Cry" implies intensity. 7, Romans 8. 17. 8, "But then"; contrast "but now" (9, Eph. 2. 13).

9, "Strengthless" (Rom. 8. 3) and "poor" (unable to "give," Heb. 7. 19, see Eph. 2. 4, 7). 10, Man's religion: something to see: "we walk by faith" should be our experience.

1 CHRONICLES 21. 26-22. 5.

26, "There" (2 Chron. 3. 1, Gen. 22. 2). Burnt offerings FIRST, then peace offerings: "calling upon the Lord" on this ground. "He answered," 1 John 5. 14, 15, no fire of outward sign: may our faith realize His answer! 27, The sacrifice and thus no sword (Jer. 31. 2, Zech. 13. 7). 28, Contained sacrifice: praise should overflow. 30, The sword causes fear: grace brings rest and access. 22. 1, House and altar together (so in Ezra 3): the spiritual teaching is important: worship and fellowship depend on the blood of Christ (1 Pet. 2). 2, A SUGGESTION of Gentiles united (Zech. 6. 15, Eph. 2. 17). 3, 4, Abundance: let there be holy enthusiasm for God's work (2 Cor. 9. 7). 5, Fellowship; again the thought of abundance. If not permitted to do any work personally, do not be irritated, or jealous, but help by prayer, and in any God-appointed way. (When others introduce compromise, they cause the separation, as so often, alas, to-day: the thought of fellowship must ever be associated with the Lord's "pattern," Ex. 25. 40).

EPHESIANS 6. 10-20.

10, A holy climax: THREE words for "power" here (so in 1. 19): there we have God's work, here our responsibility to appropriate. 11, We have put on Christ (Gal. 3. 27); it is now our privilege to put on the whole armour (many parts, but all united, hence the singular word, cf. truth, not truths; doctrine, not doctrines). "Able"; we cannot stand otherwise: Satan is very subtle and mighty. 12, How little we realize the power ranged against us (thank God for 1 John 4. 4). 13, Again stress on the united armour. 14-17, Truth, Righteousness, Readiness, Faith, Salvation, God's Word (cf. 1 Tim. 6. 11, 2 Tim. 2. 22): how often we try to "specialize" on ONE part—and fail thereby. 15, "Alacrity" does not hinder prayer (18), nor prayer check alacrity. 16, We all undervalue faith: the reference to "darts" implies that Satan can make a believer wounded and miserable, if faith is not exercised: have we not all proved that the enemy tries to bind (Luke 13. 16), oppress (Acts 10. 38), and wear out (Dan. 7. 25)? 17, And "the HOPE,"—for the body too shall share (1 Thess. 5. 8, Phil. 3. 20). 18, Immediately after mention of God's Word: Christ used a living Word in power each time against the enemy (Matt. 4. 4): neglected Scriptures will mean defeat. Do we pray for OTHERS enough? 19, 20, Even an apostle needed prayer; the enemy would seek to hinder boldness even in Paul: and a feeble, background saint could help an apostle.

1 CHRONICLES 29. 14-18.

14, cf. 17. 16, "Of Thee," of Thine own (16, Rom. 11. 36). 15, No freehold (Acts 7. 5, Heb. 11. 13, 1 Pet. 2. 11). "Strangers," yet "BEFORE THEE." 16, We cannot originate, but we can render loving trusteeship. 17, The action must be inward as well as outward. "Willingly" (cf. Ps. 110. 3). David's joy in love and readiness (cf. Ex. 35. 1-35, 36. 1-7). 18, It is easy to become cold: a fixed heart is precious (Ps. 108. 1).

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Thoughts from The Word of God

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JULY, 1933.

Free.

"The Lord appeared to Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect (complete)."
Genesis 17. 1.

"Who is a God like unto Thee, That pardoneth (beareth) iniquity, and passeth by the transgression of the remnant of His heritage."
Micah 7. 18.

"The Lord passed by before him, and proclaimed, The LORD, the LORD God, Merciful and Gracious, Longsuffering and Abundant in goodness and truth."
Exodus 34. 6.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold I Am the Lord," "A Further Record of Parts of His Ways," "The Lord's Enabling," "Jesus Christ the Same . . . To-day." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence,

A Monthly, as God gives grace, seeking to make known the peerless Name of the Lord Jesus. Not issued in the interests of any denomination or society, but with a desire to get back to His loving will, in the light of His near Coming.

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

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"Baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost."

Matthew 28. 19.

"I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them."

John 17. 26.

"They that know Thy Name will put their trust in Thee: for Thou, Lord, hast not forsaken them that seek Thee."

Psalms 9. 10.

"O Lord our Lord, how excellent is Thy Name in all the earth."

Psalms 8. 1, 9.

and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

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

Words of Introduction.

A GAIN, by grace,—the grace of God,—the infinite grace of God, can we speak of Him and His marvellous works. We become so used to the privilege of prayer, and of making known His glory, that we often forget the high honours given to His people, to tell of Himself, and to serve Him. Our adorable Lord came down into this world, from the height of glory, and having taken judgment for His worthless people, has gone back to the glory, having obtained their eternal redemption, and causing them to be reckoned as sitting with Him. All His perfect acceptance is theirs. He would not be content if one of them were lost. Salvation is a display of amazing personal love. No religion of man has anything to compare with the gospel. How grateful, and earnest, God's people should be. And should we not seek love's obedience, in the Holy Spirit, to our Lord's will? He has not left us in the dark: His way is clearly marked out: shall we seek Him accordingly (1 Chron. 15. 13), or shall we try to alter the pattern (Ex. 25. 40)?

"When the people complained, it displeased the Lord."
Numbers 11. 1.

"Whoso offereth praise glorifieth Me."
Psalms 50. 23.

No sound of murmur'ing is in heaven found.
Praise, praise, more praise, must evermore resound:
And shall believers, saved by sovereign love,
Omit the praise, soon to be theirs above?

Nay, let the grumbling world alone complain;
Why should mixed multitudes our friendship gain?
To Christ united, we have ground for praise,—
Rejoicing in our Saviour's works and ways.

Come joys, come trials; come what our Lord permits,—
A praiseful heart, with song, each saint befits:
Pleasing Himself is what we wish to do,
His Love and Coming in faith's happy view.

Words of Encouragement.

“SPOKE OFTEN”: And why should they not? Are not believers related to one another? *i.e.*, “CONVERSED” Mal. 3. 16.

And have they not common interests and hopes? Yea, have they not one “Blessed Hope,” which the world cannot understand? Should not the godly conversation, and intercourse, of believers, be as an oasis in a dry and thirsty land? Has not God Himself appointed the fellowship of His people in all dispensations (*e.g.*, Deut. 32. 30, Acts 20. 7), and is there not a holy emphasis in Scripture on FELLOWSHIP in prayer and praise?

The surroundings were not easy in Malachi's days, nor are they easy now. The world is not in tune with God's will. There are those who prosper, apparently, in evil (Ps. 37), and there are those who complain because of such, and envy them (Prov. 3. 31, 23. 17). And, amid all, believers have the encouragement of “one another,” in loving recognition of their Heavenly Father.

Not only is it the privilege of believers to “converse,” and to illustrate the words “Exhort one another daily, while it is called to-day” (Heb. 3. 13). There is a peril otherwise. Mark the added words “Lest any of you be hardened through the deceitfulness of sin.”

And not only so. There is another thought, and it is very precious. It is God's delight that His people should “speak oft.” The Holy Spirit records this. “The Lord hearkened and heard.” The book of remembrance concerns those who thus “converse,” whose daily life remembers Him, and whose attitude is full of the hope of seeing their Lord. The world can talk of the world, and there are many “idle words” to-day. Let us speak of our Lord. Beyond a revival in godly preaching, we need a revival in godly conversation.

“These Men only make Religion Cheap.”

SUCH words, not intended for my ears, reached me in God's overruling, as we proclaimed the gospel to the crowds coming from the Boat Race. And I could not but think how real a mistake existed in every word. 'Tis not RELIGION we declare but the gospel of eternal salvation. Thanks be unto God, that is not cheap: it is free, blessedly free, because our adorable Lord has dealt with the whole expense, for poor and guilty sinners. A “cheap” message would be worthless for those who are quite bankrupt and powerless. And the word

“make” impressed me: its meaning and its present tense. Praise God there is not a making in the PRESENT, for the work of mercy has been done. “It is finished!” And it is not our “making” at all: nor could we make the gospel anything else than it is:—“the power of God unto salvation to every one that believeth.” How often the utterances of men illustrate their wrong standpoint, even as when some say, “I know all ABOUT it.” We are concerned that they should not only deal with an “it,” not only “know about,” but know HIM personally, our precious Saviour and Lord, Whom we desire to know more and more!

Not All at Once, but Gradually.

PETER did not deny the Lord all at once: he boasted he would be faithful, and, through self-confidence, was unable even to keep awake in the garden, thus breaking the Lord's loving command, “Watch and Pray.” Then, unbidden, he used the sword, under impulse instead of the Lord's direction, and soon he followed afar off, and sat with the servants, and warmed himself. So he fell into denial. And thus is it often. Believers go downward a step at a time, and every step is linked with failure to enquire of the Lord. Jehoshaphat was, personally, a godly man (2 Chron. 17. 3, 4), and his beautiful praise in time of trial is graciously recorded (2 Chron. 20); but through joining with Ahab (2 Chron. 18. 1) there were serious steps of declension. The next verse shows a “going down” to the one who sold himself to do evil (1 Kings 21. 20); Next Jehoshaphat answered as to fellowship (3), before enquiring of the Lord (note verse 4). His qualm of conscience was only stifled not settled (6), yet he did not plainly own his sin. His rebuke was weak (7). How could he have been willing for Micaiah to be ill-treated, or have become careless as to God's servant, even if he did not know what happened, after Micaiah's witness? The foolishness that follows upon departure from the Lord is seen in his willingness for Ahab's strategy (2 Chron. 18. 29). But still God manifested His tender love. “Jehoshaphat cried out and the Lord helped him.” Yet after all this we find the painful words of 2 Chronicles 20. 35, 36. How slowly we all learn God's lessons.*

Sin does not come to children of God declaring its real nature and aim. Temptation is often plausible. The action proposed appears to be “kindly,” or “reasonable,” or a stepping stone to opportunity which can be used for the *A booklet on the Perils of Compromise, seen in Jehoshaphat's life, is available.

Lord, or to blessing. The way in which definite obedience will be "misunderstood" is impressed upon us in the temptation, and we are persuaded that if we yield a little we shall avoid this. Thus the enemy suggests God will be glorified by yielding "for an hour" (contrast Gal. 2. 5). Gradually we become less perceptive, and one step follows another. When one who has been breathing fresh air enters a very close atmosphere he notices painfully the change: a little later he may feel little of this. So is it spiritually. Surroundings prevent sensitiveness, and unless we continually seek unto God, our Father, and unless we are willing for the guidance of the Holy Spirit in little things, we become gradually less conscious of God's will (contrast Rom. 12. 2). God's grace is as wonderful to us as to Jehoshaphat, but we would not misuse grace. Redemption by the blood of Christ never excuses one sin, but rather encourages the gratitude of love, that there may be steps upward, not downward. Life is made up of little things, and manifest actions are the fruit of much that is in the background. When something glaringly dishonours God, how definitely we are warned against the "little" preliminaries. Conversely, if we wish to do much to please Him, the preparation is in love's unseen details, and there is never any room for pride, but only for faith, and love, and humility and praise in the Holy Spirit.

REQUESTS FOR PRAYER AND PRAISE.

- Let us mark the limitation of Psalm 66. 18. Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKS-GIVING." Colossians 4. 2.
- "Have the faith of God." Mark 11. 22 margin.
1. For an awakening among children of God: "let us not sleep as do others" is the message to all who are "in Christ Jesus" (1 Thess. 5, 6).
 2. For godly homes, with definite and spiritual willingness to put Ephesians 5. 21-6. 4 into practice.
 3. For believers out of employment, that they may have victory over depression, grace to use time aright, and spiritual power to apply Matthew 6. 33, learning the Lord's loving lessons.
 4. For lands that we often forget:—Luxembourg, Malta, Hungary, Yugo Slavia, Palestine, Morocco, St. Lucia.
 5. For the Lord's work through these pages, and associated testimony, whether through publications, correspondence, or journeys, or in London, that our Heavenly Father's will may be followed more and more, and that there may be more dependence on and more expectation from Him, to His glory, in the enabling of the Holy Spirit.
- "Supplication for all saints." Ephesians 6. 18.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN.

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING JULY.

- 4th, 11th. TO BE ANNOUNCED LATER.
18th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
25th. THE REVIVAL THAT MUST COME.
1. The Sureness because of God's Promises.
 2. Time and Place.
 3. Characteristics and Accompaniments: With Notes on Past Revivals (e.g. 2 Chron. 30., 35, Ezra 1, Neh. 8, and during the last few centuries).
 4. Preparations and Obstacles.
 5. A Personal Note for Each One of Us.

Poems to Help Christian Experience.—26. *

"We have thought of Thy lovingkindness, O God, in the midst of Thy temple. . . . This God is our God for ever and ever; He will be our Guide even unto death" (Psalm 48. 9-14).

"Your heavenly Father knoweth" (Matt. 6. 32).

How good is our God! We would trust Him, and trace

How kindly He dealeth;
How truly He healeth!
To us He revealeth

The Light of His Face.

How gracious is He, our most Glorious God,
'Gainst Whom we have striven!
His Son He hath given;
The veil hath been riven,
Through His precious blood.

How faithful is God! All His promises stand;
From them we may borrow
True balm in our sorrow;
The cares of the morrow
May leave in His hand.

How loving is God! In His love we abide;
Our Father, Who knoweth
Our sorrow, bestoweth
Such grace as o'erfloweth;
In Him we confide.

How great is our God, the Creator, Who planned
In grace to elect us,
Whose arm will protect us!
How can He neglect us,
The sheep of His hand?

To Him be the glory, dominion, and fame,
Whose grace is His pleasure!
O pour out a treasure
Of praise without measure
To His holy Name!

"The good pleasure of His will, to the praise of the glory of His grace . . . the riches of His grace" (Eph. 1. 5, 6, 7).

YOUNG PEOPLE'S COLUMNS.

"Without Christ."

THESE words from Ephesians 2. 12 were doubtless written in a few seconds, but they have lived, and have been re-written thousands of times since, and quoted and printed millions of times. And they have a wonderful message to each thoughtful reader to-day. The Lord Jesus Christ is not only a name. He is One Whom His people, in all lands, and of all ages, love and know. It is a glorious fact that He died on Calvary, the gracious Saviour of sinners, and the only Sacrifice for such. And it is a glorious fact that He is living to-day in heaven, and never, never, never forgetting those for whom He died. We are not speaking of a dream, or a possibility. The Lord Jesus Christ is real, and salvation is real, while we write, and while you read these very words. Most people have a strange idea of the gospel of God: they seem to treat it as "unreal," and only a subject for special buildings, and one day a week. This is a great mistake. You need the Lord Jesus Christ now, and unless He is your Saviour, you are in danger now. But O how wonderful is the welcome He has for a "sinner." No one could have uttered the message of the "Prodigal Son" as He did, unless his heart was full of love to receive a poor lost soul. You need not be afraid that He will close the door to a troubled heart.

I have been thinking of the two words, before us, and feeling how much they suggest. Where would NATURE be "without Christ"? "By Him were all things created" (Col. 1. 16, cf. John 1. 3). We look on the beauties of the heavens, and of the trees. They are His work, and they are caused to speak of Him. He is the Sun of Righteousness, He is the Morning Star, He is the True Vine. Nature sings His praises.

And HISTORY would be robbed of its only Perfect Character if it were "without Christ." All would be darkness without Him, and all men would be on the way to hell. He alone was the Spotless One. His work is the glorious centre of all history: everything before led up to His death on Calvary, and all who are saved since rejoice to remember that great event,—the greatest in all time. Nothing can be compared with it. How amazing that the Lord of glory suffered for sinners, to save such for ever!

Where would SCRIPTURE be "without Christ"? The first verse refers to Him, the last verse mentions more than one of His many precious names. The first type speaks of Him,

and the first prophecy proclaims Him. And each is the forerunner of many others, types and prophecies full of the glory of the Lord Jesus. Have you ever thought where, for example, the tabernacle would be without Him? It would not exist at all. It is true there were types, or pictures of God's people, but these were *always* resting on a FOUNDATION that pictured the Lord Jesus. For example, the cherubim were on the mercy seat above the ark, and the branches of the lampstand came out of the central shaft, the boards stood on the "redemption silver sockets," and the laver on a pedestal, which showed Christ as the Resting Place of His people. Are *you* resting on Him? "Without Christ" there could have been no altar, no sacrifice, no priest, no door, no ark, no mercy seat: Christ is All in all. The pictures were beautiful, but He is altogether Glorious. They spoke of salvation: He gives salvation, not only as a picture, but as a reality.

Where would all the PROPHECIES be without Him? We think of chapter after chapter, and find how the servants of God were inspired to tell of His Coming—both to die, and to reign. And if we come to Him now, because He died, we can look for His Return, and be ready to meet Him. But we cannot be ready otherwise.

And clearly the GOSPEL is full of Christ. "Without Christ" there would not only be the loss of the four gospel narratives, but there would be no gospel at all. "Christ died for our sins" is the joy of all His people. "The Son of God Who loved me, and gave Himself for me" is their delight. O that you and I may think more of Him, if we have tasted that the Lord is gracious (1 Pet. 2. 3). And if some dear reader has not come to Christ (Matt. 11. 28), and there are many such, O that these pages may be God's signpost to lead in some cases to seek Him now, for "behold, now is the day of salvation" (2 Cor. 6. 2).

What would HEAVEN be "without Christ"? It would not be heaven at all. The Lamb of God is in the midst of the throne (Rev. 5. 6), and the joyous songs of praise are about Him, "Thou art worthy to take the book... for Thou wast slain," "Worthy is the Lamb That was slain" (Rev. 5. 9, 12). On the heavenly mount Sion the Lord Jesus is the one Leader (Rev. 14. 1), and we find Him central in the marriage supper (Rev. 19. 9), and His finished work on Calvary is remembered, ever remembered in the city (Rev. 21. 21), and on the throne (Rev. 22. 1). The river of the water of life flows out, with blessing, because His blood flowed out to save.

And what is YOUR LIFE "without Christ"?—ah! that is the message of Ephesians 2. 12. O that it may not be that any, who feel, even a little, their need of Him, should be content to go on without Him. Your life must be a failure without Him, and there is an eternal judgment (Heb. 9. 28) far away from heaven's light and glory, without Him. But now, God waits to welcome any one who comes pleading the precious Name of His beloved Son, and why should not that one be you?

"Without Christ"—such words resounding
Tell the sinner's fearful need:
But God's grace, in Christ abounding,
Burdened sinners still can plead.

"Without Christ"—where were creation?
Nought were seen!—yea, none to see!
History, but for the narration
Of His work, would empty be.

"Without Christ," each heavenly writing
Would its aim and centre lose:
Scripture is to Christ inviting,
Else in vain God's words we use.

"Without Christ," heaven would be darkened,
And its joyous music cease:
Through the Scriptures we have hearkened
To its songs of praise and peace.

"Without Christ," each life for ever
Must be spent away from God:
But none shall His people sever
Purchased by His precious blood.

"Without Christ," is this your portion?
Why, ah why, God's grace despise?
Hear the welcome, heed the caution,
Troubled soul, and now be wise.

"He That Humbleth Himself."

A Few Words with Young Believers and Older Ones too.

SUCH words are not found in Luke 14. 11 alone. It is, indeed, true that the only ones who come aright to the Saviour are those who, like the taxgatherer, feel their lost condition (Luke 1. 53). Many to-day are too proud for God's salvation. They desire to enter heaven on their own terms. Like Naaman, they have made up their minds how they wish to be healed.

But it is equally important, after we are born again, still to humble ourselves. Though "coming to Christ" is a death blow to pride, and though in believer's baptism we set this forth in type, the enemy will ever seek to bring in pride by a back door, and to encourage the self-confidence which we have already judged. Hence the repeated message of Matthew 18. 4 and 23. 12. The disciples disputed more than once who should be the greatest; and the Lord's teaching continually urged humility (Matt. 11. 11* and Luke 22. 25-27).

The Holy Spirit has graciously emphasized the same thought in the epistles: "Humble yourselves in the sight of the Lord" (Jas. 4. 10); "humble yourselves therefore under the mighty hand of God" (1 Pet. 5. 6). A concordance impresses us with the departure of Israel from humility. The references in 2 Chronicles are most remarkable (7. 14, 12. 6, 7, 12, 30. 11, 32. 26, 33. 12, 23, 34. 27, 36. 12). A godly humbling is acceptable in God's sight.

It is observable that a precious promise is often attached, not that the humbling is merely an "investment," but that we may realize the Lord's approval will be shown in a day when we shall be able to "bear" exaltation, without being spoilt by it. When believers shall be with their Lord, in that Day, there will be no self-will, no self-esteem. But in the present time some of us cannot bear too many encouragements. We see in the history of the Kings of Judah the danger. Solomon was highly honoured,—and failed. "Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab" (contrast Prov. 22. 4). Uzziah "was marvellously helped till he was strong." Even "Hezekiah rendered not again according to the benefit." It is deeply important to be kept humble.

So acceptable is lowliness before God, and so dangerous is pride, that Paul had an intense STRAIN, and welcomed this, rather than have its removal, and (with the relief) a tendency to be "lifted up" (2 Cor. 12. 7-10). Pride is abominable before God, even when it does not speak (Prov. 6. 16), even though hidden awhile (Prov. 16. 5). God can humble His people (2 Cor. 12. 21), even as He chastens (1 Cor. 11. 31, 32); but it is better for us not to need His heavy HAND. If we see His hints, and judge ourselves, and humble ourselves, this is well pleasing to Him. Let us remember that such humility is not in one or two actions when others are looking on;—manifest "lowliness" may be part of pride. Rather is it in a life-attitude before God, in the power of the Holy Spirit, for which we need to ask our Father, and which we need to cultivate, that it may ever grow, through the spiritual use of the food He has provided.

* Some have taken away the practical teaching of this verse, but this is a sad error.

The Lord Jesus laid much emphasis on faith: "Believe ye that I am able to do this?" Observe that faith was thus centred on His person and His Word. And notice the definiteness, "This." So was it to Martha: "Believest thou this?" (John 11. 26).

"It is written, Man shall not live by bread alone but by every word that proceedeth out of the mouth of God"

Matthew 4. 4.

THIS opening declaration of the Lord Jesus is immediately followed by His use twice more of the impressive words, "It is written," quoting the Holy Scriptures on EACH occasion when Satan attacked. Surely this is a matter of great and present importance to every one who owns the Name of Christ. Everywhere around us we see the weakening of old opinions and arrangements. Many things that were taken for granted in years gone by are now discarded and rejected. Everything is in flux. But, amid all, "the Word of the Lord endureth for ever." The Christian has no need to change his standpoint:—"no need" did I say? These words are not nearly strong enough. He dare not change it. To "change" would be treason, as well as folly. The written words remain, and the Scripture cannot be broken (John 10. 35).

And now, dear reader, if you are a child of God, what is your own inner attitude to the Scriptures? The Lord Jesus primarily referred to Himself in Matthew 4, for He had become Man, and was THE Perfect Man of Whom Deuteronomy 8. 3 had given the prophecy so many years before. But if we desire to please Him and to follow His steps (1 Pet. 2. 21) we need to seek the same acknowledgment of the precious words of truth. Observe that though the Lord Jesus was always uttering perfect words, and though His fellowship with the Holy Spirit is brought before us just before the passage quoted, He did not choose new words when meeting the enemy, but rather used the words which were written, in a book that many in these days have put aside, the book of Deuteronomy. How definite was Christ's answer to the opinions of men. And let us also notice that He not only used the written words as weapons, but He showed first that His FOOD was found there. Psalm 119. 103 and Jeremiah 15. 16 come to mind. Do we feed on the Scriptures? They should not be to us only written words, but living truth, for our spiritual strength and welfare. The reference to "the mouth of God" is very important. That which has been written is still applied in living power by the Holy Spirit. In like manner in Revelation 2 and 3 we read "Write" and then "He that hath an ear, let him hear what the Spirit SAITH," not merely "said" (cf. Heb. 3. 17, 10. 15, a present witness). Reader, have you this gracious work of the Holy Spirit in your life? Do you expect God to make His written words your daily food spiritually?

We must not leave out one word. "EVERY word that proceedeth out of the mouth of God" is important. Saul claimed that he had obeyed God as to the Amalekites, but he left out part. Satan himself can quote Scripture, but if you compare Matthew 4. 6 or Luke 4. 10, 11 with Psalm 91. 11, 12 you will find his quotation is not complete. It is for us to claim "EVERY WORD" of God.

At the present time, in every sphere of life, many are despising authority, and exalting themselves, and this is not surprising, because they have despised the authority of God. But among His children there should be a marked contrast. Our Christian life will be a power if we feed on God's words and obey His will, but not otherwise.

It is so important to have an EAR to hear (Matt. 13. 9, 16). The priests of Israel were marked by the blood of the sacrifice on the ear first. And likewise in Leviticus 14, the cleansed leper had the blood put on the ear first, and likewise the oil. We need to hear God's voice. The Lord Jesus declared this to be the characteristic of His people, "My sheep hear My voice" (John 10. 27). Is it our characteristic? The matter is of present importance.

God has graciously given us His words. Are we acting upon them? When He wrote for Israel the great things of His law they were counted "as A STRANGE THING" (Hos. 8. 12). But believers should be quite contrasted. "Speak, Lord, for Thy servant heareth" should be our constant attitude. Psalm 119 shows, in the longest psalm, the profoundest reverence for Scripture, and joy therein, and loving obedience is marked throughout. All the prophets and writers of Scripture exhibit the same reverence. Not one of them treated the Scriptures as many to-day. It is peculiarly sad to find some who claim to be gifted and spiritual, and to be led by the Holy Spirit, boldly setting aside the written words of the Lord. They need to hear the message of 1 Corinthians 14. 37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I WRITE unto you are the commandments of the Lord."

Will you not henceforth search the Scriptures daily (Acts 17. 11) with more earnest concern to know and do God's will? Shall we not accept His words against our own ideas or general opinions, and against all "feelings," however spiritual they seem, which contradict what He has written? We remember the solemnizing death of Uzzah when David was bringing up the ark: Why? Did he wish to be obstinate against God's words? Was he defiant?

(If the Lord will, to be continued).

Objectors and Objections.

HOW strikingly does God deal with us all, and His dealings with men in Scripture are recorded for our constant instruction. We notice in the life of the Lord Jesus, His tenderness to the troubled and needy, and His holy sternness toward the proud, and self-righteous, and contentious. The message of Romans 2. 8 is impressive, "But unto them that are contentious, and do not obey the truth, but obey unrighteousness (He will render) indignation and wrath" (cf. 1 Cor. 11. 16). Do we not find a similar stress in the earlier Scriptures? God's patience toward those who were poor, and of a contrite spirit, and who trembled at His Word, was ever manifested. But the loving labour of the prophets was never easy. They were often surrounded by those who mocked (2 Chron. 36. 16). We see scornful men deriding Isaiah in chapter 28, and Jeremiah felt himself "a man of contention to the whole earth" (Jer. 15. 10, 20. 10). Nor was Ezekiel free from this strife of tongues, although some came and sat before him, as if they were anxious for God's truth (Ezek. 14. 1-3, 33. 30-33, cf. Isa. 58. 1, 2). Throughout we find men's stress on their own words, and on their own thoughts. God emphasized the contrast in holy warning, "They shall know WHOSE WORDS SHALL STAND, MINE OR THEIRS" (Jer. 44. 28).

The objections of the natural heart have a similar character in all ages, and it may help us much to notice a few in Ezekiel:—

"Yet ye say, The way of the Lord is not equal" (18. 25, 29, 33. 17, 20).

"They say, The Lord hath forsaken the earth, and the Lord seeth not" (9. 9).

"Which say, It is not near; let us build houses" (11. 3, cf. 12. 22, 27; "he prophesieth of the times that are far off").

"Ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge" (18. 2).

"They say of me, Doth he not speak parables?" (20. 49).

"Saying Peace; and there was no peace" (13. 10).

The first quotation shows the common complaint against righteousness, and the proverb of 18. 2 is a parallel. The tendency of men is to hide their eyes from their own guilt; they readily see the sins of those against them, but there is no deep, heart-sorrow as to self. Brokenness of heart is painfully absent. How many fail to realize that complaining of "circumstances" (which are in God's all-wise

providence) is on the line of this iniquity. How often men blame God for the state of affairs, instead of being concerned as to their own share in the world's guilt. We need more of Psalm 73, and the sanctuary (verse 17—see 22). The second quotation has a partly similar thought; namely, that God is indifferent to earth; but the inference is rather the daring one of the wicked in Psalm 10. 11. We may learn one important lesson from this (cf. Isa. 57. 17). Not only is sin beheld by God, and He will deal with it in the appointed time, but our hearts are made to realize that a deep reverence for God, and a consciousness of everything in His Presence, will be a holy preventative as to many sins. Do WE realize God and His glory as we should?

The vain words of postponement in 11. 3, 12. 22, 27 remind us how UNREAL to many the Scriptures have been made. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8. 11). Many "believe" there is a day of judgment, but everything is shadowy with them. The certainties of Scripture are made, as it were, uncertainties, and they say, "Time enough yet." The urgency of God's truth needs emphasis, "To-day if ye will hear His voice," "Behold, now is the day of salvation." And do not we, as believers, still need the same emphasis? The words of the Lord Jesus, "Behold I come quickly" indicate even our natural tendency to live in an atmosphere, and an attitude, that would procrastinate obedience.

The last but one quotation is often illustrated to-day. Men "spiritualize away" the truth, or say they cannot understand it. But God has shown wondrous literality in the past (*e.g.*, the plagues of Egypt), and He has not changed. The mystifying of Scripture by human explanation, to modify the unveiling of the last days, and of judgment to come, and of the lake of fire—cannot but be viewed with concern. God has sounded a trumpet, and those who ought to declare His message are often seeking to muffle His very trumpet-warning.

And, amid all, the words sound forth, "Peace, peace; when there is no peace" (Jer. 6. 14, Ezek. 13. 10), but, thanks be unto God, there is One Who has made peace, Who is "our Peace," and Who preaches peace (Eph. 2. 13, 15, 17), and through His gracious work there is still the creating of the fruit of the lips (Isa. 57. 19), and a believer can still implicitly trust God's words and earnestly declare them. May this be our attitude in daily life, in the present power of the Holy Spirit.

Suggested Daily Readings.

"IF THE LORD WILL":—JULY, 1933.

Day	READING		LEARNING	
	2 Chronicles	Colossians	Col. 4. 2	Psalms 119
1	6. 1-15	2. 16-3.7	2	72
2	6. 16-31	3. 8-25	3	73-74
3	6. 32-7.3	4. 1-11	4	75
4	7. 4-22	1 Thes. 1.1-10	5	76
5	8. 1-18	2. 1-9	6	77
6	9. 1-14	2. 10-20	12	78
7	9. 15-31	3. 1-13	13	79
8	10. 1-19	4. 1-18	1 Chr. 20.1	80
9	11. 1-23	5. 1-17	2	81, 82
10	12. 1-16	5. 14-28	3	83
11	13. 1-22	2 Thess. 1.1-12	4	84
12	14. 1-15	2. 1-17	5	85
13	15. 1-19	3. 1-18	6	86
14	16. 1-14	1 Tim. 1.1-12	7	87
15	17. 1-19	2. 1-15	8	88
16	18. 1-13	3. 1-16	9	89, 90
17	18. 14-34	4. 1-16	10	91
18	19. 1-11	5. 1-16	11	92
19	20. 1-13	5. 17-6.5	12	93
20	20. 14-25	6. 6-21	13	94
21	20. 26-37	2 Tim. 1.1-18	14	95
22	21. 1-20	2. 1-10	15	96
23	22. 1-12	2. 11-26	16	97, 98
24	23. 1-21	3. 1-17	17	99
25	24. 1-14	4. 1-10	18	100
26	24. 15-27	4. 11-22	19	101
27	25. 1-13	Tit. 1. 1-16	Phm. 17, 18	102
28	25. 14-28	2. 1-15	19	103
29	26. 1-15	3. 1-15	20.	104
30	26. 16-27	Philim. 1-14	21	105, 106
31	28. 1-15	15-25	22	107

Notes on Memorized Verses.

COLOSSIANS 4. 2-6, 12, 13.

2. The reality of prayer is always before us in Scripture: may it never become a form in our life! Faith does NOT mean expectation without "continuance," or earnestness: it is not a physically easy way of getting blessings without strain; far otherwise, for the enemy fights against faith. "IN thanksgiving," ever joined (Phil. 4. 6, Rom. 1. 8-10). 3. "At the same time," for prayer must not be "selfish": may there not be helpfulness, too, when believers, in different parts, remember one another before the Throne of Grace at the same time?—not as a bondage, or "charm," but with loving "purpose" and regularity (note Dan. 2. 17). 4. "I ought": a holy duty (cf. 6). love never hinders this thought, but sanctifies it: even an aged apostle felt a natural shrinking: as soon as we can do things "easily," we are on unsafe ground: we never get beyond dependence, and lowliness, if we please God. 5. It is not enough to be honestly seeking God's will, we should be careful lest an unwise manner drives souls away. "Redeeming the opportunity," the appointed time: if we do not "buy" it, we "lose" it, and those "without" are left unwarned: our life, our walk, should preach Christ. 6. Not only "sometimes": it is so easy to be gracious on special occasions. 12. Again "Always." "Striving," (marg.) cf. 1. 29, 2. 1, Romans 15. 30: not striving with

God, but against evil powers (Eph. 6. 12-18) who evidently feared Epaphras' prayers. This believer's concern was for "the will of God" (Matt. 12. 50, Rom. 12. 2). "Much labour": do we love other saints enough to pray for them, with holy strain and pain?

* At the same time as you pray for others, include us: it is well to include many in our prayers, narrowed prayers become local. All God's interests should be dear to our hearts.

2 CHRONICLES 20. 1-19.

1 History is Divinely given to arouse us. Love to God and turning to Him (19. 4-11) did not keep trouble away (cf. Gen. 22. 1), but the emergency was God's opportunity, and therefore faith's opportunity. 2, 3, "Told": he "set himself to seek the Lord," contrast 16. 2, 3, 2 Kings 18. 14: what do we do FIRST when we are ill, or in difficult circumstances? 6 Confidence in God, and His power in the past. 7, Confidence in God and relationship to Him, "our God": a realization of His grace and His promises for to-day. 8, A remembrance of the beautiful prayer of 1 Kings 8. 9, "Thy Name," cf. Daniel 9. 19, John 16. 23, 24. 12, Cf. 14. 11, Isaiah 40. 31, 2 Corinthians 12. 9. 13, The little ones (as in Deut. 31. 12, Neh. 8. 3, 12. 43): the home is often the key to blessing: the children should be trained in the nurture and admonition of the Lord. 15, The reason for confidence, God's sufficiency (Rom. 8. 31). 17, Not to "fight," but yet to "go": that there might be love's active interest in God's mighty working: He makes us feel our inability, yet appoints our activity: prayer is not sleeping while God works. 18, Worshipping, as in Exodus 12. 27. 19, Praise in advance, so in 22: "faith is the substance of things hoped for" (Heb. 11. 1). The flesh can boast of thanksgiving after seeing, but faith depends on God and His word, and trusts Him throughout. 20, The Lord, and His words together. 21, "Unto the Lord," "the beauty of holiness" (Ps. 29. 2).

PHILEMON 17-22.

17, Note the pleading love of verses 9 and 20: we little estimate the responsibilities wrapped up in the (glibly used) word "brother," and in Christian "fellowship," or partnership. "As myself": because in Christ (Acts 9. 4): everything is understood in the light of relation to Him. 18, A Greater than Paul has taken all our wrongs on His account: no "if" in this, and no mere putting there by US: "it is finished": glory be to God. 19, Had not Philemon himself been GOD'S runaway servant?—and we too: a sense of our own failure is more needed that we may deal with others aright: over-esteem of self ruins everything (Heb. 5. 2). 20, An important thought (verse 7, Col. 4. 11, 1 Thess. 3. 7): whom do you and I refresh? 21, God has written to His people (Prov. 22. 19, 20), because their obedience is to be "expected." "More": a legal document is contrived to prevent one who "wishes" to break it from so doing: hence its tautological phraseology: but the Holy Spirit writes for disciples, not for would-be transgressors: yet some ask where infant baptism, or leavened bread at the Lord's supper, or smoking, are "forbidden," as if desiring a legal treatise, instead of sanctified realization of one hint from the Lord. 22, Getting ready a bed is NOT unspiritual (1 Tim. 5. 10): never despise details for the Lord's sake. If we "pray," we should also "prepare": a precious and needed lesson.

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Thoughts from The Word of God

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Free.

A Monthly, issued as God enables, showing something of His glory, and His will, that His children may delight therein, and please Him, as strangers and pilgrims in the midst of a crooked generation:

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

"There is therefore now no condemnation to them which are in Christ Jesus." Romans 8. 1.
"Christ hath redeemed us from the curse of the law, being made a Curse for us: for it is written, Cursed is every one that hangeth on a tree." Galatians 3. 13.
"Who His own Self bare our sins in His own body on the tree." 1 Peter 2. 24.
"For He hath made Him to be sin (as the true and spotless sin offering) for us, Who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5. 21.

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Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold I Am the Lord," "A Further Record of Parts of His Ways," "The Lord's Enabling," "Jesus Christ the Same . . . To-day." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence,

and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

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

"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and doth not come into judgment; but is passed from death unto life."

John 5. 24.

"He That spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect?"

Romans 8. 32, 33.

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

Ephesians 2. 6.

Words of Introduction.

GOD is Living. We need to realize more what He is, and what He is willing to be in our lives. One can well understand the psalmist speaking with himself. As we write we would minister God's own Scriptural encouragements, and reproofs of love to our own heart ere they reach others. The writer as well as every reader needs to realize more and more what God is, and what He becomes to those who diligently seek Him (Heb. 11. 6). These pages are not issued merely to give information. Knowledge of truth is precious, but how much we need the power of truth in daily life. We say "God is Faithful," but does our life say, yea, and sing, this? When first we came to Him we were brought to a simple confidence in Himself, that set aside flesh, at its best, as much as at its worst. And we need the same attitude still. The words of the Lord Jesus, "Without Me ye can do nothing," are as real for us to-day as when we first believed. But they are not a mere negative. God does not leave us with

the word "nothing." We are urged to take hold of His strength, to take the whole armour He has provided, and these pages are issued that writer and reader may believe that God is, and live accordingly.

"God is Faithful." 1 Corinthians 10. 13.

"Think it not strange concerning the fiery trial." 1 Peter 4. 12.

Fear not to trust,—trust not your fears:
Your Father loves, and cares, and hears:
Doubt not,—except your doubts to doubt,
The trial but leads to God's way out.

Your strain is less than God's sure strength,
The cloudrift will be seen at length,
The sun still shines above the cloud,
Garments of praise are ne'er a shroud.

Your Father never hath forgot,
Refining fire is ne'er too hot,
Self's dross not faith, it will destroy,
Heaven's gold shall be without alloy.

Words of Encouragement.

Galatians 3. 9 is a re-
"BLESSED WITH FAITHFUL ABRAHAM." refreshment to our hearts. It has been a refreshment to many hearts before. Who in the Old Testament stands out as a man brought into wondrous nearness to God, so that God Himself said, "My friend"? Is it not Abraham? Was it not Abraham of whom God said "I know him" (Gen. 18. 19, cf. Ex. 33. 12)? Our mind goes back, moreover, to Genesis 14 where Melchisedek, whose "greatness" is emphasized by the Holy Spirit (Heb. 7. 4), "blessed Abraham," saying, "Blessed be Abram of the Most High God," and it is "with" this servant of God that we are blessed. Further, we find his name in the very first verse of the New Testament, as if our Heavenly Father would particularly refer to his privileges. And is He Himself not called very definitely "the God of Abraham"? Romans 4 again refreshes us where we read, "being not weak in faith," and again "strong in faith." It is "with" this believer that we are blessed. And the passage adds concerning "righteousness,"—"It was not written for his sake alone, that it was imputed to him; but FOR US ALSO, to whom it shall be imputed, if we believe on Him That raised up Jesus our Lord from the dead". (Rom. 4. 22-24). And it is well also to see that there is to be a precious unity of the Lord's people, because of the one Lord, and, the one way of Salvation. "Dispensations" do not imply a different plan of redemption, or of final glory. Believers to-day are "blessed with" God's old-time saints, and all will be together in the glorious eternal unity of redeemed ones, by the precious blood of the Lord Jesus. Let our praise abound.

"It is written, Man shall not live by bread alone but by every word that proceedeth out of the mouth of God"

Matthew 4. 4.

(Concluded).

There is no thought of defiance. Hear David's summing up of the sad history, "The Lord our God made a breach upon us, for that we sought Him not AFTER THE DUE ORDER"! (1 Chron. 15. 13). It was "only a little thing" apparently, but even "little things" are a test. God has a right to the loving and implicit obedience of those whom He has so graciously made His people. Redeemed by the precious blood of Christ, how lovingly obedient we should be. The words of Exodus 25. 40 are

very precious: "Look that thou make them after their pattern, which was showed thee in the mount"; and then in chapter 39. 43 we read, "And Moses did look upon all the work, and behold, they had done it as the Lord commanded, even so had they done it; and Moses blessed them." Can the same be said of you, dear reader, and of me, as to God's will? Shall we think of a few examples of obedience. Have we obeyed the Lord, as to baptism—the immersion of believers? As to the giving up of worldliness, and such habits as smoking which we see cause others to stumble, etc? As to separation from arrangements in meetings which are not according to the will of the Lord? As to the Lord's Supper, and the symbols He Himself gave and appointed? As to separation from politics, and from societies, and from fellowship with those who are not in Christ? And so we might continue, with questions personally to our own hearts. If we are children of God, are we willing to be in harmony with the revealed will of the One Who has brought us to be His own, and are we glad that the Scripture is likened to water to cleanse, as well as food to eat? May our joy be to experience the Holy Spirit's own use of the written words in our daily life so that we may bring glory to our Heavenly Father day by day, as we live, thankfully and humbly, in the light of the near coming of our Lord Jesus Christ.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"Making mention of you in our prayers."

1 Thessalonians 1. 2.

1. For God's gracious work among His dear children, bringing out from brotherhoods, organizations, freemasonry, business partnerships, co-operative societies, and all "fellowships" that are not included in the precious fellowship of His beloved Son (1 Cor. 1. 9).
2. For a revival of repentance—among believers also.
3. For persecuted believers, in various lands, and likewise for those who are feeling the contrasted "strain of easier circumstances."
4. For lands that we often forget—Luxembourg, Lithuania, Afghanistan, Kenya, Nicaragua, Peru.
5. For God's gracious work through these pages, and reprints, and the associated testimony among believers and unsaved in various parts, that all publications in all lands may glorify Him, and that all co-labourers may be intent on His glory, that journeys and arrangements may be to His praise and joy, and that Scriptural gatherings may be more prayerfully sought, in the enabling of the Holy Spirit.
 "Praying alway." Ephesians 6. 18.

Poems to Help Christian Experience.—27.

"For such an High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7. 26).

Holy is He, Who loveth me,
Who bore my sins at Calvary
And took them out of sight!
And in His beauty I am dressed:
For ever blest, in Him I rest,
Christ is my heart's delight.

Where sin was rife, amid the strife,
How lovely was His lowly life—
His pilgrimage on earth!
By man reviled, the Saviour mild
Was holy, harmless, undefiled;
Ah! who can speak His worth?

None other would, none other could
Atone for sin, but Jesus stood
Where judgment fully fell.
The Son of God, Who ever trod
A holy path, endured the rod
Of wrath, to save from hell!

It was for me, it was for thee,—
Elected from Eternity,
To see His glorious face—
He tasted death, as Scripture saith;
His wondrous work encompasseth
The objects of His grace.

Beyond the sky, the Lord Most High,
Now liveth, nevermore to die,
And He shall come again!
Then let us sing, our voices ring
With praises to the glorious King,—
Who cometh soon to reign!

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,
John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING AUGUST.

- 1st. TO BE ANNOUNCED LATER.
- 8th. SIN AND A BELIEVER: WITH SPECIAL REFERENCE TO THE RESULTS.
1. The Precious Message of Matthew 1. 21 and 1 John 1. 7, 9.
 2. "He hath not Dealt with Us After Our Sins" (Ps. 103. 10).
 3. Unconfessed Sin (1 Cor. 5. 5, 11. 30, 1 Tim. 1. 20).
 4. Confessed Sin and Its Effects.
 - (a) Now (i.) Personally (ii.) with Respect to others (iii.) As to Service and Usefulness. Thoughts on 2 Samuel 12. 14 and the Principle of Galatians 6. 7.
 - (b) At the Judgment Seat of Christ.

5. Gracious "Overruling" without Excusing.

6. Prayerful Desire to Hate Sin More, and for Victory.

15th. TO BE ANNOUNCED LATER.

22nd. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

29th. SCRIPTURE.

1. Scripture and Our Responsibilities: the Commandments of God.
2. Scripture and Our Guidance (Ps. 119. 103).
3. Scripture and Our Training (2 Tim. 3. 16).
4. Scripture and Our Cleansing (Eph. 5. 26).
5. Scripture and Our Consciences.
6. Scripture and Our Affections.
7. Nothing Else can Take the Place: No One Else can Use Scripture as the Holy Spirit.

It is easy to make much profession, but the real test is continuance in ordinary things, together with steadfastness amid "irritating" trials. There is a certain halo about apparent faith on some occasions, and a lover of esteem can pose as a child of God then.

"The disciple is not above his Teacher, nor the servant above his Lord." How often we seek a different path from His. Why?

The word "native" has in some contexts, a reproach: it may be regarded as an insult. And in other sentences the word "foreigner" may have the same aspect. But the obedient believer rejoices that he is a foreigner in every earthly land, and is not ashamed of the land where his birth is registered. "Here have we no continuing city, but we seek one to come." So we say and sing, but do we seek? It is important to be honest in singing.

If we are not humble, we may need to be humbled: the former is humility, the latter is, rather, humiliation. The first is internal, and springing from love to the Lord: the second is, primarily, external, because of our failure, to bring us down low, in our Father's chastening love, because we have not been lowly. But all is in love that His people may not be condemned with the world.

If the Lord will, Gatherings for Believers, "Bank Holiday," August 7th, 3 and 7, at 61, Upton Lane, Forest Gate, London, E. We shall rejoice to see all who are exercised to please their Lord, and who look for His Coming. Further particulars will be gladly given. It may be that distant readers, who are then free from daily business, will fervently desire to be present at meetings from Saturday to Monday.

YOUNG PEOPLE'S COLUMNS.

"The Iron did Swim."

A VERY wonderful fact. Wait a moment, why do you think this? "Ah," you may reply, "because iron does not naturally swim." Why not? "Because it is too heavy." Why is it too heavy? What is heaviness, and how did it come about? Do you see what I mean? The Power That could make iron at all, and give it heaviness has already done a more wonderful thing than making it swim! The EXISTENCE of iron and of water is a miracle. Men often speak of miracles as if REPEATED things are not wonderful. But why should anything become less a miracle, because it takes place twice, three times, often—daily? GOD'S arrangements in nature are ALL miracles, and the "mind" that thinks about them, and yet unwisely says, "I do not see a miracle," is itself a miracle. Truly men can do an ordinary action, but they need "life," which is a miracle, and "things" which exist by miracle, to do the simplest work. "O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches" (Ps. 104. 24). Always honour God in His wonderful works. All nature tells us of Him.

We notice unusual things: some men say that some "unusual" things cannot take place. How can they say so? Cannot "I" lift up that which will fall down without me? Of course I can. I use some other "law" which God has put in nature to prevent the usual falling. Then surely God Himself can use unseen laws, or work just as He pleases, to change that which we expect as a rule. And so "the iron did swim." I like to think of God's power in all the works of His hands. "He spake and it was done," "He sendeth forth His commandment upon earth," "stormy wind fulfilling His word." Thus the Lord Jesus could say "Peace, be still," and at once there was a great calm.

So the nearly 3,000 years old history of 2 Kings 6 reminds a Christian that he can trust God for everything—yes, everything. Prayer is real to a believer. Trouble came along to this man—the loss of his iron axe head was a serious matter to him, but God met his need. And if I am God's child, born into His family by the death of the Lord Jesus, I can bring everything to God. Such verses as Matthew 6. 33 and Philipians 4. 6 are realities to those who love Him. If they have needs, they bring them to God. We remember 1 Kings 17. 14, 2 Kings 4. 1-7, and many passages in the later Scriptures. A Christian boy at school can pray

about his lessons, a young man can ask God about daily work, a believing girl can have God's guidance in the home, and God answers prayer when things seem unlikely, or impossible:—the "iron" shall "swim." Those who do not know the Lord Jesus Christ as their own Saviour have no Heavenly Father to Whom to go. They are to be pitied, however merry they try to make themselves—for a little time.

Now turn to 2 Kings 6 for a delightful picture of God's way of salvation. Some young men were building a house near Jordan, and the axe head of one fell off into the river. It was lost. Here is a twofold picture of the sinner. Like the man, he HAS lost his power of doing what he ought to do, and, like the axe head, he IS himself lost. We ought to serve God: but our powers that should be serving Him are "dead." The man felt his need. (Do we feel ours?) Moreover, he was responsible: that which was lost was not his own. And the sinner is thus unable to pay his debt, for his life and strength belong to God.

The man went to God's servant whose name means "Salvation." The Lord Jesus is the True Salvation. A work had then to be done to obtain the lost axe head.* Those who come to Christ can rejoice in a work that has already been done. But the work then necessary was a helpful type or picture. One living branch was cut down that, through this "death," it might take the place of the iron, for the deliverance of the iron, contrary to nature. And the Lord Jesus the Living One, Who would not have sunk in any waters of judgment, for any personal actions, took the guilt of sinners upon Himself, and became the One Substitute of His people, that they might have that which is contrary to nature, and altogether by grace (Eph. 2. 8, Rom. 11. 24). Such is God's salvation to-day. Is it yours?

And what was the result? The iron could be taken right out of the waters of judgment, to do the work of preparing a house,—the service it ought to have done, but which it could not do when "dead,"—could not do except through the work of "Another," going into the very judgment "instead." Ah, dear reader, Christ is the Only Hope. And, thanks be unto God, "the iron DID swim": it was a fact. And so to-day none trust the Lord Jesus in vain. He changes everything.

* The thoughtful Bible reader will be interested to notice that "the iron did swim" in the Hebrew may suggest "he caused the iron to swim," or "to overflow." So the work of Christ causes the blessing, in a rich, overflowing manner.

"The iron did swim": how could it thus be raised?
God's might does all: then let His Name be praised!
I was that iron: I sank, and useless lay:
Christ died to save, to bring from wrath away.

"The iron did swim": salvation is as real,—
The lost to find, the leprous one to heal,
The dead to make alive,—in wondrous grace:
The loving Saviour took the sinner's place.

"The iron did swim": 'twas not the iron's might,
Nor other "iron," to set the matter right:
ONE QUITE ALONE, cut down the work to do,
Did it for ME,—and was it done for YOU?

"The iron did swim": and, rescued, it became
A tool of service, brought from death and shame,
And so God's people help a house to raise,
Unto His joy, and His eternal praise!

Psalm 133.

A Few Words with Young Believers and Older
Ones Too.

HAVE you read this psalm recently? Have you read ALL Scripture? It is so important to be more acquainted with ALL God's words. Explanation is precious, but we must never forget exhortation. Hence it is well to open with a little frank and definite encouragement to more real knowledge of the Scriptures,—a knowledge joined with love's obedience. How few who own Christ's Name could write out many verses of Scripture from memory accurately.

Psalm 133 speaks of a unity which is God's own delight. Observe it is not a unity with the world,—it is of "brethren." There is no "universal brotherhood" in Scripture, for there is no "universal fatherhood" of God. "Except a man be born from above, he cannot see the Kingdom of God" (John 3. 3). But those who are "in Christ Jesus" should seek to be together. This does not mean compromise, for love to Christ includes love to His words (John 14. 21, 23). If any do not follow His words they raise a barrier. Nor does this verse mean only an "occasional coming together." Believers should be in a spiritual "house" manifestly (1 Tim. 3. 16, note 1 Pet. 2. 5), and thus be "together" in all the arrangements of the will of God (Col. 4. 12). The word "dwell" impresses this. And the two added words "in unity" are literally, "even, (or also), united," i.e. there is something beyond the nearness of brothers in the VITAL nearness of believers. Colossians 2 .19 speaks of "joints and bands" in one body. Do we pray for this to be felt and seen? When there was a revival, in the days of Ezra and Nehemiah, the children of Israel were gathered "as one man" (Ezra 3. 1, Neh. 8. 1).

The order of words in the Psalm is helpful. We have "good" before "pleasant" (cf. the order in Jas. 3. 17). And the two figures—the ointment and the dew, or summer-sea-night-mist—put that which belonged to God's sanctuary FIRST. Both these symbols suggest that which is gentle, and unobtrusive, but yet very powerful. Moreover, the reference to the precious ointment of Exodus 30. 22-33 reminds us that spiritual unity is (a) God's own appointment, (b) according to His words, (c) because of the sufferings of Christ—"myrrh," (d) in the Holy Spirit's enabling—"oil olive." There is nothing "like" it, and it cannot have anything to do with the "flesh" (Ex. 30. 32). Do we expect this blessing? The Lord Jesus, infinitely greater than Aaron, is the One through Whom all blessings of unity come to His redeemed (John 17). And then the summer-sea-night-mist, which is here said to extend all over "the land of the Lord" (Isa. 14. 2), was the appointed means of fruitfulness. If we have unity before the Father in worship first, we can have unity in service. But we must not invert the order, or introduce a unity of our own. Surely these graciously granted hints of the Lord's will, recorded in this brief psalm, show us how we should pray for true reviving, and gatherings after the Lord's heart, even in "perilous times."

Notes continued from page 66.

How beautiful, "I have even heard ALSO" (see Jas. 4. 8: God always hears prayers when we rightly hear His words: is this the explanation of many powerless prayers?—Mal. 2. 13). The "heart," then the outward sorrow. Contrast 2 Chronicles 36. 12, 13, and ask yourself, "What is my attitude to God's words?" 29, The sureness of judgment on the one hand, and the personal encouragement on the other (28), did not make Josiah careless: he at once emphasized the "book," and sought obedience. Weeping without obedience is vain. 31, "Heart" and the "words": two deeply important thoughts, in the enabling of the Holy Spirit.

1 PETER 1. 1-11.

1, "Scattered," "sown": thus God worked. 2, There is no ignorance, or mere after-knowledge with God. Observe the fellowship of our Triune God in the salvation of a soul. Peace is never before grace: strikingly it is also after righteousness (Isa. 32. 17, Heb. 7. 1), and grace reigns through righteousness (Rom. 5. 21). 3, Cf. Ephesians 1. 3. Mercy the reason, a living hope the result: note God's precious "into's"—hope, inheritance (4), salvation (5, 10, cf. Phil. 3. 20). 5, The path of blessing—faith (7, 8, 9). 7, Appearing, same word in 13: ever in view. 8, "Whom" (Col. 1. 28). 10, "Grace," again in 13. 11, Sufferings, glories: note these two words in this epistle (2. 19, 20, 21, 23, 3. 14, 17, 18, 4. 1, 13, 15, 19, 5. 1, 9, 10: 1. 7, 21, 24, 4. 11, 13, 14, 5. 1, 10, 11: "glorify" 1. 8, 2. 12, 4. 11, 14, 16):—blessed be God for this testimony.

TALKS ABOUT PRESENT-DAY NEEDS.

"Speech . . . ALWAYS with Grace."

Colossians 4. 6.

THE Holy Spirit has written much concerning the presenting of our body and its members. The tongue, "a little member," is peculiarly emphasized, and a Concordance will show God's message* throughout Scripture. If our mouth consistently speaks the praise of the Lord (Ps. 145. 21, cf. 40. 3), we may, indeed, bring Him "glory" thereby. A comparison of Psalm 16. 9 with Acts 2. 26 will show the right use of the tongue.

When the Lord Jesus came into the world to save sinners, in His infinite love, He lived with absolute perfection in the midst of a crooked and perverse generation. Unlike the first Adam He, Who is called the Last Adam, received every word that proceeded out of the mouth of God (Matt. 4. 4), and His mouth was filled with words of blessing. "Never man spake like This Man" was a true testimony (John 7. 46). Grace was poured out, in, and by His lips (Ps. 45. 2), a river of gracious words ever flowing (see Luke 4. 22). Not one utterance of untruthfulness, bitterness, or selfishness was ever His. He Who is first our Saviour and Lord has graciously given us an example that we should follow His steps, "Who, when He was reviled, reviled not again; when He suffered He threatened not" (1 Pet. 2. 21-23). How unlike Him, oftentimes, His followers are: how like to Him they should be. The witness of 2 Corinthians 3. 18 is clear, "We all, with unveiled face, beholding as in a glass the glory of the Lord, ARE CHANGED into the same image, from glory to glory, even as by the Spirit of the Lord." The Holy Spirit ever receives of the things of Christ, and shows them unto us (John 16. 14).

It is not that the words of the Lord Jesus were "smooth words." Meekness is not weakness. Grace is not indulgence. He loved righteousness and hated lawlessness. He was uncompromising against all evil. But what tenderness He showed to the needy, and when He condemned guilt, there was nothing of natural spite, nothing that spoilt the witness. The zeal of God's house eat Him up in John 2, and His attitude and standpoint could always be thus described.

Hence in pleading for speech always with grace among ourselves, we are not encouraging words of flattery, nor of compromise with those

* A little Concordance to the members of the body in Proverbs will be gladly sent.

who deny God's doctrine. The very verse before us reminds of "salt."—"The salt of the covenant of thy God" is a striking expression in Leviticus 2. 13, and holy zeal for His honour should ever characterize His children.

This reference to "salt" also implies that our words are regarded as "food." And this is the Holy Spirit's testimony elsewhere, whenever God's people come together. The "building up" of the spiritual need and the MINISTERING of grace are seen in Ephesians 4. 29. "The lips of the righteous feed many" (Prov. 10. 21): can this be said of our lips?

Particularly Colossians 4. 6 bears its witness against an unholy attitude in dealing with others who bear the Name of the Lord. How often has truth been "defended" with bitterness, and there have been insinuations. Judgment of the motives of others has brought dishonour to our Lord, and discord has been sown among brethren by misrepresentation. Unkind suggestions have provided unkind retorts. There may have been enthusiasm, but not in subjection to the Holy Spirit. God's work must be done in God's way. Jehu had a zeal for the Lord, but it was utterly blemished. And accuracy is not always spirituality. Are we more concerned to gain a victory, or to gain our brother (cf. Matt. 18. 15)? Let our speech be ALWAYS with grace, even when we ourselves are misrepresented. Let us not "answer again" (Tit. 2. 9). It is delightful to realize that one word for forgiveness is from the word "grace," and as we enjoy Colossians 3. 13 more there will be more blessing among the redeemed.

Our verse adds, "That ye may know how ye ought to ANSWER EVERY MAN." This implies that when the speech is "always" to God's glory, there will be emergency-wisdom. If we are only concerned to please God on special occasions we shall fail to do so. But if we seek Him in everything, and pray about everything, there will be blessing when we have a peculiarly hard problem, or when others say something that would irritate the flesh. "Love is not provoked" (1 Cor. 13. 5); it is a pity that the translators thought the two words "easily provoked" were needed to bring out the force of the one word which the Holy Spirit uses.

"Grace" and "gratitude" are from the same root, and "grace" here includes "gratitude." If we do not murmur but praise God for all, and "in everything give thanks," we shall learn how to speak aright. Ungracious words are a disgrace. Let us not only accept the "theory" of the passage, beloved fellow believers, but

realize it is our Father's message to us to-day. It is NOT WRITTEN that we may apply to another, and point out someone else's failure, but that we may have a clear view of our own, and, by grace, expect victory "henceforth." Why should we not have bridled bodies? Why should not believers be more like their Lord, Whose mouth was (and is) most sweet (Song 6. 16)? "There is that speaketh like the piercings of a sword: but THE TONGUE OF THE WISE IS HEALTH" (Prov. 12. 18).

David Loved.

IN 1 Samuel 16-18 we have four distinct records of love toward David. We have no hesitation in regarding his character as lovable. There was a delightful simplicity in his attitude after he was anointed—he still tended his father's sheep. And the same simplicity was seen in his answer to Eliab, and likewise in his conversation with Saul. We notice a frankness, and an artlessness, and thank God for it. The key is found in the language of 1 Samuel 17. 34-36: God was the living God to David, and he spoke as one who believes God takes a deep interest in His beloved people, should always speak.

Saul's love was enthusiastic (16. 21) but short-lived. Jealousy was strong enough to kill it (18. 8. 9). Jonathan's love was utterly different. "Passing the love of women," said David (2 Sam. 1. 26), and in this love Jonathan gave up, stripping himself (18. 4). The emphasis on the words "as his own soul" (18. 1, 3), and the word "knit" is very beautiful.

There is a deep spiritual lesson for us, with regard to the love of Christ, and our love to Him should respond.

The love of Israel to David was naturally somewhat different. He was their hero (18. 7) and his homely and gracious manner endeared him to the common people (18. 16). Can we be surprised that his name was much set by (18. 30)? And there were those who became peculiarly attached to him afterwards. We think of the three mighty men who risked their lives to fulfil the wish he had just uttered. There was a compelling attractiveness in his frank disposition. But the more we speak of David, let us think yet more of the One Who became the Son of David. How strange that we do not love Him more!

Yet another aspect of love is seen in Michal's affection which led up to marriage. We know how definitely the Scripture explains the intimacy of this tie, and its typical teaching.

Beautifully the love of Michal is emphasized before and after her wifely relationship (18. 20, 28): and this is as it should be. A love that wanes soon afterward is poor. Alas, that years later Michal failed to enter into her husband's love to the Lord (2 Sam. 7. 20-23): are there not many wives—and many husbands too—who, in later married life, have hindered their partner's devotion to the Lord?

And so the four aspects come before us. Three of them picture, in various ways, the attitude of believers to the Greater than David, though in each there is a falling short. Even Jonathan died with Saul on the battlefield. He was not with David in rejection and suffering, and thus he was not with David on the throne, although he had hoped, with confidence, that this would be so (1 Sam. 23. 17). Let us learn the precious teaching that our love must follow our beloved Lord, as well as feel deep affection for Him.

"They Went to Buy"

(Matthew 25. 10.)

BUT we are not told they DID buy. When they came there is no statement that they had their lamps alight. It is idle to say "They must have had them." The silence of Scripture is solemn. God never omits one statement without a purpose. "They went to buy"; that is all we know. Another Scripture solemnly reminds that some will yet call upon the Lord, and He will NOT answer them (Prov. 1. 28). And what if these went to obtain, and COULD NOT? One thing we do know, that when they returned, and sought to enter, they COULD NOT. Nothing is said as to their open iniquity, nothing. The word "wicked" is not here used: only the word "foolish." And the declaration "I know you not" stands out as sufficient without anything more. It is so elsewhere. The same principle applies to Matthew 22. 12, "Friend, how camest thou in hither NOT having a wedding garment?" And the testimony is clear that the absence of good fruit is quite sufficient reason for the axe to be used (Matt. 3. 10). "Ye DID IT NOT unto Me" is the witness of Matthew 25. 45. The omission is enough.

But, thanks be unto God, there is a free salvation now, and, through the death of the Lord Jesus, the words ring out, "Come, BUY wine and milk WITHOUT MONEY AND WITHOUT PRICE" (Isa. 55. 1). God's gospel is real. He Who freely forgives bestows all blessings, and the richness of His grace is beyond all human words. But is this mine? Is this

yours? The knowledge of these things mentally alone is empty. Have we the experience of a living Saviour and a present Salvation? Or are we willing to remain "foolish"? Have we a lamp without the oil of the Holy Spirit? Do we talk of the Bridegroom, and go out to meet Him, without knowing Him—without being known of Him? Do we choose to be with the people of God, the wise virgins, and yet remain personally unsaved? Ah, dear reader, the question is more than a mere question of words. It is a matter of burning and vital interest and affects your eternity, and affects your whole being.

Suggested Daily Readings.

"IF THE LORD WILL":—AUGUST, 1933.

Day	READING		LEARNING		
	2 Chronicles	Hebrews	Heb. 5. 1	Psalm 119	
1	28.	16-27	1. 1-14	109	
2	29.	1-19	2. 1-18	110	
3	29.	20-36	3. 1-19	111	
4	30.	1-12	4. 1-16	112	
5	30	13-27	5. 1-14	113, 114	
6	31.	1-10	6. 1-20	115	
7	31.	11-21	7. 1-14	116	
8	32.	1-20	7. 15-28	117	
9	32.	21-33	8. 1-13	118	
10	33.	1-13	9. 1-14	119	
11	33.	14-25	9. 15-28	120	
12	34.	1-19	10. 1-14	121, 122	
13	34.	20-33	10. 15-36	123	2 Chron. 34
14	35.	1-19	10. 37-11.8	124	
15	35.	20-36	11. 9-28	125	
16	36.	9-23	11. 29-40	126	
17	Ezra I	1-11	12. 1-17	127	
18	2.	1-54	12. 18-29	128	
19	2.	55-70	13. 1-15	129, 130	
20	3.	1-13	13. 16-25	131	
21	4.	1-16	James 1.1-15	132	
22	4.	17-5.5	1. 16-27	133	
23	5.	6-17	2. 1-26	134	1 Pet. 1. 1
24	6.	1-22	3. 1-18	135	
25	7.	1-17	4. 1-17	136	
26	7.	18-28	5. 1-10	137, 138	
27	8.	1-20	5. 11-20	139	
28	8.	21-36	1 Pet. 1-16	140	
29	9.	1-15	1. 17-2.5	141	
30	10	1-19	2. 6-25	142	
31	10.	20-44	3. 1-22	143	

Notes on Memorized Verses.

HEBREW 5. 1-14.

1, From among men, for men, to God. Observe priesthood, and its twofold responsibility (cf. 8. 3): "sacrifice and offering" (10. 5) must, in the very order of words, suggest failure, i.e. Israel's priests were not to offer gifts WITHOUT a sacrificial basis first. Cain tried to do so: Abel, contrastedly, offered both in the same order as Israel's imperfect priests (11. 4): the perfect Lord Jesus alone could

"offer" BEFORE the sacrifice (5. 17): what a light this gives on the verbal inspiration in the very order of the nouns in 10. 5. 2, 3, A remarkable call to humility and tenderness, and an evidence that this "infirmity" of soul is viewed as sin (cf. the witness of Lev. 5. 18 against excusing sin); observe the contrast of the Lord Jesus in Hebrews 2. 18, 4. 15. 4, A sad difference is seen in the attitude of vain men (Jud. 17. 10-13, 1 Kings 12. 32, 33, note too 2 Chron. 25. 16). Do we realize the honour of worship, and the peril of the ungodly in approaching God "their own way"? 5, 6, The perfect service of the Lord Jesus shines out: "to-day" and "for ever" here, as in ch. 13. 8. This is the first mention of Melchisedec after Psalm 110 was written: if we look through chapters 5-7, and then ch. 1. 13, (with marginal references), we shall see no passage is more often quoted, and the glory of Christ as the Kingly Priest, "sitting," and His own sacrifice, will impress our grateful hearts. Aaron's priests "stood," and offered "oftentimes THE SAME sacrifices" (10-11), and died, and had successors,—but Christ's glory shines out in 7. 27, 28. 7, Do we realize the preciousness of His prayer life? 8, How often His glory is associated with the word "Son" (cf. John 3. 16): here the word "being" is the same as in 1. 3. "Learned," "suffered," the two Greek words have a similar sound for emphasis. 9, "Perfect," many misunderstand the Holy Spirit's language here: there is no thought of imperfection before: the root-idea is "the end,"* and "completeness, brought to the goal" is the real meaning of this verse. How important is the stress together on (a) eternal salvation and (b) the fruit, in a life of obedience (cf. John 10. 27, 28). 11, How full is Scripture, how much more could be said concerning Psalm 110. "BECOME dull of hearing": are we less perceptive and receptive than we were?—Disobedience is often the cause: we have not exercised our senses (14). 12, Every believer who has known the Lord a long while ought to be able to help others;—we must GROW (1 Pet. 2. 2, 2 Pet. 3. 18). Milk is precious, but none should remain "babes": to be "alive," and not to go forward, is unbecoming a child of God; the thought, "I only wish to know I am saved" gives a wrong idea of what God reveals as salvation.

2 CHRONICLES 34. 23-33.

24, A solemn message, according to the "book." 25, Judgment is real. 26, The right attitude when reading the "book" that was "found" (cf. Dan. 9. 1-4). 27, Hearing, humbling, rending, weeping.

* At least eleven words from this root come in the Epistle, over 20 times: the great point is that "the law brought nothing to the end" (7. 19). but that "the Author and Ender of faith" (12. 2) has "perfected for ever" (the same word 10. 14, contrast verse 1), His beloved people,—hence we have the "spirits of just men brought to the end" in 12. 23, and the like blessing to their bodies in 11. 40. Moreover, the new covenant, unlike the old, is said to be "accomplished upon"—a compound from this root—the ones thus unspeakably blessed (8. 8). Praise God for that which makes perfect! "To the uttermost" in 7. 25 has the same derivation.

Remaining Notes on page 61.

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Thoughts from The Word of God

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A Monthly, as God enables, to bring before His people the authority and fulness of His written words, that they may love what He loves, because they love Him, and seek a united witness for their Coming Lord.

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

"Whosoever shall call upon the Name of the Lord shall be saved." Romans 10. 13.

But, "behold, now is the acceptable time; behold, now is the day of salvation."

2 Corinthians 6. 2.

"Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me."

Proverbs 1. 28.

"Then called I upon the Name of the Lord... return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Psalm 116. 7.

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

Psalm 50. 15.

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

Psalm 91. 65.

"All that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours."

1 Corinthians 1. 2.

"With them that call on the Lord out of a pure heart."

2 Timothy 2. 22.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"Hitherto Hath the Lord Helped Us," "Behold the Mounts,—Behold I Am the Lord," "A Further Record of Parts of His Ways," "The Lord's Enabling," "Jesus Christ the Same . . . To-day." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence,

and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.

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

Words of Introduction.

AGAIN enabled by our God, in various circumstances, and various lands in His service, we can say gratefully, "Hitherto hath the Lord helped us." "We are not sufficient of ourselves to think anything as of ourselves," but the verse does not end there. The Lord Jesus said, "Without Me ye can do nothing," but He did not only say this: John 15 itself is full of the privileges we possess in our adorable Lord. Our dependence is on Him alone. Amid the darkness we look up. God lives, and we would praise Him. The great need is not a change of circumstances, but a deeper inner experience in the Holy Spirit. May every page help to this, and to His glory therein.

"In all the Scriptures the things concerning Himself." Luke 24. 27.

For "all the Scriptures" would we praise,
And there behold God's wondrous ways:
In "all the Scriptures" we would see
The Lord Who died to set us free.

When we Himself do not behold
In vain the Scriptures Him unfold—
In vain FOR US: our heart is veiled,
And all our study has but failed.

The things concerning Him rejoice
The heart of those who know His voice:
HE spoke of them and we would too,
And keep Himself within our view.

Words of Encouragement.

**"Trust in the Lord
and Do Good—
Verily Thou Shalt
Be Fed."**

Psalm 37 is rich in its encouragements. It was written as an acrostic, evidently to help memorizing, and to show the whole alphabet contributes to praiseful faith. Not a single letter is to be used otherwise. Like Psalm 73, (the figures reversed), it refers to the sad state of affairs, but looks beyond them. God is Living. The commands refresh our hearts, "Trust in the Lord," "Delight thyself also in the Lord," "Roll thy way upon the Lord" (margin), and "Be silent to the Lord" (margin). Everything depends on Himself. He has not failed, nor will He fail.

We may seem to have a measure of contrast as to "the land" to-day, but in the light of Matthew 5. 5 with verses 9, 11, 22, 29, may we not say that the Holy Spirit had us also in view, and the inheriting of the land is in that Day? But even now, though each believer is "a stranger in the earth" (Ps. 119. 19), He can count on God for food (Matt. 6. 31-33). And the food of God's truth which the margin of Psalm 37. 3 implies is blessedly given to us in God's written words. May it be ours to partake of them, and to eat abundantly, that we may go in the strength of that heavenly meat, to the praise of the glory of God's grace.

When did You Pray for — ?

WE fail in prayer. God has put so much power in prayer—"the prayer of faith." Epistle after Epistle shows the might of prayer. The Lord Jesus marvelled at faith and unbelief (Matt. 8. 10, Mark 6. 6). Again and again He reminded His people of their losses through lack of faith. Faith says "Amen" to God (the word is from the same root), and lays hold of His words.

But how important that we should be in a *position* to pray as children of God (Prov. 15. 8), and in a condition, as those who seek Him with a cleansed heart (Ps. 66. 18). When we are thus enabled to pray in the Holy Spirit, there is, and will be power.

And for whom and what shall we pray? The words come to mind "for all saints; and for me" (Eph. 6. 18, 19), and therein we see the will of God in the breadth of prayer on the one hand, and its definiteness on the other. And we do well to ask ourselves "When did I last pray for this believer or those children of God," including any whom we have not seen in the flesh (Col. 2. 1, 2)?

It is easy to forget in prayer even when we do not forget to pray, and easy to have a verbal remembrance without spiritual power. Thus we lose our privilege, and our fruit, and, it may be, our crown (cf. Rev. 6. 11). Irregularity is often the thief of blessing, and we suddenly realize how much time has passed with a sad forgetfulness.

Many wait to do some great thing, and omit THE great thing of access to God as Father (Eph. 2. 18). We think of foreign lands. All cannot go, but how many chafe under hindrances, instead of taking at once a prayer-share, a large, and ever-enlarging prayer-share. This can be done (thank God) without compromise, and in this connexion, though we have spoken of "all saints," let us not forget prayer that "the word of the Lord may have free course, and be glorified" (2 Thess. 3. 1) among unsaved souls in all nations.

The writer is in a German train. He comes from a cluster of villages where exercised believers have welcomed meetings to help in a fuller realization of God's Will. Earlier was he twice in Poland, among Jews, and Jewish believers, very thankful to God for encouragements, and an open door (and for the printing of "Come" in Polish, Ukrainian and Russian*); and a Polish magazine for believers is under our prayerful contemplation. Moreover, the Lord gave much refreshment in Latvia, in towns and open country. In somewhat isolated houses, 30-40 or more would gather to hear God's truth, many unsaved, and remain till 10.30 or even beyond 11. Shall we not pray for reviving and for assemblies after God's Own heart? A further journey of our brother Michael Ruda is just before us and at least one other (the writer of the poems, Edwin Kärk) hopes to be in Warsaw and other brethren in needy Luxembourg—for the Lord. And 't is well to remember in prayer our brother H. A. Werner in Peterswaldau, with whom I had a joyous fellowship earlier, at "home" and in East Prussia, and Latvia, that God may bless all translations and all service. And let all be in view of the fact that "The Coming of the Lord draweth nigh" (James 5. 8).

It is easy to learn much with the brain without any experience of the sanctifying power of truth. We would not depreciate the mental powers God has given, but we would be concerned that they should be consecrated to Him, and not used for self.

* Copies available, also tracts in Russian for believers.

"Let us draw near," "Let us hold fast," "Let us consider one another."

Hebrews 10. 22-24.

Here we find three precious exhortations, linked by the Holy Spirit, and needed still to-day. They are associated with faith, hope ("the confession of our hope" 23), and love. It is important to realize our acceptance and access before we testify. But when, in God's lovingkindness, we understand "the heavenly calling," or, at least, something of GOD'S meaning wrapped up in these wonderful words, the privilege of holding fast to His truth, before the world, becomes ours, as we look for "that Blessed Hope." A worshipper becomes a witness, and he who rightly enters "within the veil" will humbly, and with a measure of boldness, go "without the camp." And the desire to glorify God will be accompanied by a "consideration" of "one another." The spiritual condition of fellow-believers will become an increasingly important matter to us. The theory of "the body" is often held, (I speak to my own heart also), without the concern that it implies, aye, and involves. We cannot treat others as if there were no relationship. We cannot avoid helping OR hindering those who are in living relation to our Lord. The godly "provoking" to love is very beautiful. It is the reverse of worldly irritating. The humble care for "one another" impressed on us in John 13 and Ephesians 4. 1-3, is seen throughout. And the precious message sounds in each obedient ear, "But exhort one another DAILY, while it is called TO-DAY; lest any of you be hardened through the deceitfulness of sin" (Heb. 3. 13). Are we sufficiently exercised as to our responsibility for the "good works" of others who bear Christ's Name?

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN.

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING SEPTEMBER

- 5th. THE ENDINGS OF VARIOUS BOOKS OF SCRIPTURE.
1. Genesis 50. 20, and the Reminder of Sin's Effects.
 2. Exodus, and the Blessings of Obedience (40. 38).
 3. The Last Chapter in the Pentateuch (Deut. 34).
 4. The Climax in the Prophets.

5. Last Verses in the Four Gospels Compared.
 6. The Message of Acts 28. 30, 31.
 7. How the Epistles End.
 8. The Conclusion of the "Old and New Testaments" (2 Chron. 36. 23 or Mal. 4. 6—and Rev. 22. 20, 21).
- 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 PRACTICAL BEARING OF THE BOOK OF REVELATION.
1. The Gracious "Envelope," and Address to the Lord's "Servants."
 2. The Searching Investigations of the Seven Letters.
 3. The Stress on "Overcoming."
 4. Interposed Words as 16. 15, 22. 12.
 5. The Call to Separation in such Verses as 14. 4, 17. 2, 18. 4.

Poems to Help Christian Experience.—28.

"For when we were yet without strength, in due time Christ died for the ungodly . . . While we were yet sinners, Christ died for us . . . When we were enemies, we were reconciled to God by the death of His Son."
Romans 5. 6, 8, 10.

Our Father, how we praise Thy Name
That Christ hath died,
The Surety, bearing all our blame,
When Crucified,
Lest in eternal death and shame
We should abide.

While we were yet ungodly still,
And strength had none,
Thine enemies in mind and will,—
A Mighty One
Thy loving purpose would fulfill
'Twas Thy dear Son!

He through the highest heavens passed,
When raised by Thee;
Nor death nor grave could hold Him fast,
For only He
Wrought out a righteousness to last
Eternally.

For ever, in Thy holy throne,
Now liveth He!
Salvation is in Christ alone—
Both rich and free—
Who intercedeth for His own
Unceasingly.

In Him alone our joyous boast
Our soul will make,
Who saveth to the uttermost,
Nor will forsake
The least of all the ransomed host;
Nor promise break!

"Until He Come"—O joy of joys,—
He will not stay.
Then we shall hear His glorious voice
In that glad Day;
Now in His will may we rejoice,
His Word obey!

YOUNG PEOPLE'S COLUMNS.

"Lazarus, Come Forth,"

"Young man, I say unto thee, Arise."

"Damsel, I say unto thee, Arise."

"THE dead are raised up"—with such striking words the Lord Jesus described part of His gracious work, that John the Baptist, in prison, might be encouraged (Matt. 11. 5). Elsewhere we read, "There are MANY OTHER things which Jesus did." "MANY OTHER signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name" (John 21. 25, 20. 30, 31). Has this been YOUR glad experience?

The three recorded victories over death have a wonderful message. It is notable that Christ's two miracles of judgment affected a tree and animals, but He gave life and blessing to people. But when He comes again, there must be judgment to those who oppose Him (Ps. 110. 1). How blessed to realize that now He waits, and saves. How gracious is the Lord and how tender. We notice in the miracles His care for the burdened. The parents in Luke 8, the widowed mother, the sisters of Lazarus, were dear to Him. In each case there is the thought of a home, which Satan always tries to spoil, but which should be beautiful with true love. In view of death, Christ said to the bereaved one, "Weep not" (Luke 7. 13), and in John 11. 35 we read "Jesus wept." Many to-day are harsh, thoughtless, and unsympathetic. How different was the Lord Jesus. He Who was God became Man, and there was a graciousness in His words and in His manner. It is well to mention this, for many of us to-day seem so little "moved" by death. Yet the death of any is a solemn matter; and two of those whom Christ raised up were quite young. So was it in the miracles through Elijah and Elisha. Thus we are reminded that death may come early. It is not only for those who are aged. For men and women, for boys and girls, death is "ready." And the question comes, Are you ready to die?

We notice a difference of time on each occasion. Jairus' daughter was just dead, the young man's body was being carried to burial, and Lazarus had been four days in the grave (John 11. 17). But for each the word of Christ was enough: He gave a brief command, and there was life.

Have you ever thought that all the miracles of the Lord Jesus were not only realities, and

the showing forth of His might, and that He was Israel's Messiah, though they then rejected Him, but that they were types of His miracles of grace in saving sinners to-day? Every sinner is dead (Eph. 2. 1): there is the great need to pass out of death into life (John 5. 24). No human power can bring this about. But the mighty work of the Lord Jesus is a reality for lost sinners still, and those who are saved have a new life, they are a new creation (2 Cor. 5. 17). Is this your joy?

In Genesis 23. 8 we see that death is followed by burial "out of sight," and those who are spiritually dead will soon be sent away from God's presence (2 Thess. 1. 9). Are you surprised then that we are concerned for you,—concerned that you may be concerned about yourself,—concerned that you may know the preciousness of God's gift of eternal life (Rom. 6. 23), by the death of His Beloved Son? We desire to be like those who sent to the Lord Jesus for others, and like Jairus who was told to have faith, even when many said there was no hope for his daughter. But it is vain for you to trust to the love of parents and friends, and to think because they are praying you will be of course saved. You are not only dead in sins, you are alive in your own way, and that way is not good (Isa. 53. 6). All your life is in God's account book. So while we pray to God, we would also preach to people. And while we long that you may hear the voice of the Lord Jesus, even as He said, "Lazarus, come forth," we are told to bring you now a message in His Name, and you will add to your sins if you make light of it. Every one ought to be very troubled about sin, and very earnest about God's way of escape to-day.

The result of the miracles before us were very beautiful. Something to eat for the little girl (Mark 5. 43): a change from grave clothes for Lazarus, that he might be set free to serve the Lord (John 11. 44), a giving of the young man to his widowed mother that he might be a comfort to her. And we are also told, "he began to speak." So a believer has the food of God's words, and serves the Lord clothed in the garments of Isaiah 61. 10. "speaks" of His work, using the tongue to His glory, and becomes a comfort and blessing to others,—beginning at home. Unless this blessed experience is yours, earthly life is wasted, and there is a sad "afterwards." Everything depends on your present relationship to the Lord Jesus Christ!

Death speaks to all of sin,
For thus death entered in:
None endless life can win.

But God His grace reveals,
The dead and dying heals,
New life the saved one feels.
'Tis all because Christ died,
None else can life provide,
Nor from God's judgment hide.

His miracles make known
His love to sinners shown,
'Tis by His work alone.

The damsel raised could feed,
And Lazarus, too, was freed
The Saviour's will to heed.

"Come forth"—His voice is clear:
Do you not gladly hear,
Ere judgment draweth near?

Why Do I Want My Prayers Answered?

A Few Words With Young Believers and Older
Ones Too.

IS it that I may have an easier life? Do I desire bodily healing, for instance, that I may have less pain and difficulty? Do I seek a situation, if I am without one, that there may not be such a burden on me, nor so much wearying routine? Do I long for answers to prayer that I may be relieved from the strain of continued asking, seeking, knocking? Am I tired of waiting, and so look for a response that the stress may be lifted? Do I wish to know more of God's truth especially that I may be able to decide quickly, without so much waiting in prayer? Do I long to have more time "for myself," if the ANSWERS to prayer become mine, instead of the praying that takes so much time? Do I seek blessing in the knowledge of truth, that I may not lose my reputation through a mistake? And, in like manner, do I crave for blessings of souls that I may be freed from travail and heart-searching and humiliation, and withal that I may be more self-satisfied, in comparing myself with others? Do I pray for God's manifest blessing on the work because it is mine, or at least want His seal for His honour and MINE, with a somewhat important second place occupied by "mine"?

Blessings are precious, but how much grace we need in their right use. The attitude of the elders who cast their crowns before the throne in Revelation 4. 10 needs more illustration to-day. Samson had great strength, but did he always employ it for God's glory? Solomon had untold wealth, but was it all consecrated when he became accustomed to his privileges? The Corinthian believers were in everything enriched in Christ (1 Cor. 1. 5), but did not their meetings sometimes give the

impression of a wish to please self, and to make a display in the misuse of their "wealth"? Was it not on this account that both in chapter 11 and chapter 14 the Holy Spirit urged thoughtfulness for others, and their blessing and edification, and warned earnestly against the stress on self? Nor are chapters 12 and 13 silent as to this.

Why then do I want my prayer answered? Is it that God may be glorified? Is it that there may be blessing to others, unto His praise? The attitude of Paul in 2 Corinthians 13. 7 is very beautiful. Like John the Baptist he desired to decrease (John 3. 30), and was willing to endure for the elect's sake (2 Tim. 2. 10).

I know few verses that are more searching than James 4. 3. At first we may think we are quite free from this danger. But are we? Do we ask for our own comfort, joy, relief, and honour—at least to some extent? The prayer may itself be a right one; there may be no doctrinal or verbal mistake. It may be a petition for precious blessings to ourselves, and to others, which are on the line of the Lord's revealed will. And yet we may be asking "amiss," because instead of asking for His glory, we are occupied with something of self, more than we realize. It is possible to ask for spiritual things in the flesh, and not in the Spirit. This may be the explanation of more "unanswered prayers" than anything else.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"Have the faith of God." Mark 11. 22 (lit.).

1. For God's people in various trials that everything may be sanctified to the fuller knowledge of Himself.
2. For Christian homes, that unforced and spontaneous unworldliness may be manifest for His joy.
3. For lands that we often overlook—Latvia, Lithuania, Luxembourg, Persia, Morocco, Mexico, Peru.
4. For God's gracious work through these pages, and associated service, that there may be the graciously realized humbling and enabling of the Holy Spirit, and that we may serve expectantly, together with fellow labourers, whether in England, or on journeys (as I write the Lord is enabling on the Continent), and that souls of all nations may be brought to feel their need, and brought to Himself, and His people brought to His own precious will, personally and together.

"This is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us."

1 John 5. 14.

TALKS ABOUT PRESENT-DAY NEEDS.

"Ye Have Need of Patience."

(Hebrews 10. 36).

AND have not we the same need still? We are all too impatient: ah, the word "too" must be left out: we should not be impatient at all. God's time is best, and our times, as well as the times and seasons, are in His hand and gracious authority (Ps. 31. 15, Acts 1. 7). Impatience is unwillingness to trust God.

The word "patience" is a very beautiful compound. The first part, "under," indicates the PLACE, the second, "remain" or "abide," emphasizes the TIME, and the two parts together call attention to the MANNER. And when God's people are truly patient, i.e. inwardly as well as outwardly, He is glorified. He Himself is called "the God of patience" (Rom. 15. 5), and the Scriptures are given to help us in this grace (Rom. 15. 4). "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not be overdue" ("after," Hab. 2. 3). The verb from the same root is rendered "endure." The Lord Jesus wondrously illustrated this attitude (Heb. 12. 2), and He spoke of it as the characteristic of His believing people (Matt. 10. 22, 24. 13, Luke 21. 19). Love endures all things (1 Cor. 13. 7): so if we are impatient we know the cause, it is lack of love.

The saints of God, who have glorified His Name, have manifested ever this grace. We think of the patient endurance of Abraham (Heb. 6. 15). In one sense, he had a hundred years of waiting (Acts 7. 5); and we remember the words, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11. 13). Such were the fruits of godly patience, and they have helped thousands in after years.

Job showed the same endurance amid intense strain, and indeed all the prophets who spoke in the Name of the Lord were tested in the same crucible (Jas. 5. 10, 11).^{*} We think, too, of the patience of David when he would not scheme to secure the kingdom in his own time and way (1 Sam. 26. 9, 10). Nor can we forget the patience of God's servant Paul (2 Cor. 6. 4), and his loving emphasis on this

^{*} Similarly 2 Corinthians 12. 12 connects this characteristic with ALL apostles.

privilege when writing to each of his fellow helpers, Timothy and Titus (1 Tim. 6. 11, Tit. 2. 2). It is worthy of prayerful notice that the similar contexts of Romans 5. 1-5 and James 1. 2-12 emphasise the value of "tribulations" and "trials" in helping us to more patience. We often more than underestimate the "strain and stress": it is rich with heavenly blessing.

Patience is thus joined with FAITH, as in Hebrews 12. 1 also, and with LOVE whether we turn to 1 Corinthians 13. 7 or Titus 2. 2[†], and with HOPE (1 Thess. 1. 3). May all be united by the Holy Spirit's work in our lives. If we lack patience there is sad evidence that we lack the "holding in" (2 Pet. 1. 6), which is part of the fruit of the Spirit (Gal. 5. 23). And let us remember that inner impatience is seen by God, even little fretfulness against our trials or our losses, or the limitations of our physical frame; whereas we should have overflowing gratitude and constant willingness for God's will. Patience looks forward to the changed position from "under" to "over," when our Lord comes again, and is ready meanwhile for His way of refining that all may be found "unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 1. 7). He SITS as a Refiner (Mal. 3. 3). He does not hurry His precious work, as men would hurry, and spoil it. Let us be patient amid all our Father permits, and thank Him from the heart. This will never hinder our true longing to see our Lord, as we pray, "Even so, Come, Lord Jesus."

Shifting the Blame.

AS Adam blamed Eve, and Eve the serpent, so is it constantly still. Men desire to remove accountability from themselves. We have met such constantly. They object to the fact they were born,—but all the while WISH to go on living their own way. They tell us that they are not able to be anything different, yet at the same moment they are using their evil WILL against the Lord. The attempts of some to deny the fall, and of others to make themselves irresponsible, may seem to be far apart, but they are alike in essence. Man does not LIKE to be brought up for judgment, as accountable before God. He seeks to persuade himself, in some cases, that he has tried to know and cannot find out, and therefore ought

[†] But Revelation 2. 2, 3 reminds us that though love is patient, patience is not always so full of love as it should be. We need godly motive in all.

not to be judged. This designed removal of all moral guilt is, like the removal of God's moral standard, a prevalent sin in the last days. But when we said "man does not like," etc., we sounded a deep spring of evil. "They did not like to retain God in their knowledge" (Rom. 1. 28), is God's unveiling of the natural man, and sin buds and blossoms. Job rightly summed up this attitude, "Therefore they say unto God, Depart from us; for we desire not the knowledge of Thy ways" (21. 14). And Solomon showed that even investigation can find the root of mischief, "Madness is in their heart" (Eccl. 9. 3), but investigation cannot deal with it.

A man is charged before a human tribunal with serious crime. His counsel, unable to deny, tries to prove that he was of "unsound mind." And this is often the plea before God, though denied in the next sentence by boasting of men's ability and wisdom. To combine the two conflicting thoughts, the charge is daringly made against God that He has not revealed sufficient. Men will not acknowledge that their **AFFECTIONS** are a mainspring. "From within, out of **THE HEART** of men proceed evil thoughts" (Mark 7. 21). This fact is reiterated in Holy Scripture. The very first reference to the heart declares regarding man that "every imagination of the thoughts of his **HEART** was only evil continually" (Gen. 6. 5). The heart was at fault. Hence the stress on a revolting heart, an evil heart, a deceitful and whorish heart.* If we were to collect Scripture verses for the heart that is hardened, and removed far from God, and proud, and lifted up, we should surprise many readers. It is this unmasking of the real state of man that is needed to-day. There is too much vincer. The word "heart" is not only a name for a vessel to circulate blood, nor is the "mind" merely a collection of nerves, in relation to a physical brain. A **MAN** is a person, with a love and a will. And a sinner loves darkness (John 3. 19). The heart is fully set in men to do what they please. Hence their heart walketh after the heart of their detestable things (Ezek. 11. 21). The foolish heart is darkened (Rom. 1. 21), and blindness and hardness are alike attributed to the heart (Eph. 4. 18).

Faith is not merely a mental process, and unbelief is not the bare absence of such a process. "With the heart man believeth unto righteousness" (Rom. 10. 10), and with the heart man disbelieveth. The same word is used for unbelief and disobedience. You and

I cannot avoid the guilt by self-excuse. God has turned His searchlight on the reality in the words "AN EVIL HEART OF UNBELIEF, in departing from the living God" (Heb. 3. 12). If you acknowledge this, dear reader, you will no longer defend yourself for one moment. You will realize that your talk about lack of accountability is camouflage, to shift blame, while you know you are choosing your own way, and are not showing the concern you ought to show. Leave all your vain questions and reasonings. Have you not wrongly chosen your own way? If you own you have done this only once, you have thereby destroyed your own weapons. And it is mercy when they are destroyed, for they are weapons against God. The solemnizing words of Romans 2. 5 ring out, "According to thy hardness and **IMPENITENT HEART** (thou) treasurest up unto thyself wrath with a view to the day of wrath": this is the peril. Take the place where God says you actually are; own yourself guilty in affections and will. Confess to God that you cannot understand or reason aright, while the affections and will are self-assertive. Realizing how habits have made your fixity in these things the more deplorable, ask Him, with sorrow as to your evil plight, for His conquering love, and grace, to snap chains which you yourself have been forging. Cry out in concern of heart, for a right brokenness of heart (Isa. 57. 15), because of stubbornness of will, that has become a mighty taskmaster. Leave all your ideas as to "how" and "why" you are in a house on fire: your need is escape, not argument. While you are there, you are not able to argue at all. While your affections are warped, you cannot think clearly. But though the case seems helpless, it is not so. True, the hardened heart is like a rock, but there is a hammer to break it (Jer. 23. 29). The experience is not pleasant; but even the removal of a splinter is no joy, yet that is no reason for a festering wound to be allowed. The "strong man armed" (Luke 11. 21) will not surrender his palace readily: but if you feel your need of the "Stronger than he" (verse 22) there will be no doubt as to the issue. Do not put aside your soul's welfare, if you are awakened to the urgency of the case. The Lord Jesus is a mighty Saviour, and He died for sinners, and He is ready to save even to-day.

We can never overestimate the privileges of faith, or its power. "Circumscribed" by the word of God, it is narrowed by nothing else, and true prayer is the prayer of faith.

* Jer. 5. 23, 17. 9, 18. 12, Ezek. 6. 9.

Suggested Daily Readings.

"IF THE LORD WILL."—SEPTEMBER, 1933.

Day	READING				LEARNING.	
	Nehemiah		1 Peter			Psalm 119
1	1.	1-11	4.	1-11	Neh. 9. 26	143
2	2.	1-11	4.	12-19	27	144
3	2.	12-20	5.	1-14	28	145, 146
4	3.	1-16	2 Pet 1.	1-11	29	147
5	3.	17-32	1.	12-21	30	148
6	4.	1-23	2.	1-22	31	149
7	5.	1-19	3.	1-18	32	150
8	6.	1-19	1 John 1.	1-10	33	151
9	7.	1-62	2.	1-14	34	152
10	7.	63-8.8	2.	15-29	3 John 1	153, 154
11	8.	9-9 3	3.	1-12	2	155
12	9.	4-18	3.	13-24	3	156
13	9.	19-38	4.	1-21	4	157
14	10.	1-39	5.	1-21	5	158
15	11.	1-36	2 John		6	159
16	12.	1-47	3 John		7	160
17	13.	1-14	Jude	1-11	8	161, 162
18	13.	15-31		12-25	9	163
19	Est. 1.	1-22	Rev. 1.	1-11	10	164
20	2.	1-23	1.	12-20	11	165
21	3.	1-15	2.	1-11	12	166
22	4.	1-17	2.	12-29	13	167
23	5.	1-14	3.	1-13	14	168
24	6.	1-14	3.	14-22	Job. 1. 1.	169, 170
25	7.	1-10	4.	1-11	1, 2	171
26	8.	1-17	5.	1-14	1, 3	172
27	9.	1-19	6.	1-17	1, 22	173
28	9.	20-10, 3	7.	1-8, 1	2, 9	174
29	Job 1.	1-22	8.	2-13	2, 10	175
30	2.	1-13	9.	1-12	2, 13	176

Notes on Memorized Verses.

NEHEMIAH 9. 26-33.

26. How ungrateful the human heart is. God and His words rejected together. 27. God speaks through circumstances, and uses a Pharaoh, a Sennacherib or a Nebuchadnezzar, in overruling wisdom. The power of a heart-broken cry is precious throughout all Scripture: when any are deeply troubled that they have committed the unpardonable sin, repentant (not self-seeking) anguish is a proof otherwise. 28. "All flesh is as grass, and all the goodness thereof is as the flower of the field": it is easy to misuse blessings. Yet many times (cf. 30) God worked. 29. But God's mercy is holy, (so "chesed" signifies), and He warned. The allusion to Leviticus 18. 5 includes a prophecy of Christ (no "if" in the Hebrew: in Lev. THE Man will "do"). 31. How patient our God is, and with us too. God's character is our encouragement (cf. Ex. 34. 6, 7). 32. God never breaks His word, never forgets. 33. The same attitude in Daniel 9. 7, 16: this is important still.

3 JOHN.

1. When we seek love and truth separated we hinder both. cf. 2 John 1. 1, 3. 2. A wish for a

godly parallel, that God may teach us through our body ("as"); moreover, in the case of Caius a testimony that he was spiritually healthy. It is thus shown that we should take an interest in the bodies of fellow believers (1's. 103. 14, 1 Tim. 5. 23). 3. HOW do we talk about one another? 4. What do we wish to HEAR about one another: he who has an ear for scandal has no ear for God. 5. "Strangers," as to earthly race and prior personal knowledge, but loved in Christ (cf. Col. 2. 1, 2). 6. A testimony before the assembly as to a godly brother, far different from flattery of one as a marvellous preacher. Absence of "praising up" does not mean absence of loving testimony. "Worthily of God": we think of Matthew 25. 40: do we see in a Christian a reminder of Christ? 7. "The Name": ever central (1 Cor. 1. 10). 8. Love's "ought": a perpetual principle "such": "fellow workers" (lit. cf. Matt. 10. 40-42). 9. Where God has fruit, the devil seeks to send a maggot: where God has a Church, the enemy wishes to spoil by a Diotrephes: as the mark of "that Day" is that the Lord alone shall be exalted (Isa. 2. 17) so the mark of an assembly is that the Lord has the pre-eminence (Col. 1. 18). 10. A solemn anticipation of the Lord's remembrance. 11. The danger of "imitating." 12. If the Demetrius of Acts 19. 24-27, the change is glorious, as Acts 18. 17 with 1 Cor. 1. 1, and in Paul's experience (1's. 77. 14). 13. Thanks be to God for Scripture now, but what will it be to see the Lord face to face? 15. "By name": names and personal interest are precious.

JOB 1. 1-3, 22. 2. 9, 10, 13.

1. God has always had men who honour and love Him. When the attitude toward Him is right so is the attitude against evil. 2. After himself, his children: let the families of the Lord's people be a solemnly important trust. 22. How needful it is to thank God in every circumstance (1 Thess. 5. 18). Complaining attributes folly to God (marg.): how few realize this. 2. 9. Temptations from those dearest are hardest to bear: in another way Satan aimed at Adam through Eve. 10. "Evil," as in Isaiah 45. 7: not moral evil, but troubles. "With his lips": is this a limitation, in between 1. 22 and 3. 1?—one cannot say, for we see not Job's heart, but we hear God's message to us: sin may have begun in our HEART, even when we still SPEAK aright, Let us seek God's guarding. 13. Silence of love may be precious, but silence of uncertainty may be a ground for the devil's seeds.

Mere mental knowledge, even of the truth, never sanctifies (1 Cor. 8. 1, see Heb. 10. 26, 2 Pet. 2. 20). But the love of Christ includes spiritual knowledge (2 Pet. 3. 18). The Spirit of God indwells a believer that he may not be in a maze, but led: not orphaned, but able to cry "Father."

The response of love to the Lord's love should be more manifest among us. Everything precious in a believer's life is a "response."

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Thoughts from The Word of God

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Free.

A Monthly, in God's gracious enabling, to exalt the Name of the Lord Jesus, not only in salvation from wrath, but in the gathering of children of God, that there may be a genuine concern to keep to His plan, His purpose, His pattern (Ex. 25. 40).

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

"My praise shall be of Thee in the great congregation."

Psalm 22. 25.

"I will bless the Lord at all times: His praise shall continually be in my mouth."

Psalm 34. 1.

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

Psalm 40. 3.

"O give thanks unto the Lord, for He is good: for His mercy endureth for ever: let the redeemed of the Lord say so."

Psalm 107. 1, 2.

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

Psalm 145. 3.

"For this cause I will confess to Thee among the Gentiles, and sing unto Thy Name."

Romans 15. 9.

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

Ephesians 5. 20.

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

Colossians 1. 12.

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

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

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

Words of Introduction.

A GAIN, confident that God will not fail, and that nothing hath failed of His good words, and that He will fulfil the desire of them that fear Him, we send forth these pages. Our sufficiency is of God. His words are a sure foundation, and faith believes them. His way is perfect. He taketh pleasure in His people and all things work together for good to those that love Him, the called according to His purpose. We have not followed cunningly devised fables, nor are we merely following the wind, when we say, "I believe God, that it shall be even as it was told me" (Acts 27. 25), and when we judge Him faithful Who has promised (Heb. 11. 11).

"That they all may be one." John 17. 21.
"One flock and one Shepherd." John 10. 16, lit.

We hear the words of sovereign love,
Our faith is fixed on Christ above,
We count upon our Lord.
His scattered people shall be one,
His work can never be undone,
There shall be full accord.

Of old the curtains joined must be,
"One dwelling place," God's plan, we see,—
And faith finds here delight.
The foe may scheme, and seek, and plot,
God's purpose ne'er shall be forgot;—
Soon faith shall change to sight.

Words of Encouragement.

God has never made a promise unthinkingly. He always tells the truth. His purpose SHALL stand: many saints SHALL be brought to glory: the prophecy of Genesis 3. 15 SHALL be fulfilled. Circumstances, trials, our own weakness,—we dare not set these against God's sure word. "Whom He justified, them He also glorified." "We shall bear the image of the Heavenly." Such words cannot be broken. Satan is a reality, and a great power, but he is not almighty. Even now the devil flees sometimes (Jas. 4. 7), and the power that makes him "flee" is joined with believing prayer. Do we realize this?

"The God of peace shall bruise Satan." Yes, and it is "under YOUR feet." Nor must we forget the word "shortly." The foe is not yet bound (Rev. 20. 2), nor bruised, but the issue is not uncertain. Does faith expect an anticipation of the victory? This seems to be the thought which God brings before us again and again (1 Cor. 15. 57 with 54). The desponding believer is to be encouraged. Satan shall not have the victory. He attacks now, and would seek to wear out the saints, but he cannot lay low the work of God. The Lord Jesus was manifested to destroy the works of the devil (1 John 3. 8), and God desires His children to act with confidence. Again and again the foe may seem to have everything in his power. We think of the man child in Revelation 12. The dragon is ready to devour, but he CAN-**NOT** devour. God is not "surprised," God will not fail. Let us live in the enjoyment of what Christ has secured.

Is Ephesians 5. 22-25 Scripture?

UNHESITATINGLY we all answer "Yes"; but do we act up to it? We read the parallel is Colossians 3. 18, 19 carefully and prayerfully. Do all believing women feel thankful that the words are there? Do they realize the Divine principle, when a believing husband emphasizes for instance, unworldliness in personal dress, or as to children? The question is not one for mere argument for any of us. It is a simple point of conscience before God. Are God's dear children, among our married sisters in Christ, definitely praiseful to God that such verses are Divinely given? Is their belief in verbal inspiration just as definite regarding these verses as regarding John 3. 16?

It may be said, "What about the husbands? Why do you speak of women *first*?" We answer "Because the Holy Spirit does so in both Epistles." But we rejoice to emphasize the husband's privilege of love, far greater than hitherto. There is no question as to the counterpart in the Lord Jesus. He has loved and still loves perfectly. But do we not find the tendency among the people of God who should be like an obedient wife, to be "un-subject?" Hence the differences and difficulties among believers to-day. The insubordination of saints is not their honour but their dishonour. Do we not find sometimes a similar fretfulness against the Lord's plan, in the homes of to-day? The home should present a beautiful picture of Christ and the church! Does it?

We make bold to say that few Christian women study these passages before they marry. Young believers are not instructed therein. Many a young woman, owning Christ's Name, has no thought of what God has appointed, when contemplating the suggestion of marriage. The arrangements have often become very similar to those among the world, and affection, and general physical and moral suitability are considered far more than the Holy Spirit's words. Should a believing young woman ponder marriage for one moment, unless she is gladly willing to render this godly submission as unto the Lord? It is no degradation: the world has degraded a word of beauty, and taken it from its beautiful context. Should there be any acceptance of the suggestion unless the sister in Christ feels that the brother is one whose spiritual growth invites her to look forward with joy to such an attitude? Should believers be encouraged to marry till Ephesians 5. is earnestly laid before them, and they have had a little plain exposition of the words of the Holy Spirit there? Surely a series of addresses on such practical themes would be helpful to children of God to-day.

"He that hath an ear, let him hear." The "having" is necessary first, but it does not make the "use" a mere result, but a godly responsibility.

The Holy Spirit draws our hearts' affection to Christ, when the flesh would draw the affections away from Him.

"IF THE LORD WILL"—**GATHERINGS for BELIEVING MEN,**

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS FOR OCTOBER:

- 3rd. **THE BELIEVER AND PERSECUTION.**
1. Our Lord's Unveiling of the Present Age (Matt. 24. 9, John 15. 20).
 2. The Enemy's Tactics.
 3. The Believer's Attitude (1 Pet. 2. 23), with Thoughts on Fear (Matt. 10. 28), Flight (Matt. 10. 23), Bravado (see Acts 19. 31).
 4. What if we are Without Persecution?
- 10th. **THE HOLY SPIRIT'S USE OF SOME TYPES.**
1. Hebrews 7. 1-11.
 2. 1 Peter 3. 20, 21.
 3. Galatians 4. 24-26.
 4. 1 Corinthians 9. 8-11.
 5. Thoughts on Jonah, and the Death and Resurrection of the Lord Jesus.
 6. Prayerful Wisdom in Our Application of the Types, except when we have "the Holy Ghost this Signifying" (Heb. 9. 8).
- 17th. **QUESTIONS.** These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
24. **WILL BE ANNOUNCED LATER.**
- 31st. **THE BLESSINGS OF JACOB AND MOSES.** (Genesis 49 and Deuteronomy 33).
1. Prophecies and Their Definite Fulfilment.
 2. Unveiling of the Fruit of Sin.
 3. Practical Lessons for Believers, and their Privileges in Christ (e.g. Deut. 33. 1).

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"For our heart shall rejoice in Him, because we have trusted in His holy Name" Psalm 33. 21.

1. For definite reviving from God among His people, a deep work of His Holy Spirit.
2. For Christian homes, in which the unhindered prayers of husbands and wives (1 Pet. 3. 7), acting upon Ephesians 5. 22-33, have living power, and in which the children are definitely trained for the Lord.
3. For believers out of work, or chronically unwell, or otherwise tried, that we may all learn the Lord's lessons more quickly, and that prayerful examination of our ways, and sympathy alike may be evident.
4. For lands that we often forget—Estonia, Malay States, Nigeria, Greenland, Venezuela.
5. For God's gracious work through magazines, and leaflets, and the related service in this and

other lands, that it may be in simple and humble dependence on Himself, whether Jews or Gentiles or His people, and that He may use Scriptures circulated, translations made, and words spoken, and revive His people, to carry out His will unitedly.

"With all prayer . . . with all perseverance and supplication for all saints" Ephesians 6. 18.

"Hereby we do know that we know Him."

1 John 2. 3.

NEVER would we say one word against the importance of confession of Christ before men. Romans 10. 10, with Mark 8. 38, shows how important it is. But, in view of the enemy's deceiving work, it is important to see that the words "Hereby we know" (cf. 1 John 3. 14, 24, 4.13, 5. 2) are not linked primarily with "confession," but with obedience to our Lord's commandments. Here is the test which the Holy Spirit gives.

In like manner we would ever emphasize "feelings," and long that they may be deeper and deeper, in us all, by the gracious work of the Holy Spirit Himself. But we do not read, "Hereby we know that we know Him, because we feel we are children of God." Romans 8. 16 is important with 1 John 3. 24, but we observe the associated words, "He that keepeth His commandments dwelleth in Him, and He in him." This is of vital importance. The thought of the Holy Spirit's leading is Scripturally joined with a responsiveness to commandments. If we find a carelessness as to these, to speak of His leading is out of place; quite out of place.

This is emphasized in the epistle which was specially written to help as to assurance (1 John 5. 13). Again and again we read of "love," but this word never hinders the word "commandment." The spirit of lawlessness fights against the standpoint of the spirit of God, and it is possible for children of God to be unconsciously influenced by the spirit of this age. Hence the need for prayerful realization of God's appointed tests. Do we love and do His words? The Lord Jesus manifested full fellowship with the Father, and His own language concerning Himself is unmistakable (John 12. 49). The "independent" and self-centred idea of "love" to-day is a grave mistake. It finds no warrant in Scripture. An enemy has sown this thought to take our minds away from the true standpoint, and from spiritual love which delights to do the will of our Father.

YOUNG PEOPLE'S COLUMNS.

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

Isaiah 12. 3.

HOW many of us when thirsty have enjoyed cold, refreshing well water? It is delightful to find so much that is pleasant in nature. Chemists will tell us that our bodies need a certain amount of nourishment to build up the "tissues," and some other form to produce heat, and so forth, but we do not eat what we require thus. The various needs are met by a little in this food, and a little in something else. And we do not learn chemistry in order to obtain the nourishment: we eat gratefully, and thank God. At least we should do this. In like manner is it with water. God has made the partaking of the necessary liquid for our body a refreshment, not merely a duty. We think of the twelve wells at Elim (Ex. 15. 27), and the many wells in the world, and of the remembrance David had for "the water of the well of Bethlehem which is by the gate" (2 Sam. 23. 16). The Bible is full of such precious hints: God has made its history living, and shown His care for man.

Beyond all earthly refreshment, we need spiritual blessings, eternal and heavenly, and these are quite as free. "The gift of God is eternal life in Christ Jesus our Lord" (Rom. 6. 20). Thus God has provided not only daily bread but "the Bread of Life," and "the water of life." His beloved Son came into the world to die for the guilty. When He died there came out blood and water. And through His precious *blood* there are "wells of salvation," (contrast Jer. 2. 13). And whether you feel this, or not, your greatest need is the Lord Jesus Christ. You *know* that you need earthly food, but a still more important matter is God's so great salvation,—a matter of living importance to-day. Have you asked yourself why God speaks of "WELLS of salvation"? There are many who talk of "Religion" as if God only gave a number of rules and regulations. But the fact is that religion never saved one soul, nor can it save. The sinner is dead in sins, and needs more than regulations, and God gives much more! He has given His Beloved Son, and now He gives a precious invitation to any troubled sinner to "come," and "take the water of life freely" (Rev. 22. 17). The gospel of the grace of God has many similarities to God's work in nature. We have seen that He does not bring us into a chemist's

shop to have the amount of each kind of substance we need all at once, but refreshingly scatters the various parts of nourishment in the milk, the bread the eggs, the fruit of which we partake. So in His gospel, and in the Christian life of His people, God gives blessings from a well, or rather from wells, even wells of salvation. After any have FIRST come to the Saviour, they always need heavenly food and daily supplies in Christian experience, and this is refreshingly provided in God's words of truth. We do long that not a few may be brought away from the idea of "a theory of salvation" to know God's refreshing wells, and the reality of a heart-realization of His grace, to meet the daily need.

It is interesting to notice that the water for thirsty Israel in Exodus 17 was from the *smitten* Rock, and the water in Ezekiel 47—the great new river that God will send forth from Jerusalem when the Lord Jesus is King—comes out from the sanctuary, where the *sacrifice* has been accepted. The spiritual meaning is clear. We should never find "wells of salvation," if Christ had not been smitten. Our sins deserved judgment, and only those who have felt this, and come to God in their need, can enjoy "the water of life." Others may be very religious, may say prayers, and go to church, but they are not saved.

And so the important question for you is—"Have you yet drawn water WITH JOY out of the wells of salvation?" Have you heard the invitation of Isaiah 55. 1, and have you now the blessed experience that can say "The Lord Jesus is my Saviour"? The woman of Samaria said to the Lord Jesus, "Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water?" She could not understand that THE GREAT GIVER was before her:—"If thou hadst known . . . thou wouldest have asked of Him, and He would have GIVEN thee living water." Have you asked of Him? He is still willing to cause "a well of water" within (John 4. 14), that there may be a constant supply, in the blessedness of an eternal salvation. So real is the grace of God. Will you put aside this message? or will you not, in a world of weariness, welcome the loving invitation of the gospel, that you may be able to say, "Behold God is my Salvation," and then to add "Therefore WITH JOY shall ye draw water out of the wells of salvation" (Isa. 12. 2, 3)?

A cistern, broken, empty, dry,
Can only show me I shall die:
The well of life,—ah, this I need,
The invitation, "Come," I read.

And more than "read,"—God speaks within,
The sinner sees his need and sin,
And God in grace His Son reveals,
The troubled soul His power feels.

Drawn by His love, I now draw nigh,
And find a rich and full supply:
Salvation's wells are deep indeed,
Fulness in Christ for every need!

Ah, have you "come," or do you still
Remain where naught your heart can fill?
God's wells have full supply for all
Who on our precious Saviour call.

The Great Congregation.

A Few Thoughts for Young Believers and
Older Ones Too.

WE pondered the precious words, "My God, My God, WHY hast Thou forsaken Me?" and realized anew the force of the Holy Spirit's word "Why?" It is not merely "because of what?" but "with a view to what?"* An object, a precious object was in our Lord's view—and we realized that this object was—"ourselves." He was forsaken that we might be redeemed, gathered, blessed, yea, and blessed eternally. It was all so wonderful, for what WERE we?

We looked at the psalm where the words first occur, and we found the intense strain was with a definite purpose:—yes, as soon as we reach the triumph of verse 21 we begin to understand. "Thou hast heard Me." Yes, He was ever heard (Heb. 5. 7). Did not our adorable Lord Himself say, "I know that Thou hearest Me always" (John 11. 42)? Thus the music of Psalm 22. 22 sounds in His people's hearts, "I will declare Thy Name unto My brethren (cf. John 17. 26): in the midst of the congregation will I praise Thee." And Hebrews 2. 12 associates this with the praisefulness of a little assembly, a church of God illustrating the holy principle of 1 Timothy 3. 15. But is this all? Will not the little congregations be brought together soon, when the Lord presents to Himself the church, not having spot or wrinkle or any such thing (Eph. 5. 27)? And so our hearts could, and can, rejoice in the great congregation of Psalm 22. 25. Local assemblies are our responsibility to-day, if we would follow our living Lord, and His revealed will. But the great congregation SHALL be brought together, without any "if," in the day of the Lord Jesus, a great company that no man can number out of every nation and tongue. And thus—we were believers from different lands, enabled to sit together and feed on Scripture—we felt

* Both in the Hebrew and Greek.

anew—the meaning of the word "Why?" WE were *a part of the purpose*, but the purpose in its fulness is larger than we are, and embraces believers unknown as well as known, all redeemed by the precious blood of Christ.

And this thought leads us to prayerful interest in the typical "congregation of Israel," and also to other passages where the Holy Spirit is pleased to use the words "The great congregation." "I will give Thee thanks in the great congregation" is the declaration of Psalm 35. 18, and Psalm 40. 9, sounds forth, "I have preached righteousness in the great congregation: lo, I have not refrained My lips, O Lord, Thou knowest." And the next verse adds, "I have not concealed Thy lovingkindness and Thy truth from the great congregation." Here a typical gathering seems in view, but the passage reminds of the full company, from which none redeemed will be missing in that Day. "Thanks be unto God for His unspeakable Gift," and for the blessed prospect His people have in view. Well may their hearts say, "Even so, come, Lord Jesus."

Poems To Help Christian Experience.—29.

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."
2 Cor. 8. 9.

Christ's love! Ah! precious theme is this!
He left His home of holy bliss,
For us to die,—and make us His.
How great is His salvation!

And yet the men He came to save,
To Him in sinful blindness gave
A crown of thorns, a cross, a grave,
Despising His salvation!

So sadly fruitful was the fall;
It made of man the devil's thrall;
But God was over-ruling all,
And wrought for us salvation!

We know our loving Saviour's grace,
Who took the poor and lowly place;
But now there shineth in His face
The glory of salvation.

And we would take the gift of bread,
Unleavened, as our Lord hath said,
For He our needy souls hath fed,
Himself is our Salvation.

With thankful love the cup we bless,
And, as we drink thereof, confess
His blood alone had preciousness
To purchase our salvation.

So, "till He come," we would obey,
And follow Him in all the way,
Whilst inwardly we hear Him say,
"Yea! I am thy Salvation."

To Him be all the love and praise
From all our hearts, in all our ways,
Until upon Himself we gaze,
And joy in full salvation!

TALKS ABOUT PRESENT-DAY NEEDS.

Evenness of Christian Character.

WE behold Jacob in Genesis 32. 2: "as a prince hast thou power with God and with men, and hast prevailed." But we grieve afterwards to hear him say to Esau, "Let my lord, I pray thee, pass over before his servant: and I will lead on softly . . . until I come unto my lord unto Seir" (Gen. 33. 14). We listen to Peter's bold testimony in Acts 15, "Why tempt ye God, to put a yoke upon the disciples, which neither our fathers nor we were able to bear?—But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." And then we notice, with sorrow, "He withdrew and separated himself, fearing them which were of the circumcision." And many other cases come before us. The very man who upheld Moses' hand in prayer soon made the golden calf; and David, characterized by enquiring of the Lord, set this aside altogether, and, overriding the warnings of others, persisted in numbering the people. The gathered saints prayed with power for Peter, and then said to Rhoda, "Thou art mad." Nor are the failures only past ones. We find them to-day. A child of God is so tender in dealing with an anxious soul, and so patient toward an unsaved one who insults him, but he becomes irritated when a brother in Christ says something which apparently wounds. You are encouraged by some dear believers in earnest supplication for souls to be saved.—O how precious is their solemn intensity—but, alas, there is frivolity at the next meal table. It is not intended, but the fact remains. Mark the holy enthusiasm for Scripture of many, and their dread of any departure from its exact words; but mention to them that the Holy Spirit never speaks of "wine" at the Lord's Supper, and they appear to be quite different persons. How helpful is a conversation we hear concerning Christ and Christian love *till* something comes up in which there is a difference of judgment, and the manner seems to change: the love is cool: there is something wrong. It is not a question of looking out for this: one is pained to find such "unevenness" everywhere. It is not a question of judging OTHERS, we are concerned about OURSELVES: the above examples are only a few out of many, and in not a few WE fail. WE all need to pray for much more evenness of Christian character in the power of the Holy Spirit.

Our hearts think of the Lord Jesus. There was a beautiful "oneness" in all His perfect life. We call to mind the precious type in Leviticus 2—the fine flour. Everything was

fitting in His "seamless" obedience to the Father's will. Well might the dying believer, no longer a robber, say, "This Man hath done nothing out of place" (Luke 23. 41). Never did the Lord Jesus act unwisely or unkindly. Not one impatient word came from His holy lips: "When He was reviled, He reviled not again; when He suffered, He threatened not" (1 Pet. 2. 23). "Consider Him That endured such contradiction of sinners against Himself, lest ye be wearied" (Heb. 12. 3). Yes, there was perfect evenness in the Lord Jesus: He did ever those things that pleased the Father. And He, our Saviour and Lord, is in this characteristic set forth as our Holy Pattern.

The danger among us is not only when there are changeable and unstable temperaments, of immature Christians. If we have a brother who trespasses against us seven times a day and seven times a day turns and says, "I repent," we are to show the grace of forgiveness. But we do not desire to BE such brethren ourselves. Yet if we "grow in grace," we are not exempt from temptation. Our strong points themselves are often our perils. We become less dependent. Moses, the meekest of men, spake unadvisedly with his lips. Hezekiah, the man of faith, sent the treasures of the house of the Lord to the king of Assyria. Barnabas, full of love, was prominent in a sharp contention. Paul, who would not yield for an hour, when walking with God, once hesitated and shared in a vow and Jewish ceremonies. The humblest believer needs to beware of pride: the one who is ever seeking God's guidance needs to be on the guard lest prayer be suddenly forgotten: the patient saint may become irritated to his own astonishment as well as that of others. We always need the intercession of Christ, and the gracious control of the Holy Spirit, always. The humbling words, "Without Me ye can do nothing" are meant to remind us of our privilege of dependence every day and all the day.

We have thought of our adorable Lord, and whether we meditate on fine twined linen, or fine flour, we see more of His glory. We can never tell all His perfection. But are we becoming more like to Himself, or not? How often is a meeting spoiled by a very little thing. A little fire can kindle much. Shall we not seek from God the evenness which glorifies Him, or shall we be "partial" (1 Tim. 5. 21), and have two measures (Deut. 23. 13, 14), and examine, for instance, the suggestion of others in a different manner from that in which we test our own arguments? Shall we urge upon our brethren the love that we fail to show ourselves, or shall we expect God's enabling, more and more, in our own daily attitude and walk?

"I Don't Believe It."

"IF WE BELIEVE NOT, HE ABIDETH FAITHFUL: HE CANNOT DENY HIMSELF." These God-inspired words (2 Tim. 2. 13) set forth a definite and unchangeable fact. Faith does not make, it only takes. And unbelief cannot undo God's sure work; **BUT IT IS THE UNDOING OF THE SINNER.** Often have we heard the retort, "I don't believe it," but we can only feel sorrowful for the one who, parrot-like, utters it. He can neither destroy our security, nor create his own. "He that believeth on the Son of God hath the witness in Himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son" (1 John 5. 10).

"WHAT don't you believe?" may well be asked. Multitudes who oppose the Gospel have no real knowledge as to what the gospel is. It is **NOT** a religion, it is **NOT** an acknowledgment that if any one professes that Christ died for him, he is saved. Salvation is **NOT** attending meetings, saying prayers, singing hymns, &c. Far otherwise. The gospel is God's testimony that man is ruined, and that the only hope is in Christ. Belief in that gospel is not a mental acceptance or a lip-profession: it is the humble acknowledgment of a lowly heart that self is judged, and that Christ is the only Hope, and that He bare the judgment "I" deserved, to set me free, with power for a new life. The gospel is a definite declaration of the ruin of man, and God's one provision. Faith is thus a living dependence on the Personal Son of God, realized by the burdened heart, that is shut up to this one way of mercy and hope. Thus we have the apostle's testimony that the Son of God was revealed in his experience (Gal. 1. 16), and though there may not be the same accompaniments outwardly as on the road to Damascus, 2 Corinthians 4. 4-5 shows there is the same heart-realization of the glory of Christ, when a soul is brought to a personal Saviour. Up till that time the minds are blinded, covered and hardened (2 Cor. 3. 14, 4. 4). The natural heart does not wish to see the actual danger. The fearful words of Job 21. 14 have many an illustration "We **DESIRE** not the knowledge of Thy ways." "Ye **WILL NOT**," says John 5. 40. And the heart-searching testimony of Romans 1. 28 sounds, "They **DID NOT LIKE** to retain God in their knowledge." Unbelieving reader, be sincere in this momentous matter. Is it not a fact that you **DO NOT WISH** to hear the gospel declared in Scripture? Do you not

CHOOSE to continue in your own way? While that "will" is reigning, do not say, "I cannot understand," and ask why you are judged for a merely mental omission. There is a heart-omission. You love yourself, and your own way, and therefore you "cannot believe." In John 12. 39 such words are preceded by a quotation from Isaiah 53, where we read, "There is no beauty that **WE SHOULD DESIRE HIM**" (verse 2). While you "desire" your own way, you cannot see the contrasted glory of Christ. Repentance is a changed mind and attitude. "With the heart man believeth" (Rom. 10. 10). When a man really sees his own condition, and judges himself, he will know what a broken heart means, and the glorious promise of God to such stands unbroken and unbreakable (Ps. 147. 3). Glory be to God for a real and eternal deliverance for all who feel their need. Do not say, "I don't believe it," but rather, "I won't believe that I am wrong." That is the root: rejection of God's testimony as to Christ is its bitter fruit.

Hence when we ask "What don't you believe?"—at once we feel, "**WHOM** don't you believe?" 'Tis the God of all grace Who has shown His mercy in sending the Son of His love, to meet the dire need. 'Tis the gracious Lord of glory, Who died on the cross at Calvary for those who were altogether unworthy,—it is this loving, tender Saviour Whom you do not believe. It is His work that you slight, and against Him that you speak. And the question, "**WHY** do you not believe?" brings in, as we have seen, the affections and the will. The cause of the trouble is there. There is a reason for unbelief, but it is **NOT** that the Lord Jesus is unworthy of belief. A thousand times, **NO!**—yea, ten thousand times ten thousand. It is **NOT** that the gospel is unbelievable. It is **NOT** that you have "come" to Him, and found disappointment. Far otherwise. You **WILL NOT COME** to Him that you might have life (John 5. 40). The will is against "the gospel of the glory of Christ."

But shall it still be so? What have you **INSTEAD**? Nothing. No knowledge of the past, no knowledge of the future. No security, and no promise on which to rest. No One to give security, no One to make a promise. No One to know, and love, and please. A life in a maze, with its goal a leap in the dark: such is the miserable alternative.—Is that your **RESTING PLACE**? Can you call it by such a name? The folly of unbelief is greater than all else, except its ingratitude and iniquity, but

blessed be God, all three are removed by the very work which the enemy of souls desperately tries to hide, while he keeps you in his bondage by persuading you that you are "free." But the devil's lie never becomes truth, and his promises are never fulfilled, and "faith" in them is but a spider's web. The gospel still shines, grace still reigns, and if you honestly own before God your condition and your danger, your blessed experience will soon be like that of many others, as you too will rejoice to say, "The Son of God . . . loved me and gave Himself for me."

Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1933.

Day	READING			LEARNING.	
	Job	Revelation	Rev. 13	Psalm 119	
1	3. 1-26	9. 13-10. 11	1	1, 2	
2	4. 1-21	11. 1-19	2	3	
3	5. 1-27	12. 1-17	3	4	
4	6. 1-30	13. 1-18	4	5	
5	7. 1-21	14. 1-11	5	6	
6	8. 1-22	14. 12-15, 8	6	7	
7	9. 1-21	16. 1-21	7	8	
8	9. 22-35	17. 1-18	8	9, 10	
9	10. 1-22	18. 1-24	9, 10	11	
10	11. 1-20	19. 1-21	Job 28, 1-2	12	
11	12. 1-25	20. 1-15	3, 4	13	
12	13. 1-28	21. 1-14	5, 6	14	
13	14. 1-22	21. 15-27	7, 8	15	
14	15. 1-35	22. 1-21	9, 10	16	
15	16. 1-22	Matt. 1. 1-25	11, 12	17, 18	
16	17. 1-16	2. 1-12	13, 14	19	
17	18. 1-21	2. 13-23	15, 16	20	
18	19. 1-29	3. 1-17	17, 18	21	
19	20. 1-29	4. 1-16	19, 20	22	
20	21. 1-34	4. 17-5. 12	21, 22	23	
21	22. 1-30	5. 13-32	23, 24	24	
22	23. 1-17	5. 33-48	25, 26	25, 26	
23	24. 1-25	6. 1-15	27, 28	27	
24	25. 1-26. 14	6. 16-34	Matt. 6, 19	28	
25	27. 1-23	7. 1-14	20, 21	29	
26	28. 1-28	7. 15-29	22	30	
27	29. 1-25	8. 1-15	23	31	
28	30. 1-31	8. 16-34	24	32	
29	31. 1-23	9. 1-17	31	33, 34	
30	31. 24-40	9. 18-38	32	35	
31	32. 1-22	10. 1-15	33, 34	36	

Notes on Memorized Verses.

REVELATION 13. 1-10.

1, It is important to remember that this is definite prophecy, to have a definite fulfilment. Thus we see God's own view of civilization's climax and of man's "choice." 2, Allusions to Daniel 7 are impressive: everything there suggests the reverse of domesticated animals: all is wild. "His throne." 3, A horrible travesty of the death and resurrection of the Lord Jesus. 4, Satan is the god of this age (2 Cor. 4. 4), but he has gone his way (Matt. 13. 25),

and disguises himself awhile, but then there will be open acknowledgment of the dragon. "The beast" is the glory of man (18): we find the tendency everywhere to idolize one individual: this is the enemy's counterfeit of the glory of Christ. The deification of a man is the devil's answer to the humiliation of Christ (Phil. 2. 6-8). 5, Not one day more, nor one day less. 7, No thought of the saints defending themselves with carnal weapons. 8, The preservation is not in accord with intelligence or respectability or temperament, but sovereign grace. 9, 10, A solemnizing contrast: in which "if any" are we found? ("He that" is "if any," lit., as in 9). "Here":—wherever found in this world: thanks be to God for the contrasted "there" and the prospect of that day. "Faith" is a privilege, but it would not be faith if it was to remain for ever: the fulfilment of God's promises is sure.

JOB 28. 1-28.

1, "THEY (re)fine it" gives a key to this passage: these verses describe the triumphs of man in mining, engineering, etc. Man searches out the depths of earth (3), where animals and birds cannot explore (7, 8). He can, by explosion, overturn a rock (9), and can make canals (10), holding back waters by a dam (11). "But where shall WISDOM be found?" By searching men cannot find God (Job 11. 7) nor obtain wisdom. Man fails, gold and all treasures fail, but God gives wisdom (Ps. 111. 10). The repeated questions of verses 12 and 20 show man's limitation. In like manner Ecclesiastes unveils the continual question-mark and uncertainty of "man." Everything there, as here, shows the need for GOD'S revelation. The practical climax in both (28, with Eccl. 12. 13) reminds us of the vanity of "reasoning." But how important to feel this spiritually, AFTER ALL THIS TESTIMONY Job himself needed God's own searching words in ch. 38 before he spake of God the thing that was RIGHT (42. 7).

MATTHEW 6. 19-24, 31-34.

19, Lit. "Do not be treasuring treasures": let your CHARACTERISTIC be the opposite (20). "For yourselves" (see Col. 1. 5, 1 Tim. 6. 19, 2 Tim. 1. 12). Rust and moth suggest metal and clothing: two great snares (see Jos. 7. 21, Jas. 5. 2, note Acts 20. 33). 21, WHERE is OUR treasure? 22, The "single" eye has one aim in life (cf. "Ye cannot serve God and mammon"), so Moses "was looking off unto the recompense of the reward" (Heb. 11. 26): "Eve and Achan" saw": in Zechariah 5. 6 "This is their eye," cf. "an eye to business" (contrast Heb. 12. 2). 23, A solemnizing question: it is made easy to forget solemn things to-day. 24, Lack of love is hatred: "love" to a master, not merely "dutiful" obedience, is a precious thought. 31, An allusion to Leviticus 25. 20-22: God's pilgrims are always as dependent on Him as Israel were the Sabbath year. "What?"—let us be more conscious of a PERSON, Who gives all THINGS needful. 32, No longer "Gentiles" in the flesh, but a holy nation in the Spirit. "Your Heavenly Father," children trust and "know" (1 John 2. 13). "BUT seek": we are not to be indifferent because our Father cares. "First" (Rom. 1. 8, 1 Tim. 2. 1, 2 Pet. 1. 20, 3. 3). "Be not therefore anxious": are WE anxious?—Philippians 4. 6, 7 is God's Word as much as "Let him that stole steal no more."

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Thoughts from The Word of God

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Free.

A Monthly, through God's grace, with emphasis on His revealed will for His redeemed people, as those who are separated from the world, and who desire His glory to be central in their lives, while they look for His Son from heaven.

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

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

Psalm 34. 15.

"They may forget, yet will I not forget Thee." Isaiah 49. 15.

"The Father Himself loveth you." John 16. 27.

"What shall we then say to these things? If God be for us, who can be against us? He That spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Romans 8. 31. 32.

"I am continually with Thee."

Psalm 73. 23.

"When I awake, I am still

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

1 Thess. 1. 10.

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with Thee." Psalm 139. 18.

"He That keepeth thee will not slumber." Psalm 121. 3.

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

2 Chronicles 16. 9.

"I will be with him in trouble; I will deliver him, and honour him." Psalm 91. 15.

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

"Now in Christ Jesus ye who sometimes were far off are made nigh in the blood of Christ."

Ephesians 2. 13.

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

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

Words of Introduction.

AGAIN would we rejoice in God's grace that makes it possible to know Him, and thus to tell of His love, and personal interest, and also to glorify Him. It is a wondrous privilege to be brought into God's family and to seek to please Him. But this is God's own declaration of what He has brought about. We feel that as children of God we ought to emphasize His love more, and the definite change which a new creation brings, and the definite contrast with the world which should be found among His own. All world-bordering, and mixing with the world, and likeness to the world, and unreadiness for the pilgrim path, should pain our hearts, in view of redemption, and in view of His constant love.

"Made nigh in the blood of Christ."

Ephesians 2. 13.

Ah, can it be that I, who had no claim,
Who stood far off, possess His very Name?—
That I, a foe, a sinner, lost and dead,
Can now declare Christ is my risen Head?

Yes, 'tis His blood that brings far-off ones near,
Quickened by grace, the words of love I hear,
Made nigh, I have a place prepared, and He
Will shortly come again,—will come for me.

"The blood of Christ":—I never can exhaust
The precious theme of my redemption's cost:
Made nigh, I would yet more and more draw near,
Himself to please, His guiding voice to hear.

Words of Encouragement.

"The Excellency of the Power." God's power is worthy of the name. He will not fail. When the Lord Jesus said to Paul 2 Cor. 4. 7. "My strength" He did not refer to a dream or a theory, but to real strength. Our weakness IS weakness, but His might IS might. Earthen vessels remain earthen, but the treasure is placed within them and God is pleased to use His people. Do we realize this as we could? As we would? As we should?

The enemy would ever like to make us afraid. And sometimes he does make us afraid. "Fear" instead of "faith" is our danger, and as we write we are conscious how deeply the words need to be brought home to our own hearts. "Little faith" means that we lose much. God has "excellency" of power. God has a fulness, and is able to make "all grace" abound toward us. Our lack is not in Him, but in our laying hold of the sufficiency that He has,—awaiting our appropriation by simple faith. "The excellency of the power" does not take away our weakness: but God is willing to negative the results of our weakness and to cause more strength than if we were strong, but to do this in a way that takes all glory from us, all pride from self. And this is well. If "we" do any thing, we spoil it by self-confidence. It is love when the Lord keeps us low down, dependent daily—hourly—moment by moment, that we may not be marvellously helped till we are strong (2 Chron. 26. 15), and then become lepers, but that we may continue in "helpless" confidence, and in simple receptiveness, remembering the precious words of love, "Not by might, nor by power, but by My Spirit, saith the Lord" (Zech. 4. 6). "Without Me ye can do NOTHING" (John 15. 5).

God Acknowledged, but no Relationship.

ONE of the most striking facts in the Book of Daniel is the testimony to God rendered by the heads of nations in the times of the Gentiles. Belshazzar, indeed, stands out defiantly, (even as the future wilful king of Babylon who will be laid low), but Nebuchadnezzar and Darius give their witness, and render homage to God. In Daniel 2. 47 the words ring out, "Of a truth it is that your God is a God of gods, and a Lord of kings," but after this there is the distressing rebellion of chapter 3. The sorrowful "Who is that God?" of verse 15 is, however, broken down, and the

king is constrained to say, "Blessed be the God of Shadrach, Meshach, and Abednego, Who hath sent His angel" (28, 29). But observe there is NO RELATIONSHIP. It is not, "Thy people shall be my people, and thy God my God" (Ruth 1. 16). The faithful three believers would not serve any "except their own God"; "no other God" could deliver thus. BUT there is no seeking unto Him. Even when we reach the more definite testimony of Daniel 4 it is still homage without relationship, so different from John 4. 24. And how much this means to us, if we have received the unspeakable privilege of being made nigh by the blood of Christ. Listen to the king's words, "The Most High ruleth," "I blessed the Most High," "Now I Nebuchadnezzar praise and extol and honour the King of Heaven,"—all this is true, and important. But we want something more. Yet silence falls: we do not read that Nebuchadnezzar said, "MY God."

Darius plainly felt the majesty of the God of Daniel, and he used a possessive pronoun, but it is "THY God," not "MINE." This is the more solemnizing because of the accompanying words, "O Daniel, servant of THE LIVING GOD, is thy God, Whom thou servest continually, able to deliver thee from the lions?" (Dan. 6. 20). Nevertheless Darius is not said to have sought the LIVING GOD as his own. God remained the God of DANIEL (verse 26), not of Darius. There is a parallel in connection with Cyrus, "All the kingdoms of the earth hath the Lord God of heaven given me. Who is there among you of all His people? The Lord HIS GOD be with him and let him go up" (2 Chron. 36. 23, cf. Ezra 1. 2-4). NO RELATIONSHIP! And so the last verse in the Hebrew Scriptures (as arranged in Hebrew) bears its solemnizing message. How blessed it is to know God, and to know Him personally (John 17. 3).

We call to mind the declaration of Hiram king of Tyre. "Blessed be the Lord this day Which hath given unto David a wise son." This seems nearer, but there is a contrast with Solomon's message to which it is a reply, "the Lord MY God" (1 Kings 5. 4, 7). So it is in the case of the queen of Sheba:—"Blessed be the Lord thy God . . . because the Lord loved Israel for ever, therefore made He thee king" (1 Kings 10. 9). There is no sense of personal need, there is NO SENSE OF PERSONAL RELATIONSHIP. How different is the testimony of faith:—"This God is our God for ever and ever," and again, "Thou art my God and I will praise Thee: Thou art my God, I will exalt Thee," and yet again, "My

Lord and my God." Happy are those who are brought into living relationship with Himself. If this is our blessed experience, how grateful and devoted we should be as we make known to others the one hope of salvation. 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. 6). The door is still open for the unworthy and worthless: the work of Christ brings a sinner NEAR TO GOD, IN A RELATIONSHIP BEYOND ALL HUMAN EXPRESSION. "Thanks be unto God for His unspeakable Gift!"

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS FOR NOVEMBER.

7th. GOD'S RECORDED WORDS IN GENESIS.
1—4.

1. "Let there be Light."
2. "And God Said," with thoughts on "Day," "Night," "Heaven," "Earth," "Seas."
3. "Let Us Make Man."
4. God's Command to Unfallen Adam.
5. "It is not Good." "An Help, Meet for him" (2, 18).
6. Solemn Questions and Declarations after the Fall.
7. The Unfinished Message of 3. 22.
8. The Lord's Dealings with Cain.

14th. THE JUDGMENT SEAT OF CHRIST.

1. The Authority of the Lord Jesus (John 5. 22).
2. Contrasts with Other Judgments, e.g. The Great White Throne.
3. The Believer and Rewards (1 Cor. 3. 14).
4. The Believer and Suffering Loss (1 Cor. 3. 15).
5. Difficulties, and Heart Searching.
6. Anticipation of the Holy Investigation, suggested by Revelation 2 and 3.

21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

28th. MATTHEW 24.

1. The Divinely Appointed Context.
2. The Practical Message and Its Opening Words ("Take heed," 4).
3. "The Beginning of Sorrows" (8).
4. "Many."
5. "The Gospel of the Kingdom" (14), and Its Precious Power.
6. "The End" (14).
7. "This" and "That," "These" and "Thos&"
8. The Meaning of Watching.
9. The Message of Revival (45).
10. "That Evil Servant," and "His Portion with the Hypocrites."

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"And David enquired of God."

"Therefore David enquired again of God."

1 Chron. 14. 10, 14.

1. For God's own reviving work, individually, and among many of His people (Isa. 57. 15), that there may be Scriptural repentance, and concern for God's will (2 Tim. 2. 25).
2. That children of God may have speech "with grace," and avoid words that are like swords; that simple godliness in little things may prevent dishonour to the Name of the Lord, and that John 13. 35 may yet be more fully illustrated.
3. For the children of believers, growing up in a world ripening for lawlessness and Antichrist.
4. For lands that we often overlook:—Iceland, Roumania, Siam, Egypt, Panama, Argentina.
5. For the Lord's work through these pages and through reprints, and other publications, in English and other languages, that every article may more and more exalt the Name of the Lord Jesus, and that nothing may dishonour Him, by wrong standpoint, or oversight. Also that the work associated, whether by journeys, or literature, or prayer, in other lands, (Luxembourg, Poland, Latvia, Bulgaria, come specially to our mind), may be simply in the Name of the Lord Jesus, and that there may be fruit to the glory of God. It is easy to be active, but we long to be in the line of God's will, and in the enabling of the Holy Spirit, that there may be fruit to remain, and gatherings "according to the pattern."

"Let him ask in faith."

James 1. 6.

Poems to Help Christian Experience.—30.

"To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved."

Eph. 1. 6.

"For the gifts and calling of God are without repentance."

Rom. 11. 29.

The Lord art Thou! Adored art Thou
By sinless ones above;
Abased were we, yet "graced" were we
In Thine eternal love.

All light hast Thou! All might hast Thou,
To lighten and empower!
Though darkened we, yet hearkened we
In love's appointed hour.

Depraved were we, yet saved were we
By grace without recall;
Arranged by Thee, nor changed by Thee,
For Thou art over all.

Victorious Thou! All glorious, Thou
Didst not our need abhor!
Thou highest art, yet nighest art
To contrite ones and poor.

Love movèd Thee, and provèd Thee
Faithful in all Thy ways,
Be blessed Thy Name, confessed Thy Name
Through everlasting days!

YOUNG PEOPLE'S COLUMNS.

"Liberty to the Captives."

Isaiah 61. 1.

THE words "liberty" and "freedom" are always attractive. But few know what they really mean. "Freedom" is not a mere permission to have "our own way" for a few years. Indeed, if we could have "everything we wished" we should find "self" a most unsatisfied, and therefore a cruel master. True liberty is the message of Scripture: true liberty is the testimony of the Gospel of Christ.

Often in gospel travels I have handled coins with the inscription, "Liberty, equality, brotherhood." But a STATEMENT cannot make a FACT, and there is no true liberty till any one is in the heavenly family, i.e. a new creation in Christ Jesus (2 Cor. 5. 17). Every sinner is a captive. The words of the Lord Jesus are very impressive—"Whosoever committeth sin is the servant of sin" (John 8. 34). Hence men are said to be "sold" under sin, and the king who was flattered by his wife that he governed the kingdom of Israel was all the while *selling himself* to work wickedness in the sight of the Lord (1 Kings 21. 7, 25).

On this dark background a wonderful fact shines out. The thought is found in God's message to Israel in Isaiah 52. 3, "Ye have sold yourselves for nought; and ye shall be redeemed without money." God has promised deliverance, and God Himself has met the cost, that everything might be done in the right way. Have you noticed the difference between Isaiah 52. 3, and 55. 1? In the second verse we read "without money and *without price*." The precious invitation there tells of God's free gospel to poor sinners. But we do NOT read of REDEMPTION "without money and without price." "Redeemed without money." Yes, truly; but *not* "without price." 1 Peter 1. 18, 19 gives the key, "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, but with the PRECIOUS BLOOD OF CHRIST."

Is this true of you? Do you know the Lord Jesus as your own Saviour? It is always well to compare Scripture verses with other Scriptures. Isaiah 61. 1 looks back to Leviticus 25. 9, 10, where we find the trumpet of jubilee, and deliverance from bondservice. You will notice when the trumpet was sounded. It was on the Day of Atonement, and thus we learn once more that there is no freedom apart from the blood of Christ. I say, "We learn": but has EVERY reader come to know this? Surely we must say "No." What about YOU? Have

you, by the grace of God, this blessed experience. Has the trumpet sounded in your heart? "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance" (Psa. 89. 15).

And another verse of Scripture should be before us. The question is asked, "Shall the prey be taken from the mighty, or the lawful captive delivered?" And the confident answer is, "The captives of the mighty shall be taken away" (Isa. 49. 24, 25). What does this mean? It shows us that God will yet deliver the remnant of Israel, though sinfully away from Him. Hence it becomes a striking picture of grace to sinners to-day, who have gone in the way of evil, and whom Satan now holds (Eph. 2. 2). The parallel of Luke 11. 21, 22 is a parable of salvation, and Christ is the Stronger than the strong. Do YOU know His deliverance? It seems so wonderful that "the lawful captive," the one who deserves death, should be set free. But the Lord Jesus died to make this possible, yea, to make it certain for all who come to Him with a broken heart. Instead of judgment, and a prison, they find life, and light, and liberty, and the words of Isaiah 42. 6, 7 are blessedly fulfilled, "I will give Thee for a Covenant of the people, for a Light of the nations; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

Thus the gospel of the grace of God is the only message of freedom for sinners, whether young or old, and the Lord Jesus when reading Isaiah 61. 1, 2 in the synagogue said, "This day is this Scripture fulfilled in your ears" (Luke 4. 17-21).

Ah, is it fulfilled in your experience as well? Can you say, "He is my Saviour"? The Holy Spirit uses the word for "forgiveness" here to bring out the thought of "liberty" or "deliverance," the very word we have in Ephesians 1. 7, "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." The sins of such are sent away, as far as the east from the west (Psa. 103. 12).

The work of the Lord Jesus is blessedly complete, even as He Himself said "If the Son therefore shall make you free ye shall be free indeed" (John 8. 36). And so the apostle could write, "The Law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8. 2). Thus the important question sounds forth—Have you the liberty which the Lord Jesus brings, or are you still a captive?

"Freedom"—precious word of blessing!
'Tis God's Son Who setteth free:
Through His death the right possessing,
Gives to captives liberty.

Slaves, imprisoned, without merit,
Of themselves no good can say.
But in Christ e'en such inherit
Every blessing, and for aye.

'Tis God's love that brings salvation,
'Tis Christ's work that paid the cost:
Souls are saved from every nation
Though by nature dead and lost.

O how blessed is the story
Of the blood of Christ outpoured:
Surely He shall have the glory
As His people's risen Lord.

Can you say that He's your Saviour,
That His freedom is made yours?
And, rejoicing in His favour,
That your heart your Lord adores?

Do not now, this word unheeding,
Think some other hope can be,
Without Christ you're onward speeding
Where there is no liberty.

Christ or Christmas?

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

AT first you may ask, "Why the word 'Or,'—is not Christmas His birthday memorial?" We praise God for the love of all who, thinking this to be so, have remembered Him Who for our sakes became poor (2 Cor. 8. 9) and have gladly denied themselves especially at this season of the year. But their love does not "make" December 25th the real birthday of the Lord Jesus. There is nothing in the Bible to suggest He was born then. There is nothing to imply that shepherds were watching their flocks by night in a Palestine December. Nor is there any hint in the Acts or the Epistles that the early Christians kept Christ's birthday, or were expected so to do. God gave clear arrangements to Israel, regarding the days they were to observe (Ex. 23, 14-17). He has not done so regarding the birth of His beloved Son. We would not be wise in our own way, as if wiser than He is. We would honour Him enough to respect His silence. Is not this His loving will?

The way in which days have been assigned to various saints in Roman Catholic countries shows the natural tendency of man. We can well understand the Holy Spirit's warning in Galatians 4. 10. "Christmas" is on the line of a human "tendency." It is naturally "attractive," but, if we are children of God, we remember Genesis 3. 6, and seek His will, and not that which seems desirable! Our hearts say, "Lord, what wilt Thou have me to do?"

If we should keep Christmas, surely it is not too much to suggest that the Holy Spirit would have given us some principle, and guidance. But He has not done so. And is not this enough for a disciple? He can humbly say, "Tell me first where Scripture says the Lord Jesus was born Dec. 25th, and, secondly, where it encourages me to keep His birthday, and I will do so, but not till then." This principle is so simple, and affects so much in the whole of discipleship, that one wonders it has not been more emphasized. If it were carried out, what harmony there would be among children of God, instead of so many different opinions through "our" thoughts and way.

It is well to remember that the unexpected words of the Holy Spirit have a definite bearing on our daily life. For example, Nadab and Abihu "offered strange fire before the Lord, which He commanded them not" (Lev. 10. 1). We should have expected "which He forbade them." But the ABSENCE of commandment was sufficient (see Prov. 30. 6, Col. 2. 22). Again, it has often been pointed out that Jeroboam "offered upon the altar which he had made in Bethel, the fifteenth day of the eighth month, in the month which he had devised of his own heart; and he ordained a feast unto the children of Israel; and he offered upon the altar, and burnt incense" (1 Kings 12. 33). The changing of the month seems condemned as much as the evil worship (see Dan. 7. 25).

We must prayerfully remember that it is not enough to have "a good intention." Gideon did not, apparently, mean to bring about idolatry when, after Judges 8. 23, he requested the earrings and made an ephod, but it "became a snare unto Gideon, and to his house" (verse 27). Let us ever recollect that the enemy is always seeking to ensnare, and we need to be on our guard.

Some will suggest the apparent advantages of "Christmas," but Matthew 9. 31 is important. We should all naturally have agreed with the healed men, but the Lord's own will (verse 30, cf. Mark 1. 44, 45) was decisive and sufficient. God's thoughts are not man's thoughts (Isa. 55. 8), and is it not for us to keep to His "word that goeth forth out of His mouth" (verse 11, cf. Matt. 4. 4)? May this be the humble joy, in the Holy Spirit, of many young believers, and older ones too.

It is always easier to talk than walk: to profess than to possess: to act than to be. But God seeks a deep reality in the power of His Holy Spirit.

TALKS ABOUT PRESENT-DAY NEEDS.

A Right Standpoint.

HAVE we sought, with diligent and prayerful desire, to realize at all times a right standpoint? Shall we put the question in other words, and ask, "Have we sought to look at things from GOD'S standpoint?" The natural man has a natural view of life. He receiveth not the things of the spirit of God (1 Cor. 2. 14): often he desires merely to eat and drink, and have a measure of success and comfort. Some men may be particularly kind, and may think much of the comfort of their parents, or their family. And this goodness of the natural heart, though it be only as the grass, is not overlooked in Scripture (see, for instance, Acts 28. 2, and in contrast Mic. 2. 1). But the "best" that man brings forth is only the flower of grass, it is quite distinguished from the fruit of grace.

When we are quickened from above, the privilege of life is to glorify God (1 Cor. 10. 31). "Doing the will of God" should be our characteristic (Eph. 6. 6). The Lord Jesus Christ illustrated this in perfection (John 4. 34, 5. 30, 6. 38). He did ever those things that pleased the Father (John 8. 29), whatever they meant to Himself physically (Rom. 15. 3). The beauty of His whole life shines out, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (John 17. 4).

As soon as a child of God denies this standpoint there must be failure, and if we become more and more occupied with anything else we fail yet more and more. We remember Abraham when he feared on going down to Egypt. Instead of seeking God's path and God's guidance, he planned for himself. Hence the act of untruth. Faith is willing to trust God, and unwilling to trust self. Unbelief shows worldly wisdom, and the fear of man obstructs everything.

So when David was occupied with his army he said, "Bring the number of them to me, that I may know it" (1 Chron. 21. 2, note Acts 21. 20). The standpoint of prayer, and of trusting God was temporarily forgotten and sin followed sin. Hence there was precipitant obstinacy, and next there was no atonement-money (Ex. 30. 12), and thus death entered, and reduced the very army.

Even Hezekiah began to arrange for himself, though the Lord had so wondrously raised up. He "hearkened" to the ambassadors of Babylon (2 Kings 20. 13, see 2 Chron. 24. 17). It seems some alliance was contemplated, as if

God could not protect against Assyria in His own way. Had not God shown His faithfulness and His power? Hezekiah was unconscious, it seems, of the departure, and "was glad" (Isa. 39. 2—"the house of the Lord" is omitted in this chapter, although the words of 38. 20, 22 are so clear, and his "own house" is before us:—we call to mind Solomon building his own house so much longer than the house of the Lord, and then discouragement, 1 Kings 7. 1, see also Hag. 1. 4, 9). The standpoint of simple dependence on God was left, even as, in quite different circumstances, Joshua and the elders of Israel were taken off their guard, and counsel was not asked at the mouth of the Lord (Jos. 9. 14). This is all so "natural," but we need grace to avoid the sin, and to ask "What is my Father teaching me in this? And what is His will for me?"

How many a believer has illustrated the fear of man that bringeth a snare (Prov. 29. 25). It is well to return to this thought. More sins are the fruit of this failure than any of us realize. "What will others say?" "What will others think?" When Peter took this standpoint, instead of God's will, "he withdrew and separated himself" (Gal. 2. 12), and others were "carried away." This involves the unconscious putting of ourselves, and our reputation, in the place of authority which belongs to God alone.

An utter contrast with that of a humble believer is found in Matthew 21. 25, 26. The thought of truth does not have the slightest attention. "What will the consequence be?" is a dangerous standpoint. The same disregard for truth is found in John 11. 48 and Acts 4. 17. Let us be on our guard lest we ever think that the "effect" decides what we should do. The end never justifies the means: we must seek God's will, and not be ruled by apparent "results."

A desire for success may be judged in large measure, and yet may still exert some undetected influence. The Holy Spirit graciously uses the light of the Scriptures to show us our hidden failures. Let us be willing for this searching. Judged from the standpoint of man, how disappointing is the record of departure in Paul's last letters. And many disciples left the Lord Jesus, and "walked no more with Him." But He set His face as a flint. How often we are willing to be rejected up to a point, willing to lose to a certain extent, but we become disappointed (see Heb. 10. 36). It is beautifully recorded of Caleb that he "wholly followed the Lord." May it be our ambition, at all costs, to be well pleasing and acceptable unto Him (2 Cor. 5. 9).

"A Living Stone."**"A Stone of Stumbling."**

WHICH of the Two is the Lord Jesus Christ to you? Let me ask the pointed question at once, for I make no secret of the fact that it is with regard to Him these lines are written. It is your relationship to Him which is my concern. Indeed, other things are quite secondary. The Lord Jesus Christ, whether you know this or not, is the One to Whom all judgment is committed (John 5. 22), and before Whom all will have to stand. Earthly life, though brief, is not merely an incident: it is all important with respect to eternity. Yes, with respect to eternity: for, though a man denies eternity a thousand times, it remains eternity. And though a man mocks at heaven and hell, times without number, heaven and hell are still facts.

Hence the question which has already met your eye, and still awaits your answer:—Which of the Two is the Lord Jesus Christ to you? Is He a Living Stone on Whom you rest, and Who is precious to your heart? Or is He a Stone of Stumbling? He must be One or the Other to you. The question is not one that can be evaded. There are many to whom He has become the Living Stone: and there are many to whom He is the Stone of Stumbling. And the two relationships are altogether different, and involve contrasts in eternity as well as in time—for ever, as well as to-day.

The words are found in 1 Peter 2, where the apostle was inspired to write of believers as "Coming unto a Living Stone, disallowed indeed of men, but chosen of God, and precious" (verse 4). This name is emphasized throughout Scripture. In Genesis 49. 24 "the Shepherd" is called "the Stone of Israel," and in Daniel "a Stone cut out without hands" smites the image, and makes all the glory of men "like the chaff of the summer threshingfloor" (ch. 2. 34, 35), and that Stone, dear reader, is the Lord Jesus in His coming glory, and then the glory of men will be laid low and "the Lord alone shall be exalted in that day." The important matter is that Christ should be the Living Stone as a Foundation for you to-day—unless you desire judgment. There are many who were once what you still are. They thought they knew what to do, they saw no beauty in the Lord Jesus, they were careless about Him and eternity. But they were brought to see their mistake, to feel their burden, and to seek the Lord. And when they "came"

to Him—an expression they could not understand before—they found His infinite love, and His readiness to welcome. They realized that He was the only Resting Place, and that He had taken the judgment they deserved. His death on Calvary thus became clear to them, and they were brought to know Him as the Living One, raised from the dead, and ever interceding for His people. They were delighted to see Him as "A Foundation, a Tried Stone, a Precious Corner Stone, a Sure Foundation" (Isa. 28. 16), never to be swept away, and the exact opposite of "a refuge of lies" (verse 17).

But is He ALL THIS to you? Can you say that His work is your only ground of hope, and that you possess His life, so that coming to Him "you also," as one among the "living stones, are built up"? (1 Peter 2. 5). Why? The verse adds "a spiritual house." God dwells in His people, and will be with them. It is all so real in a world of unreality, of disappointed hopes, and uncertainty.

But if not,—if you go on frowardly in the way of your own heart, you will one day cease to hear the gospel welcome. The word "Come" will no more sound on your ears. You will awake to the fact that the door of God's ark is not open, and that you have "no hope." You will then realize, when too late, that Christ has become to you "a Stone of Stumbling, and a Rock of Offence, even to them which stumble at the Word, being disobedient" (1 Pet. 2. 8). Ah, "what shall the end be of them that obey not the gospel of God?" as 1 Peter 4. 17 asks. It is a question of tremendous importance, and earnestly our hearts would say, What is Christ to you personally?—A Living Stone, or a Stone of Stumbling? Do not put aside, or put off, this vital question What is He to you? You are more than unwise, dear reader, if you give sleep to your eyes till you can say "Thank God, He is no longer a Stone of Stumbling to me: He has become my Salvation."

"Thou hast also found grace in My sight" (Ex. 33. 12). How often is "grace" (or "favour") joined with the thought of finding. A Concordance will help. Illustrations before an earthly king (Est. 5. 2) only emphasize the more the privilege of believers. Thanks be unto God for this. Here is a wondrous background for Hebrew 4. 16. Do we use our privileges? Do we live up to our income of blessing? God has done so much for His people, far more than they realize. Moses acted upon God's grace, even as Abraham in Genesis 18. Do we?

Suggested Daily Readings.

"IF THE LORD WILL."—NOVEMBER, 1933.

Day	READING		LEARNING.		
	Job	Matthew	Matt. 11	Psalm 119	
1	33. 1-17	10. 16-42	25		37
2	33. 18-33	11. 1-15	26		38
3	34. 1-20	11. 16-30	27		39
4	34. 21-37	12. 1-21	28		40
5	35. 1-16	12. 22-42	29, 30		41, 42
6	36. 1-18	12. 43-13.9	Job 40. 1, 2		43
7	36. 19-33	13. 10-30	3, 4		44
8	37. 1-24	13. 31-43	5, 6		45
9	38. 1-18	13. 44-58	7, 8		46
10	38. 19-41	14. 1-14	9, 10		47
11	39. 1-20	14. 15-36	11, 12		48
12	39. 21-40.5	15. 1-20	13, 14		49, 50
13	40. 6-24	15. 21-39	Matt. 16. 13		51
14	41. 1-34	16. 1-14	14		52
15	42. 1-17	16. 15-28	15, 16		53
16	Ps. 1	17. 1-27	17		54
17		2 18. 1-14	18		55
18		3 18. 15-35	19		56
19	4	19. 1-15	Ps. 2. 1		57, 58
20	5	19. 16-30	2		59
21	6	20. 1-16	3		60
22	7	20. 17-34	4		61
23	8	21. 1-16	5		62
24	9	21. 17-32	6		63
25	10	21. 33-46	7		64
26	11	22. 1-22	8		65, 66
27	12	22. 23-46	9		67
28	13	23. 1-22	10		68
29	14	23. 23-39	11		69
30	15	24. 1-14	12		70

Notes on Memorized Verses.

MATTHEW 11. 25-30.

25, "In that time," when speaking of ruin around there was still joy in sovereign grace. The name of God the Father here is unusual, "Lord of heaven and earth" (see Mic. 4. 13) "Wise and prudent" (cf. 1 Cor. 1. 27, 28). How blessed the added words: "and revealed": grace overflowed. 26, The reason (cf. Eph. 1. 7). 27, The glory of Christ shines out in this context: how grievous is speculation concerning the person of Christ: it is remarkable that this declaration introduces the very name, "SON," which has been made so often the centre of human controversy; and have not all "sides" lacked the fulness of reverence? Only as we worship more can we wisely speak. 28, Though Christ is so glorious, He is APPROACHABLE,—even by the weary sinner. "To Me," not to religion, nor to a creed, nor to a system. The wide welcome ("all") emphasizes also a needy condition. 29, None can "take" or "learn" till they have "come": all who come should "take" and "learn": only when we take the yoke can we rightly learn (see Luke 14. 27, John 15. 8). Notice "I will give you rest" (forgiveness): "ye shall find rest" (in godly service). 30, "My yoke": do we welcome this? (see 2 Chron. 12. 8). The word implies (a) nearness, (b) fellowship, (c) humility, (d) usefulness: O that we may be the reverse of "a wild ass' colt" (Job 11. 12).

JOB 40. 1-14.

How graciously and mightily the Lord answered (38. 1, 40. 6): see Job's answers (40. 3, 42. 1). 2, All doubting of God, all reasoning, all fretfulness must be judged: UTTER humiliation, and UTTER approval of everything that God does is the only safety and blessedness: this attitude is rare: we see how deep were the furrows ere this godly man, Job, came to God's own standpoint. 5, The danger of misusing the tongue is before us (Jas. 3. 6, note Job 42. 3, and then 2 Sam. 7. 18). 7, "Like a man": when a man realizes what he is apart from grace, he cries out as in Psalm 73. 22. Observe Job's LAST previous words, 31. 37. But, thanks be unto God, for the realization of a new creation. "a man in Christ." 9-14, God refers to actions, not mere words: while "a man" stands helpless as to these who is he to condemn or dispute with God? If we cannot "do," how can we boast? Man is so small, and knows so little. How blessedly contrasted is the right hand of the Lord, mighty to save (Psalm 20. 6, Isa. 41. 10).

MATTHEW 16. 13-19.

13, 14, Men's opinions are various and unreliable: it is well to realize them that we may turn from them. 15, "BUT Whom say ye that I am?" It is so important to realize the Person of the Lord (Matt. 22. 42, John 9. 35-38, Acts 9. 4, 5, 20, 22). 16, No "if," no uncertainty, no delay, no thought of others: Christ alone exalted. 17, True blessedness and happiness are in knowing Him spiritually. "Flesh and blood" set aside, "revealed": exactly so in Galatians 1. 12, 16. 18, "A stone," not "THE stone," still less "THE ROCK." "This Rock," cf. John 2. 19-21: Christ shews His glory. This fits with "My church," NOT "the church" (cf. 1 Pet. 2. 5). 19, Note the association of responsibility with grace, and of the kingdom with the church.*

* A tract gladly sent, dealing with the Holy Spirit's exact words here, and the parallel in Acts 10. 15.

PSALM 2.

This Psalm divides into four parts (each three verses). Men speak, then God the Father, next the Lord Jesus, and lastly the Holy Spirit. 1, "Why?"—How different the beginning of Psalm 22. 3, Observe man's hatred of restraint: "Their" is very striking: for "the Lord and His Anointed" cf. Revelation 11. 5, "Men": the long suffering of God "now" waits (see verse 10). 6, The FIRST place name in Psalms is Zion, and the LAST is Zion (149. 2): in each case we have the King, "My King" becomes "their King": Israel will be brought to own the Lord's Anointed. 7, The Lord Jesus declares the decree with its resurrection meaning (Acts 13. 33): verse 8 illustrates this. "The heathen,—Thine inheritance." (He has purchased the field, His death is viewed as past, Matt. 13. 44): "this day" shows the true birthday remembrance (the Lord's Day). 9, Contrast Matthew 28. 18-20, and remember the vessels unto honour of those saved by grace now (Rom. 9. 21). 10, How unwise as well as evil it is to oppose the Lord (cf. Acts 26. 14). 11, A contrast with natural joy and levity (note 2 Cor. 6. 10). 12, The word "Son" is appropriately the less usual Hebrew word: having an Aramaic frequency (being addressed here to Gentiles). "His wrath" (Rev. 6. 17). "Blessed" a holy contrast: "trusters belonging to" and "trusters in," a twofold thought in Hebrew.

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

"How excellent is Thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." Psalm 36. 7, 8.
"He satisfieth the longing soul, and filleth the hungry soul with goodness." Psalm 107. 9.
"He hath filled the hungry with good things." Luke 1. 53.
"My God shall supply all your need according to His riches in glory in Christ Jesus." Philippians 4. 19.

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

The work is HIS, and for HIM, and if He wishes it to continue and grow, HE will not fail.
An earnest invitation also to gatherings to the glory of God "If the Lord will,"—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6.15, Mon: 8, Thurs: 8, Sat: 6.45. 171, Jerningham Road, New Cross (Phone: New Cross 2083). Meetings, The Lord's Day, 11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8, (3rd Wed: 8, at Camberwell).

"Out of His fulness have all we received, and grace for grace." John 1. 16.
"He maketh me to lie down in green pastures: He leadeth me beside the still waters." Psalm 23. 2.
"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Psalm 91. 1.
"In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." Psalm 16. 11.
"Faultless before the presence of His glory with exceeding joy." Jude 24.

Words of Introduction.

THERE is no book to be compared with the Bible. It has stood attack after attack. The assailants have died: the Book lives. And it is more than a Book: it is God's storehouse of food for His believing people. It is amazing that we do not value His love more. The Scriptures reveal "unthought of" mercy to undeserving sinners. The revelation of God's attributes is wondrous, and man's sin is unveiled as well. In the Book we find the fulness of grace, and the holy declaration of wrath. How are we treating God's Words? What is our attitude to Scripture—not only theoretically, but in practice, not only generally, but to-day? These pages are not meant to supply little jottings to take the place of definite Scripture study. Far otherwise, they are guide posts to point God's children to the Scriptures, and to emphasize the Scriptures, which the Holy Spirit still uses in mighty power to-day.

"There is therefore now no condemnation to them which are in Christ Jesus." (Romans 8. 1).

'Tis blest to hear the words of grace
And know that God has spoken:
We shall behold our Saviour's face,
We have a precious token.

'Twas wrath and judgment we had earned,
And righteous condemnation:
God's holy wrath away is turned
And we have His salvation.

We praise with confidence and trust,
Nor will God's purpose falter,
For He is faithful, He is just,
And none His word can alter.

Words of Encouragement.

“Better is a Dry Morsel.” Proverbs 17. 1 was written by one whose drinking vessels were of gold, and for whom provision was made from the fat pastures of Israel. But though he did not experience the “dry morsel,” he was inspired to record how unsatisfying is “plenty of everything” (see Ecclesiastes). Only God can fill our hearts. And the fulness of earthly store which Solomon had gives point to the message. Love is more than a banquet. Hence the parallel passage says, “Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.”

Love is not always reigning in palaces, and wealth does not create affection. Thanks be unto God for a dinner of herbs: we might have no dinner at all. God can keep His people alive on a dry morsel and the promised waters of Isaiah 33. 16. And if there be “the bread of adversity and the water of affliction” (Isa. 30. 20) there is love behind it all. God loves His people continually. It is so easy to complain: but to a believer the easy attitude should be thanksgiving. We have all things in Christ. Elijah dwelt by a brook, and then in a widow’s house. Meal and oil satisfied him, even as locusts and wild honey met John the Baptist’s need. How strangely we are often more concerned about our wishes than our real needs.

Poems to Help Christian Experience.—31.

“That good, and acceptable, and perfect will of God.” Rom. 12. 2.

How good, our Gracious God, Thy will!
We know not Thine eternal mind,
But this we know—Thou wilt fulfil
All in Thy holy will designed;
For Thou art good, eternally,
And only good Thou doest,
And all that was, and yet shall be,
Controllest, Who foreknewest.

And oh! to us well-pleasing still—
Since we have tasted of Thy grace—
May be Thy gracious, loving will,
Who in Thy purpose have a place!
Yea, in Thy wisdom we may rest,—
There is no mind above Thee—
Arranging all things for the best
For them, O God, that love Thee.

Thy will is perfect, for Thou art
In all Thy work, in all Thy way,
The Perfect One. We know in part
And darkly see, but in that Day,
When Thou shalt manifest Thine Own—
For Thou hast loved them dearly,—
Then shall we know as we are known,
And see Thy purpose clearly.

Since Thou such mercies dost bestow,
Our gracious God, of Thy goodwill,
An everlasting debt we owe,
Such as we never can fulfil;
Yet would we, in humility,
Our bodies now be giving,
Holy, acceptable, to Thee,
A sacrifice, yet living.

“We know that all things work together for good to them that love God, to them who are the called according to His purpose” (Rom. 8. 28).

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations 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.

“He That spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” (Romans 8. 32.)

1. For the children of God who are perplexed that they may not be in despair (2 Cor. 4. 8).
2. For godliness in the background of personal, family and business life, that when any come into our houses they may feel Christ is Central.
3. For believers who hesitate as to their Lord’s Will concerning baptism, the Lord’s Supper, separation from political, social or secret societies, smoking, or whatever it may be as to which there is a fear or drawing back.
4. For lands that we often forget—Luxembourg, Lithuania, Persia, Abyssinia, Guatemala, British Guiana.
5. For God’s gracious work through these pages, and “The Student of Scripture,” reprints and typewritten notes, through brethren temporarily or more permanently in Poland and other lands, and that all arrangements may be simply in dependence on Him, with a view to His glory, in the fulfilment of His Will.

“The effectual fervent prayer of a righteous man availeth much” (James 5. 16).

“IF THE LORD WILL”:

GATHERINGS for BELIEVING MEN,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS FOR DECEMBER.

- 5th. THE BEGINNING OF GENESIS AND THE END OF REVELATION.
1. “The First and the Last.”
2. The River and the Tree of Life: the Glory of the Lord Jesus Christ.
3. The Importance of Every Word of God.

4. Satan, and his Doom.
 5. Some Striking Contrasts.
 6. Outside or Inside?—a Practical and Personal Message.
 7. "The Spirit and the Bride say, Come."
- 12th. THE RECORDS OF THE DEATH OF THE LORD JESUS.
1. The Arrest and Trial: Man's Condition Unveiled.
 2. Patience amid Mockery and Rejection.
 3. Bearing the Cross (see Heb. 12. 2).
 4. The two Three Hours on the Cross, the meaning of the Darkness.
 5. The Living Words of the Lord Jesus.
 6. Those who were Blessed.
 7. The Fulfilment of Scripture, and Salvation for His People.
- 19th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 26th. HOLIDAY BIBLE GATHERINGS at 61, Upton Lane. All believers welcome.

"A Testimony of the Truth."

A Magazine to fill a special need.

A BELOVED friend writes "I value 'Thoughts from the Word,' but your new magazine 'A Testimony of the Truth,' is too learned for me. However, the Lord guide you in pen, word and testimony." It is possible that other beloved children of God fail to realize what this missionary magazine means to THEM. It is not issued for them to read, but to help them in God's service. Shall we explain "How"?

1. The very nature of the magazine will impress our responsibility as to the Gospel for "ALL nations," and stir up prayer-missionaries. This was not the purpose, but is a precious by-product.

2. You wish to do something for unsaved souls of other languages, but feel, "What can I do?" One believer passes a café, but does not know what language the proprietor speaks, and hesitates to ask. Or a brother in Christ overhears a strange tongue, as some pass along the street, but he feels, "If I go up to them they will be awkward, and I shall fail to make myself understood." Even if you have separate tracts in eight or nine languages you do not know which to select. The magazine solves the problem: it is NOT meant to be "too learned" for you, but to be "very simple," for your use. Most probably one of the languages there will MEET THE NEED, and the fact that they are together may impress the recipient, far more than a small tract in only one language. Hence all you do is to hand the booklet politely and PRAYERFULLY. Thus one hopes that instead of a FEW Christians carrying a few foreign tracts now and then, very MANY will almost always have a magazine or two at hand for the unexpected opportunities, which may arrive to some once a month, to others ten times. The gospel stimulus and prayer stimulus hereby are alike important. The Lord's commission as to "all the nations" (Matt. 28. 18-20) will be burnt in.

3. Apart from this, there are definite spheres of large usefulness. Hundreds of students who would not readily read other tracts may be inclined to look

at a magazine with an article in the language or languages they are learning. But "you" must post or give to them, "we," dear fellow believer, do not know them. In this connexion, remember the thousands of boys and girls learning French or German, and the "joking" literature provided in these languages in any foreign-language magazine. Will you not bring the gospel before them? Distribution outside a higher education school among elder pupils may be possible.

4. Then there are cosmopolitan districts in many large cities, with "colonies," and almost ALL seaports give a real opportunity for the Lord.

5. Some (Jews for example, who think we only come to THEM) may be impressed with the fact that we seek other nations also. The unread pages are not wasted: they are more than a framework for the page or pages known. They VISUALIZE the Divine command to go into ALL THE WORLD and remind not a few that the gospel is "the power of God unto salvation, to the JEW first and also to the GREEK" (Rom. 1. 16).

Beloved friends, use your privileges with this magazine—become foreign missionary helpers—and prayerfully write for copies, as many as you think you can use, remembering that the issues never become out of date, and that two copies given together may contain eleven or twelve languages when you are uncertain what is known. AND PRAY—in the enabling of the Holy Spirit.

"If the Lord will," Monday and Tuesday, Dec. 25th and 26th, Gatherings to God's glory, and in Prayerful Recognition of His Written Words at 61, Upton Lane, Forest Gate, E.7, 3 and 7 o'clock. All believers, and those seeking the Lord, are heartily welcome. Further particulars gladly sent. Some children of God in the provinces may desire to have the opportunity for meetings from Saturday evening: if any desire to know of possible arrangements will they write early? And let there be much preparatory prayer, and expectation from God.

"Shall I keep Christmas This Year?" "Christ's Birthday," and other leaflets, setting forth the importance of honouring God's silence in Scripture, as to the time of Christ's birth, readily sent. It is not always easy to take the path of separation to Him, and His will, and we are always glad to hear from those who seek His encouragement in this desire to please Him.

"This do" cannot mean anything else than "this," and all loving emphasis on the precious words "in remembrance of Me" only intensifies this thought. To misuse "in remembrance of Me" against "this do" is one of the most solemn evidences of the tendency of to-day, and the preparation for the lawless one. O that the dear children of God may not say one word thus, to lead up to so sad a goal. If we remember the Lord, shall we not remember His words?

YOUNG PEOPLE'S COLUMNS.

"That which was Lost."

Luke 19. 10.

THE graciousness of the Lord Jesus was constantly seen in His beautiful life. Look where you will, you behold His tenderness. Think of His love in dealing with parents—for example, Jairus and his wife (Luke 8. 49-56), the Syrophenician woman (Mark 7. 24-30), the father at the foot of the mount of transfiguration (Mark 9. 17-27), the widow of Nain whose only son had just died (Luke 7. 11-16), and the nobleman from Capernaum (John 4. 46-54). Some do not understand the words He used at times to test and strengthen faith, but those who know Him behold His compassion throughout. We remember, too, the way He received the little ones, when the disciples drove them back (Matt. 19. 13-15, cf. 21. 15, 16), and He spoke of a willingness to gather the children "often" (Matt. 23. 37). The dying thief found mercy with Him (Luke 23. 40-43); the outcast Samaritan was not refused (John 4. 1-27); lepers did not cry in vain (Luke 17. 11-19); the sinful woman in Simon's house was not forgotten (Luke 7. 40-50); the despised taxgatherers were dear to Him (Luke 5. 27-31). And so we could go on speaking of His love to the blind and the poor. And everywhere the message comes before us that He came not to call the righteous but sinners to repentance (Luke 5. 32), came to seek and to save that which was lost (Luke 19. 10).

When anyone, whoever he might be, thought of himself more highly than this a barrier was erected. It was only for the lost that the Lord Jesus came, only for the lost. It is this which speaks to the heart of a sinner to-day when he, or she, rightly reads the precious gospel story. "Christ Jesus came into the world to save sinners." More than once He spoke of "the lost sheep of the house of Israel" (Matt. 10. 6, 15. 24), and in Luke 15. 6 we read "I have found My sheep which was lost," and in the same chapter the LOST son becomes the FOUND son. Lost—then found:—that is the glorious change that we long to know has taken place in many who read these lines.

The question therefore comes, with searching power, to the hearts of all, both young and old, "Am I lost?" What does the word mean? Plainly it does not suggest "lost" in an earthly sense. Those to whom it was applied were easily to be "found" by one

another. Hence they did not know they were lost, they did not feel lost. From their own standpoint they were not lost. This is the important point. God's ways are not man's ways, nor His thoughts man's thoughts (Isa. 55. 8, 9). The sinner is NOT lost in the opinion of a sinner, but God says he is lost. Whom are we to believe? We need not ask the question: there is only one answer.

It is the same with other words. When some were standing beside the Lord Jesus He definitely said, "Ye will NOT COME to Me, that ye might have life" (John 5. 40), and again, "He that COMETH to Me shall never hunger; and he that believeth on Me shall never thirst." There are two contrasted "comings," the one from man's standpoint, natural and empty, and the other from God's standpoint, spiritual and precious. The same thought is expressed elsewhere. For instance, in John 7. 28 the Lord Jesus cried, "Ye both know Me, and ye know whence I am," but in chapter 8. 19, "Ye neither know Me, nor My Father." Thus we begin to see that there is something far more than knowledge in the head, or outward coming. A deep work in the heart is needful. It is so with the word "death." The sinner can be dead while he, or she, lives (1 Tim. 5. 6),—indeed not only "can be" but "is." Every sinner is "dead" before God though walking about (Eph. 2. 1, 2). Hence we see that unless any are brought into a spiritual relationship with God and can call Him "Father," by the precious blood of Christ, they are still "lost." Everything is from God's standpoint.

The root from which the word "lost" comes is the same as the word "perish" (cf. John 3. 16). It means "destroyed." The sinner is DESTROYED BEFORE GOD. We sometimes have a little illustration of this. A workman once spoke to me as follows regarding a pipe, "It's all perished; I can't put new life into it." He did not mean that the pipe was removed from sight, it plainly existed there, but it had no value, it could not do what it ought to do. No good qualities were to be found. So is it with the sinner. Hence the need for the work of Christ on Calvary, hence the need for "a new creation" (2 Cor. 5. 17). It is wonderful to know that the Lord Jesus has died to save "that which was lost," and Zacchæus is not the only one of whom it has been said, "This day is salvation come to this house" (Luke 19. 9). Has it been said of you?

The Saviour loves to save,
 His precious life He gave,
 How great the cost, to save the lost,
 He came in love from heaven above,
 His precious life He gave.
 To bring a soul to heaven,
 None other name is given,
 The work of Christ alone sufficed,
 He bore the wrath, and grace shines forth,
 None other name is given.
 He died on Calvary's tree,
 To set poor sinners free,
 His precious blood brings near to God,
 His work alone could thus atone,
 To set poor sinners free.
 What mercy doth abound,
 But are YOU lost or found?
 The way is made, the debt is paid,
 Christ all hath wrought, His own are bought,
 But are YOU lost or found?

The Perils of Blessing.

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

"Hezekiah rendered not again according to the benefit done unto him."

2 Chronicles 32. 25.

"Sin no more, lest a worse thing come unto thee."

John 5. 14.

"Their eyes were opened . . . See that no man know it. But they, when they were departed spread abroad His fame in all that country."

Matthew 9. 30, 31.

"He was cleansed . . . See thou say nothing to any man. . . . but he went out and began to publish it much." Mark 1. 42-45.

WE rejoice in blessings, and it is well; provided we rejoice in the will of Him Who blesses. The heading above is meant to be impressive to our hearts. Healing is never to be disparaged: it may be expected, more simply and more definitely, in varied cases, if there is quiet willingness for God's will. Yet we would not decide for ourselves, but would praise God for His humbling lessons, and all trials He has permitted and permits. And not only as to healing, but as to all manifest encouragements, let us be concerned not only to have "this" or "that," but to have God's "this" or "that," to USE it to God's glory. Do not let us seek a blessing in "isolation" from its godly "use." Herein lies the peril.

If you and I can humbly and thankfully say we have been made "a new creation in Christ Jesus" (2 Cor. 5. 17), what manner of persons ought we to be? Were we children of God by nature? By no means, but children of wrath. Then it is plain we are not our own,

and our spared life, our NEW life, belongs to the Lord Jesus. The very words are found in Scripture, "Ye are not your own" (1 Cor. 6. 19). The real relationship of a Christian to Christ can never be emphasized too much.

And not only so. Since we were first brought out of death into life, and from the power of Satan to God, have we not experienced some remarkable answers to prayer? How have we "rendered again"? When we were ill, God had mercy on us and raised us up (Phil. 2. 27). Were we more devoted afterwards,—or only more earnest for a few days?

I do not mean that we should spend all our time in thinking of our long past omissions. It is important to be balanced, and specially to "remember all the way" that God has led us, and His compassions which are new every morning. Our Heavenly Father is really our Father, and not a task master. But He rightly expects our love, and our obedience, in the Holy Spirit, Who never leads against the Scriptures.

There is always the danger of thinking we know what is best. Even after a blessing we may, in the very midst of gratitude, commit a grievous mistake. Do you think the healed leper of Mark 1 was ungrateful? Surely not. But he "thought" he knew what was best, and did not pay attention to the unexpected words of the Lord Jesus. Nor is he alone in this mistake. He rushed forth to "Christian work" in his own way. Sometimes that which is not God's will seems very natural, and also very successful as on that occasion. Many gathered together, but numbers are not everything. The Lord had given health to be used in some other way. His thoughts are not always our thoughts. And there is a real peril when we think we can arrange. Do we wait before God? Do we spend time with Him? Are we willing for His plans to break ours? The joy of a blessing is misused, if we become too excited to be humble, and too emotional to wait for God's counsel! A young believer who wishes to please his Lord, or hers, will surely welcome these hints.

"Thy Word is a lamp unto my feet":—not only a lamp for my eyes to read by, but for my feet to walk by. All truth is practical.

Do not be discouraged that you are young, God used John the Baptist to do much when he was about 30: do not feel you are too old, God used Moses to accomplish much of his life work after he was 80. The important thing is to be willingly pliable for God's use.

TALKS ABOUT PRESENT-DAY NEEDS.

**"ABOVE (or Before) ALL Things
Have Fervent Charity Among
Yourselves."**

1 Peter 4. 8.

NEVER would we forget that everything from God is important. The tendency to divide between sins, and make some "little" is serious, though some have more immediate resultfulness (1 John 5. 16); but every sin is deadly, in a spiritual sense (Jas. 1. 15). In like manner, distinction between God's words may make some to appear unimportant, and this is painful. The expression "the great things" of God's law (Hos. 8. 12) suggest to us that whatever God appoints is great, because from Him (Jas. 2. 10, 11), whatever He does is wonderful (Ps. 72. 18).

But God Himself has emphasized the possibility of disproportion, and has shown us that some sins are more resultful than others. He has emphasized the further iniquity incurred when sin is "with a high hand" (Num. 15. 30 marg.). Surely every believer can see that though all sin is essentially of the same character, and we cannot always see how much knowledge exists, and how much peculiar wilfulness is found, in connexion with this or that action, yet as there are degrees of judgment (Matt. 11. 24, cf. Jas. 3. 1), so are there degrees of sinning.

In like manner, there may be little faith, or great faith, and we read of "faith growing." Correspondingly we find love abounding, and on the other hand we are told, alas, of one who "loveth little." All these solemnizing thoughts are expressed, for our prayerful thought, by the Holy Spirit. And thus we see that far from excusing any sin this meditation rather leads us to search our ways more prayerfully. If any speak slightly of "least commandments," it is concerning departure from one of these that the Lord Jesus has spoken of being "called the least in the kingdom of heaven." Certainly this gives no right to gloss over disobedience. It is more than perilous to make light of any word of God (Matt. 4. 4). If the Lord spoke of "the weightier matters of the law" He did not make the other matters as without weight. He expressly added, speaking of judgment, mercy, and faith, "These ought ye to have done, and not to leave the other undone" (Matt. 23. 23). Thus there was NO EXEMPTION from the more rarely emphasized parts of God's will. But it was and is a

serious thing to forget that when God mentions a point fifty times, He means a peculiar stress, and when He refers to inner actions of character He lays yet more frequent emphasis on them than on tithing, and other actions, which may or may not be done obediently, and of which the value can only be manifested when the godly activities of a holy character show there is something distinct from formalism. Hence the importance of this ORDER. The others are not to be left undone when the will of God has been FIRST honoured from the standpoint of faith and love. "The other" (or "those," as the word may be rendered) must not take the FIRST position, but the SECOND, else they exclude their own inner motive and power, and nullify both "these," and themselves.

Accordingly we read, "Above (i.e. before) all things have fervent charity among yourselves," because without this love all continuance in prayer meetings will become formal, all enthusiasm for truth will become mental and more like that of the Ephesian angel. All activity will tend to mere selfishness in the ruts of that which will possess more of the character of a personal "bent" than devotedness unto the Lord. Quite similarly we read, "ABOVE ALL THESE THINGS put on charity, which is the bond of perfectness" (Col. 3. 14). The word is "LOVE" in both cases. Love must pervade all. 1 Corinthians makes this equally clear. Love is more far-reaching than all else (1 Cor. 12. 31): it is greater than faith and hope, because it contains them, and will last when they are fulfilled. Without love there cannot be real obedience, however much there may be the appearance of it. The Lord Jesus did not say, "Keep My commandments," but, "If you love Me, keep My commandments." He recognizes none other obedience. One feels this much for one's own sake and that of others. Some dear children of God have grievously erred in prophetic interpretation, but if, in correcting them, others become more occupied with data than loving their Lord's appearing (2 Tim. 4. 8), what is the profit? It is deeply important to fulfil the Lord's word against Nicolaitanism, but not at the expense of leaving "first love." The alteration of the Lord's command as to baptism and silence as to it are alike ominous, but the remedy is not UNLOVING controversy. Plain speaking is to be gracious. The omission of the Lord's appointed symbols at the breaking of bread, and the striking departure from the Lord's SUPPER, must be viewed with alarm,

but it is worth less than nothing to fight in the flesh for a loveless observance. Contending for the faith must never become contentious. However unkindly one is met, one must seek more love. BEFORE all things, and UPON all things, there must be love. This is a "binding together of completeness," and everything else is very incomplete. It is not excusing sin, to be "forbearing one another in love" (Eph. 4. 2). Gentleness can never share in the sin, but all self-assertiveness is abominable. An obedient believer should never lose his temper. Let all the bitterness be on the OTHER side, and do not fan it into flame even then, although the victory for truth may seem complete thereby. Your aim is not to "prove a point," but to glorify God. Let love be before all things, upon all things, and throughout all things, for any other attitude is out of harmony with your Heavenly Father. "Love is of God," and the fruit of the Spirit is LOVE, in the FIRST place (Gal. 5. 22, 23), and the CLIMAX of adding in 2 Peter 1. 5-7 is LOVE.

"Nothing Better."

HOW many will tell us that they want something really good, but all the time they reject that which is more precious than gold and silver. A Christian is never really poor: he has immense riches: the inheritance may not be visible to the natural eye, but that does not mar its value. He has a treasure "incorruptible, undefiled, and that fadeth not away" (1 Pet. 1. 4). Christ is a reality, and if it can be said to any, "Ye are Christ's," the other words definitely apply, "All things are yours" (1 Cor. 3. 21, 23). Never "pity" a Christian: he has riches and prospects far beyond those of a multi-millionaire; and not only so, he has the foretaste now. The gospel is not only for the future: "Behold, NOW is the day of salvation."

Whatever you have in the world can never compare with the gospel of Christ, and the blessings in Him. Have you any REAL certainty, security, or stability in this earth? Think for a moment: "What is your life?" Your earthly life is not sure for a moment: "it is even a vapour, that now appeareth for a little time, and then vanishes away" (Jas. 4. 14). Does this satisfy you? A man, equipped with knowledge and wealth, once explored in every direction to find "what is good for men in this life, all the days of his vain life which he spendeth as a shadow" (Eccl. 6. 12, cf. 2. 3). And what did he find? Nothing to satisfy the heart. "The eye is not satisfied with seeing,

nor the ear filled with hearing" (Eccl. 1. 8). "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity" (Eccl. 5. 10). The net gain is NOTHING:—"Vanity of vanities . . . vanity of vanities; all is vanity." And this man had every advantage and opportunity: Whatever his eye desired he kept not from them: he lavished his wealth in the research. Nothing hindered him, yet the whole proved nothing but a hindrance!

Hence the words of pessimism (Eccl. 3. 22), "Wherefore I perceive that there is NOTHING BETTER than that a man should rejoice in his own works: for that is his portion: for who shall bring him to see what shall be after him?" Ah, dear reader, are you content to have "NOTHING BETTER" than this? I cannot find peace here, but desire works far better than my works; and a psalm rightly says, "Thou, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands" (92. 4). Yes; the wondrous work on Calvary, the Son of God bearing the judgment that sinners might be free, with an everlasting salvation, is infinitely better than all my works. This is, indeed, a resting place, for time and for eternity. Here we have good news, God's good news, and we rejoice in His love. Do you?

"NOTHING BETTER." Poor man, I pity him who has "NOTHING BETTER" than unstable joy: "that is his portion." How different the praise of God's servant. "The Lord is my Portion, saith my soul; therefore will I hope in Him" (Lam. 3. 24).

One of the root causes of disappointment in earth is expressed in the added words "Who can bring him to see what shall be after him?" The future is uncertain. Not so to the Christian. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5. 1) and "we look for the Saviour" (Phil. 3. 20). The believer will not change places with the unbeliever, and the inspired record of a man's failure, given in Ecclesiastes 3. 21, is meant to be a background to show the contrast of the gospel of the grace of God. Man's climax—unsatisfied—dissatisfied! The child of God has a Saviour to-day, a Saviour to-morrow, a Saviour for ever. In Psalm 16. 11, we read, "Thou wilt show Me the path of life: in Thy presence in fulness of joy; at Thy right hand there are pleasures for evermore." Where are you, dear reader, in Psalm 16. 11, or in Ecclesiastes 3. 21? The precious work of the Lord Jesus Christ alters everything for those who come unto Him.

Suggested Daily Readings.

"IF THE LORD WILL."—DECEMBER, 1933.

Day	READING		LEARNING.		
	Psalms	Matthew	Matt. 25	Psalm 119	
1	16.	24.	15-31	34	71
2	17.	24.	32-51	35	72
3	18.	1-26	25. 1-23	36	73, 74
4	18.	27-50	25. 24-46	37	75
5	19.		26. 1-16	38, 39	76
6	20.		26. 17-35	40	77
7	21.		26. 36-56	Ps. 19. 1	78
8	22.		26. 57-75	2, 3	79
9	23.		27. 1-18	4	80
10	24.		27. 19-38	5	81, 82
11	25.		27. 39-53	6	83
12	26.		27. 54-66	7	84
13	27.		28. 1-20	8	85
14	28.		Mark I. 1-20	9	86
15	29.		1. 21-45	10	87
16	30.		2. 1-15	11	88
17	31.		2. 16-28	12	89, 90
18	32.		3. 1-19	13	91
19	33.		3. 20-35	14	92
20	34.		4. 1-20	Mark 4. 35	93
21	35.		4. 21-41	36	94
22	36.		5. 1-20	37	95
23	37.	1-20	5. 21-43	38	96
24	37.	21-40	6. 1-15	39	97, 98
25	38.		6. 16-29	40	99
26	39.		6. 30-46	41	100
27	40.		6. 47-7.13	Ps. 43. 1	101
28	41.		7. 14-37	2	102
29	42.		8. 1-21	3	103
30	43.		8. 22-38	4	104
31	44.		9. 1-13	5	105, 106

(Rom. 1. 20), but this is not salvation. Verse 7 (part 2) at once emphasises the "Lord," and His gracious work on the soul: Six times His Name is found in three verses, and heart-appreciation of His truth is before us (e.g. "sweeter also than honey and the honeycomb"). Verse 12 begins the third part (the words of God lead to PRAYER): here we have a contrast to personal glory: the law of the Lord has no errors, but I have: yet through God's grace there is cleansing, and the believer's acceptable words and meditation (on God's words, Ps. 1. 2) are in God's sight, our voice should be the response to His. 1, Let God's voice in nature affect us (Ps. 8. 3). 2, 3, A contrast with the voice of John 5. 24, 25. The sun's faithful regularity is a message to us: do we rejoice to run our race (2 Tim. 4. 7)? 7, Conversion, then wisdom and joy. 10, What are money and honey compared with God's words? 11, Love's response is needful, "keeping." 12, 13, Two forms of sin: sins of ignorance, if unconfessed, and if not dreaded, lead to presumptuous sins (cf. Num. 15. 30 marg.). 14, See Psalm 66. 18-20, Proverbs 15. 8. "My," four times.

MARK 4. 35-41.

35, His word was enough as (a) a reason for action (b) a proof that the other side would be reached. 36, "As He was:" how much strain and weariness He endured. 37, The presence of Christ did not hinder a storm: we must not be surprised at trials (Isa. 43. 2). 38, We behold both His tiredness, and His confidence (contrast Jon. 1. 6). The disciples speak almost reproachfully. 39, Perfect control, at the right time: we often think, or act as if we thought that He is late: let us not be afraid of storms: the Lord can control them instantaneously. 40, After He had rebuked the wind. "Why?" "How?"—Two important questions: The unbelief was because He had plainly said "The other side:" to doubt one word of God is unbelief, whatever the circumstances are, even if the boat is filling. We read of no answer! O that we may not be surprised at the power of the Lord.

PSALM 43.

Goes closely with Psalm 42 (43.5 with 42. 5, 11). In view of a nation and an individual, confidence in God. 2, "For": prayer is mighty as we realize personal relationship to a personal God. May we not apply this to the oppression of the unseen enemy (Acts 10. 38, with Luke 13. 16)?—O that our lives, and faces, may, as Paul's (2 Cor. 12. 7-10), defeat the would-be "oppressor." 3, Grace and truth, mercy and truth, light and truth: three beautiful pairs. Not only lead, but bring (i.e., "cause to come"). 3, Hill, tabernacles (dwelling places), see 15. 1: do we love to be where God is (26. 8)? 4, "God" emphasized: the margin gives a most expressive, and impressive, Name. Does not our Heavenly Father desire us to rejoice in Him? 5, "Why" in Psalm 22. 1 denotes "with what object," and refers to God's precious aim and purpose, even the great congregation of redeemed ones of which 22. 25 speaks, but here "why" signifies "with reference to WHAT": how often the "cast down" heart has lost sight of God's "object," and is occupied with the "what" (of things around) instead of with the "Whom" (of the Lord Himself). "The Salvation of my face": another wonderful Name: our very face is to tell how much God has done for us (Ps. 34. 5).

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Notes on Memorized Verses.

MATTHEW 25. 34-40.

34, Notice the description of the Lord Jesus here ("King") in dealing with spared Gentiles: yet see how He speaks of His people (40): wondrous love. "Blessed of My Father" is the foundation,—the evidence and the MANIFEST cause are, "For I was an hungred, and ye gave Me meat." So if any do not worship the beast, the foundation is electing grace (Rev. 13. 8). "Me:" frequently repeated, see Matthew 10. 40-42, Acts 9. 4. There is a practical inference: do we seek to represent the Lord? 37, Believers would surely understand: who then are these? Are they not elect Gentiles (cf. Rom. 11. 4), who have been held back from worshipping the beast, and from carrying out the decree of Revelation 13. 17, and who are thus parallel with the reserved remnant of Israel (Jer. 50. 20)? Then shall Christ see of the travail of His soul. 40, This principle gives us much help as to motive and as to Christian love and its fruits to-day: Do we realise this, in the Holy Spirit, as we should?

PSALM 19.

The first part is grand, but God is only mentioned once, the Name of the "Lord" does not occur. There is nothing of the soul's need, nothing of personal relation to God. The creation of the world bears its witness, and men are left without excuse

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