

Thoughts from The Word of God

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

A Monthly in which we would seek gratefully,
and determinedly, though humbly, and without
wrangling or fleshly argument, to hold fast the
faithful Word, and to plead for a return to the
old paths, Scripturally set forth for believers, and
found in Christian assemblies at the beginning.

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Free.

"I am the Lord, I change
not." Malachi 3. 6.

"The word of the Lord en-
dureth for ever."

1 Peter 1. 25.

"Therein was found written."

Nehemiah 13. 1.

"Stand ye in the ways, and
see, and ask for the old paths,
where is the good way, and walk
therein, and ye shall find rest for
your souls." Jeremiah 6. 16.

"He (Abraham) went on his
journeys from the south even to
Bethel, unto the place where his
tent had been at the beginning."
Genesis 13. 3.

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

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"A new cart . . . the Lord
our God made a breach upon
us, for that we sought Him
not after the due order."

1 Chronicles 13. 7, 15. 13.

"Call to remembrance the
former days." Hebrews 10. 32.

"Remember therefore from
whence thou art fallen, and re-
pent, and do the first works."

Revelation 2. 5.

"Remember therefore how thou
hast received and heard, and hold
fast and repent."

Revelation 3. 3.

"Wilt Thou not revive us
again: that Thy people may re-
joice in Thee?" Psalm 85. 6.

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

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

Words of Introduction.

"It is of the Lord's mercies that we are not con-
sumed" wrote God's servant of old. And when
we think of the grace that has abounded to us, per-
sonally and collectively, we feel how definitely we
should take a standpoint like Daniel's, when he con-
fessed his sin and the sin of his people (9. 20).
There is a need for humiliation before God, and for
a willingness as to His will against the natural
inclination to seek earthly success and numerical en-
couragement. These are "perilous times." We
cannot deny the fact. Error is often sugared but it
is poisonous. Our longing is that God may enable
in these pages a steadfastness as to His truth, and
that He may glorify His Name in the prayerful cir-
culation, among those redeemed by the precious
blood of Christ, to please Him.

" . . . To the praise of the glory of His grace
wherein He hath graced us in the Beloved "

(Eph. 1. 6 lit.)

"Graced in the Belovèd," spotless Lamb of God,
Since for us He suffered, bore God's judgment rod;
Countless hosts angelic of Him ever sing,
We our humble tribute, gratefully can bring.

"Graced in the Belovèd,"—all sin's debt is paid,
Rebels justly pardoned, through atonement made:
Such was our condition, guilty, dead and lost,
Yet He freely loved us, knowing well the cost!

"Graced in the Belovèd," with Him we shall be,
Free from every failure, serving sinlessly;
Blest anticipation, soon to see His face,
Praisefully adoring for His wondrous grace!

A.W.H.

Words of Encouragement.

"Say ye not . . . This People shall say." (Isa. 8. 12). The Holy Spirit ever leads believers to see that they are a different people. God said of old, "I will put a division between My people and thy people" (Ex. 8. 23), and we remember Moses' words of confident faith, "So shall we be separated, I and Thy people, from all the people that are upon the face of the earth" (Ex. 33. 16). In like manner, the Lord encouraged Isaiah "with a strong hand," and drew him from "the way of this people." What they said, he was not to say; and what they feared, he was not to fear. "Neither fear ye their fear, nor be afraid: sanctify the Lord of hosts Himself; and let Him be your Fear, and let Him be your Dread and He shall be for a Sanctuary" (Isa. 8. 12-14, cf. 1 Pet. 3. 14, 15). How delightful this is, for "in the fear of the Lord is strong confidence; and His children shall have a place of refuge" (Prov. 14. 26). Hence the restful attitude of Psalm 27. 1, "The Lord is my Light and my Salvation; whom shall I fear?" (cf. Isa. 51. 12, 13), and the quiet dependence of Psalm 112. 7, "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." What manner of persons we ought to be, and how unlike the world. And this applies to other things also. We should not go down to Egypt for help (Isa. 30. 2, 31. 1), nor should we go down to Egypt for pleasures (see Ps. 16. 11) and customs. "Learn not the way of the heathen," "The customs of the people are vain" (Jer. 10. 3, 4). One feels this keenly as to such arrangements as "Christmas," borrowed from heathendom, and having nothing to do with the birthday of Him Who, though He was rich, for our sakes became poor (2 Cor. 8. 9, contrast Christmas shop windows and gluttony). It was the sin of Israel to say "Now make us a King to judge us 'LIKE ALL THE NATIONS'" (1 Sam. 8. 5), and had not God in mercy overruled, and given them a SECOND King of a different line, it would have been their ruination (see Hos. 13. 11). May the precious words of Isaiah 8 have power in our quickened lives.

"Against Hope Believed in Hope."

(Concluded.)

Now we begin to feel anew the message "against hope believed in hope." The TWO hopes are before us: the one is natural: it is denied. And then faith has free course, and God is glorified. Against hope when everything around seems dark: one word of God is sufficient against all "appearances" and "probabilities." Elijah's servant said, "Alas, my master! how shall we do?" Ah, it was not their "doing."

The answer was "Fear not"; and then came the prayer, "Lord, I pray Thee open his eyes that he may see" (2 Kings 6. 15-17). The opened eyes did not cause the chariots of fire. God had all in readiness. When I "speak" I am first, when I hear, I am second. Faith is a "second" action: it is (as the Hebrew implies), "Amen" to God. It does not create, nor originate, but "sees" what God has created, and endures as seeing Him Who is Invisible. The two contrasted "hopes" are before us. Faith deliberately sets aside the natural reasoning of the human heart "against hope." Faith then rests quietly on God's word as Abraham "believed in (or rather on) hope": here is a sure foundation. Observe in the context in Romans 4 the following impressive words—

"Before God Whom he believed" (17).

"According to that which was spoken" (18).

"He staggered not at the promise of God" (20).

"Being fully persuaded that what He had promised," &c. (21).

Faith depends on God and His word. It is sufficient that He has spoken, that He has promised. Notice also "Being not weak in faith," and "strong in faith." This was written "for us also" (verse 24). Have we a like precious faith (2 Pet. 1. 1)? There must be the definite deliverance from any admixture with the flesh. "Against hope!" our own opinions must be rejected: we dare not trust ourselves. "Even" for the body, with regard to daily needs, and in all matters, we need to realize more and more that God IS (Heb. 11. 6), and that He is able to make all grace abound, and that He will not fail. And the message of Isaiah 40. 31, translated literally (as in the margin), comes now with the living power of the Holy Spirit. "They that wait upon the Lord shall CHANGE their strength (one strength is gone, another is come: one hope is denied, another is granted); they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

God grant it may be so in our quickened experiences, through the gracious inworking of the Holy Spirit.

If we love the Lord aright we shall keep His commandments. Love that does not please Him may seem loving, but the love does not reach to Him, it is only a "feeling," to warm oneself.

Never use your tongue to please yourself at the expense of another: DEATH and LIFE are in the power of the tongue. Which of the two does your tongue, and mine, minister?

Poems to Help Christian Experience.—44.

"For he looked for the City which hath the foundations, whose Builder and Maker is God." . . . He hath prepared for them a city. . . . Esteeming the reproach of Christ greater riches than the treasures of Egypt" (Heb. 11. 10, 16, 26).

Ah! Who can stand when, all around,
Departure from the Lord
And sinful apathy abound,
And truth is so abhorred?
The darkness groweth deeper yet,
Though we are in the Light,
By many foes we are beset,
And fiercer grows the fight!

Against the "spirit of the age,"
That would our hearts possess,
May we a ceaseless conflict wage,
And of God's righteousness
In truth make mention only, till,
Enabled by His strength,
We, in His loving, changeless will,
The City reach at length.

The City that forever stands—
We find it not on earth;
It is not formed by human hands—
On stones of richest worth!
God is the Builder, God hath made
That City wondrous fair;
In glory as a bride arrayed,
It standeth firm—foursquare.

Then let the world, the pleasures thence,
Pass, with each glitt'ring prize!
And let the Cross—yea, its offence—
Be sweeter in our eyes!
How can we find a resting place
Where He was crucified—
The Lord in Whom we are, by grace,
And ever shall abide?

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS FOR JANUARY:

1st. WILL BE ANNOUNCED LATER.

8th. THE SOUL.

1. "The First Man Adam was Made a Living Soul; the Last Adam a Quickening Spirit" (1 Cor. 15. 45).
2. Loving the Lord with all the Heart, Soul, Strength (Deut. 6. 5, see Col. 3. 23).
3. "The Soul that Sinneth it shall Die" (Ezek. 14. 4):—Accountability, and Eternal Separation from God.
4. The Salvation of the Soul (Heb. 10, see Heb. 4. 12). The Practical Bearing of Truth on our Daily Life and Walk (O that it may be a walk with God, Gen. 5. 24).

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

22nd. THE BELIEVER'S RELATION TO PROSPERITY.

1. The World's Idea of Prosperity, and "Peace and Safety."
2. The Believer amid National Prosperity, and National Depression.
3. Should a Child of God Seek Promotion and Success in Business? Thoughts on "Time" as a Trusteeship, and on "Being Absorbed" in Earthly Things.
4. The Use of Money for the Lord.
5. True Prosperity in the Spiritual Life, and Its Accompaniments.
6. Future Prosperity (Jer. 23. 5, 33. 9, Isa. 53. 10).

29th. THE LORD'S MESSAGE IN MATTHEW 28. 18-20.

1. Concerning Himself, and His Authority.
2. True Discipleship from "All Nations."
3. The Deep and Practical Scriptural Meaning of Baptism.
4. "ALL THINGS Whatsoever I have Com-manded you" (cf. John 16. 14).
5. His Daily Personal Interest, and the Blessed Prospect, with Himself.

REQUESTS FOR PRAYER AND PRAISE.

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

"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf" 2 Corinthians 1. 11.

1. For the glory of God among His people (1 Pet. 4. 11, John 17. 10, 2 Thess. 1. 12).
2. For a definite willingness among children of God to ponder His Word, and to expect the removal of differences, along the path of humility and love (Ps. 25. 8, 1 Cor. 1. 10).
3. For willing deliverance from worldliness of dress and "home-decoration," because of love to Christ, and for deliverance from the fear of man in this and other matters: and for preservation from pride when more obedience is experienced.
4. For lands that we often overlook, e.g., Hungary, Siam, Somaliland, Nicaragua, Peru, "Inland" Australia (Aborigines).
5. For the Lord's work graciously entrusted to us, in sending forth these and other publications, for grace and wisdom in all arrangements (including details of Missionary service in Poland and wherever God guides), and that the brethren labouring there may be sustained in a simple walk with God, and for His fruit, and gatherings according to His will in various lands,—with thankful expectancy and praise.

"Hezekiah rendered not according to the benefit done unto him" (2 Chronicles 32. 25).

YOUNG PEOPLE'S COLUMNS.

The Brazen Serpent.

THERE was no salvation in the metal. When, years afterwards, the Israelites burnt incense to it, Hezekiah rightly broke all in pieces, and called it "A piece of copper" (2 Kings 18. 4). The value in Numbers 21 was because God gave the command to make this brazen serpent then, and God appointed it as a type of the Lord Jesus, that we, too, may learn something about the one salvation which is to be found alone in Him.

And this matter is one of present importance. Our earthly life is, at its longest, short, and the need for all, whether young or old, is God's gift of eternal life, and this means deliverance from our sins and ourselves.

We are all in danger. This is the dark background in Numbers 21. There would have been no brazen serpent if there had not been sin and death. Because the serpents were biting, and because Israel were dying, there was a need for deliverance. "Much people of Israel died." (verse 6).

The need was seen, the need was felt. Do YOU see your need? Do YOU feel your danger? An Israelite who was not dead felt that a deadly bite could be his the next moment and then there was no escape!

God's mercy was at once shown. Yet He did not excuse the sin which had brought the judgment. Nor did He take away the death because of prayer and repentance alone. There must be a type of a Substitute, One bearing the judgment instead. So is it in the antitypical salvation. When any sinner thinks that God will forgive, simply because He is gracious, and without **Another** taking the place of the condemned sinner, he makes a great mistake.

Let us notice that those who were bitten were the ones for whom the brazen serpent was made. The judgment must be against them, and they must feel not only the general danger but the bite that tells of death, as a personal matter, and then could they look,—away from themselves, with simple faith, in God, His work, and His word.

There was only one brazen serpent. Nothing else would do. And it must be lifted up on a pole. The Lord Jesus explains this in John 3. 14, "And as Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up." Why? That there might be eternal life, received and enjoyed in believing (John 3. 15, 16). The Lord Jesus must be lifted up on the cross to die for sinners, otherwise there could be no salvation. But because He has been so lifted up, instead of a serpent to bite, there is

the STILLNESS from wrath, there is the removal of judgment, for all who feel they deserve to die, but look to Him Who took the place of such. Even so the Rock was smitten in Exodus 17 when the people **deserved** to be smitten. And how is it with you—Have you felt your need? Have you looked to the Lord Jesus? Ah, the Antitype is better than the type. God gave His Beloved Son before we asked, before we saw our need. Have you this wondrous healing of the soul by His work, that you may live henceforth to please God? If not, you are still in real danger, but how graciously God waits even up till to-day! The Lord Jesus is still the One Who is exalted to be a Saviour (Acts 5. 31). Why not come to Him to-day?

When Israel spake 'gainst heavenly bread,
A precious type of Christ they scorned:
By serpents slain were many dead,
Then some their sin and evil mourned.

God deigned in mercy to reveal
A further type of His dear Son:—
One serpent, **lifted up** to heal,
Set forth His work for sinners done.

And all who felt their need, and death,
In simple faith would look and live:
How simple is what Scripture saith,
God's message in a type to give.

But do we in our hearts believe
The One of Whom this picture is?
Owning our guilt, Himself receive?—
The sin is ours, Salvation His!

Or do we only read the book
And still remain from Him away?
O sinner, now 'tis time to "look,"
Now, now it is salvation's day!

"Because Thou hast Obeyed My Voice"

(Genesis 22. 18).

A Few Words with Young Believers and Older Ones too.

THE things which were written aforetime were written for *our* learning and for *our* admonition (Rom. 15. 4, 1 Cor. 10. 11). The way in which the Holy Spirit has graciously caused many of God's dear people to realize the truth of these words is a cause for much thanksgiving. We value much the record, which has been given us, of the earthly life and ministry of our beloved Lord, and we are also grateful for the way in which God worked in and through His servants in giving to us the record of service in the Acts, and for the precious Epistles. But, although we are thus privileged to possess such a mine of indescribable wealth in the later Scriptures, yet we would not like to be without that which was "written aforetime." While we readily ac-

knowledge that we cannot exhaust even ONE portion of Scripture in our lifetime, yet we feel we need ALL that He has graciously granted, for our comfort, and for our admonition. The way in which God spoke of the obedience of His servant Abraham and others must impress our hearts, and must cause us to realize that their obedience is precious in His sight. We think of the words of Samuel addressed to Saul, "Hath the Lord *delight* in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams" (1 Sam. 15. 22). When we think of the revelation that God has given of Himself and remember our littleness is it not wonderful that He should find delight in anything that we do? We are not surprised at the testimony of Proverbs 8. 30, "I was *daily* His delight," or Isaiah 42. 1. "Behold My Servant, Mine Elect, My Soul *delighteth*." Here we "behold" our precious Saviour, the One Who could declare "I do always the things that please Him" (the Father), but what shall we say of Proverbs 12. 22? "They that deal truly are His delight" (see also 11. 20 and 15. 8)? Should not such Scriptures stir our hearts to seek grace that we may walk with our God as Enoch who pleased Him (Heb. 11. 5)?

Genesis 22 not only brings before our hearts the preciousness of obedience, but also God's promise of blessing because of obedience, and He was not slack concerning this promise to His servant, neither was He unrighteous to forget (Neh. 9. 8). This blessing was not limited to Abraham, but reached out beyond him to many, because of his obedience,—reminding our hearts of the blessing that has reached us because of the obedience of the One Infinitely Greater than Abraham.

When God promised blessing to Isaac, He said it was because that Abraham obeyed His voice, and again, "for Abraham My servant's sake" (Genesis 26. 5, 24). When the Psalmist sings of God's blessing upon the children of Israel in bringing them out of Egyptian bondage, and providing for them in the wilderness, we read, "For He remembered His holy promise, and ABRAHAM HIS SERVANT" (Psa. 105. 42). Even in the days after the death of Elisha, when Hazael was oppressing the children of Israel, God was gracious unto them and had compassion upon them and had respect unto them, BECAUSE OF HIS COVENANT WITH ABRAHAM (contrast Jer. 15. 1, Ezek. 14. 14).

And now we may well ask, "Who was Abraham?" Was he one who had exceptional privileges in his early days? Nay, he was brought up in the midst of idolatry (Jos. 24. 2), but the same mighty grace that has reached you and me, dear fellow believers, reached him, for do we not read that God TOOK him "from the other side of the flood" (Josh. 24. 3)? The word "obey" means to hearken submissively, and this Abraham did (Heb. 11. 8). Are we not conscious that herein is our need, and that this is the secret of walking with God, and is not our lack of hearkening to the voice of God the root-cause of much failure? Would that we could have the commendation that the Philippians had, they "always" obeyed. If we hearken to God, will He not hearken to us, as He did to Moses, more than once?—"At that time *also*" (Deut. 9. 19).

Godly parents, may, like Manoah, seek God with regard to the spiritual welfare of their dear children and He will hearken to their voice if they continue (Prov. 22. 6). We do not mean that the path will be "easy," because God is so ready to bless. Nay, the enemy is still real. But God is greater, and He Who hearkened to Moses, and to others also, would not hearken to Balaam against Israel (Josh. 24. 10). We desire to be blessed, yea, we desire to be richly blessed and to be made a blessing, not merely now and then, but every day. Is it not possible to have these desires realized? Yea, blessedly possible as Haggai 1. 12, 13, and 2. 18, 19, encouragingly shew (see also Zech. 6. 15). And if we are not thus experiencing God's blessing, do we not need to be humbled as Daniel was, and to acknowledge His righteousness and OUR disobedience (Dan. 9. 14)? O that it may be so, for His Name's sake.

W. E.

"All," in relation to Prayer.

MANY thoughts are united in Ephesians 6, 18, 19, "Praying ALWAYS (time) with ALL prayer and supplication in the Spirit (characteristic) and watching thereunto with ALL perseverance (manner) and supplication for ALL saints (subject); and for me."

Other Scriptures unite and show the blessed intensity in prayer which our God and Father has graciously appointed. For example:—

TIME. "He spake a parable unto them that it is necessary ALWAYS to pray, and not to faint" (Luke 18. 1). "Watch ye, therefore, and pray ALWAYS, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man"

(Luke 21. 36). "Without ceasing I make mention of you ALWAYS in my prayer" (Rom. 1. 9). "ALWAYS in every prayer of mine for you all making request with joy" (Phil. 1. 4: this verse will be repeated).

"We give thanks to God and the Father of our Lord Jesus Christ, praying ALWAYS for you" (Col. 1. 3).

"We are bound to thank God ALWAYS for you brethren, as it is meet" (2. Thess. 1. 3).

"Wherefore also we pray ALWAYS for you" (2. Thess. 1. 11).

PLACE. "All that IN EVERY PLACE call upon the Name of Jesus Christ our Lord, both theirs and ours" (1 Cor. 1. 2).

"I will that men pray EVERYWHERE (IN EVERY PLACE), lifting up holy hands, without wrath and doubting" (2 Tim. 2. 8).

BY WHOM. "These ALL continued with one accord in prayer and supplication, with the women" (Acts 1. 14).

"When they had prayed . . . they were ALL filled with the Holy Spirit" (Acts 4. 31).

"He kneeled down, and prayed with THEM ALL" (Acts 20. 36).

"The prayers of ALL SAINTS" (Rev. 8. 3. see 1 Cor. 11. 4, 5).

"For this shall EVERY ONE THAT is GODLY pray unto Thee in a time when Thou mayest be found" (Ps. 32. 6).

"What prayer or what supplication soever . . . of ALL THY PEOPLE ISRAEL" (2 Chron. 6. 29).

(If the Lord will, to be continued.)

Trust: True or False.

"WHAT confidence is this wherein thou trustest?" Thus cried Rabshakeh in the days of Hezekiah, and at once began to answer his own question, and to answer it wrongly. But what confidence is yours, dear reader? You live in a world of change and uncertainty. No man is sure of life. What security have you? You have *some* hope, but is your trust a true one, or is it false? This question is deeply important, "Good hopes" will not mean that they are sure of fulfillment. "I think," has no power to MAKE my thoughts into realities. A delusion may be a great enjoyment till one finds out too late that it is only a delusion. A mirage looks beautiful, yet it is only a mirage. What is your confidence? On what is it established (Heb. 8. 6)?

There are many to-day who TRUST IN THEMSELVES. But the Scriptures, which are ever true, have forcibly summed up this attitude. "He that TRUSTETH in his own

heart is a fool" (Prov. 28. 26). Plain language but not too plain, for "the heart is deceitful above all things" (Jer. 17. 9), and the many self-persuasions that lure men to destruction are well known. Do not trust in yourself, dear reader, you cannot keep yourself alive, nor can you deliver yourself from judgment. Have you not found your own weakness, even to control yourself? Have you not sometimes had regret and remorse over wishes that have ruled you? Have you not lived long enough to realize the failure of self?

"TRUST ye not in a friend, put ye not confidence in a guide" (Mic. 9. 5). True, the words here have a special application, but they express a general principle. "None of us can by any means redeem his brother" (Ps. 49. 7). And so the general and wider statement sounds on the ear, "Cursed is the man that TRUSTETH in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17. 5). Men will promise you liberty (2 Peter 2. 19), but, like Pharaoh, they are themselves but broken reeds (Ezek. 29. 6, 7), and cannot fulfil their gilded promises (Ezek. 13. 6).

It is sad to see how many seek after riches, but riches profit not in the day of wrath (Prov. 11. 4), and he that TRUSTETH in his riches shall fall (Prov. 11. 28, cf. Jer. 48. 7). There is no power in short-lived earthly success, to withstand the searching judgment of God.

Many there are who place their confidence in a religion, in a creed with its ritual. But this is empty. We need a personal living Saviour. How vain was Israel's hope in the ark when God was not dwelling there (1 Sam. 4. 3-11). Hence the solemn warning of the prophet, "TRUST YE not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these" (Jer. 7. 4, 8). Many to-day build their hope on a profession. "We are Catholics, we are Protestants," and so forth, and they say, "God is with us," but when there is no personal acquaintance with a Saviour, and when there is not a life in harmony (see Jer. 7. 10), the outward forms and ceremonies are all and altogether vain. "Religion" never saved one soul. Do not trust on anything you have done. "All our righteousnesses are as filthy rags" (Isa. 64. 6).

MANY other empty hopes are found in a ruined world. Some think all will be well because their parents were Christians. Others because they have paid their earthly debts while they have left the great debt unsettled. Yet others imagine that God will go back from His word, and "excuse" sin. All these vain salvations (Ps. 60. 11, marg.) are the devil's

snare to take the eyes off CHRIST. Yes, the Lord Jesus Christ is the One Way of Salvation and "blessed are all they that PUT THEIR TRUST IN HIM" (Ps. 2. 12). His work on Calvary has satisfied the holy claims of God's righteous law. Is it not abundantly clear that the Lord of Glory could not come without a wondrous purpose? Is it not to be expected that He would accomplish a glorious work? Those who know His Name will PUT THEIR TRUST in Him (Ps. 9. 10), for the death of the Lord Jesus is a guarantee of salvation for all who know themselves guilty, condemned, lost, and flee for refuge to Him, for the one hope set before guilty sinners. Yes, the sure and certain words may well be repeated, "Blessed are all they that put their trust in Him." Are you blessed, or not?

"Keeping" or "Adding."

A LOVING APPEAL TO CHILDREN OF GOD

IT is not for us to make arrangements for the world, but we do desire, in the family of God, to be guided by our Father's revealed will. He knows exactly what we need, and the Scriptures are sufficient and profitable for all things, to furnish unto ALL GOOD WORKS (2 Tim. 3. 16, 17). When urging the contrast between "keeping" and "adding," one thinks of John 14. 21 and of Revelation 22. 18, but I do not want to suggest that any unwitting "developments" and alterations among believers are the definite "adding" there brought before us, with the tremendous judgment prophesied. The original adding was, doubtless, the work of the enemy, although many children of God to-day are quite unconscious of this. It is blessed, however, to have our eyes open, and to take away whatever does not belong to the Lord (Jer. 5. 10). Simplicity and glad readiness for God's own will are very precious.

God hid the burial place of Moses (Deut. 34. 6); some may think to prevent man-worship, and pilgrimages. But we need not know "why," it is sufficient that God acted thus. He has also veiled the birthday of the Lord Jesus Christ, shall we not respect His silence? or shall we "add," and choose a day of our own?

God has appointed no "anniversaries," or yearly feasts, in the present dispensation. Shall we acknowledge His wisdom, or shall we bring in something new? Let us remember "the new cart" in the days of David, and the sad result (2 Sam. 6. 3). God has likewise hidden

from us much as to the bodily appearance of our Lord Jesus. Shall we try to intrude into the things that are not revealed (Deut. 29. 29), and paint our pictures? May we not be going against the principle of 2 Corinthians 5. 16? The fact that God has overruled pictures, and even caused a blessing, will not justify us. He has used unsaved men to work His will (Isa. 45. 4), and He worked wondrously in overruling Naomi's journey to Moab, and gave through Jonah's disobedience, a remarkable type. But if He gives refreshing water when the rock is wrongly smitten this does not excuse the sin (Num. 20. 12). Let us keep to God's words. Some will tell us they have been helped by stained glass windows, and even by images: others will speak of elaborate music, etc., etc. Where shall we draw the line? But why start at all? Are we to make our inferences from feelings and apparent experiences, or to believe that our beloved Lord has Himself left us His revealed will? Are we to "keep" or to "add"? That is the simple question.

Some dear children of God may suggest, "But what is the harm in calling December 25 the birthday of Christ?" And others may ask, "Would not the poor lose much if the custom was discontinued?" It is easy to ask counter-questions, since much more money is spent on "self" in December than other months, and if our love to the poor requires the stimulus, it is saddening. But we need only say, "Is 'Christmas' a keeping of the commandment of the Lord Jesus, or an adding?" If it is "keeping," let the Scripture be produced. If it is "adding," are we not on dangerous ground, beloved fellow believers?

Much has been written, and could be written, on the peculiar unsuitability of December as a proposed "birthday" for our Lord Jesus, and the painful associations when a heathen feast day is "adopted," and this is the distressing fact, if the usual date is accepted. But the first thought comes before all these. If our Father wishes us to keep a day, why has He not told us which day, and graciously given us His instruction and guidance as to observing it? If He has not done so, let us be willing for Him to decide, and let us gladly keep our Lord's commandments and have a holy and humble fear lest we add to them (John 14. 15). Is not this a simple attitude, the only one for children of God, and therefore, for you, if you are, by grace, His child?

Further literature on the non-observance of "Christmas" by Christians, because of love to Christ, gladly sent, for personal prayerful perusal, and for passing on to others unto His glory. If an untrue date is given, without the will of our God and Father, can He be glorified by this?

Suggested Daily Readings.

"IF THE LORD WILL."—JANUARY, 1935.

Day	READING		LEARNING.	
	Lamentations	1 John	1 John 3	Psalm 119
1	3. 1-21	3. 1-12	1	172
2	3. 22-47	3. 13-24	2	173
3	3. 48-66	4. 1-13	3	174
4	4. 1-22	4. 14-5.4	4	175
5	5. 1-22	5. 5-21	5	176
6	Ezek. 1. 1-12	2 John	6	1, 2
7	1. 13-28	3 John	7	3
8	2. 1-10	Jude 1-11	8	4
9	3. 1-14	12-25	9	5
10	3. 15-27	Rev. 1. 1-9	10	6
11	4. 1-17	1. 10-20	Ezek. 9. 1	7
12	5. 1-17	2. 1-11	2	8
13	6. 1-14	2. 12-29	3	9, 10
14	7. 1-15	3. 1-13	4	11
15	7. 16-27	3. 14-4. 11	Rev. 3. 7	12
16	8. 1-18	5. 1-14	8	13
17	9. 1-11	6. 1-17	9	14
18	10. 1-22	7. 1-17	10	15
19	11. 1-12	8. 1-13	11	16
20	11. 13-12 7	9. 1-21	12	17, 18
21	12. 8-28	10. 1-11	13	19
22	13. 1-23	11. 1-19	Ezek. 13. 1, 2	20
23	14. 1-14	12. 1-17	3	21
24	14. 15-15 8	13. 1-18	4, 5	22
25	16. 1-34	14. 1-13	6	23
26	16. 35-63	14. 14-15. 8	7	24
27	17. 1-24	16. 1-21	8	25, 26
28	18. 1-18	17. 1-18	9	27
29	18. 19-32	18. 1-19	10	28
30	19. 1-14	18. 20-19. 10	11	29
31	20. 1-20	19. 11-21	22, 23	30

Notes on Memorized Verses.**1 JOHN 3. 1-10.**

1. Do we "behold"? "What manner of," note Luke 7. 39, 2 Peter 3. 11. God—the world (4. 5, 6, Jas. 4. 4). "Called," "and we are:" the Holy Spirit emphasizes this fact (in the original): no mere name. 2. "Now," and "we SHALL be": present and future are both blest. He shall appear, like Him, see Him, as He is: so verse 3 continues (on Him, "He—That One, emphatic,—IS pure"). 4. Sin is not a vague failure, it is against God and so against His Word. 5. But grace abounds (John 1. 29). 6. "Abideth" as in John 15. 4, 7: it is a loss that this repeated word is rendered "continue" in 1 John 2. 19, 24, "remain" in 2. 24, 3. 9, and "dwell" in 3. 17, 24, 4. 12, 13, 15, 16: it occurs 23 times in the epistle. 7. Doing, not mere saying,—walking, not talking,—is the proof of life from above (cf. 2. 6, 29, 3. 10. 8, 9. The contrasted character: mark emphasis on "doing" (present tense): God's seed remains in believers so that they cannot CONTINUE as unsaved ones any more than a living man can CONTINUE without breathing. Alas, that many profess to be saved who are not. These words are searching. The believer as distinct from the world ("manifest," 10): a true believer cannot keep on sinning. The humble believer is troubled over an ACT of sin, and cannot tolerate a STATE of sin.

EZEKIEL 9. 1-4.

1, Note with ch. 8. God appoints "change" over everything. Only one needed "with a writer's ink-horn." 2, God's personal interest: nothing is hidden from Him (note Gen. 11. 5, 18. 21, Ps. 11. 4, 14. 2, 139. 1-5, 23, 24). How impressive to Ezekiel was "the glory of God," "the glory of the Lord" (1. 28, 3. 12, 23, 8. 4, 10. 4, 18, 19, 11. 22, 23, 43. 2, 4, 5, 44. 4). 4, The mark (a wondrous severance, and protection, verse 6) was not because of high position, nor intelligence, nor activity: only where there was sighing and crying (Isa. 61. 3, Ps. 126. 5, 6, 1 Cor. 5. 2). "ALL the abominations" must be hated, not some: an unbeliever can hate many sins: do we hate SIN?

EZEKIEL 13. 1-11, 22, 23.

2, "Out of their hearts," a terrible sin (Jer. 23. 16, 26, 31): is it possible to profess to declare God's words to-day, and only to give our own thoughts;—to profess to be led by the Holy Spirit, and to follow our own wishes all the while? It is! 3, "Nothing": how empty is everything without God's Word: how full is that Word. 4, A fox brings the opposite of blessing: he makes a gap, and does not heal it (verse 5). "The desert" (Matt. 23. 38). 6, Jeroboam made others to sin (1 Kings 14. 16), and these made others hope in their words (Jer. 28. 15, 16). How many encourage others falsely, and heal the wound slightly to-day (Jer. 6. 14, 8. 11). How different is the "hope" of which Psalm 119. 49, and Romans 5. 5 speak. 7, Contrast 3. 17, 33. 7. 8, Observe the emphasis on the word "see" (3. 6, 9, 23, contrast Ps. 119. 18). 9, There is no universalism in Scripture. "Ye shall know that I am the Lord God" is often a solemn warning. (How blessed the words "that I am the Lord YOUR God," or "They shall all KNOW ME," those in the new covenant.) 10, "My people" (Jer. 23. 27). "Peace" is a precious word, but it must be God's creation (Isa. 57. 19, see 1 Thess 5. 3, 1 Kings 22. 6, 13, Jer. 28. 9). 11, Cf. Matthew 7. 24-27. On what foundation are we building (Luke 6. 49) and "how" (1 Cor. 3. 10)? 22, Note preceding verses. For holy sadness, cf. ch. 9. 4 and Philippians 3. 18: never speak lightly of error nor trifle as to false teaching. "Whom I have not made sad": see this principle in Acts 11 15 (with Matt. 18. 18) and Romans 15. 7.

REVELATION 3. 7-13.

7, Each name of the Lord Jesus encourages, and also searches our hearts. 8, Should we not seek more strength (Col. 1. 11)?—Even encouragements humble us. "My Lord, My Name": ever united. 9, Cf. 2. 9, 13. 24: Satan's work against God's people is ceaseless, but 1 John 4. 4 is true. 10, Again the Lord's emphasis on keeping His Word (John 14. 21, 23): "My patience" reminds of Acts 7. 5, Revelation 1. 9. "The hour of the testing" is evidently associated with those who "dwell on the earth," and with wrath. It must NOT be confused with "the great tribulation," and Satan's wrath (Rev. 12. 12):—A booklet on "The Hour" will be gladly sent. 11, The Hope is ever in the Lord Himself. "Hold fast": as a command has a promise (Eph. 6. 2) so a promise has a command. 12, Always the stress on overcoming (see 1 John 5. 4). How definite is the promise, how permanent and near is the blessing, how real is the emphasis on worship. 13, Have WE an ear to hear, or not?

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Thoughts from The Word of God

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

A Monthly as God gives grace, seeking to show something of His excellent glory, and His praises (1 Pet. 2-9), and to keep to the "narrow" way which He has marked out for His redeemed people (Matt. 7. 13, 14).

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Free.

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

Genesis 1. 1.

"In the beginning was the Word, and the Word was with God, and the Word was God."

John 1. 1.

"The beginning of the gospel of Jesus Christ, the Son of God, as it is written." Mark 1. 1, 2.

"He saith . . . I am Alpha and Omega, the Beginning and the End." Revelation 22. 10, 13.

"Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

1 Corinthians 1. 8.

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

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"The fear of the Lord is the beginning of knowledge."

Proverbs 1. 7.

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

Philippians 1. 6.

"As they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the Word."

Luke 1. 2.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life." 1 John 1. 1.

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

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

"THE longsuffering of God is salvation" (2 Pet. 3. 13), and He lovingly draws His redeemed people to repentance, because He will not let them perish (2 Pet. 3. 9). But there must be repentance, there must be a gracious revival, for only ready ones will go in with the Bridegroom. The solemn call for repentance and readiness sounds forth. It is addressed to believing ones. Too long have we transferred His warnings and the words concerning repentance to the unsaved. They are for children of God also. There is a great emphasis on the repentance of saints. Are we not concerned that this may henceforth be manifest in our own lives, and that God may be exalted thereby? With this object are these pages sent forth. The darkness is around, but the summons is clear to all who realize the voice of the Shepherd. His message is definite.

"God so loved that He gave . . ." (John 3. 16).

"I am the Good Shepherd: the Good Shepherd giveth His life for the sheep." (John 10. 11).

"God hath sent forth the Spirit of His Son into your hearts." (Gal. 4. 6).

Gracious was God's lovingkindness,
Pitying our sad heart-blindness,
Giving us a heavenly fitness,
And the Holy Spirit's witness.

Precious was Christ's blood that bought us;
Tender was His love that sought us:
Now in pastures green He feeds us,
By still waters gently leads us.

In our hearts the Spirit dwelling
Of our precious Lord is telling,
Graciously our footsteps guiding,
As in Christ we are abiding.

A.W.H.

Words of Encouragement.

"All Numbered." We are reminded of the importance of numbering when we read Exodus 30, and we see the sad failure of David in 1 Chronicles 21. A census or a record of Christ's work is ever to be linked with humility, and a realization of redemption, and of praise to our gracious God. The atonement money was omitted when David said, "Bring the number of them to me, that I may know it." How blessedly contrasted was the bringing of the few numbered loaves to the Lord Jesus in Matthew 14. 17, for His gracious use and multiplication.

The care of God for sparrows is delightful. We should never overlook little things as if they are too little for us. If only children realized these words, a helpful lesson in their education would be well learnt. But not only does God watch over all nature. His wondrous interest in His children passes understanding. Our hairs are "ALL NUMBERED." We cannot find out all about our tiny possessions, but He will not, and cannot, forget. How foolish is our unbelief. How unwise and sinful, is our scheming instead of trusting. Can we not bring every part of our life and of our body to Him? How blessedly sisters should enjoy this verse in separation from worldly customs to-day (see also John 12. 3, 1 Cor. 11. 6). With the priceless words of Matthew 10. 30 (ah, all Scripture is priceless) we should recollect Luke 21. 18. Nothing can "perish" which He has graciously counted to belong to Himself, and to be used for Him. Well might the psalmist say, "All that is within me, bless His holy Name" (Ps. 103. 1).

And as we thus think of the minuteness of God's work, in nature and in providence, and call to mind the tiniest shells and their beautiful forms that only a microscope can reveal, and as we next behold His great works in sun, moon, and stars, and utter the words of Psalm 104. 24, "O Lord, how manifold are Thy works," well may we have renewed joy, with the complete confidence befitting a redeemed one. "This is the Father's will Which hath sent me, that, of all which He hath given Me I should lose nothing, but should raise it up at the last day" (John 6. 39). He will not lose one by the way (Ezra 8. 31, 34).

Faith takes, not makes; and true faith receives from God alone, and has no confidence in the flesh.

Those who speak against God do not know Him. Their testimony is consequently worse than valueless; it only shows a bias.

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.

- "Turn ye to me with all your heart." Joel 2. 12.
1. For the holy definiteness which is needful among God's people (Acts 11. 23, see Ruth 1. 14, 16).
2. For a willingness to go to our beloved Lord, outside the camp, bearing His reproach (Heb. 13. 13), and that older believers may not encourage younger ones to become broader, either by their own actions, or by their words.
3. For children of God passing "through fire and through water" (Ps. 66. 12), that Isaiah 43. 1, 2 may there be experienced.
4. For lands that we often overlook:—Luxembourg, Turkey, Morocco, Panama, Chile, Philippine Islands.
5. For the work our Father has graciously entrusted to us in this magazine and other publications; for missionary brethren among Jews and Gentiles in Poland (our brethren M. Ruda, I Sofer, and M. Vaszczuk*), not forgetting our brother H. A. Werner in Germany, and his ministry through "Gedanken aus Gottes Wort," for the travels in missionary fellowship, and correspondence with God's dear people in various lands, that all may be subject to Him, and gladly, even in little things in accord with His Word and will.

* Their co-worker being compelled to withdraw, through distressing circumstances, that make us feel yet more dependence on God, and the need for deep humility.

"Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks unto God and the Father by Him." Colossians 3. 17.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,
John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS FOR FEBRUARY:

5th. EZRA AND NEHEMIAH.

1. The Message of the One Book with Two Parts (Neh. 1. 1, "20th year," without further explanation, shows the unity).
2. The Godly Character of these Servants of God (e.g. prepared heart, seeking, doing, teaching, Ezra 7. 10, "I was ashamed," Ezra 8. 22, see Neh. 6. 13, 13. 8, etc.).
3. Ezra and Nehemiah as Men of Prayer (Ezra 9, Neh. 1. 4-11, 9. etc.—the book ends with prayer).
4. The Good Hand of God (Ezra 7. 6, 9, 28, 8. 18, 22, 31, Neh. 1. 10, 2. 8, 18).
5. The Importance of Scripture as to Revival (Ezra 3. 2, 4, Neh. 8. 1, 14, 15, 18, 10. 34, 36, 12. 1).

12th. A FEW THOUGHTS ON THE EPISTLE TO THE HEBREWS.

1. The Deity of the Lord Jesus and His Glory (ch. 1).
 2. The Lord Jesus Contrasted with Angels, Adam, Moses, Joshua, Aaron. Notes on Ps. 110. 4.
 3. The Message of the Sacrifices and the Greater Antitype.
 4. Some Repeated Words of the Epistle (e.g. "Better," "By faith").
 5. The Holy Spirit's Use of the Earlier Scriptures.
 6. The Blessedness of the New Covenant and of Access (10. 16-19).
 7. The Practical Searching Power of God's Word 4. 12), and the Call to Faith, Repentance and Patience.
- 19th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 26th. THE FIG TREE AND ITS LEAVES.
1. The First Adam, and the Vain Work (Gen. 3. 7).
 2. The Lord Jesus and the "One Fig Tree" of Matthew 21. 18.
 - (a) He did not work miracles for His own comfort.
 - (b) A Contrast with Adam and the leaves: He sought FRUIT.
 - (c) The typical message as to Israel.
 - (d) The holy words of judgment (Matt. 21. 19).
 3. Israel's Revived Nationalism without Revival (Twice, Matt. 24. 32-35, Luke 21. 29-33): Contrast the blessing of the engrafted remnant in the OLIVE, Rom. 11. 23, 26: Isa. 60. 21, individually saved.

Jonathan

OR

DEEP LOVE, YET FAILURE AS TO SEPARATION.

THE love of Jonathan was wonderful (2 Sam. 1. 26). It was not outward affection with self-love at the core. It was a love that gave, yea, in which he "stripped himself." Let us again listen to the description of overflowing affection:—"The SOUL of Jonathan was knit with the soul of David and Jonathan LOVED HIM AS HIS OWN SOUL. Then Jonathan and David made a covenant, because HE LOVED HIM AS HIS OWN SOUL. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword and to his bow and to his girdle" (1 Sam. 18. 1-4). Where do we find anything to compare with this?—except "the love of Christ that passeth knowledge" (Eph. 3. 19)! Truly Jonathan's love was "passing the love of women," and all usual natural affection, and we may well ask ourselves—"Has my love to the Lord Jesus Christ anything of this intensity, and of such outpoured devotedness?"

Moreover, the love of Jonathan was constant. It is just the same in chapter 20 as in chapter 18, and still the same in chapter 23. We read the impressive words, "Whatsoever thy soul desireth I will even do it for thee" (20. 4). Our hearts tremble lest this unlimited willingness should omit the seeking of God's will, and lest such an attitude should lead, as we find it did, to apparent untruthfulness, in seeking to protect David. How great is the danger in everything, however attractive, unless it is subject to our gracious God, and within His will. The "honey" of the flower of grass must be absent as well as "leaven," from the Lord's meal offering. In chapter 24 we read with joy the words, "Jonathan, Saul's son, arose, and went to David in the wood, and STRENGTHENED HIS HAND IN GOD" (verse 16). There was no wavering, no indecision.

Nor did Jonathan fear to speak to his father in 1 Samuel 19. 4, 5. He confessed his love in the king's house. There were falterings as to his manner of testifying, but his love was well known to all (ch. 20. 3).

Again the beauty of the denial of self is seen in the glad acceptance of the Lord's purpose. "Thou shalt be King over Israel" (ch. 23. 17). It was this willingness in his son that Saul hated (ch. 20. 31). Yet Jonathan never seems to have had any "ambition" of his own against God's choice of David.

(If the Lord will, to be concluded).

Poems to Help Christian Experience.—45.

"The LOVE of the Truth."

2 Thessalonians 2. 10.

'Tis not enough within the mind to know
God's Word, His truth approve;
Unless His Spirit move
O'er all my being as I live below,—
Enabling me to please Him, through His power
From hour to hour.

God's Words are true; they are His loving gift
To all His own elect;
And doth He not expect
That they should love them? Yea, His words
uplift
The earth-bound soul, the heavenly things to love
And look above.

For often to the dust my soul doth cleave;
O cause Thou me to live
To Thee, for Thou didst give,
And dost sustain, true life! I would believe
Thy living words, still conscious of my need,
And on them feed.

Then let me live upon them day by day
That they in me may form
A character so warm
With love to Thee, and Thine! Grant me, I pray,
Within the pathway of Thy Word to go,
And keep me so.

YOUNG PEOPLE'S COLUMNS.

Some Thoughts About Bread.

FROM the beginning of man's history we find the mention of bread, and though the first reference makes us think of the effects of sin, we see also God's merciful provision, and His long-suffering in sparing earthly life. "In the sweat of thy face shalt thou eat bread" (Gen. 3. 19). The importance of corn and bread, in the daily diet of so many, even in far distant lands, is soon felt, especially when one travels. The harvest is more important than any of us realize. If it failed only one year, where should we be? See Genesis 8. 22. Well may Isaiah speak of "the whole staff of bread" (Isa. 3. 1), and the psalmist reminds us that God brings food (literally bread) **out of the earth** (Ps. 104. 15). The very next psalm describes a famine, "He brake the whole staff of bread" (105. 16).

Do men thank God, as they should, for "the appointed weeks of the harvest" (Jer. 5. 24)? Do they feel gratitude for the "daily" bread of which Scripture speaks? It is not enough to "SAY grace" at a meal, (though the growing absence of this to-day is not a good sign);—is gratitude **FELT**? And can any of us say that we are as thankful as we should be? Or do we take the food that we receive from childhood, day after day, almost as a matter of course? We cannot claim it. We do not "make" it. Man only "prepares" what God first gives. How alarming is the "want of bread" (Amos 4. 6). Yet, even with that warning, men have not returned unto God. But we should not need such a severe rebuke to return to Him. How blessed to seek Him to-day (Isa. 55. 6).

The bread for which Adam laboured was the bread of his face. Remarkably we read, "In the sweat of thy face shalt thou eat bread." Scriptures give a striking contrast with this. The bread that was continually before God (Num. 4. 7), "the shewbread," was called "the bread of face," i.e., of God's face (Ex. 25. 30). We almost wish that the literal translation was given, for was not this bread a type or picture of the Lord Jesus? Thus the family of Aaron did not obtain it by the sweat of **THEIR FACE**. And He is such a free Saviour, giving a free salvation, to-day.

Another striking type is found in the manna, that came from heaven, and met the needs of God's people day after day, year after year, Israel believed not, although He "had rained down manna upon them to eat, and had given them of the corn of heaven" (Ps. 78. 24). "THY manna" is the beautiful description of Nehemiah 9. 20, and in the same chapter we

read "Thou **GAVEST** them bread from heaven for their hunger." Yes, it was God's gift, and the Lord Jesus is indeed the Gift of God for poor, undeserving sinners.

But the types fail, the Antitype never fails, "Your fathers did eat manna in the wilderness, and **ARE DEAD**" (John 6. 49). Now mark, in the same chapter, the names of the Lord Jesus Christ. "The True Bread from heaven" (verse 32), "The Bread of God" (verse 33), "The Bread of Life" (verses 35, 48), "The Living Bread" (verse 51). Do you know this Saviour as your Own? The thought of "bread" is that He sustains the life which He died to give. When one comes to Him there is an eternal blessedness (John 6. 40, 57), and there is also daily grace for every day, in this world. A Christian is to live a new life. If any have seen themselves as lost sinners, they feel how weak they are in themselves, and say, "How can I live a Christian life?" But it must never be forgotten that the Lord Jesus is "the Bread of Life." Thus there is strength. And in this sense how beautiful is the fulness of the prayer in Luke 11. 3, "Give us day by day our Daily Bread," and the word used by the Holy Spirit includes the thought, "The Bread **COMING UPON** us," a reference to the manna, and also a reminder of the Lord Jesus Himself. For body, mind, and soul, a believer is dependent upon God, and should pray about everything (Phil. 4. 6), and He Who gladly fulfils the desire of them that fear Him (in contrast with the "friend" of Luke 11. 5-8), will give whatever is needed (Luke 11. 11). The Lord Jesus used the five barley loaves as a picture of Himself, to feed the 5,000, and then there were **TWELVE** full baskets over, for the disciples. God still satisfies His people with every kind of needed bread, spiritual as well as physical (Ps. 132. 15). Isaiah 33. 16 and 51. 14 are helpful in connexion with His care for the body. Again I would repeat that our dependence on Him for everything, every day, should never be forgotten.

Surely our last verse should be that which He Himself quoted against Satan, uniting the Old and New Testaments, "The Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4. 4). Our hearts long that many who read these lines may at once feel this and seek Him to-day, and hear His words. Graciously God uses the Scriptures to bring souls to Himself. If you are really concerned about His salvation, you will not neglect the Scriptures.

A man who speaks against faith has a "faith," but it is resting on his **faithless self**.

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted, when he is drawn away of his own lust, and enticed."

James 1. 13, 14.

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

HOW important it is that we speak of God "the thing that is right." How serious if we speak otherwise, even though it may be unwittingly, and with good intentions (cf. Job 42. 7). Words are the expression of our thoughts and feelings, and both reason and emotion need to be brought to the touchstone of Scripture, if we are to glorify God with our tongues. "God cannot be tempted with evil." Evil is that which is in direct antagonism with all that God is. The message heard and declared of Him is, "that God is light, and in Him is no darkness at all" (1 John 1. 5). Satan may cause evil to be attractive to man, but to God, Who is glorious in holiness, and of purer eyes than to behold evil (Ex. 15. 11, Hab. 1. 13), it must ever be the abominable thing which He hates (Jer. 44. 4). It is true that the words are found "When your fathers tempted Me" (Ps. 95. 9), but, if this presents a difficulty, a prayerful pondering of the subject of "Temptation" may be used of the Holy Spirit to shew its several aspects:—

e.g. (1) Trial or test. (2) Incitement to evil.
(3) A provoking or trying of another (as a disobedient child of its parent, to see how far he or she can go).

Let these be recognised, and the difficulty, both of this and of the following, disappear.

"Neither tempteth He any man." Does not the Scripture declare "God did tempt Abraham" (Gen. 22. 1)? Undoubtedly. But was this an enticement to evil? Nay, on the contrary, it was a supreme test of faith, not to mislead, but to lead into a fuller and richer experience of God and His ways. To few would, or could, such a test be given, which in its foreshadowing outlined an event, (then future), to reach a climax beyond that to which Abraham and his son were permitted to go (see Rom. 8. 32). "But every man is tempted, when he is drawn away of his own lust, and enticed." The young believer soon discovers that he still has that which is "his own." Not only has he to contend against enemies WITHOUT, but also a foe WITHIN, not only against temptations from which he naturally shrinks, but also against those that appeal, and to which the flesh is ever ready to

respond. Only One upon the page of Scripture and history could truthfully say "The Prince of this world cometh, and hath nothing in Me" (John 14. 30). An apostle writes, "I know that in me (that is in my flesh), dwelleth no good thing" (Rom. 7. 18), and the words "The flesh lusteth against the spirit, and the spirit against the flesh" are true of all believers. This speaks of a continual conflict, but, thanks be to God, His children may know victory in the gracious enabling of the Holy Spirit even now (Gal. 5. 16, Rev. 2, 7, etc), and can rejoice in the hope of victory final and complete when delivered from the body of this death (Rom. 7. 24, 25), when the earthly house of this tabernacle (in which they groan), is taken down, and they are clothed upon with their house "which is from heaven" (2 Cor. 5. 1, 2). Yes! "thanks be to God, Which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15. 27).
B.

"All," in relation to Prayer.

In the future Kingdom—"My house shall be called an house of prayer for ALL NATIONS" (Isa. 56. 7, Mark 11. 17, see Zech. 8, 21, 22).

"O Thou That hearest prayer, unto Thee shall ALL FLESH COME" (Ps. 65. 2).

FOR WHAT PERSONS AND PURPOSES.

"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for ALL MEN; for kings and for ALL that are in authority; that we may live a quiet and peaceable life in all godliness and honesty" (1 Tim. 2. 1, 2).

"In every prayer of mine for you ALL" (Phil. 1. 4).

"For ALL SAINTS" (Eph. 6. 18).

"Be careful (anxious) for nothing; but IN EVERYTHING by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. 4. 6).

"What prayer or what supplication soever (ALL, Heb.) shall be made of any man, or of all Thy people Israel, when every one shall know his own sore and his own grief . . . then hear Thou from heaven Thy dwelling place" (2 Chron. 6. 29, 30).

"We do not cease to pray for you . . . that ye might be filled with the knowledge of His will in ALL wisdom and spiritual understanding; that ye might walk worthy of the Lord unto ALL pleasing, being fruitful in every good work . . . strengthened with ALL might . . . unto ALL patience" (Col. 1. 9-11, see also 2 Thess. 1. 11).

"And it was so, that when Solomon had made an end of praying ALL this prayer and supplication unto the Lord, he rose . . . and he stood, and blessed ALL the congregation of Israel with a loud voice saying, Blessed be the LORD That hath given rest unto His people Israel, according to ALL THAT HE PROMISED: there hath not failed one Word of ALL HIS GOOD PROMISE" (1 Kings 8. 54-56).

"THE END OF ALL THINGS is at hand: be ye therefore sober, and watch unto prayer: and ABOVE ALL THINGS have fervent love among yourselves" (1 Pet. 4. 7, 8).

"And ALL THINGS, whatsoever ye shall ask in prayer, believing ye shall receive" (Matt. 21. 22, cf. Mark 11. 22-24, John 5. 14, 15).

PRESENT DAY NEEDS.

Deliverance from Fears.

WE do not here speak of "the fear of the Lord" which is "the beginning of wisdom" (Prov. 9. 10): that is, indeed blessed. There is a filial fear, which Israel lacked (Mal. 1. 6), and which is very blessed (1 Pet. 1. 17). When we are afraid before His Name (Mal. 2. 5), lest we grieve Him, there is a tender conscience which experiences a true blessedness, in the gracious work of the Holy Spirit.

But there is another fear which is morbid, and which has torment (1 John 4. 18), and from this the child of God needs present deliverance. The Holy Spirit distinguishes very clearly in 1 Peter 3. 6, "Even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and ARE NOT AFRAID WITH ANY AMAZEMENT." And the same chapter adds, "Be not afraid of (with) THEIR TERROR, neither be troubled" (verse 14, with Isa. 8. 12, 13). "Their fear" is a mark of the man of this world, and so we read of men's hearts even now "failing them for fear" (Luke 21. 26), a solemnizing anticipation of the goal, when they shall go into the holes of the rocks and into the caves of the earth, for fear of the Lord (Isa. 2. 19), and when the terror of which Revelation 6. 15-17 speaks shall be realized. How wondrous it will be to be able to STAND then, because accepted in the Lord Jesus, and resting on His finished work.

But our present life also should be a witness that we have been redeemed. It is important that we should not have a "victory" over one sin by exchanging it for another. For example, "carelessness" as deliverance from "worry" is not real victory, it is only a transfer of sin.

But if God's dear people suffer fearfulness and are affrighted, do they not dishonour His Name and are they not hindered from true concentration of heart in His will? Hence the constant emphasis in Scripture, "Fear not." God is to be trusted and He delights to be trusted. Fear (of the wrong character) is really unbelief and misrepresents His love. And how many troubles we make for ourselves because we fear instead of leaving all in His hands. "I, even I, am He That comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, That hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?" (Isa. 51. 12, 13). The result of a wrong fear is not only agitation of mind, but hesitation as to God's will. So Israel of old saw the high cities, and trembled, and their bodies fell in the wilderness. But Joshua and Caleb realized the Lord and His delight in His people to enable them (Num. 14. 6-8). They viewed unchecked and unjudged fear as leading to rebellion against His word (verse 9), and this is still the peril. Hence there is not only the loss of time and opportunity, through a mind occupied with fear, but a definite distrust of the Lord, and disobedience to His will. Moreover, this fearfulness often brings to compromise (Prov. 29. 25), and thus the Lord is dishonoured. Isaiah 8. 12, already before us, implies this. And associated with such sin is the unwillingness to say "No" to men. What will "others" think? What will they infer? And thus many believers condone some worldliness, and, for example, adopt some fashionable clothing, not through a wish, but through a fear of offending, or of being thought peculiar. But the Lord must be first, and we must seek the Kingdom of God and His righteousness first (Matt. 6. 33).

It should also be remembered that many nerve-illnesses of God's dear children, that impair their usefulness, are through permitted FEARS, AND UNBELIEF. The victory, and the healing, in such cases are surely through simple faith in Himself, and His Word, and we are apt to overlook how closely the mind and the body are related, and how often lack of faith affects our whole physical condition. "Thou wilt keep him in perfect peace whose mind is stayed: because he trusteth in Thee" (Isa. 26. 3). Does God graciously appoint the deliverance of His people? Yes, for He has not given us "the spirit of fear," or timidity or cowardice (2 Tim. 1. 7, cf. John 14. 27). The psalmist emphasized

God's grace in his experience, "I sought the Lord, and He heard me, and He delivered me from ALL MY FEARS." So he changed his "taste" (heading of Psalm 34) from the fear of 1 Samuel 21, and tasted and saw that the Lord was good (Ps. 34. 8), and the same tasting and the same joy may be ours to-day.

The True Riches.

WHEN men speak of "riches," as a rule, they mean money, as if gold and silver were the true wealth. But it is very questionable if the majority know what **INTRINSIC PROSPERITY** is. Let us think what money can buy. It can buy a house, and elaborate furniture. But does this make a "home" with true affection? It can buy **THINGS**, but can it buy **LOVE**? The wisest king wrote, "Better is little with the fear of the Lord than great treasure and trouble therewith: better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Prov. 15. 16, 17). Who would not agree to this? And yet how many seek after gold and silver, with a feverish excitement, robbing themselves of real comfort and quietness, and even of restful sleep.

Ecclesiastes is a solemn witness as to the emptiness of much that many seek. Their quest is "vanity of vanities." We read, for example, the searching words "There is one alone . . . yet is there no end of all his labour; neither is his eye satisfied with riches: neither saith he, For whom do I labour, and bereave my soul of good?" And again, "When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?" (Eccl. 4. 8, 5. 11).

The fact of the matter is this—

- (a) Earthly riches cannot "satisfy."
- (b) They cannot be made sure and certain.
- (c) They cannot be taken away when a man dies, nor can they prevent death.
- (d) They cannot purchase love, joy, peace, and such all-important blessings.

Indeed often riches are a positive hindrance, and, as Ecclesiastes 5. 11 says, they may be "kept for the owners to their hurt," awakening the envy of others against them, and making the possessors suspicious and unsympathetic.

But there **ARE** true riches. And we want many others to receive these. They are "in Christ Jesus," and Ephesians 1. 7 says of God's children, even though poor in this world, that they "have redemption through His blood, even the forgiveness of sins according to the riches of His grace." This witness is true, and many

have this experience, and they know that these riches abide (Eph. 2. 7), and that God supplies all the daily needs of those saved by the blood of His dear Son according to His riches in glory in Christ Jesus (Phil. 4. 19). What a contrast with the deceitfulness of earthly riches (Matt. 13. 22), and with the "uncertain riches" of this age (1. Tim. 6. 17), with the riches that are soon corrupted (Jas. 5. 2).

And how is it with you? What is your relation to the two kinds of riches? Have you the blessed fulness in Christ Jesus, or not? Are you still setting your heart on "that which is not" (Prov. 23. 5)? We desire that many more should find the realities in the Lord Jesus. The peril of "one's own way" is greater than men think. But God's way of salvation is still open, and His invitation still sounds forth to those who seek Him, feeling the burden of their sin.

It is the same with pleasures as with riches. They, too, cannot satisfy. They, too, cannot abide: we read of those which are for a season (Hebrew 11. 25), and of mirth that ends in heaviness (Prov. 14. 13). How many must acknowledge the hollowness of earthly joys. But with God is the fountain of life (Ps. 36. 9), and in His presence is fulness of joy, at His right hand there are pleasures for evermore (Ps. 16. 11). And so, dear reader, we desire to invite you away from the empty riches of a changing world (1 John 2. 17) to the One Whom we have proved to be true to His word. He spoke of the "true" riches (Luke 16. 11), and He gives this, for in Himself are all the riches (Col. 1. 27, 2. 2), and now there is the blessed opportunity to cast aside that which is so empty, and to find all in Him, before the solemn day when men will cast away their silver and gold (Isa. 2. 20), but it will then be "too late" to seek and find Him (Prov. 1. 28-31). Will you not heed this warning in time, and find the blessedness of salvation in the Lord Jesus Christ to-day?

Extracts from a letter in reply to one who enquired as to any receiving literature and not reading.

"Truly some magazines, &c., are apparently wasted: so is it in nature—think of the flowers and fruit in the untrodden lands of earth. And when THE Sower sowed 'some fell by the way side,' Isaiah 49. 4 stands firmly, and, praise be to God, we have tokens for good, in fruit 'after many days' (Eccl. 11. 1), from literature sent in the Lord's Name, though the recipients are long silent. We **WISH** they would write earlier for their joy, and ours, but gladly leave all in God's hands and are willing to 'sow in hope.' All 'labour in the Lord' is precious to Him, and not in vain (1 Cor. 15. 58). We dare not in this matter, or any other, sow sparingly" (2 Cor. 9. 6).

Suggested Daily Readings.

"IF THE LORD WILL."—FEBRUARY, 1935.

Day	READING		LEARNING.	
	Ezekiel	Revelation	Ezekiel 20	Psalms 119
1	20. 21-44	20. 1-15	41	31
2	20. 45-21 17	21. 1-13	42	32
3	21. 18-32	21. 14-27	43	33, 34
4	22. 1-16	22. 1-21	44	35
5	22. 17-31	Matt. 1. 1-25	Rev. 22. 1	36
6	23. 1-27	2. 1-23	2	37
7	23. 28-49	3. 1-17	3	38
8	24. 1-14	4. 1-25	4	39
9	24. 15-27	5. 1-16	5	40
10	25. 1-17	5. 17-32	6	41, 42
11	26. 1-21	5. 33-48	7	43
12	27. 1-25	6. 1-15	Matt. 6. 24	44
13	27. 26-28, 10	6. 16-34	25	45
14	28. 1-26	7. 1-14	26	46
15	29. 1-21	7. 15-29	27, 28	47
16	30. 1-26	8. 1-15	29, 30	48
17	31. 1-18	8. 16-34	31	49, 50
18	32. 1-16	9. 1-17	32	51
19	32. 17-33 6	9. 18-38	33	52
20	33. 7-22	10. 1-20	34	53
21	33. 23-33	10. 21-42	Ezek. 37. 1	54
22	34. 1-19	11. 1-15	2	55
23	34. 20-31	11. 16-30	3	56
24	35. 1-15	12. 1-21	4, 5	57, 58
25	36. 1-20	12. 22-42	11	59
26	36. 21-38	12. 43-13-9	12	60
27	37. 1-17	13. 10-23	13	61
28	37. 18-28	13. 24-35	14	62

Notes on Memorized Verses.

EZEKIEL 20. 41-44.

41, "You in a savour of rest": God's personal acceptance is very wonderful, and the thought of a sweet savour, i.e. "rest" (margin) is amazing: everything is through the work of Christ: apart from Him how could a HOLY God ("sanctified," cf. Lev. 10. 3, Num. 20. 13) find "rest" or pleasure in a sinner? "Out," "in." 42, A realization of God, (how often does this expression "Know that I am the Lord" come in Ezekiel?), and the fulfilment of His Word after the long time of waiting (not delay: He has not forgotten). 43, The result, humiliation (16. 61, 63, 36. 31): grace never makes one proud (Zeph. 3. 11, 12). "Loathe yourselves" (Job 42. 6, Isa. 6. 5). 44, "For My Name's sake" (Ps. 25. 11, Ezek. 36. 21-23, Dan. 9. 19). Contrast "My," "your."

REVELATION 22. 1-7.

1, How good is God to show a river, instead of "the deep" of Genesis 1. 2, at the end of Scripture (note Rev. 21. 1). 2, Observe the stress on the MIDST, and BOTH sides, and then EVERY month: our Heavenly Father delights to give a fulness, and to satisfy (Ezek. 47. 1-12 is a helpful parallel: see also Ps. 1. 1-3, Jer. 17. 7, 8): do we bear fruit EVERY month? "Healing," "Service," same word in Luke 12. 42 ("household," "waiting attendance,"

the noun occurs in Heb. 3. 5). 3, "No more curse," and "no more night" (5). Observe the bringing together of the names, "God and the Lamb": redemption is ever before us. 3, 4, "Serve" and "see" (1 John 3. 2): does our life show a preparation and a longing for this? 5, How remarkable the contrast with 18. 23. 6, Again a loving emphasis on "showing": we are encouraged to KNOW, and REALIZE. 7, The Person of Christ and the written words are ever emphasized together (see 2 Pet. 1. 19): is this so in our lives?

MATTHEW 6. 24-34.

24, Divided hearts ever fail (Hos. 10. 2): this explains Luke 14. 26. "God AND —" is impossible (Matt. 22. 37). 25, "Therefore," anxiety comes through attempting to serve two masters. If we serve the Lord ALONE, we need not be worried over food and clothing: that which men say is "necessary" is the very thing which brings in the anxiety. How much less should we see of the world's fashions if saints believed this: the tendency is for the flesh to CHOOSE the clothes instead of being willing for God's will. The reference here to Israel and the wilderness (Deut. 8. 3, 4), and the Sabbath year provision (Lev. 25. 18-21), is very helpful. (Note also Lev. 8.) 26, He is THEIR Creator, but He is YOUR FATHER: can you not trust? 27, Anxiety is, moreover, powerless: He is powerful. 28, Do we realize how God speaks to us by nature. 29, Solomon's glory was put on, to cover him (Rev. 16. 15): the flower's glory is inherent, and comes OUT. 30, "Much more": this is helpful used for Bible study (e.g. Rom. 5. 9, 10, 17, 2 Cor. 3. 9, 11, Phil. 1. 23, &c.). 31, Another "therefore." No anxiety (Phil. 4. 6). Food and clothing are ever together, from Genesis 3. 17, 21: if we WILL have our idea of clothing we cannot expect God to supply food. 32, Not as the Gentiles (6, 7, Eph. 4. 17). 33, "But" a holy distinctiveness. "Seek" intensely. "First": the Lord will supply what is second: do we put "first things first"? "The Kingdom of God" (cf. Rom. 14. 17). "All these things shall be added": if I lack anything, is there not a cause IN ME? (Ps. 23. 1). 34, "Therefore," again. "Anxiety," condemned once more: how loving is the Lord's emphasis. What is "to-morrow" to you?—Our attitude is a spiritual barometer.

* A leaflet gladly sent, also another on this verse for "the unemployed."

EZEKIEL 37. 1-5, 11-14.

1, Nothing to attract: the mark of death, and of death in judgment ("no burial" is a disgrace in the East, see Eccl. 6. 3, Jer. 22. 19): Israel are a dead nation, unburied, in the lands of their enemies (Lev. 26. 39). 2, Everything looks ("lo") hopeless. "but God." 3, "Can," "Thou knowest." 4, The WORD of God is with power: "Hear," although dead (John 5. 25). 5, God's own preparatory work, and then "breath": so is it often: we cannot say WHEN He begins (see verses 7, 8): do not be discouraged: but there MUST be "breath." 11, This verse explains the parable, and shows the meaning of "death,"—not "annihilation." It refutes, moreover, Anglo-Israelism, and further indicates that a universal resurrection of Israel is not before us here. How blessed it is when any souls feel they are "cut off," for their part.

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"THAT the trial of your faith . . . might be found unto praise and honour and glory."

"THAT ye may grow thereby."

"THAT . . . they may by your good works, which they shall behold, glorify God in the day of visitation."

"THAT ye should follow His steps."

"THAT we . . . should live unto righteousness."

"THAT . . . they also may . . . be won."

"THAT ye should inherit a blessing."

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

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"THAT they may be ashamed that falsely accuse your good conversation in Christ."

"THAT He might bring us to God."

"THAT they might be judged according to men in the flesh. BUT live according to God in the spirit."

"THAT God in all things may be glorified."

1 Peter 1. 7, 2. 2, 12, 21, 24, 3. 1, 9, 16, 18, 4. 6, 11 ("That" denotes God's gracious PURPOSE: see what leads up to this in each case, e.g. "Desire" &c., 2. 2).

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

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

GOD'S enabling mercy is very wonderful. Just as in the body, the heart continues to beat, and the lungs to breathe, so is it spiritually. Day by day we receive the supply of mercy, and "His compassions fail not: they are new every morning: great is Thy faithfulness," and "He giveth more grace." Our Father's tenderness in dealing with us is marked. The words of James 1. 5, "And upbraideth not," mean much more than may appear on the surface. How often we should "upbraid." Yet the grace of God is ever holy, and He never excuses sin. There are chastisements, but they are in love that we may be partakers of His holiness. And there IS a reaping of what is sown, and there will be loss as well as reward at the Judgment Seat of Christ. Grace never connives at evil, though there is such wondrous fulness of love. We desire that the testimony of these pages may never become ONESIDED, nor our lives, but grow up into Christ in all things.

"He knoweth the way that I take: when He hath tried me, I shall come forth as gold." Job 23. 10.

"The darkness and the light are both alike to Thee." Psalm 139. 12.

The way may seem weariness, trial and strain.

The end of it still out of sight.

"But God" is designing thy blessing and gain; With Him e'en the darkness is light.

The longing His Spirit impressed on thine heart.

Whilst waiting before Him in prayer,

Thy Father in heaven hath marked on the chart.

And safely will pilot thee there.

Be earnestly prayerful, and praisefully wait;

His plan He will surely unfold:

All doubt, of His loving concern for thee, hate;

When tried, thou shalt come forth as gold.

A.W.H.

Words of Encouragement.

Who can tell the riches of God's grace? Who can understand what it means to be "IN Christ Jesus"? The Holy Spirit's use of prepositions, and other little words, is deeply impressive. Not a single word is misplaced. Verbal inspiration shines out. Colossians 1. 27, 28 was written from a prison, but the whole epistle has the fragrance of the heavenly palace. "Christ, our Life" (3. 4): everything blessed is in Him (e.g., 2. 3), and we are in Him (2. 10). Do we realize this, and value such amazing love? Nor would we forget His words as to dwelling with His people (John 14. 23), and Ephesians 3. 17 comes to mind, "That Christ may dwell in your hearts by faith." This is certainly altogether different from everything that the world can offer. How poor is the world's best, and philosophy's best! Christ is "the Hope of Glory," and if He lives in His people, if they receive everything from the Head (Eph. 4. 15, 16), and if the living power of the Vine pervades the branches, there will be fruit and usefulness now, and glory hereafter. A child of God has every encouragement to praise and confidence. But are we in a condition to receive and use what we possess in Christ? I had an electric torch, and the lamp gave a pale light, the electrician said it was not suited or matched to the battery. Are we in fellowship with our Lord, or out of harmony? And a dust-covered globe can hide much of the light. What is our condition of reception and manifestation?

Jonathan

OR

DEEP LOVE. YET FAILURE AS TO SEPARATION.

(Concluded)

But wherein was the failure? Why was it that we sadly read, "The Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan" (ch. 31. 2). Alas, that in their death they were not divided. Why was it that Jonathan met his death at the enemy's hand? Was it not because he did not go to David without the camp, bearing the fuller reproach of separation?

The message is God's message to His beloved children still to-day. Are there not many who are lovely in character, and whose love to Christ is real and intense, and yet they do not follow fully the Greater than David, WITHOUT THE CAMP, bearing His reproach? And thus Jonathan was not with David, in sharing the glory of the earthly kingdom. This had been his wistful hope—"Thou shalt be King over

Israel (God's promise), and I shall be next unto thee" (not fulfilled, 1 Sam. 23. 17). Ah, dear fellow believers, are we living in the light of the coming KINGDOM of our Lord Jesus? "If we suffer, we shall also reign with Him" (2 Tim. 2. 12). A wish is not sufficient: loyalty to Him, in loving personal devotedness, is not enough, there must also be a glad going forth to Him. Jonathan went temporarily to David in the wood, but did not remain in the wood and the wilderness. He loved David's companionship, yet he remained in the king's house, and did not suffer with the Lord's anointed in wandering and exile. Does not this speak to our hearts? It is easy to see the lesson as to Jonathan and as to others, but our Father speaks to us. Are there not many whose love to the Lord Jesus is unquestioned? Sometimes they put others to shame, but they still draw back from the wilderness. They remain in the organizations and systems of man. Are we among such? Or are we willing to lose prestige and position yet more fully, for, (and with), our rejected but soon coming Lord? The TEMPORARY going forth may suggest the enjoyment of special meetings, and conferences, and there may be likewise deep interest in others who are more definitely "outside the camp," YET THE PERSONAL HESITATION may remain. And this cost Jonathan dearly. He lost the KINGDOM-REWARD. "I shall be next unto thee" was his wish, yet it was never fulfilled. O that we, like Moses, may endure, "as seeing Him Who is Invisible," and have "respect unto the recompense of the reward" (Heb. 11. 26, 27), not selfishly for our own sakes, but for His joy (Matt. 25. 21, 23). Jonathan was not, alas, "divided" from Saul in his death, but he was divided from David as to the Kingdom. God's grace laid hold of him, it is evident, even as of "just Lot," but the pilgrim path was missed and with it the pilgrim's recompense. God's statutes and judgments are precious, and "in keeping of them there is great reward" (Ps. 119. 11).

How solemnly this passage warns us also against pride of separation. Joab was with David all the while, but he lacked the love and loveliness of Jonathan. If any have followed the Lord more definitely in rejection, there is no room for boasting. It is easy to see the failures of others, but are there not with us sins against the Lord (2 Chron. 28. 10)? May these Scriptures speak to everyone of us, in the power of the Holy Spirit; and may we be concerned to "make haste and delay not" in LOVE'S FOLLOWING of our Lord Jesus (John 10. 27) that we may "grow up into Him in all things," and that He may be glorified in a full orbed Christian life.

Poems to Help Christian Experience.—46.

"He satisfieth the longing soul." Psalm 107. 9.
 "My soul thirsteth for God . . . for the living God." Psalm 42. 2.
 "Christ is All." Colossians 3. 11.

My standing is in Christ;
 "In Him" I am approved:
 He is the One Foundation Sure;
 He never shall be moved!

Not any work of man—
 The fairest and the best—
 But HIS, acceptable to God,
 Can give my conscience rest.

The tender, human, word,
 The sympathising eye,
 Are sweet, but He Himself alone
 My heart can satisfy.

The noblest intellects,
 That mysteries unwind,
 Can never meet my mental need,
 But Christ doth fill the mind.

The pleasures here that seem
 Both innocent and right
 Are naught, compared with Him Who doth
 My very soul delight.

The Way, the Truth, the Life—
 The Lord is All to me;
 More real than any friend on earth,—
 Though Him I do not see.

O that my loving Lord
 To dwell within may deign.
 And fill me with His presence pure,
 His peace within me 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 MARCH.

5th. THE MINISTRY OF THE LORD JESUS IN JOHN 13-16.

1. His Grace and Tenderness.
2. The Holy Spirit Promised (14. 17, 26, 15. 26, 16. 13-15).
3. The Preciousness of the Word "My" ("My Peace," 14. 27, "My Love," 15. 10, "My Joy," 15. 11, see Gal. 5. 22).
4. "These Things" (14. 25, 15. 11, 16. 1, 4, 25, 33).
5. The Emphasis on His Word(s), and the Neglect To-day (14. 15, 21, 23, 24, 15. 10).
6. The Glorious Climax of Prayer (ch. 17).

12th. SOME MANIFESTATIONS OF LOVE.

1. 1 Corinthians 13, the Simplicity of Love, and the Holy Contrast with Ezekiel 33. 31.
2. The Message of Isaiah 58. 1-12, with God's Witness Elsewhere against Outward Religiousness (Luke 11. 42, see Matt. 12. 7).

3. "The Poor and Needy" in Jeremiah 22. 16, and Psalm 72. "Was Not This to Know Me? saith the Lord." Thoughts on Sympathy.

4. Meditations on the PRINCIPLE underlying Matthew 25. 40, 45 (read verses 34-46), as well as Its Fulfilment.

5. The Danger of Pride (Heb. 5. 2, 3).

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

26th. TO 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.

"In the Name of the Lord Jesus, giving thanks." Colossians 3. 17

1. For God's gracious revival (Ps. 85. 6), associated with true repentance, both of believers (Rev. 2. 5, 2 Tim. 2. 25), and unsaved ones (Acts 26. 20).

2. For believers passing through "fiery trials" in any other lands, and through the "waters" of physical suffering, or unemployment, or other severe difficulties, that they may experience the Lord's presence, and learn His lessons, and that others of His children may not be unmindful of Hebrews 13. 2 and Galatians 6. 2.

3. For lands that we often overlook, e.g. Luxembourg, Czechoslovakia, Afghanistan, Belgian Congo, Peru, New Zealand, and "the islands of the sea."

4. For the Lord's work through these magazines, and those in Germany and Poland, and for loving fellow missionary workers there (M. Ruda, I. Sofa, M. Vaszczuk: not forgetting our brother H. A. Werner in Germany), that God in all may be glorified, and that journeys (also of the Editor, and any brethren from England, or in England) may be used of the Lord, and be in complete dependence on Him for all (2 Cor. 3. 5). Our brother W. Ellis values prayer: at time of writing, encouraged in Hadfield.

"Abraham stood yet before the Lord."

Genesis 18. 22.

When Jonah was on the wrong path "he found a ship going" (Jon. 1. 3): but when the Lord Jesus was born "there was no room for them in the inn" (Luke 2. 7). Be very careful not to draw hasty inferences from circumstances. In like manner, the Lord of Glory had a closed door in Luke 9. 53 and elsewhere, and found a barren fig tree when He was hungry. How important it is not to mould our life to circumstances, but to seek that it may be moulded according to God's words.

YOUNG PEOPLE'S COLUMNS.

Miracles and Their Meaning.

HAVE you thought what a miracle is, and how many there are around you? Some unwisely ask us, "Where are miracles to-day?" but they forget that the very brain with which they think to ask, and the very mouth which utters the words, are miracles. In whatever man does he soon finds his limitation: he lives in a small field in a continent of "miracle." Well might the psalmist say, "O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches" (Ps. 104. 24). If any one says, "The manna for one nation for forty years was a miracle, but the bringing of bread out of the earth and the causing of the seed to grow, for all nations, for thousands of years, is not a miracle, but only 'nature,'" he uses the word "nature" to deceive himself. For "nature" is one great miracle, and not only do "the heavens declare the glory of God" but the earth equally proclaims its Creator. How thankful should man be for the providential beneficence of God every day.

The Holy Spirit usually describes miracles by two words:—one is "power" (e.g. in Acts 2. 22, Heb. 2. 4): the other is "signs" (e.g. Num. 14. 22, John 2. 11, 6. 2, 14, 26). The former word emphasizes that "God can" where man cannot (Ps. 78. 19), the latter emphasizes His gracious lessons thereby. It is this thought which is now upon our heart, i.e. God has **SOMETHING TO TEACH** us in everything.

Though we rejoice that everything, however regular, tells of God's power, and the regularity itself is a miracle, yet we quite agree that an **UNUSUAL** act is meant to surprise and awaken us, and to make us learn a lesson more forcibly. Hence, when the Lord Jesus walked this earth He wrought many "mighty works," and it is important to see how they were linked with blessing. Many were healed, but who were made ill? Some were raised up, but none were slain. He came not to destroy, but to save (John 3. 17). He will come in judgment (John 12. 48), but now He waits to be gracious. Shall we be careless as to such love? The only miracles of judgment, as to the swine and the barren fig tree, were not against **men**: so great is the emphasis on His loving purposes to **SAVE** sinners.

It is helpful to see the many miracles of the Lord Jesus mentioned at length in the gospel, although these are only a few from among others (Mark 1. 34, 3. 10, etc.): we notice how varied

they were. If one were arranging them under different headings, we might say: (a) Illnesses cured (e.g. leprosy, palsy); (b) defects removed (e.g. blindness, deafness, lameness); (c) death conquered (e.g. Lazarus); (d) demons cast out; (e) food supplied (e.g. feeding 5,000 men with women and children); (f) nature controlled (e.g. "the wind ceased," and walking on water).

Everything shows us His love and His power together. And it is important to see that He never failed ("All . . . He healed them," "as many as touched were made perfectly whole," Matt. 4. 23, 14. 36). How different are the works of men! We notice, too, His gracious way of healing. Sometimes He spoke a word, "Thy son liveth," or He touched with His hand, or He spoke and touched together, "I will: be thou clean," or He gave a command, "Stretch forth thy hand," "Arise, take up thy bed"—but we observe in each case His own personal and loving interest and work (Luke 6. 19, 8. 46). It is all very wonderful and precious, but what does it mean to you and to me? Probably we are not physically blind: certainly we are not physically dead. But we have (unless this has been changed by the same Lord Jesus) a similar inner-defect. Yes, all are dead in trespasses and sins (Eph. 2. 1), and the blindness of the heart is a fact (Luke 6. 39). Hence the need for the eyes of the heart to be opened (Eph. 1. 18). And so it is with everything. The "unclean" leprosy of the heart is worse than that of the body, and Isaiah knew what this meant (ch. 6). The natural ear is deaf to God's voice, and the feet do not go in God's way. What a sinner needs is a miracle to deal with all these things. That which shall yet take place is blessedly experienced now, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35. 5, 6). No one has every possible "disability" in the body, but men **ARE** blind, and deaf and lame and leprous, and paralyzed, and dead in sins—all at once! And they are guilty too. Yet because of the blood of Christ, the great miracle is still wrought: and He Who fed the 5,000 then feeds His people with spiritual food, and difficulties are met in a stormy world as definitely as the walking on the sea. Everything is a picture of the great **MIRACLE** of God's saving grace. Have you experienced that? Here is an all-important question for you. If you cannot truthfully say "Yes," you are in a very, very perilous condition, and your need is urgent. Who that is truly wise would not seek such a great and precious **MIRACLE** as God's salvation to-day?

How real the mighty works of God
 In nature and in grace!
 When Christ His earthly pathway trod,
 Great miracles took place.
 But are there none to day? Ah, yes,
 He saves the dead in sins,
 And they eternal life possess,
 E'en now this life begins.
 The leper cried "Lord, if Thou wilt,"
 Then cure and cleansing knew:
 Owning both leprosy and guilt,
 "In Christ" there's hope for you.
 Yes, all these miracles of love
 "In Christ" are still revealed:
 The "dead" are raised, born from above,
 And each soul sickness healed.
 The blood of Christ explains the "Why"
 A sinner can be blest:
 None can the miracle DENY—
 But have YOU thus been blessed?

"If The Lord Will."

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

THE unwise words of some recorded in James 4. 13, brought out, in God's gracious wisdom, the beautiful exhortation of verse 15. And thus we see His overruling, and His love. It is blessed to feel God's interest in us, His people. He watches all, and cares for every detail of our lives. "Your Heavenly Father knoweth!"

The "will" of God is deeply important, both in His arranging (Eph. 1. 1, 5, 9, 11), and in His commanding (Matt. 12. 50, 1 John 2. 17). Do not let us be afraid of the word "commandment"; the psalmist loved it (Ps. 119. 47, 48), and the Lord Jesus said, "If ye love Me, keep My commandments." Surely His will becomes precious to us, because of His own will He has begotten us (Jas. 1. 18). Grace is the root, and obedience is the fruit. This twofold thought is seen in our verse, "If the Lord will, we shall live," is His gracious arranging: "if the Lord will . . . we shall do this or that" is His loving appointing. And "if the Lord will," reminds us also of the Lordship of Christ, because He bought us with His own blood. What manner of persons ought we to be! We could not live without the Lord's will: do we wish to live OUTSIDE the Lord's will? Surely not, if we are "His," and being led by the Holy Spirit.

Let us realize that it is not wrong to have a plan, after (and with) true prayer (e.g. 1 Cor. 16. 7, 8); but it is wrong to plan apart from the Lord, and wrong to be unwilling for His further modification of the plan afterwards (2 Cor. 1. 17). Notice how concerned Paul was that every

part of a journey should be in the will of God (Rom. 1. 10, 15. 22), and the same concern should be ours in daily life, even as to its tiny details. Nothing is too small, if it can glorify God, and it **can** (1 Cor. 10. 31). The order of words in James 4 is helpful. Not "we shall do this or that, if the Lord will" but "if the Lord will" first. This is never unimportant. We see the true standpoint, and attitude, and wish. And "this OR that": not, on the one hand, absolute vagueness, but, on the other hand, a quiet subjection to Him, and His leading, step by step. These words help us in prayer, and in conversation, as well as in our thoughts. Let us value them more. Observe, "for that ye ought to SAY." Even as a new song is in our **mouth** (Ps. 40. 3), so we should **confess** our humble desire for the Lord's will.

The words are not only to be printed on notices of meetings. The context concerns daily life and **business**. Verse 13 is quite clear as to this. Moreover, there is the designed contrast with the spirit of the age that says, "A year" and adds "buy and sell and get gain." We would not plan too far: we would not aim at gain. Food and clothing, and shelter, and helping the Lord's work, and giving to those who need: these are blessed, but the spirit of "gain" is not the Spirit of Christ. He is our True Gain (Phil. 3. 7, 8).

Let us be lovingly attached to the exact words of the Holy Spirit. We do **not** read "If the Lord tarry" but "if the Lord will." The former expression is not only without scriptural foundation, and introducing a difficult word (Heb. 10. 37), but also it leaves out the thought of the Lord's **will** altogether, and implies that nothing else can hinder except His blessed return. Still more, the wording leaves no room for the promised revival to welcome Him, and implies that His people may remain "scattered" by the wolf and in the sad worldliness of to-day right up to His coming. How important it is to value the very words of Scripture, and not our alterations. And how our hearts long that we may not only see this fact, but rejoice when our whole life, in its warp and woof, is, more and more, gladly within His will. "Teach me to do Thy will; for Thou art my God: Thy Spirit is good; lead me into the land of uprightness" (Ps. 143. 10). "Now the God of peace, That brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect, in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen" (Heb. 13. 20, 21).

PRESENT DAY NEEDS.

Endurance.

THE rocky ground hearers only endure for a time (Mark 4. 17.) The proof of the Lord's own work is continuance, as it is written, "If ye continue in My Word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free" (John 8. 31, 32); and again, "Exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin: for we are made partakers of Christ, if we hold fast the beginning of our confidence stedfast unto the end" (Heb. 3. 13. 14). Thus our title brings before us a living power, and the importance of patience, for we too "have need of patience," even as the Hebrews, that after we have done the will of God we may receive the promise (Heb. 10. 36). It is easy to make a profession, easy to appear spiritual for a little time, but a deep work of God is abiding, even when circumstances and trials destroy natural faith.

How long did Enoch walk with God? Was it not three hundred years? He had time to "change," but no wish to change, for his heart was fixed, trusting in the Lord (cf. Heb. 11. 15). Abraham was a hundred years in the land without inheritance, but he had God's word (Acts 7, 5). Jeremiah was occupied year after year (Jer. 25. 3); even as we read of Isaiah's prophecy in various reigns, although the people often heeded him not (Isa. 6. 9-11). Paul, the aged, continued in the same path, and John when he wrote Revelation had the same love to his Lord as in bygone days.

Why is this? Living faith is not caused by feelings or circumstances, nor is it fed by them, nor is it dependent on "things," but on the Lord Himself. When men say "Where is now thy God?" we answer "Our God is in the heavens; He hath done whatsoever He hath pleased" (Ps. 115. 3). When everything seems against a believer he can encourage himself in the Lord his God (1 Sam. 30. 6). THAT is endurance, Moses had respect unto the recompence of the reward and endured as seeing Him Who is invisible (Heb. 11. 26, 27), and believers are bidden to look not at the things which are seen but at the things which are not seen (2 Cor. 4. 18). When the fig tree does not blossom, and herd and flock are cut off, "yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3. 17, 18). The year may be a year of drought, but when there is a holy dependence on the Lord's river, we need

not cease from yielding fruit (Jer. 17. 8). Faith looks to God alone.

We ever find those who waver, and who are unstable in all their ways (Jas. 1. 8). "From that time many of His disciples went back, and walked no more with Him" (John 6. 66). We remember the striking words, "Orpah kissed her mother-in-law; but Ruth clave unto her" (Ruth 1. 14). How great was the difference, and how immense were the consequences. The attitude of which Judges 7. 3 speaks will remind us how many fail in continuance. They run well at first, but are hindered (Gal. 5. 7). They seem so promising, but they hesitate.

It is not always possible for us to distinguish the drawing back of a false professor to perdition, and the drawing back of a believer (Heb. 10. 38, 39). Both are grievous, and displeasing to God. Let us never imagine that, because we are in Christ Jesus, the warnings of Scripture have no application to us.

Many times we see apparent enthusiasm without any deep and inner work at all. Of Israel it is written, "The people served the Lord all the days of Joshua and all the days of the elders that outlived Joshua" (Jud. 2. 7), but how sad was the departure after. Yea, and men who have known the works of the Lord soon forget (Ps. 106. 13). So we notice how quickly the people, including Judah, turned aside to follow Absalom. And Jehoshaphat and the people too went quickly back after Jehoiada was dead (2 Kings 12. 2, 2 Chron. 24. 17). The power of one godly man is thus manifest, but the shallowness of many is equally evident. Accordingly we read that "in the days of Josiah the king" Judah turned to God without the whole heart (Jer. 3. 6, 10). And we recollect how quickly the Galatians were removed from God's path and centre (Gal. 1. 6). Hence the Divine emphasis in Colossians 1. 23, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel" (Col. 1. 23). "Let us not be weary in well doing: for in due season we shall reap if we faint not" (Gal. 6. 9). "Holding fast the faithful word" is a helpful description (Tit. 1. 9), and "continue thou in the things which thou hast learned" is still a needful exhortation (2 Tim. 3. 14).

And "endurance" often involves a strain and stress, as well as continuance. "Thou therefore, my son, be strong in the grace that is in Christ Jesus" is followed by "Thou therefore, ENDURE HARDNESS as a good soldier of Jesus Christ" (2 Tim. 2. 1, 3). So the Hebrews "endured a great fight of afflictions" (Heb. 10. 32). The path is not easy, but God "giveth more grace" (Jas. 4. 6), and we

would look off unto Him Who is the Author and Finisher of faith, Who, "for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12. 2).

A Savour of Life unto Life, or of Death unto Death.

THE above words are merely a collection of sounds to many. They have no idea of the meaning, and they care not. But when once the signification is felt, the message is found to be very searching to the one who writes; to every one who reads as well. There is one work in history that has been fragrant, beyond all human expression, yea, fragrant to God the Father, and that is the precious work of His beloved Son. The Lord Jesus Christ has, in love and mercy, borne the sins of His people that they might have everlasting life. His perfect joy in thus doing the Father's will, and His perfection of character throughout, reveal His perfect suitability for the glorious work which He came to do. And everything has been "finished" (John 19. 30), so that guilty ones may become the very righteousness of God in Christ (2 Cor. 5. 21). The sacrifices of old were described as "a savour of REST" unto God, not that the death of bulls and goats was, in itself, a pleasure to Him. Such a thought would never come into the mind of those who know something of His majesty. And He Himself asks the question, "Will I eat the flesh of bulls, or drink the blood of goats?" (Ps. 50. 13). The sweet savour was because these sacrifices prefigure the work of the Lord Jesus on Calvary, and thus they were beautiful because His work was to be infinitely beautiful. And now the work is accomplished, and the Scripture, instructing God's children as to their blessed life of serving God, says, "Walk in love, as Christ also hath loved us and hath given Himself for us an offering and a sacrifice to God for A SWEET SMELLING SAVOUR" (Eph. 5. 2).

Thus there comes a further question. Do we delight in that in which God delights? Is His joy our joy? And do we realize that, having died once, Christ has been raised, is now the Living One, and that those who truly believe "into Him" live in Him (see John 14. 19, Col. 3. 4)? If so, the gospel is to us the power of God unto salvation (Rom. 1. 16), and it is "a savour of life." How precious is this living savour, how fragrant is the message of the Lord Jesus to those who know Him thus, as the One raised from the dead (Rom. 4. 25). "He is not here: for He is risen, as He said" (Matt. 28. 6) was the glad message of the angels to

the women on the resurrection day, and, if we believe that He died and rose again for sinners, our hopes are fixed in heaven, and everything is "anchored" there (Heb. 6. 19), and we can look for the bright hope of His coming again. Thus there is "a savour of life UNTO LIFE." God's gospel is a living message to us, and "in Christ" we have life. The word is a life giving word to us, as God has made it a reality in our experience (2 Cor. 3. 6). All who have like precious faith (2 Pet. 1. 1) are "born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever" (1 Pet. 1. 23).

But there are others. To them the gospel has no fragrance. There is no sweet savour to them. They read its narratives, but they have never felt their deep need of Christ. Some are quite indifferent, and others trust in their own self-righteousness, and their religion. The humbling message of the gospel has never reached their hearts as the only hope for them, as poor, lost sinners. The whole of it is only "a dead savour" or "a savour of death." This is a solemn fact, and, alas, the number who thus set aside God's amazing message are still increasing. And their condition and their dire eternal future are manifested by their attitude to the gospel of grace. That which is the gospel of our salvation (cf. Eph. 1. 13) is nothing at all to them. It is "a savour of death—UNTO DEATH," for the word they have heard shall judge them at the last day (John 12. 48). They may not be so outspokenly callous as Gallio when he spoke of it as "a question of words and names" (Acts 18. 15), nor as Festus when he showed his darkness by saying, "Certain questions of their own superstition, and of one Jesus Which was dead, Whom Paul affirmed to be alive" (Acts 25. 19), but, truth to tell, the gospel means no more to them in their life than it did to Gallio or Festus. The holy wrath of God, which made the death of Christ a necessity, if any are to be saved, has never pressed upon their consciences, and the love of Christ, that passeth knowledge, has never been felt in their heart. Unbroken in spirit, unconcerned, and without a real sense of sin, they go on, and the gospel remains to such "a savour of death unto death."

And there are the two classes, and only two. **THERE IS NO THIRD ALTERNATIVE.** Ah, dear reader, the vital and urgent question is, therefore, before you even now. What is the Lord Jesus to you (John 20. 28, or Isa. 53. 2, 3)? And what is the savour of the gospel to you? Do not put aside a question that means to you more than all other matters in the whole universe!

THOUGHTS FROM THE WORD OF GOD.

Suggested Daily Readings.

"IF THE LORD WILL."—MARCH, 1935.

Day	READING		LEARNING.	
	Ezekiel	Matthew	Matthew	Psalm 119
1	38.	1-26	13. 36-52	63
2	38.	27-39.10	13. 53-14.12	64
3	39.	11-29	14. 13-36	65, 66
4	40.	1-19	15. 1-20	67
5	40.	20-49	15. 21-39	68
6	41.	1-26	16. 1-12	69
7	42.	1-20	16. 13-28	70
8	43.	1-12	17. 1-13	71
9	43.	13-27	17. 14-27	72
10	44.	1-16	18. 1-18	73, 74
11	44.	17-31	18. 19-35	75
12	45.	1-25	19. 1-15	76
13	46.	1-24	19. 16-30	77
14	47.	1-12	20. 1-16	78
15	47.	13-48.14	20. 17-34	79
16	48.	15-35	21. 1-16	80
17	Dan. 1.	1-10	21. 17-32	81, 82
18	1.	11-21	21. 33-46	83
19	2.	1-18	22. 1-14	84
20	2.	19-35	22. 15-32	85
21	2.	36-49	22. 33-46	86
22	3.	1-15	23. 1-22	87
23	3.	16-30	23. 23-36	88
24	4.	1-18	24. 1-14	89, 90
25	4.	19-37	24. 15-28	91
26	5.	1-16	24. 29-44	92
27	5.	17-31	24. 45-25.13	93
28	6.	1-14	25. 14-30	94
29	6.	15-28	25. 31-46	95
30	7.	1-14	26. 1-25	96
31	7	15-28	26. 26-46	97

Notes on Memorized Verses.

MATTHEW 14. 15-23.

15, When the disciples act FIRST, they almost always seem to make a mistake. (E.g. 16. 22, 17. 4, 25, 19. 13): how we, too, need to wait to be shown God's will. 16, A test: they did not see how the Lord humbled them, and thus led them TO HIMSELF. 17, Five loaves without Christ: they "had" One with them more than all need (verse 18). Do we bring everything to Him? "He" makes all the difference. 19, Note the emphasis on thanksgiving as to all food. (In Mark 8. 6. 7 twice, so in Matt. 26. 26, 27, see Col. 3. 17). 20, Filled, full: contrast John 6. 7. 21, A typically suggestive number, the largest of the united believers given in Acts (4. 4). 22, His authority and wisdom. 23, Though (and because) He was perfect, He could not be without much prayer. How great the importance of prayer: if we approach a crisis without prayer, or go on, after an encouragement, apart from special seasons of prayer, we shall soon falter. Here is the secret of much failure. Prayer must be ALONE, as well as with others.

EZEKIEL 43. 1-12.

1, 2, How blessed after 11. 23: the Lord's return. 3, "Destroy," the prophet had spoken God's Words, and they are ever words of power (cf. Jer. 1. 10, Hos. 6. 5). "I fell" (1. 28, Dan. 10. 8, 9, Rev. 1. 17): how much we all need reverence. 4, Thus the sanctuary would be, as in the tabernacle, toward the west: a witness against sun-worship, and Romanism's inheritance from Babylon (cf. 8. 16). 5, "Filled" (cf. Ex. 40. 35, 2 Chron. 7. 2. John 1. 14 with 2. 21). 7, A glorious future, so Isaiah 60. 13, 20. 21. 8, God hates mixture (2 Kings 17. 33, Matt. 6. 24). 9, "Put away," "I will dwell" (1 Sam. 7. 3, 4, 2 Cor. 6. 14-18). 10, The PURPOSE of God's unveiling: to us also: when we see the appointed pattern of an "assembly," do we feel ashamed at the departure? And is this so personally also?—for there is a precious pattern for our individual life (2 Cor. 3. 18). 11, If "ashamed," FURTHER teaching from God: thus is it ever (Mark 4. 24, 25). "All," Why do we not always "behold wondrous things" out of God's law?—Is it not because we are not "ashamed"? Note Daniel 9 and its confession followed by verses 20-27 (see 23 specially). 12, "The law of the house" (twice): the word "stewardship" ("dispensation") has EXACTLY this meaning in Greek (note Eph. 3. 2, 5, 8). "Most holy": God hates unholiness: His dwelling place was called the "holy of holies": the very same words here.

MATTHEW 22. 34-46.

34, These parties were against one another, but they united against Him (Matt. 16. 1, cf. Acts 4. 1). 36, Did the questioner merely wish an argument, or did he seek to use Deuteronomy 6 against the Deity of our Lord? We cannot say. In any case, after quoting verse 4 (Mark 12. 29), with its combined plural and singular in Hebrew, the Lord Jesus searched the heart at once by verse 5 (cf. John 8. 9): He ever dealt with the conscience. 39, If "all" the heart should love God, THIS love must be WITHIN THAT love. How blessed is such a thought. 40, The unity of truth: does all our godliness "hang on" obedient love?—If not, it is not true obedience. 41, His searching question still speaks. 42, 43, Deity and Humanity set forth. 44, How precious is Psalm 110 still in witness to Israel: a greater King than David, a greater Priest than Aaron. 46, Man's twofold failure, and conscious defeat, yet was there repentance? "From that day," a solemn day in men's history (contrast Hag. 2. 19).

DANIEL 2. 19-23.

19, God answered prayer. Is this strange? No! Daniel remembered at once to give thanks. Is this strange? 20, How often in Scripture (Ps. 66. 20, 68. 35, Eph. 1. 3, 1 Pet. 1. 3, cf. Rom. 7. 25, 9. 5). Wisdom and might (1 Cor. 1. 24). 21, Not only a reference to verse 13 (cf. 3. 28), but an allusion to God's control of all empires (cf. Acts 1. 7, contrast Dan. 7. 25). "Wisdom unto the wise" (1. 17, Matt. 13. 12). 22, Job 28. 24. Psalm 139. 12, Isa. 46. 10. Contrast reference to light ("with Him," see 1 John 1. 5). How we should magnify our God and Father more, much more.

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Thoughts from The Word of God

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

A Monthly, as God enables, to exalt the Name
of the Lord Jesus, and to emphasize redemption
by His precious blood, and then obedience in the
Spirit, as the privilege of those who are His, and
look for His Coming.

Vol. xxxv. No. 4.
APRIL, 1935.
Free.

"Teach me Thy way, O
Lord; I will walk in Thy truth:
unite my heart to fear Thy
Name." Psalm 86. 11.

"Their heart is divided; now
shall they be found faulty." Hosea 10. 2.

"Bless the Lord, O my soul:
and all that is within me, bless
His holy Name." Psalm 103. 1.

"All my bones shall say, Lord,
Who is like unto Thee?" Psalm 35. 10.

"I will praise Thee, O Lord,
with my whole heart." Psalm 9. 1.

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"And of the rest of the oil
that is in his hand shall the
priest put upon the tip of the
right ear of him that is to be
cleansed, and upon the thumb of
his right hand, and upon the
great toe of his right foot, upon
the blood of the trespass offering."
Leviticus 14. 17.

"I beseech you therefore,
brethren, by the mercies of God,
that ye present your bodies a
living sacrifice, holy, acceptable
unto God, which is your reason-
able service." Romans 12. 1.

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

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

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

Words of Introduction.

A GAIN we record God's sovereign grace, and daily
care, in little things as well as great. And
our desire, for ourselves as well as for others, is that
we may please Him in "the common round" and
the background privileges of the daily walk. It is
not what I am on a platform that tells, but what
I am in little things, alone or when "at home."
God sees the early morning, and the conversation
in our dwelling places, and the life in the workshop,
and the details. The object of this magazine is
not merely intelligence as to the meaning of Scrip-
ture, but God's glory in lives that please Him, and
that live looking for "that Blessed Hope." The
more we realize the sanctity of little things, and the
fact that little things may be in the power of the
Holy Spirit, the more shall we understand what is
possible for children of God in their pilgrim path-
way through this world.

"Satan hath desired to have you that he may sift
you as wheat; but I have prayed for thee . . . when
thou art converted, strengthen thy brethren."
Luke 22. 31, 32.

Father, I could not understand
All that Thou didst;
Strange seemed the dealings of Thy hand,
Yet, in the midst
Of all, Thy loving care I see,
To bring to peace and liberty.

Father, forgive, and grant I may
Humbly depend
On Christ my Lord from day to day;
Lovingly tend
My fellow-saints with watchful care,
To strengthen, and their burdens bear.

A.W.H.

Words of Encouragement.

"Boldness to enter into the Holiest." Endeavour to think of what it means! What were we? Were we not by nature children of wrath even as others (Eph. 2. 3)? Can such have boldness to enter into the Holiest, into God's presence? Is He not of purer eyes than to behold iniquity, and is not every work viewed by Him as unclean in itself (Hag. 2. 14)? How then is "boldness" possible? Ah, it is the precious blood of Christ that makes all the difference. God does not half-save a soul. He does not patch up a ruined race in a fallen Adam, but He has given a people to His Beloved Son, Who, as the Last Adam, has redeemed them from all iniquity, and they shall be presented to Him without spot, or wrinkle, or any such thing (Eph. 5. 27). This is not mere reprieve or pardon: this is a blessedness which no human language can express.

And thus we return to the word "boldness": it denotes "all-speaking," and thus describes not only the condition of confidence, but the opened mouth. "He hath put a new song into my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord" (Ps. 40. 3). Again, "My mouth shall show forth Thy righteousness and Thy salvation all the day I will make mention of Thy righteousness, even of Thine only" (Ps. 71. 15, 16). This is the glory of God's salvation: it is no mere expedient or experiment. It is "the gospel of the glory of Christ," and we **must** praise. The mouth that was **shut** under law (Rom. 3. 19) is **opened** in the gospel. How vast is the difference between "that every mouth may be stopped," and "that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light" (1 Pet. 2. 9). Is it possible? Far more than "possible": this is a reality. "Thanks be unto God for His unspeakable Gift." "O Lord, open Thou my lips; and my mouth shall show forth Thy praise" (Ps. 51. 15).

And the day of judgment will not alter the position, nor silence the song:—"That we may have boldness in the day of judgment" (1 John 4. 17), the very word "all speaking" being found here—and the reason is at once given, "Because as He is, so are we in this world." Yes, "made the righteousness of God in Him" (2 Cor. 5. 21): "because I live, ye shall live also" (John 14. 19). Well may believers appropriate their privileges now, and realize the words in the enabling of the Holy Spirit, "in Christ Jesus our Lord, in Whom we have boldness (all-speaking) and access with confidence by the faith of Him" (Eph. 3. 12).

Poems to Help Christian Experience.—47.

"That they all may be one." John 17. 21.

Revive Thy people, O Thou God of Peace!
Cause them disunity and strife to cease,
To break asunder soul-enslaving chains;
Give will and grace to undergo the pains
And tribulation all will suffer here,
Who hold, beyond all else, the Kingdom dear.
O may they know the truth that sets them free,
O may they shew the precious unity—
The unity for which their Saviour prayed—
A prayer that shall be answered, nor delayed
Beyond the time appointed by their Lord.
Oh! Quickly let the oneness be restored!
Fix Thou this hope upon us, O our God,
Upon the people purchased by the blood
Of Jesus Christ, Thine Own Beloved Son,
Who died to save them, and to make them "one."

The Majesty of God.

IT is deeply important to remember God's greatness. The climax of iniquity is linked with the words, "Thou thoughtest that I was altogether such an one as thyself" (Ps. 50. 21). "Ye shall be as God," (not as "gods"), was Satan's wicked and lying offer: "I will be like the Most High" is the proud boast which Isaiah 14. 14 records (cf. Ezek. 28. 2, 2 Thess. 2. 4). "I know not the Lord," daringly said Pharaoh. "Where is thy God?" was the taunt of men against the psalmist. It is ever the same. Men do not wish to retain God in their knowledge, or they wish to make their own gods, or to usurp God's glory themselves.

In holy contrast, the name of the Archangel denotes, "Who is like God?" and seraphim veil their faces in reverence. And the careful and prayerful reader of Scripture must be impressed as he sees the revelation of God's glory throughout. Is Moses near the burning bush? "Draw not nigh hither" is the solemnizing command (Ex. 3. 5). Joshua hears a similar word of authority, "Loose thy shoe from off thy foot" (Jos. 5. 15). Only a worshipper can rightly receive instruction for true service. We call to mind the bounds set about Mount Sinai, and realize something of the essential greatness of Him Who dwelleth in the light, which no man can approach unto (1 Tim. 6. 16). Nor was this glory only with regard to the nation of Israel. Isaiah, prophet though he was, **felt** the majesty and holiness of God (Isa. 6). And should not we? This is not only in the earlier Scriptures: all Scripture is one, and Revelation 1 is equally striking, with respect to John in Patmos, and, blessed be God, this passage emphasizes the Deity of the Lord Jesus. The prayerful remembrance of such chapters as Daniel 9 and Revelation 4 will impress upon our hearts the holy attitude of all toward God, in heaven. All created beings there, though

unfallen, realize the **absolute** and essential difference between **themselves** and **GOD**. Scripture shows His amazing condescension to us. Grace is grace, in all its outpoured fulness, but let us **ever feel** that it is marvellous **GRACE**, and undeserved. Our "nearness" is not by nature, nor does it ever permit a natural familiarity. God **IS** God, and ever will be, and we dare not misuse **grace**. The delight of worship and praise and adoration, in the glory, are gloriously emphasized by the Holy Spirit, and one of the great perils of to-day is a subtle lowering of the consciousness of the majesty of God, through misuse of His loving kindness and compassion. Hymns, alas, and meetings often tend in this direction, involving lamentable lowering of His authority in His revealed will for His children, and a corresponding excusing of sin. May we henceforth be delivered from this sin to-day, and daily.

"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:

2nd. UNBELIEF.

1. The Nature of this Sin, and the Enemy's Use of It.
2. The Unbelief of Israel, and God's Promise as to the Remnant (Rom. 3. 3, 11. 23, Heb. 3. 19, 4. 6, 11, Rom. 11. 23, John 20. 28).
3. The Effect of Unbelief as to Blessings and their Experience Alike (Matt. 13. 58, Rom. 4. 20).
4. Unbelief and the Heart (Mark 16. 14, Heb. 3. 12).
5. "Lord I Believe. Help Thou mine Unbelief" (Mark 9. 24), with Thoughts on Little Faith.

9th. NAMES (Acts 18. 15).

1. "The Name of the Lord Jesus" (Acts 19. 17, Col. 3. 17) and "into His Name."
2. The Believer, and Denominations.
3. Should a Child of God use "Titles" (Matt. 23. 7-10)?
4. Names of the Days of the Week, and Similar Problems.

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

23rd. TO BE ANNOUNCED LATER.

30th. GOD, AND WARFARE.

1. Sin, and Its Effects.
2. God's Hand in Israel's History (Ex. 15. 3, Deut. 20. 1-20, 1 Kings 8. 44, 2 Chron. 20. 15, etc.).
3. The Believer's Pilgrim Life (John 17. 16, 18. 36, 2 Cor. 10. 4).

4. God's Providence, and Overruling To-day (Dan. 4. 17, Matt. 22. 7).

5. "The Battle of the Great Day of God Almighty" (Rev. 16. 14).

REQUESTS FOR PRAYER AND PRAISE.

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

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

1. For more reverence among God's children to-day (John 4. 23, 1 Pet. 3. 15).
2. For a deeper sense of the awfulness of sin coupled with a fuller realization of the wondrous "love of Christ which passeth knowledge," that the distinction of believers from the world may be more marked, and more "living," rather than formal.
3. For believers who suffer much, either through persecution, or bodily weakness (Heb. 13. 3), or circumstances.
4. For lands that we often overlook:—Albania, Turkestan, Algeria, Alaska, Paraguay.
5. For the Lord's work graciously committed to our prayerful responsibility, that there may be spiritual **freshness** in every magazine, and every page, and that all "staleness" may be kept away (Ps. 92. 10),—that the gracious enabling of the Holy Spirit may be felt in all, and that missionary labour in Poland (our brethren M. Ruda, I. Sofer, M. Waszczuk) may be spiritually upheld and maintained, and God's work show no shrinkage, but growth, with the background of **many** praying (2 Cor. 1. 11). Nor should we forget our brother H. A. Werner in Germany, and the publications in various languages that all may be to God's glory throughout.

"A Testimony of the Truth" (monthly) needs much prayer.

"Is anything too hard for the Lord?"

Genesis 18. 14.

(Continued from page 32.)

HOSEA 5.13-6.4.

13, Cf. 7. 10, 16, also, "Yet have ye not returned to Me, saith the Lord" (Amos 4. 6, 8, 9, 10, 11). And when we see our spiritual sickness to WHOM do we go?—Note also a danger in physical trial (2 Chron. 16. 12). How blessed is Hosea 6. 1 with 14. 1, "in that day." 14, "For" emphatic, cf. Jonah 1. 13: God is speaking. 15, Not for ever, "till" (cf. Mic. 5. 3, Matt. 23. 39, Rom. 11. 25). All true confession of sin seeks God's face (Jon. 2. 2-4): David's recorded experience affords a type (Psalms 51 and 32). 6. 1, God's hand acknowledged as to the suffering, "He hath torn" (Lev. 26. 40, 41). This principle is deeply important for us also: there is no "chance": God permits, overrules, and speaks in all. 2, In the light of 2 Peter 3. 8, the present age seems prefigured, yet in a way that would prevent earlier knowledge of this: behold the wisdom of God! "Live in His sight" (Ezek. 37. 13, 14): how blessed for us now (Ps. 89. 15, 1 John 1. 7). 3, Cf. Psalm 72. 6. 4, How contrasted is man's goodness with His (Ps. 103. 17).

"Who?"

MANY "question-words" begin with the same letter. In English that letter is W (Who? Which? What? When? Where? Why? etc.). In Greek, it is P; in Hindustani, it is K. God's overruling of language is a wonderful subject. How great is the privilege of having a language that we can make other people understand what we want. The tongue is either a great blessing or a great hindrance and danger. "Death and life are in the power of the tongue" (Prov. 18. 10). How do you use your tongue? It would be well if James 3 were read more thoughtfully, and more often. Only One had grace always poured over His lips (Ps. 45. 2): all others have sins of the tongue that must condemn them, unless forgiven.

Not only can we speak, but we can ask questions, and it is often a blessing so to do. Zechariah, the prophet, asked, "What are these two olive trees?" (4. 11), and John asked, "What are these which are arrayed in white robes? and whence came they?" (Rev. 7. 13). And the boys of Israel were encouraged to ask their parents, as to the passover, "What mean ye by this service?" (Ex. 12. 26), that they might hear the answer and remember the lesson regarding the danger of the firstborn boys of Egypt, apart from the blood of the Lamb, which pictures the precious blood of Christ.

Among the very first questions of Scripture the word "Who?" is found. God asked, "WHO told thee?" (Gen. 3. 11). Adam had listened to other voices, not to God. But elsewhere God graciously directs our attention to His beloved Son by the same word, "Who?" For example, in Psalm 24. 8, 10 we read, "WHO is this King of Glory?" and the answer reveals the Lord Jesus, as the One Who has done a complete work for the salvation of His people. But the question is also found as to His coming in judgment, "WHO is This That cometh from Edom, with dyed garments from Bozrah?" (Isa. 63. 1). Happy are we if we are brought to know Him before He thus returns, if, like Paul, we have already asked "Who art Thou, Lord?" (Acts 9. 5, cf. John 9. 36), and have been brought to know and love Him.

Alas, when He walked this earth there were many who spoke about Him but did not know Him. They asked, "WHO can forgive sins, but God only?" (Mark 2. 7), knowing not that He was God Who had come in the flesh (Rom. 9. 5). Others, too, asked in surprise, "WHO is This That forgiveth sins also?" (Luke 7. 49). But only those who BELIEVED Him could enter into peace (Luke 7. 50). Ah, how many cried out in curiosity "WHO is This?"

as He entered into Jerusalem (Matt. 21. 10). Yet the after-attitude of many in that city was more like that of Pharaoh, "WHO is the Lord, that I should obey His voice?" (Ex. 5. 2). But the important matter for you to-day is, "What is your relationship to Him? Do you know Him as your own Saviour and Lord?" The question of Romans 11. 35 is, indeed, met in a way that humbles us "WHO hath first given to Him?" None can answer "I have." But we can first receive from Him, and then love because He has first loved (1 John 4. 19). In like manner, the question, "WHO hath known the mind of the Lord?"—which might well bring us to confess our ignorance,—is followed by "we have the mind of Christ" (1 Cor. 2. 16). Yes, poor sinners are still "taught" by God Himself to "come" to His beloved Son, and find in Him salvation (John 6. 45), and thus, with a new and heavenly life, they know Him (John 17. 3). Hence though the question "WHO can say, I have made my heart clean?" (Prov. 20. 9) has only one possible reply, there are a great number, even God's children, who know that "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1. 7). Happy are all in this position.

A day will soon come when men will boast, "WHO is like unto the beast? Who is able to make war with him?" (Rev. 13. 4), but their wicked pride will soon be laid low, and they will cry to be hidden from the wrath of the Lamb, "for the great day of His wrath is come; and WHO shall be able to stand?" (Rev. 6. 17, see Num. 24. 23, Mal. 3. 3). Surely there is only one hope of "standing," for all those who have been led to the Rock higher than all that is of earth (Ps. 61. 2) even the Lord Jesus, Who welcomes any who feel their utter need, even to-day.

"Who art Thou, Lord?" said one of old,
And quickly, when the fact was told,
He sought his Saviour's will to know,
The life was changed, God's path to go.
"Dost thou into God's Son believe?"—
Brought earthly eyesight to receive.
The man replied, "Who is He, Lord?"
And straightway trusted and adored.
But many scorned, or stayed in doubt,
Although His works they knew about,
Yet Him they did not love and know,
Alas, how many still are so.
And what of you? The days go by,
The gospel sounds, Why will ye die?
WHO, WHO will stand, when God shall
speak?
'Tis NOW the time Himself to seek.

Do we value the words "he pleased God," or do we rather ask to obtain something from God for ourselves?

"Do not err, my beloved brethren, every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning."

James 1. 16, 17.

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

THE Holy Scriptures, applied by the Spirit of Truth, are to preserve the Lord's people from error in thought, in word, and in deed. The strong negative statement of verse 13, "God cannot be tempted with evil, neither tempteth He any man," is now followed by an equally strong positive. God is declared to be the Giver of every good and every perfect gift. With this the words of the Lord Jesus agree, "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father Which is in heaven give good things to them that ask Him?" (Matt. 7. 11). Children of God are thus encouraged to view all that they receive as from above: even their daily bread is asked, and acknowledged as coming, from their Father's hand, although reaching them through ordinary channels. The words, "our daily bread," contained in the prayer taught by the Lord Jesus, may be helpfully rendered "the bread coming upon us," so reminding of God's provision in the past (Ps. 105. 40, with 104. 14) and suggesting that though these channels may be closed (Rev. 13. 17), the Source still remains, and God will supply the need as in days of old (Rev. 12. 6, Phil. 4. 19). The exceptional expression "The Father of lights," (actually "the lights"), tells of One Who has not only brought into being, but Who maintains and controls and Who has intimate knowledge of all (Psalm 147. 4). In the Holy Spirit's use of figures we pass from one picture to another. Sin in its conception and full development has been depicted by birth, now the starry heavens come into view, with the greater and lesser lights of which Genesis 1. 16 speaks, brought into being by a sovereign act of God, to which God Himself bears record through His servant Isaiah, in a chapter which also reminds of His giving (Isaiah 40. 29). "Lift up your eyes on high, and behold Who hath created these things, That bringeth out their host by number: He calleth them all by names, by the greatness of His might, for that He is strong in power, not one faileth" (verse 26). The following words, "With Whom is no variableness, neither shadow of turning," have a depth (or, shall we say, a height?) of meaning. The regular alternation of night and

day, the continual movement and turning which result in the changing seasons, speak of a Creator Who is faithful to His promise, Constant in His care, and unchanging in Himself and in His goodness. That the Holy Spirit often directs to the heavens to remind of this, may be seen in the following Scriptures—Psalm 89. 34-37, Jer. 31. 35, 36, 33. 20, 21. So is it in the Scripture before us, God's dealings with His people are ever the same. He cannot tempt to evil, nor bestow good and evil alternately. And these words are written that we may trust in Him at all times, and, if there come days when neither sun nor stars appear (Acts 27. 20), we may still bear a humble testimony to God, and to His Word, which shall be to His glory, and to the blessing of others as well. B.

"I Could Not Blow it Out."

A VERY simple thing, but God spoke by it. On a journey, I took an electric torch, found matches, lit the gas, and blew out the match, and "naturally" turned to blow out the torch! I realized my strange forgetfulness, but learnt a lesson. There was a hidden supply, a hidden fellowship, a hidden power, and so long as "contact" was maintained, other "circumstances," and anything external could not blow out the light. Thanks be unto God for His grace, and for the privilege of fellowship, and for the loving "inworking" of the Holy Spirit. Ah, dear fellow believer, whatever the enemy does, or wishes to do, he cannot blow out your light while there is inner dependence on the Lord's appointed supply. Loss of fellowship—of contact—is the only danger in this connexion, though the condition and receptivity of the lamp itself must not be forgotten. But "circumstances" are powerless, however hard the power of the devil blows. A hurricane cannot avail against contact with your Lord.

"If the Lord will"—During the Holidays (Friday, April 19th and Monday, 22nd) we expect that God will grant gatherings to His glory, 3 and 7, at 61, Upton Lane, Forest Gate, London, E.7. (Also Sat. 6.45.) It is a great privilege for believers to be together, and to hear and love and do His word. Will those who are concerned for His glory, in these perilous times, prayerfully remember, and, if enabled, come,—also making known? We do need much humble prayer. Should any earnestly desire to spend the Holidays "unto the Lord" in this neighbourhood, we shall be glad to hear soon. God graciously grants limited and simple accommodation. (Also on Friday and Monday, come in the afternoon, and stay till the evening: physical needs in between are not forgotten, though we rejoice that God's children value spiritual food.)

TALKS ABOUT PRESENT DAY NEEDS.

Godly Care as to "Beginnings."

A HOUSE without a foundation is described by the Lord Jesus in Luke 6. 49, and an unfinished building in chapter 14. 28-30. It is blessed to realize that He Himself is the Author and Finisher of the faith, and that the good work begun in children of God will be completed (Phil. 1. 6). An encouraging type of a still more wonderful temple is seen in 1 Kings 6. 37, 38: the earthly house was both begun and finished by one, whose name means "Peace." Alas, there is much jerry building in spiritual things, and we need holy concern as to our first steps in everything. We cannot enter the way except by the door (Matt. 7. 12), nor can we, as to personal salvation or a Scriptural assembly, have any foundation except the Lord Jesus (1 Cor. 3. 11). It is deeply important that this should be known, and felt.

There is great danger of healing "slightly" (Jer. 6. 14). God says, "I wound and I heal" (Deut. 32. 39, Hos. 6. 1). Some have never felt the burden of sin, although they have received the word with "joy" (Matt. 13. 20); but it is not the joy of the Holy Ghost (1 Thess. 1. 6). God's work is deep. It is God's will that a soul should flee for refuge to the Saviour of sinners. Many say, "Lord, Lord," but have never passed "out of death" into "life." Both as to ourselves, and our families, on the one hand, and in gospel testimony also, we should seek an emphasis on the foundation (Heb. 6. 1, 2, Acts 2. 38, 26. 20). "If any one is in Christ, there is a new creation" (2 Cor. 5. 17).

We have referred to the home. Many forget how unconscious learning begins in babyhood. Their own example and influence may easily mislead. They may think "The little one is too young." In accord with this, direct spiritual interest is often postponed, and the young life, graciously entrusted, is not tended. Let us be concerned as to the beginnings. "Train up a child in the way he should go (lit: upon the mouth of his way, a comprehensive Hebrew idiom that includes the thought of the entry;) and when he is old, he will not depart from it" (Prov. 22. 6). Let the baby-life be devoted to the Lord (1 Sam. 1. 28). Timothy knew the sacred Scriptures "from a babe" (2 Tim. 3. 15, lit:).

This may well remind us of an earlier beginning. Too often there is not oneness in the home, because it has not been commenced "in the Lord." The "hope" of unity of heart afterwards is a mistake. "Love" should emphasize this from the first, and like-minded believers alone should contemplate the solemn, and rightly precious, "union" of marriage.

And at the outset the new home should be more than furniture: this may, indeed, be one testimony of a pilgrim path. But the texts on the wall (instead of pictures and decorations of the world) are not sufficient, unless there are the texts in the daily walk. Begin with unhindered prayers (1 Pet. 3. 7), and with the Scriptures "together." The Divine principle is ever, "Them that honour Me, I will honour" (1 Sam. 2. 30).

The same thought applies searchingly to every part of the life. A business should never be started without God. Employment should not be entered, and His blessing sought merely "afterwards." "In ALL thy ways acknowledge Him, and He shall direct thy paths." David is seen as an example when he enquired of the Lord before any steps (2 Sam. 5. 19, 20). God is willing to guide in everything (Ps. 25. 9). How often we need to do our work over again, because we act not "at the first" in accord with His appointment (1 Chron. 15. 13). It is deeply instructive that on this occasion David said, (a) "If it is good unto you and (b) of the Lord our God" (1 Chron. 13. 2). There is a spiritual wealth of meaning in the order of words in Scripture. In James 4. 15 it is not, "We shall live, and do this, or that, if the Lord will," but rather, "If the Lord will, we shall live, and do this, or that." The unconscious tendencies of our hearts may be revealed by the order of our words.

And in the matter of an assembly, there should be the same godly order. 1 Corinthians 3. 10, 11 has already been brought before us. We should not excuse human contrivances to get a footing, and then hope to eliminate. Let there be God's simple will from the first: an assembly is "a house of God"—for His joy.

And let us beware of the beginnings of sin. "A little leaven leaveneth the whole lump" (1 Cor. 5. 6, Gal. 5. 9). Sin does not usually commence with a great display. Satan deceives. When we read Proverbs 17. 14, we think of a tiny hole in a dyke, and how it may lead to the flooding of the country. Has not this actually taken place? And does not the spiritual parallel hold good? The quick "budding" of the leaven plant, and the rapid multiplication of "flies of death" may well awaken our godly concern. Never let us excuse "little sins." Ah, no sin is little, for it is against God. Let us be watchful as to actions which will soon become habits: if they are to God's glory, it is well. But how often that which is grievous becomes "unnoticed," because at the first we were not on our guard. Thus, whether it be a matter of doctrine or of practice, whether it concern "the Lord's work" more manifestly, or the ordinary details of daily life, (which should be also His), let us seek His mind and will, and test every-

thing by His written words. And this may also remind us of love's promptness. Sloth gives the enemy an opportunity. It is beautifully written of Hezekiah that he "in the first year of his reign in the first month, opened the doors of the house of the Lord, and repaired them" (2 Chron. 29. 3). Indecision often robs us of much blessing. A lost opportunity to witness for Christ, in a new situation, may mean a bitter experience, and a neglect of faithfulness. Let us buy up "the opportunity" (Eph. 5. 16).

How much more could be said! But the need for us all is the "living out" of truth, in our daily experience, by the enabling of the Holy Spirit. Let the **beginning** of each day be definitely with prayer and supplication, and the inner receiving of God's words. Let every action be the result of an attitude that remembers. "Seek ye first the Kingdom of God, and His righteousness" (Matt. 6. 33). Surely we have been redeemed at wondrous cost, with a precious object, and that object is the glorifying of our Father in our whole-hearted lives. And when the beginning is right, let us recollect the gracious reminder of continence (John 8. 31), that we may not have the sad question of Galatians 3. 3 addressed to us. So let the beginning, and the middle, and the end be all united, that there may be the ever growing privilege of expressing gratitude to Him who gave **Himself** for us.

Life—Death—Which?

IN the first book of Scripture, at God's creation, "man became a **LIVING** soul" (Gen. 2. 7); but the warning was given, "In the day that thou eatest thereof thou shalt surely **DIE**" (Gen. 2. 17), and we know the sad issue, "by one man sin entered into the world, and **DEATH** by sin" (Rom. 5. 12).

When God gave the law, men refused to walk in "the statutes of life," and went still onward in their own way. The commandment unto **LIFE** became unto **DEATH**, through their sin (Rom. 7. 10). Thus, in the further unveiling of Deuteronomy 30. 15-20, God said, "See, I have set before thee this day **LIFE** and good, and **DEATH** and evil."

But in the very next chapter Moses testified, "I know thy rebellion and thy stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?" So we learn sorrowfully that there was, and is, no hope for man in men. A work beyond that of a poor, fallen creature is necessary, and, thanks be unto God, that glorious work has been done by the Lord Jesus, and therefore though "the wages of sin is **DEATH**" yet "the gift of God is eternal

life in Christ Jesus our Lord" (Rom. 6. 23). What could be more wonderful?

Many years ago God set before Israel, as to earthly deliverance from Nebuchadrezzar "the way of **LIFE** and the way of **DEATH**" (Jer. 21. 8). The way of death seemed more attractive, and the people were afraid to believe God. There are many to-day who are like-minded and such will never see life (John 3. 36). It seems so overwhelming to contemplate this. Many who were children when we were children, who read and learnt the verses of Scripture—as we learnt,—did not, and "will" not, come to the Lord Jesus that they might have life (John 5. 40). Thus they will die in their sins (John 8. 21, 24). There is no other possible hope. For if life and death are mentioned together in the first chapters of Scripture, it is the same at the end. In Revelation 20 the words of truth are written that none who read may plead ignorance: "The second **DEATH** is the lake of fire, and whosoever was not found written in the book of **LIFE** was cast into the lake of fire" (verses 14, 15). Is this true? It is, and no amount of arguing can remove it, no amount of excusing can modify it. Thus the testimony of Scripture from beginning to end concerns life and death, and it is a vital and urgent message to such as you. The message of wisdom, in Proverbs 8. 35, 36, is very searching, "For whoso findeth Me findeth **LIFE** and shall obtain favour of the Lord, but he that sinneth against Me wrongeth his own soul: all they that hate Me love **DEATH**." God means what He says.

But, blessed be God, the voice of mercy is not silent, and the day of salvation is not yet passed. The declaration of John 11. 25, 26 still holds good, "Jesus said unto her, I am the Resurrection and the **LIFE**: he that believeth in Me though he were **DEAD**, yet shall he **LIVE**: and whosoever **LIVETH** and believeth in Me shall never **DIE**. Believest thou this?" Well may we ask the same question, for those who feel their sins, and hear the Saviour's voice in their heart, pass even now out of death into life. There is no mistake or doubt as to this. Listen to the words of the Lord Jesus, "Verily, verily I say unto you, He that heareth My word, and believeth on Him That sent Me hath everlasting **LIFE**, and shall not come into judgment; but is passed from **DEATH** unto **LIFE**."

And so you, dear reader, are in one position or the other. Of some it is written, "And you who were **DEAD** in trespasses and sins . . . even when we were **DEAD** in sins He hath quickened us (made us **ALIVE**) together with Christ (by grace ye are saved)," and of others, that they are **DEAD** though they are physically **ALIVE** (Eph. 2. 1, 5, 1 Tim. 5. 6). In which class are you?

Suggested Daily Readings.

"IF THE LORD WILL."—APRIL, 1935.

Day	READING		LEARNING.	
	Daniel	Matthew	Matthew	Psalms
1	8.	1-12	26.	47-61
2	8.	13-28	26.	62-75
3	9.	1-15	27.	1-18
4	9.	16-27	27.	19-38
5	10.	1-14	27.	39-54
6	10.	15-11	4	27.
7	11.	5-24	28.	1-20
8	11.	25-45	Mark 1.	1-20
9	12.	1-13	1.	21-39
10	Hos. 1.	1-11	1.	40-2.12
11	2.	1-13	2.	13-28
12	2.	14-3.5	3.	1-19
13	4.	1-19	3.	20-35
14	5.	1-25	4.	1-13
15	6.	1-11	4.	14-29
16	7.	1-16	4.	30-41
17	8.	1-14	5.	1-20
18	9.	1-17	5.	21-43
19	10.	1-15	6.	1-13
20	11.	1-12	6.	14-29
21	12.	1-14	6.	30-45
22	13.	1-16	6.	46-56
23	14.	1-9	7.	1-13
24	Joel 1.	1-13	7.	14-30
25	1.	14-2.11	7.	31-8.9
26	2.	12-23	8.	10-26
27	2.	24-3.8	8.	27-38
28	3.	9-21	9.	1-19
29	Amos 1.	1-15	9.	20-37
30	2.	1-16	9.	38-50
			28. 1	99
			2	100
			3. 4	101
			5	102
			6	103
			7	104
			8	105, 106
			9	107
			10	108
			Dan. 12. 1	109
			2	110
			3	111
			4	112
			5	113, 114
			6	115
			7	116
			8, 9	117
			10	118
			11	119
			12	120
			13	121, 122
			Mark 3. 31	123
			32, 33	124
			34, 35	125
			Hos. 5. 13	126
			14	127
			15	128
			6. 1, 2	129, 130
			3	131
			4	132

Notes on Memorized Verses.

MATTHEW 28. 1-10.

1, With intense earnestness. The stress on the love of these women to Christ is very beautiful. And the fellowship in going together helps us. Have we like-minded friends, and do we spur on one another? Luke 24. 4-8 reminds that ignorance and forgetfulness of His words were entwined, but our Heavenly Father sees gold even when there is much dross. "See," "behold" (2), "see" (6), "behold" (7), "lo" (7), "see ME" (10). 2, Note the two earthquakes (27. 54). Rolled back, Mark 16. 3, 4, in spite of man's great effort (Matt. 27. 66). 4, 5, "Fear," "Fear not": a blessed contrast. 5, 6, "Has been crucified," "is not here," "was raised," "was lying": the change of tenses is deeply impressive (cf. Rev. 1. 18). 6, 7, See, and go: note this going, and the contrasted "going" in verse 19, and thus we learn that there is no rivalry between brethren and sisters, but there is a distinction of function spiritually, even as for the ears and eyes, &c., of our one PHYSICAL body. 8, Fear and joy may be together: how complex is our life (1 Cor. 2. 3, 2 Cor. 6. 10). 9, The Lord purposely met women twice at the first (see Mark 16. 9), evidently that He might instruct us: (a) brethren are to realise that sisters have the same nearness to Him: there is no room for pride, (b) sisters have a definite sphere of service, (c) this privilege did not make the missionary meeting for

brethren in Galilee less important in its different sphere, NOR did it lead to inclusion of sisters in the public witness list as to the resurrection, in 1 Corinthians 15. 5-9 (immediately after 14. 34, as if to prevent explaining away of that passage). If any speak against Paul's testimony in the Holy Spirit's power, this is sin: note, further, that he showed the same TWOFOLD stress on sisters' privileges in Romans 16. 1-3.

DANIEL 12. 1-13.

1, "In that time": cf. the stress on "that Day": ever in view. Michael, see ch. 10. 13, also 1 Thessalonians 4. 16: he is the only one called an archangel, and his name appropriately means "Who is as God?"—his whole attitude is ever the contrast with Satan's (see Jude 9). "To THAT same time": how emphatic is this: many fail to see the exact wording in Matthew 24. 21, "to this time (i.e. when Christ spoke), nor shall HAVE BECOME" i.e. "up to THAT time" aorist tense: there is no statement as to what shall be AFTER, e.g. in the eternal wrath of God. "Every one that shall be found written": always a limitation: NO universalism. 2, "Many" (see Rev. 20. 4, 5): "Some," or rather, "these": the thought is not a general resurrection, but "these" who are raised, contrasted with the other "these," who are left. "Everlasting contempt" is an awful goal. 3, Shall we thus shine?—All believers are made wise (the brightness of the firmament suggests the SUN: all saints united): but do all turn many to righteousness?—The stars denote DIFFERENT positions in glory (1 Cor. 15. 41). 4, Never be curious to understand before the appointed time in God's will. 7, Compare the time in Revelation 11. 3, 12. 6, 14, 13. 5: everything must be "accomplished." 8, 9, It is right to ask (Zech. 5. 4, 11), but we must be willing not to be answered at first (1 John 3. 2). 10, The practical lesson is ever primary (11. 33-35, Mark 13. 5, Acts 1. 7, 8). Wicked, or wise: what a solemn contrast. 11, A MONTH after the fulfilment of 1260 days: God's stress on months in connexion with the kingdom of Israel is very remarkable (the one feast without a MONTH date, even Pentecost, which was necessarily the first day of the WEEK, is said to be "fulfilled" in the PRESENT dispensation, Acts 2. 1 literally: hence not found in Ezek. 45. 18-25). How wondrously Scripture harmonizes. The "month after" is remarkably before us in Numbers 9, just as here, and sadly in 1 Kings 12. 33. Man's invention. 12, Another month and half. 13, Rest, stand (Ps. 1. 5, 6, Rev. 7. 9, 14. 1, note Mal. 3. 2).

MARK 3. 31-35.

31-35, This narrative is emphasized three times: so often is spiritual relationship to the Lord Jesus forgotten, so needful is the reminder of doing the will of God. 33, The recorded answer suggests the Holy Spirit's witness against Romanising exaltation of Mary, as in Luke 2. 49, and John 2. 4. 34, If we "sit," we should also "do" (35, cf. Luke 10. 39). 35, In Matthew 12. 50 and Luke 8. 21 doing the "WORD" of God: the link of "word" and "will" is thus precious: how can we know His will otherwise? The order of events in Luke may suggest that this incident took place TWICE (as so many others: observe the additional word "hear" in Luke).

(Notes concluded on page 27).

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Thoughts from The Word of God

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

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

Genesis 12. 1.

"I took your father Abraham."

Joshua 24. 3.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country."

Hebrews 11. 8, 9.

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

A Monthly, as God enables, to set forth something of His precious truth in each issue, and not to hide His "whole counsel," as far as, by grace, we humbly learn and understand it.

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Free.

"I called him alone, and blessed him, and increased him."

Isaiah 51. 2.

"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty."

Psalms 45. 10, 11.

"If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

John 15. 19.

"Redeemed from the earth . . . redeemed from among men."

Revelation 14. 3, 4.

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 can we record God's loving interest and care. His people have more than His providence: they know His fatherly love. It is a wondrous privilege in a ruined world to be made a member of Christ, and to be able to call God "Father." The theory of a "universal fatherhood" knows nothing of this. There are many counterfeits to-day, many misleading imitations, but nothing has the hall-mark of God's truth except a living relationship to Him, in a new creation (2 Cor. 5. 17), by the precious outpoured blood of the Lord Jesus. It is our glad responsibility to emphasize this. The object of God's children should ever be His glory, and unless these pages are sent forth with this purpose, unless there is clear and definite testimony as to the fully inspired Scriptures, we shall go far astray. The blood of Christ reveals God's own testimony as to the immense cost of redemption, **because** of the awful nature of sin, and thereby we see the deadly peril of any not "in Christ" and the danger of breaking down the line between those who are "in Him" and those who are not.

"Thou, O Solomon, must have a thousand."
Song of Songs 8. 12.

"I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."
John 15. 5.

Unless I in my Lord abide,
God's precious word within me hide,
I cannot bear the fruit that He
In wondrous grace doth seek from me;
No matter how much zeal I show,
His victory I cannot know.
But if I humbly, truly seek
To "dwell" in Him, am lowly, meek,
And through the Spirit mortify
My members, for all evil sigh,
I for Himself much fruit shall bear,
Under the Father's loving care.
Lord Jesus, grant it may be so,
And may I daily like Thee grow.

A.W.H.

Words of Encouragement.

Why should we think this strange? It is only what we should rejoice to expect. And so, throughout the Scriptures, we are enabled to feel God's truthfulness, and His knowledge of all circumstances and possibilities. Can we not trust Him for to-day? Can we not trust Him for to-morrow? Shall we find it otherwise than He has said? Will He disappoint faith? **Never.**

"Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. 23. 19). Whenever and wherever we have one word of God, **that** is sufficient. When we have no word from Him, we should wait quietly for His counsel, and His application of the Scriptures to our special need. And if we do not know which path to take, may it not be His call to stand still?

But let us notice how the disciples "found" this encouragement. Was it not when they went the appointed way, willing to do His will? This was their purpose. When the bride sought the Lord in sloth, she found Him **not** (Song 3. 1): and when He was sought in the city He was **not** found (Song 5. 6). So is it with the finding of His encouragements: we must be in the way (Gen. 24. 27). The leading of the Holy Spirit, affecting our whole being (Rom. 8. 14) means much more than we often think. Let us be intent on pleasing God, and we shall see His gracious hand, and find everything as He has said.

Knowing Where I Live.

HOW DO YOU KNOW THE SCRIPTURES?

YOU enter a building, measure in hand: you take down everything. You know just where the windows and doors are, and their size, and then you prepare a plan. It is very beautiful. But that is all. You are not "at home" in the house you have drawn. Come into it at night, you grope about: you, who counted the stairs perhaps, feel your way very cautiously whether you go up or down. Everything is quite "strange." Your knowledge was only for a temporary purpose: and it was only mathematical.

The question comes, "Is my knowledge of Scripture of this character? Do I know Bible facts, or do I **LIVE IN** the words of God?" True, by living in a house I come to an acquaintance with many facts. I learn, but not by statistics, **how many** windows there are and **where** they are found. I know much concerning all the different rooms, and can also find my way everywhere, without delay. And better still,

I am "at home," and enjoy myself there. Weary, I return thither. My food is there. That building has become different from all others to me, because it is the centre of my daily life.

Undoubtedly, there are limitations in my acquaintance with everything. Strangely the subconscious knowledge is sometimes greater than that which is more manifestly conscious. For example, I "feel" **WHEN** to stop in running downstairs, but possibly cannot tell you how many treads there are! I can touch at once the switch for the electric light, though in the dark, but I cannot answer as to the feet and inches from the ground. In other words, my knowledge is more experimental than mathematical, and this is the most useful.

Obviously, for certain parts of my responsibility I need a mathematical knowledge also. I must measure the right size for any floor-covering and so forth. But this is not my continual thought. The **USE** of the house is my primary need, as I thank God for the privilege of this temporary blessing in my pilgrim life.

The thoughtful believer sees, and feels, the deeply important parallel. Are you and I at home in the Scriptures? Do you and I live there? Or can you and I merely say just how many times a word is found, and where it is found? Can you and I draw charts and diagrams, and is that all? How we all need the gracious leading of the Holy Spirit, that we may **ABIDE** in God's holy words of truth.

I am not speaking lightly of the "mathematical" knowledge. It is sometimes necessary, but it is never complete. In answering errors against Scripture, we feel this. When some criticism is made, it may be well to give the "exact measurement," but never let this mode of Bible study predominate. To change the figure, God has provided food to eat, not primarily to analyse. Come always into the spiritual dining room, not always into the laboratory. In like manner, I know (a) some towns by a map and directory: (b) others by "being" there. It is well sometimes to couple the two, even when I live in a City; but the living knowledge must always be first.

So in the use of a language. We may be helped by a dictionary and grammar even in our mother tongue. But the flowing knowledge, and the "feeling" of the words, must ever be first: and the grammar and lexicon, without these, afford us but a cold and artificial acquaintance with the real power of the language. Ah, dear reader, do you and I "feel" the words of truth, or only use them accurately because we have mentally learnt a few rules? God grant that our "experience" may be far deeper day

by day, in the power of the indwelling Holy Spirit.

We rejoice when believers use Scriptural words accurately, and would not excuse the carelessness of to-day. But accuracy is not enough, and accuracy idolized is a grievous peril. Accuracy learnt through the measuring line alone will not sanctify, but may lead to a harshness and pride in our character, and to a despising of others. How we all need love, in the Holy Spirit.

These simple meditations will apply to each one of us, it may be in a somewhat **different** "personal" way, but very definitely. Let us humbly seek grace that we may receive God's loving instruction in all, and, growing up into Christ in all things, may ever have a "home" knowledge of the words of His truth, which have been so graciously given to us, that we may **LIVE there**. Do not make the Scriptures a museum, but "move into" the delightful "dwelling house" at once.

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.

"In the Name of the Lord Jesus, giving thanks." Colossians 3. 17.

"The prayer of faith."

James 5. 15.

1. For deep spiritual awakening (Ps. 139. 23, 24).
2. For the **homes** of God's people
3. For Israel, throughout the world (Rom. 10. 1).
4. For lands that we often overlook:—Luxembourg, Malta, Morocco, Panama, Peru.
5. For God's work through the magazines, and those in Russian and Polish, not forgetting "A Testimony of the Truth" in various languages, unto His glory; for witness unto Him among seamen, and those of different nations in West London; for testimony to Israel and the Gentiles, and missionary brethren in Poland; for any travels unto Him, Who for our sakes died and rose again; for the villages of England, and any tent service God may grant our brother W. Ellis; for wisdom, grace, and ALL that is needed,—with PRAISE.

"And he prayed again." James 5. 18.

"IF THE LORD WILL":—
GATHERINGS for BELIEVING MEN,
John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING MAY:

7th. CLEAVING UNTO THE LORD.

Joshua 23. 8, Acts 11. 23.

1. The Importance of Purpose of Heart, Founded on "Grace" (cf. Tit. 2. 12, "Grace teaching us").

2. The Fixed Heart and the Unfixed—Contrasted (Ps. 108. 1, 112. 7, 2 Chron. 12. 14).

3. Thoughts on Galatians 1. 6, and Similar Passages.

4. How Does the Holy Spirit Show the Preventing of Instability (Eph. 4. 11-16, Ps. 119. 80)?

14th. SOME BRIEF COMMANDS AND EXHORTATIONS OF THE EPISTLES.

1. Romans 12. 9-21.

2. 1 Corinthians 16. 13, 14.

3. 1 Thessalonians 5. 14-22.

4. 1 Peter 2. 17.

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

28th. SOME ASSEMBLIES IN THE NEW TESTAMENT.

1. Antioch. Its Prayer, Love and Missionary Zeal (Acts 11. 29, 30, 13. 1-4, 14. 27).

2. Ephesus. Its Blessings (Acts 19. 10, 20, Ephesians), and the Afterwards (1 Tim. 1. 3, 2 Tim. 1. 15). Meditations on God's Reviving, and on Loyalty to Faith, yet with Left "First Love" (Rev. 2. 1-7).

3. Corinth. Its Privileges (Acts 18. 11, 1 Cor. 1. 11) and Failures (1 Cor. 5. 1, 6. 8, 11. 30), with Some Encouragement, in Repentance (2 Cor. 2. 3, 4, 7. 5-11).

4. Thoughts on Other Churches of God, and the Practical Bearing of All on Believers To-day.

Poems to Help Christian Experience.—48.

A PRAYER OF CONTRITE AND TRUSTFUL LOVE.

"A bruised reed shall He not break, and the smoking flax shall He not quench." Isaiah 42. 3.

My Father, as I lie

Before Thy face,

O hear me from on high—

Thy dwelling-place.

O grant me victory,

Strength in infirmity;

Thine shall the glory be,

As Thine the grace.

My Father, how I mourn

O'er my weak will

Thy teaching to adorn,

And to fulfil

My heav'nward desires;

Smould'ring are passion's fires,—

And yet my soul aspires

To love Thee still.

My Father, 'tis so clear,

For Thou hast said

That even now and here,

I should be led

By Thine Own Spirit True,

Who will with power endue,

Thy blest commands to do—

Thy pathway tread.

My Father, I would turn

From self away:

O let me lowly learn

Thy blessed way:

In me Thy truth instil,

For me Thy loving will

Let me in love fulfil,

From day to day.

YOUNG PEOPLE'S COLUMNS.

The Other Side of the Question.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which HE CONDEMNED THE WORLD"

Hebrews 11. 7.

RIGHTLY we hear much about salvation, and the precious work of the Lord Jesus Christ. The gospel is still the power of God unto salvation to every one that believeth, and thus is a message worth telling a million times,—and uncounted times more. Hence we are impressed by the beautiful types of redemption given in the Old Testament. For example, who would not hear, again and again, the wonderful story of God's ark in the days of Noah, or of Israel's deliverance from Egypt by the passover blood? But, in each case, there is the **OTHER** side of the picture. Many have spoken, and thought, often of the ark, and even given a little wooden model, with animals, as a plaything to children. We may well question whether it is right to make a wonderful type of the Lord Jesus into a toy, but the action showed, at least, a confession of the truth of God's words, and an acknowledgment that God did rescue men and animals. But we read, "few, that is, eight souls" (1 Pet. 3. 20), and there is a general forgetfulness that the ark speaks of judgment. When the Lord shut Noah in (Gen. 7. 16), there were **TWO** sides to that door, and most men were outside, and the door was not opened again before the flood. We do not deny that they had been warned, and they had refused to listen: but the fact that they chose the wrong place does not make it less solemn when we read that "the flood came, and took them all away" (Matt. 24. 39). And so Hebrews 11. 7 says, "Noah . . . prepared an ark to the saving of his **HOUSE**; by the which he condemned the **WORLD**." And the question comes, "Are you and I in a saved **house** or a condemned **world**?" That is the all-important question.

And when Lot was brought out of Sodom in Genesis 19, others were not brought out. When he lingered "the men laid hold upon his hand," and he heard the words "Escape for thy life": but there were others on whom they did not lay hold, and who did not hear those words, and who were overthrown in the overthrow of the City. Young and old alike ought to know how real this is. It is not a mere "story," but a fact.

It is just the same with regard to Egypt. How safe were the firstborn, sheltered by the blood of the passover: but how unsafe were the Egyptians, without that shelter, "Not a

house where there was not one dead" (Ex. 12. 30). There is always the other side of the matter. So, when Israel by faith passed through the Red Sea, we read "which the Egyptians **assaying** to do were drowned" (Heb. 11. 29). There is all the difference between "faith," and "assaying," i.e., trying to do anything in one's own strength and way.

When the walls of Jericho fell down there was the blessed deliverance of Rahab's house, the scarlet cord was the true token (Jos. 2. 12, 18). But were there not many other houses, **without** scarlet cords, and without deliverance? There is **always** this reminder that sin brings death. We never find that all are saved.

Is there a "judgment to come"? There is! The Lord Jesus spoke of "the day of judgment" (Matt. 11. 24), and the Holy Spirit has clearly written, "It is appointed unto men once to die, and after this the judgment" (Heb. 9. 27). Thanks be unto God, the next verse continues, "So Christ was once offered to bear the sins of many," and thus we read of those who will have boldness in the day of judgment (1 John 4. 17), accepted and made righteous because of the Lord Jesus. Men say "No" when we speak of judgment, but God says "Yes." Whom shall we believe? God! We dare not make Him a liar (1 John 5. 10). One of the best known verses of Scripture (John 3. 16), showing us that God so **loved** the world, and **gave** His only begotten Son, at once reminds us that those who believe in Him shall not "perish," but this makes clear that there is a perishing, even a separation from God for those who do not really believe in Him. Then there are always two sides of the subject—the two ways of Matthew 7. 13, 14, and the two sides of the door, **inside**, and **outside**, and the question comes with all its forceful meaning to you to-day,—**"On which side are you?"**

Two sides, two ways, two classes, and two ends:
The fact is clear, God's judgment never bends;
Not all are saved, not all will enter heav'n,
Not all be blest, not all have sins forgiv'n.

The ark was precious, as a type of Christ,
For all **with'in** its guarding walls sufficed;
But all **with'out** had nothing from the ark:—
Their bodies, though so near, lay stiff and stark.

When out from Sodom God delivered Lot,
He then found grace, but others sought it not:
They went their way, they heeded not God's call,—
The flame from heaven came, destroying all.

The blood on Israel's doors a token gave,
But in Egyptian houses nought could save:
When Israel crossed the sea, the ground was dry,
The waves returned when Egypt dared to try.

When Rahab's house stood fast, all others fell,—
The scarlet cord the token, fears to quell.
And still to-day we need a token giv'n,
The blood of Christ, the only "pass" to heaven.

Two sides, two ways, two classes, and two ends:
The fact is clear, but God still condescends.
To show the path of life "in Christ" to-day,
Apart from Him the wilds!—In Him "the way."

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God."—James 1. 19, 20.*

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

AS in Romans 12. 1 and 1 Cor. 15. 58 the Holy Spirit directs the thoughts to that which has gone before, so these words should be considered together with the preceding verses. Thus God's mercies in the past, His faithfulness in the present, and the promise of blessings for the future, are all seen to be a call to lives of godliness, to all who are included in the name "brethren" (see also verse 21, and Titus 2. 11-14). In this context the Holy Spirit makes known that the Father of lights has become their Father, and that as such He is unchangeable in His love, and desires to be trusted, and "enquired of" by those who are His children, through a heavenly birth. The added words, "Let every man be swift to hear, slow to speak, slow to wrath" have an application for all time, and for every circumstance, even as Ecclesiastes 5. 1, 2 and 7. 9 have a message to-day for those who are not merely "under the sun," nor under law, but under grace. The Lord's people here are ever in the midst of "divers temptations," and at such a time "knowledge," of itself, is not sufficient, but the application of that knowledge in living power is precious, so that the written word becomes the spoken word, to those who have ears to hear. The Holy Spirit's gracious ministry is needed in the moments of need, and Satanic attack, to combat the suggestions, which, as in the first recorded temptation, still come to cast a slur upon the character of God, and to draw away from simple acceptance of His revealed will. "Slow to speak." How quickly words are uttered under the stress of deep emotion, whether of excitement or depression:—words which may be quite out of harmony with truth possessed and loved. Do we not acknowledge the need for these words of exhortation? Is it not possible to become dull of hearing (Heb. 5. 11)? Have we not said in our haste, that which afterwards we have had to confess as sin? And what of the following words, "Slow to wrath" (or anger)? Amid temptations there is a danger of our spirits becoming grieved, and impatience manifesting itself, with circumstances, (which is a more serious matter than we are apt to acknowledge), or with persons. Even when

there appears to be just cause for indignation as to evils around, a gracious control is still needed. Let a believer look back upon his experience and see if at all times when anger has been shewn if the words, "Doest thou well to be angry?" could have been truthfully answered in the affirmative.

"For the wrath of man worketh not the righteousness of God." The Holy Spirit has given examples of this in the Scriptures. God's servant Moses became angry, and in so doing failed to interpret the mind and will of God (Num. 20. 10-12, Ps. 106. 33). The book of Jonah also contains a sad illustration. Natural feelings were uppermost in the heart of the Prophet, and although finally the Lord's message was delivered (ch. 2), the messenger was soon seen to become out of harmony with the message, and with the Lord Who gave it. One helpful rendering of 2 Tim. 2. 24 reads, "It is not necessary for the servant of the Lord to strive, but to be gentle unto all," and the words which follow show that it is our wisdom, as well as our responsibility, to obey His instructions. The Lord never needs "our" methods to be applied, but is able to bring about the desired effect without them. The soft answer (Prov. 15. 1), and the soft tongue (Prov. 25. 15), although despised by the world, are powerful means of achieving that which anger and wrath would utterly fail to accomplish. May we, beloved brethren, by giving heed to these words of the Holy Spirit, exalt that worthy Name which is called upon us (James 2. 7), even the name our Lord Jesus Christ, of Whom it is written, "Who when He was reviled, reviled not again, when He suffered He threatened not, but committed Himself (and His cause) unto Him That judgeth righteously (1 Pet. 2. 23), "Dearly beloved, avenge not yourselves, but give place unto the wrath" (Rom. 12. 19). B.

* We may possibly translate, "Ye know (this), my beloved brethren, but let every man," &c. How we need to be exhorted even when we know (2 Pet. 1. 12).

If the Lord will, Gatherings to God's Glory, Mon: May 6th, at 3 and 7, 61, Upton Lane, Forest Gate, London, E.7.

"IF THE LORD WILL."

Preliminary Notice

It is hoped that some experienced brethren will spend the week following June 9th mainly in Prayer and Conference concerning

The Lord's Will and the Local Assembly.

Any in this, or other lands, desiring particulars, or to be present, (hospitality will be possible), should write early. Pray much.

PRESENT DAY NEEDS.

Simple Faith.

OFTEN one feels, "How can I write on that subject?" The difficulty is not the subject: it is full of blessing. The theme is rich, with untold wealth in its unveiling of grace, and, moreover, deeply important, and urgent, for the children of God to-day. But the difficulty is in the writer. He desires to realize more and more the fulness that God has for himself, as well as for other believers, in the precious subject. What a need there is that "other believers" should pray much for those who humbly seek to minister God's words to them! How needy are such: without Christ we can do **nothing** (John 15. 5). The thought arises, "Will readers think that the writer mounts a pedestal of attainment (see Phil. 3. 12), or that there is in his life all that there should be, or will they lovingly pray for him?" It is well thus to be frank with one another, for we all have need of much growth, and if we help "one another," the helper needs help, as the very words "one another" implies. The Lord appointed the washing of "one another's" feet, in its spiritual parallel but never asked that His feet should be washed. He walked this pilgrim life unstained (Heb. 7. 26). Precious Lord and Saviour! And He is tender, yet never excuses our sin (Heb. 2. 17, 18, 4. 15, 16, 7. 25).

We need **simple** faith! True faith is not an elaborate philosophy: it is a child's simple response to the love and word and will of an infinitely gracious, and wise and powerful Father. As soon as there is a complex theory, there is something quite distinct from "faith." True, our faith should not be alone, in one sense: it is to be manifested by living fruit (Jas. 2. 26); but, in another sense, the great need is faith **alone**, without anything entwined. Our heart's concern is great, because dross is often mixed with the gold our gracious God enables. And this is the cause of the needed "**fiery**" trial, to cleanse and separate.

"**Simple** faith!" Just as we "cannot serve God **AND** . . ." (Matt. 6. 24) so we should "have a feigned faith" (2 Tim. 1. 5). Every "and" must have a "not"—"And doubt **not**" (Matt. 21. 21). If we have faith to-day, and then, when the answer seems to tarry, doubt creeps in, we hinder the simplicity of true **confidence**. If our reliance is partly on appearances and circumstances, and feelings of natural emotion, we lose the blessing of believing Abraham, who "staggered not at the promise of God through unbelief" (Rom. 4. 20). Is not the Holy Spirit's stress always on continuance?—Note Hebrews 11. 9. and 30.

We remember Peter. He did not sink at all so long as he looked to the Lord alone (Matt. 14. 29). But as soon as there was a twofold look he began to sink, though the Lord lovingly intervened to prevent "finishing" the sad failure (Jas. 1. 15). Hence we understand the preciousness of the words, "Looking off unto Jesus, the Author and Finisher of the faith" (Heb. 12. 2), and the gracious command and encouragement, "Be not afraid, only believe" (Mark 5. 36, note Ps. 86. 11, Hos. 10. 2). Do not mix anything of self with faith, but let faith be truly mixed with God's own words (Heb. 4. 2). It is this to which the Holy Spirit ever leads, and this which the enemy ever fears, for "this shield of faith . . . is able to quench all the fiery darts of the wicked one" (Eph. 6. 16).

We see the danger of not being simple in Acts 12. The believers were intense in prayer, and they "continued." There was even a night-prayer-meeting. But when Peter was sent, in answer to prayer, they at once mingled their natural opinions and fears, their reasonings and inferences. They said, "Thou art mad," "it is his angel" (Acts 12. 15). Simple faith would have simply praised, for we should "in everything give thanks," and ought never to be surprised when One "Who only doeth wondrous things" (Ps. 72. 18), proves Himself strong on our behalf. Is anything too hard for **THE LORD**?

This "simplicity" of faith is strikingly brought out even in the translation of verses which concern "the prayer of faith." "If we ask anything according to His will, He heareth us" (1 John 5. 14), "Have the faith of God" (Mark 11. 22, margin). Indeed, faith is the negation of struggling, wondering, fearing, doubting, arguing, reasoning: it calmly rests on God's faithfulness. But it may be said, "Is there not appointed conflict?" Yes, verily. (Col. 1. 29, 2. 1, 4. 12), but it is not the unrest of worrying doubt (Phil. 4. 6). The wrestling against principalities and powers is meant to be real, far more real than any of us conceive, but there is to be a holy paradox in this connexion, as the Holy Spirit has shown in so many ways (cf. John 16. 33, 2 Cor. 4. 8. 9, 6. 9, 10). The arduous life of the Lord Jesus showed unique strain, yet He rightly said, "My peace" (John 14. 27). The bustling confusion of a man whose warfare is with flesh and blood (Eph. 6. 12) is not appointed for those who rest in the Lord. Circumstances have a new meaning, and the command "Fear not" is more than bare words (2 Kings 6. 16, 17). "Master, carest Thou not that we perish?" was the anxious outcry of unbelief (Mark 4. 38-40). Faith has its warfare, but also its peace. It is simple, in childlike confidence, with regard to God, as our Father;

albeit the believer needs holy training and cleansing, through the trials of the pilgrim life (1 Pet. 1. 6). Faith understands His love and wisdom, hence the setting aside of self's reasoning is our "reasonable" wisdom and service, and the words of Proverbs 3. 5 have a deep meaning, as applied by the Holy Spirit, "Trust in the Lord with ALL thine heart; and lean not unto THINE OWN understanding." May we be childlike enough to take God at His word, whether His word be promise or precept. Amen.

Vanity of Vanities or A Song of Songs.

THESE two expressions, together in Scripture-headings, are strikingly contrasted. The difference is deep and essential. And which is the title for your biography, and mine? There are many in this world who only possess "vanity of vanities." They set their eyes on "that which is not," and, walking in a vain show, follow after the wind, and, **at the last**, have nothing. They lack "realities" that will abide. They build nothing to remain under God's searching test. Their pleasures are but "for a season." A deceived heart has turned them aside, and they will find, **at the last**, their wasted lives only lead up to a lost eternity.

Nor are the devotees of the dance and saloon the only ones before us as we write. One man may be energetic in his business, and yet have "nothing" before God's throne. Another may be a student, but his philosophy will not deal with his soul's need, nor blot out his soul's sins. These alike are only building shadows, treasuring bubbles, and laying up uncertain and empty riches, to be revealed in their worthlessness in the day of Jesus Christ. Far otherwise are those who have been brought to see their need and their danger, who have been brought up out of a horrible pit, and the miry clay. Into their mouths "a new song" has been put (Ps. 40. 1-3). Such may well rejoice, for that new song is the song of redemption (cf. Rev. 5. 9, 14. 3), and is indeed a "song of songs."

Again, let us be personal. Which of the two experiences sums up your own "biography"? Possibly you reply, "A little of both." No, if you have Christ, there is no vanity. But if not, a song is out of place, and "the end of that mirth is heaviness" (Prov. 14. 13). The best works of a sinner are only sin, and across each life, lived apart from a living union with Christ, we can only write "Vanity," and Ichabod, ("The glory is departed"), and

DEATH. The vast difference between an ordinary natural relation to Adam, and a new relationship "in Christ Jesus," cannot be over-estimated. The devil always tries to conceal the contrast between the blessedness of a believer, and the slippery path of one unsaved (Ps. 73. 18). But apart from Christ we are compelled to say, "Vanity of vanities, vanity of vanities; ALL IS VANITY" (Eccl. 1. 2). "Be not deceived; God is not mocked" (Gal. 6. 7); unless you truly seek the Lord while He may be found (Isa. 55. 6), you cannot go to a heavenly rest, whatever tombstones say. There are more lies in a cemetery than anywhere else, yet many trust in lying words. But it is madness.

How blessed to think of the work of Christ on the Cross;—the Living One died, the Holy One bore the sin of many, the Righteous One was made a Sin-offering, the Blessed One Himself became a Curse,—that a great number, whom no man can number, might be His for ever and for ever in His presence, able to sing triumphantly "a song of songs" to Him Who loveth, and never will cease to love (Rev. 1. 5).

O dear reader, if you are without the knowledge of this your life is wasted. You see that "wise men die likewise the fool and the brutish person perish" (Ps. 40. 10). There is no permanence in this world. No man is sure of life, and even if your life does not hang in doubt before you (Deut. 28. 66), it is so in reality. There is no certainty that you will reach home safely the day that you may be reading in the morning train this tract which a believing fellow traveller has given you. Do not make light of "Vanity of vanities." The words tell of a fact, and the only fact that can deal with them is the death of the Son of God to make a ruined man a new creature (2 Cor. 5. 17), that the new life may be spent in love's enjoyment of God's words, and love's obedience to God's will (Matt. 12. 50, 1 John 2. 17), for he that doeth the will of God abideth for ever, while "looking for that Blessed Hope and the Glorious Appearing of our great God and Saviour Jesus Christ" (Tit. 2. 13).

(Continued from page 40.)

"The Lord's hand is not shortened," in salvation or in blessing, and whenever it is to His glory. He can and will grant any signs, but the promise here is not "unto the end of the age" (as in Matt. 28. 20), nor "till He come" (as in 1 Cor. 11. 26): on the contrary, the fulfilment is lovingly recorded. Observe the stress on the title "Lord" (cf. John 21): deeply helpful in the gospel of Mark which specially shows the humble service of our adorable Lord.

Suggested Daily Readings.

"IF THE LORD WILL."—MAY, 1935.

Day	READING		LEARNING.	
	Amos	Mark	Mark	Psalms 119
1	3.	1-15	10.	1-16
2	4.	1-13	10.	17-34
3	5.	1-13	10.	35-52
4	5.	14-27	11.	1-19
5	6.	1-14	11.	20-33
6	7.	1-17	12.	1-12
7	8.	1-14	12.	13-27
8	9.	1-15	12.	28-37
9	Obad.	1-11	12.	38-13.8
10		12-21	13.	9-23
11	Jon. 1.	1-17	13.	24-37
12	2.	1-10	14.	1-16
13	3.	1-10	14.	17-32
14	4.	1-11	14.	33-52
15	Mic. 1.	1-16	14.	53-72
16	2.	1-13	15.	1-14
17	3.	1-12	15.	15-32
18	4.	1-13	15.	33-47
19	5.	1-15	16.	1-20
20	6.	1-16	Luke 1.	1-20
21	7.	1-10	1.	21-38
22	7.	11-20	1.	39-58
23	Nah. 1.	1-15	1.	59-80
24	2.	1-13	2.	1-20
25	3.	1-19	2.	21-38
26	Hab. 1.	1-17	2.	39-52
27	2.	1-20	3.	1-18
28	3.	1-10	3.	19-38
29	3.	11-19	4.	1-8
30	Zeph. 1.	1-18	4.	9-19
31	1.	11-18	4.	20-32
			Luke 4.	18, 19
			Mark 16.	9
				153, 154
				155
				156
				157
				158
				159
				160
				161, 162
				163
				164
				165
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				167

Notes on Memorized Verses.

MARK 11. 1-11.

1, "Nigh to Jerusalem": the Lord's face was set stedfastly (Luke 9. 51). "Two": fellowship even in "details." 2, His knowledge and authority. "As soon as:" all was prepared in Divine wisdom. The Lord still knows just where His elect are, yea, even though they be like a WILD ass' colt. 3, He never gives His people service to do without His own instructions. 4, Faith is simple and obedient, and "finds" what unbelief never discovers. 6, Faith says as well as does, what He appoints. 9, 10, An anticipation of the Kingdom (Matt. 23. 39), as on the mount (Mark 9. 1). 11, Genesis 11. 5, Exodus 3. 7, Psalm 11. 4. "He went out" (John 8. 1): "no room" at His birth: a cross at His death, and how often in-between was He rejected, or forgotten.

JONAH 3. 1-10.

1, What infinite condescension: we think of Aaron after Exodus 32, of David after 2 Samuel 12, and of Peter after Matthew 26: "There is forgiveness with Thee, that Thou mayest be feared:" but do not presume on God's mercy (Jer. 18. 4, and 1 Kings 13. 22). 2, Cf. 1. 2: the varied words emphasize obedience (Jer. 26. 2). 3, "Arose and went:" the

same two words: how blessed to learn this lesson: but ch. 4 shows that obedience may be soon followed by failure again: we need to be kept lowly, and willing for God's will: the sin in ch. 4 sprang from a wish against God's purpose. Sin begins in the heart and affections (Prov. 4. 23). 4, We may compare John the Baptist's holy repetition, and warning: though his consistent character seems far more impressive than Jonah's: yet we remember God's forbearance, and that He speaks of Himself as the God of Jacob. But we must never use this to excuse one sin. "Yet forty days": this did not state that Nineveh would be destroyed the 41st day, but that the minimum respite was 40 days: yet Nineveh repented at once, without waiting 39 days. (Contrast Israel's sad misuse as to the 40 days at Sinai.) 5, Believing and repentance, personally and nationally, are man's duty, and bring "lengthening of tranquillity," etc. (Dan. 4. 27):* how much more blessed is faith "unto" the Lord Jesus, and "repentance unto life" (Acts 11. 18). Observe the stress on the Name "God" in chapter 3, contrast chapters 2 and 4 in connection with Jonah (cf. 2 Chron. 18. 31): every word of Scripture is perfect. 6, How different the sad carelessness of to-day. 8, Not only ritual (see Isa. 58. 3-7). It is vain to pray with excused sin (Ps. 65. 18, Isa. 1. 15): if "heathen" Nineveh puts London, Paris, Berlin, and New York to shame, may it not also speak to us? Do we "feel" sin as we should? There is shallowness, even in our lives to-day. 10, And thus God waited many years after the 40 days, but, at last, the true prophecy was fulfilled, "And Nineveh shall be overthrown" (Nahum cf. 1 Kings 21. 29).*

MARK 16. 9-20.

9, How frequently the Holy Spirit reminds of the "first day" in this connexion (cf. verse 1). First to Mary Magdalene: the reference to "demons" emphasizes grace (cf. our Lord's genealogy): and the fact that women are first, twice over, in resurrection, and yet not commissioned for preaching, nor included in the list of "witnesses" in 1 Corinthians 15, shows the high privilege of sisters in Christ is quite unaffected by the fact that they have a different sphere from brethren: "preaching" is NOT the only service: if we but learnt more the value of devotion, and the background, and home, fellowship with Him, and service unto Him there. 11, How mighty is unbelief throughout this passage (13. 14, 16): do we believe? 14, Observe increasing number, first 1 and 2 mentioned. Unbelief is in the heart (see Heb. 3. 12 and contrast Rom. 10. 10). 15, Grace in using such—after humbling. 16, Baptism is important, as a command, a type, a witness: but we do not read "he that is baptized" first, faith is foremost: NOR "he that is not baptized shall be condemned." Scripture is perfect. 16, Singular, 17, plural: not all signs were to follow all believers: this is important: the recorded fulfilment here (20) is fulfilled to "us" (cf. "we which are alive," 1 Thess. 4. 15): all believers are united 18, "They shall take up serpents": there is no "if" here: had the Lord Jesus meant each believer, this is as general as the reference to tongues: such a fact is deeply important.

(Notes concluded on page 39).

* Leaflets gladly sent.

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Thoughts from The Word of God

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

"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; He will not fail thee, nor forsake thee."

Deuteronomy 31. 6.

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest."

Joshua 1. 9, see verses 6, 7.

"I, even I, am He That comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made

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.

A Monthly as God enables, to encourage believers in the prayerful experience of His will, through His revelation in Scripture, applied to His humble children, in the gracious ministry of the Holy Spirit.

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as grass; and forgettest the LORD." Isaiah 51. 12, 13.

"Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD."

Jeremiah 1. 8.

"Be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house: and thou shalt speak My words unto them." Ezekiel 2. 6, 7.

"He hath said, I will never leave thee, nor forsake thee: so that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me." Hebrews 13. 5, 6.

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

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

Words of Introduction.

"IN the Name of our God we will set up our banners" (Ps. 20. 5). These pages are not issued for the glory of men, but this mere "negative" is not sufficient. It is possible to be "outside" many methods of "to-day," and yet to have the failures, and to intensify them by occupation of mind with one's own "contrasted" actions. What we need is a positive loving desire for God's glory, and a graciously enabled fixity in seeking this, humbly and gladly, on the path of His will. Hence we seek the prayerful help of God's children that we may be set apart for Himself, and be kept lowly at the feet of our Lord, that these pages may be, in some measure, used by Him for the strengthening, and promised reviving of His own, as the Holy Spirit guides those who read, to realize their Lord's sufficiency more and more, and to feed on His word, while waiting for His near Coming.

"Draw me, we will run after Thee."

Song of Songs 1. 4.

"Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you."

John 14. 27.

Grant me, O Lord, a quieted mind and heart,
A happy peace and rest in all Thou art:
O that my ransomed soul may ever be
In sweet, unbroken fellowship with Thee.

O may my love to Thee flow deep and strong;
For Thine Appearing may I ever long:
Grant that Thy joy my joy may always be,
From every selfish joy, in grace, set free.

Draw Thou my heart, and grant that less and less
The things of earth may bind; that, in the stress
Of daily life, Thy peace my heart may fill,
As, in Thy grace, I love Thy perfect will.

A.W.H.

Words of Encouragement.

“Consider the lilies of the field.” The Lord Jesus used everything to teach,—and not only to teach facts, but to teach trust. The lessons were practical. His people's attitude and feelings need godly teaching. Information is not the sum of knowledge. The heart must be instructed, to take the standpoint that pleases our Father.

Is it strange that all nature is rich in its lessons? It would be stranger if it were not so, since God has created it, and made it His handmaid for our blessing. Sun, moon, stars, winds, rain, snow, trees, plants, minerals, yea, dust itself must all minister to His children in His school.

The lily or crimson anemone of Palestine is beautiful indeed. But in what way do they excel Solomon's glory? Ah, dear believing reader, the thought is striking. Solomon had to obtain his glory, it must be put on him and clothing is ever a reminder of the fall. But the lily has its glory from within: there is no purchasing, nor human manufacture, it is God's gift, and God's appointment. Herein is the encouragement to a pilgrim. My Father treasures me more than the fading flowers of the field, and He will provide. “But I must needs buy,” someone will say. If so, God will provide the wherewithal. And “the righteousness of God by faith of Jesus Christ” is a precious clothing for the soul, and never wears out. This too, is a gift, and it is not from ourselves. This contrast, however, is a glorious one, for the spider's web, from itself, never becomes a garment (Isa. 59. 6), and the lilies die, but if He clothes with the robe of righteousness (Isa. 61. 10), we may well rejoice for eternity (Isa. 51. 6, 8). “Consider the lilies,” and praise God for His fulness of giving, and trust Him for daily life,—yea, for to-day.

How the Flesh Misuses Truth.

(Words to Lead to Humbling; not to mere Knowledge).

HOW precious is God's truth, all of it. When we think of His own essential glory, and then of our sin and our salvation, with its privileges and responsibilities, how grateful our hearts must be that our beloved Lord has revealed to us the Father. But we need ever to war against the flesh in us which, as it took occasion by the commandment (Rom. 7. 11), would even seek to turn grace to lasciviousness and licence (Jude 4). There is nothing which sin will not seek to corrupt. Hence the holy words, “Shall we continue in sin, that grace may abound?” (Rom. 6. 1).

The flesh, moreover, would misuse the unveiling of all truth, to lead us to pride because “we” understand. Hence the precious utterances, “Blessed are your eyes, for they see” (Matt. 13. 16), linked with “Now we see through a glass darkly” (1 Cor. 13. 12). There is no room for boasting, none at all.

The unveiling of our sinful nature is misused by the flesh to excuse the very sin. How little is there found a deep sense of the awfulness of sin to-day. If we emphasize rightly that “the natural man receiveth not the things of the Spirit of God” (1 Cor. 2. 14), the flesh in some will argue, “I must wait till God saves me,” and in others, “We cannot expect too much from our children (or even from ourselves),” and the responsibility of Proverbs 22. 6 and Ephesians 6. 4 is thus thrust aside. If the glorious grace of God to undeserving ones, in accord with His eternal covenant, is put before us, the flesh will defend a measure of indifference, with the specious argument, “We cannot make revival,” and so a burning zeal for God's glory is checked, and love for souls smothered. If the fact of eternal salvation is set forth, the flesh will seek to cause less intensity for God's glory than we should have if we felt, “I might lose my salvation to-morrow.” The whole attitude is wrong. Truth is not given for argument, but for love. The Bible is not written for the flesh, but for the tender hearts of disciples. There are none of the “exceeding great and precious PROMISES” given to the flesh. How important it is to remember this. Different temperaments are susceptible to different temptations. The emissaries of the enemy study our character, and seek to attract along the line where they think we shall be most easily deceived. A forged signature is not meant to be unlike the reality, and counterfeit coin is not made carelessly. So we need not be surprised if Satan is disguised as an angel of light and gives plausible reason for whatever he desires. Hence temptations are often on the line of our obedience, to lead to a wrong proportion, and excess, or to a wrong motive in doing a right action, or to a wrong self-complacency after it is done. It is not possible to detect all these subtle attempts of Satan unless we abide near to the Lord. Only in His light can we see clearly. It is clear that the angel of the assembly at Ephesus hated doctrinal sin, but in his very accuracy he had fallen into another sin. If zeal for the truth becomes mental, if there is a controversial bitterness, if one is more “against” the error negatively, than in harmony with HIM, positively, Who is the Truth, there is a grave peril. The devil is willing to urge argument for sound doctrine, if he can thereby make us occupied with “it,” and

unspiritual. He does not mind how orthodox we are, so long as we are proud. How important it is that we should not become one-sided, or fervent for a part of truth with a natural zeal, but that we should be growing up into Christ "in all things" (Eph. 4. 15). If this is not so, we shall find that while we argue against one sin we fall into the same evil in another way, even as Jehu with natural zeal for the Lord (2 Kings 10. 16) "took no heed to walk in the law of the Lord God of Israel with all his heart, for he departed not from the sins of Jeroboam, which made Israel to sin" (2 Kings 10. 21). This accounts for the possibility of clear and sound doctrine for example, as to sovereign grace, and yet an impatient unwillingness even to hear God's teaching as to prophecy, or as to the breaking of bread, or whatever it may be. One-sidedness is because so much of truth itself is held in the flesh, instead of in the 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.

"Praying in the Holy Spirit." Jude 20.

1. For continued revival (Isa. 57. 15).
2. For encouragement to discouraged believers (Heb. 12. 12, 13).
3. For much blessing when children of God are gathered to be humbled before Him (1 Pet. 5. 6).
4. For lands that we often overlook—Hungary, Turkestan, Gold Coast, Cuba, Ecuador.
5. For God's gracious work through these pages, and related publications, that we may be "kept"; and that the testimony of His truth associated in Poland, &c., may be owned of Him (including the witness among Israel very specially), and that our Lord may be glorified (by assemblies according to His revealed will), that wisdom, grace, tact, praise, and ALL that is needed, may be given, and used for Him alone.

"Watch and pray" (Matt. 26. 41). "Rise and pray" (Luke 22. 46).

"IF THE LORD WILL":—

SUGGESTED SUBJECTS DURING JUNE:

4th. THE IMPORTANCE OF FERVENCY IN PRAYER.

1. What is Prayer? The Need for Knowledge of God's Will that we may Pray Aright (1 John 5. 14, see Rom. 8. 27).
2. Expressions Used, e.g. Crying (Ps. 34. 17, Rom. 8. 15, &c.). Pouring out the Heart or Soul (1 Sam. 1. 15, Ps. 62. 8).
3. Examples of Godly Men in the Earlier Scriptures (e.g. Gen. 18. 22-33 with 19. 29, Deut. 9. 18-20, 1 Kings 18. 42, 43).

4. The Words of the Lord Jesus (e.g. Matt. 7. 7-9, Mark 11. 22, 23, Luke 11. 8, 9, 18. 1-7).
5. Description of Prayer in the Epistles (Rom. 15. 30, Eph. 6. 18, Col. 1. 29, 2. 1, 4. 12, &c.).
6. God's Message to our Hearts in Isaiah 62. 6, 7 (margin).
7. Lukewarm "Prayer," and the Prayer of "Unbelief." May we realize Jude 20.
- 11th. DANIEL'S LIFE AND TESTIMONY.
 1. The Holy Spirit's Witness to Stedfastness (Ezek. 14. 14, 20).
 2. Faithfulness from Youth to Old Age (chapters 1-6).
 3. His Position in Government, and the Contrast To-day (see John 12. 31, 1 Pet. 2. 11). Thoughts on Daniel and John the Baptist.
 4. The Prophecies of Chapters 2 and 7.
 5. Some Meditations on Chapter 8, and Transgressors Coming "to the Full."
 6. Prayer and the "Seventy Sevens" (ch. 9).
 7. The Final Prophecy and the Prophet's Bright Prospect (12. 13).
- 18th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 25th. TO BE ANNOUNCED LATER.

Poems to Help Christian Experience.—49.

"Behold, I, even I, will both search My sheep, and seek them out." Ezekiel 34. 11.

Lord, unworthy though we be,
We may lift our souls to Thee,
For in mercy Thou hast dealt
With the sins that we have felt—
Such a burden; and the load
All removed, and grace bestowed.

All unworthy, Lord, we are,
For from Thee we wandered far;
But Thou soughtest out Thy sheep,
Healedst them, dost safely keep,
For Thy flock Thou lovest so;
Them Thou knowest, Thee they know.

We, in Thine appointed hour,
Heard Thy glorious voice in power,
From the bands of death were freed;
Thou art Son of God indeed!
Wondrous mercy! Now we live;
Thou eternal life dost give!

Other voices often sound
On our outward ears around,
But Thy voice alone we love,
For Thou speakest from above,
From Thy holy place on high,
"I will guide thee with Mine eye."

Us, Thy "beauteous flock" dost call,
Though disfigured by the fall
Once were we; but in Thy sight
Now Thy very heart's delight:
O Thy wise and loving ways!
O accept our grateful praise!

On Thy Word of Truth we stand,
"None shall pluck them from My hand"
Death from Thee can never part;
Such shall see Thee as Thou art;
Thou wilt raise them "in that day";
"Come, Lord Jesus," come, we pray.

YOUNG PEOPLE'S COLUMNS.

"That He might bring us to God."

1 Peter 3. 18.

THESE words are well known: but do we all "feel" and enjoy what they mean? First of all what do they show us about sinners—i.e., about ourselves by nature? Is it not clear that such are far off from God, like the "prodigal son" in Luke 15. 13, and that they need to be "brought." No one is, by earthly birth, a child of God. No one is, by nature and practice, good. No one comes rightly to God in his own righteousness or strength: all are so foolish, that they need the gracious and precious teaching of John 6. 45. Every one turns to his own way (Isa. 53. 6), and so the will and the running are both seen to be wrong (Rom. 9. 16). How hopeless we should be if God had not shown "mercy."

"That He might bring us to God." How good and how pleasant are such words to those who feel their need and danger. And the work of the Lord Jesus is strikingly set forth, for He is the subject of the sentence. If there is to be a bringing there must be

- (a) A Way: and that Way must be opened.
- (b) A Leader, to direct and guide truthfully.
- (c) A Living Person, to come.

At once we see these three thoughts, exactly expressed, in John 14. 6, where the Lord Jesus said, "I am the **Way**, and the **Truth**, and the **Life**: no man cometh unto the Father but by Me." Everything is found in the Lord Jesus, to meet our every need! And **His death** is the ground of hope. Our verse shows that He died, "the Just for the unjust, **that He might bring us to God.**" Nothing without His death! Ah, dear reader, do you know Him as your own Saviour?

Let us think first of the opened Way. From our standpoint there was no possible path, but from God's side there was a road, and it had been once open, but through sin it had been definitely shut. However, God did not destroy it: He "kept" it (Gen. 3. 24), until, at the right time, the Lord Jesus came (Ps. 40. 7, 8), and dealt with the sword which closed up the one entrance, by the **only** means by which there could be this "opening." He felt the sword Himself, it more than wounded Him, He died. The sword "awoke" against Him (Zech. 13. 7). It was by no means sleeping, it was sharp. All was in overflowing love "that He might bring us to God." And thus the door that the first Adam closed has been opened by the Last Adam, for all who "come" to Him. No one in between could do this work (cf. Rev. 5. 3, 4).

Why was there a sword? Because we are guilty. We deserved a sword. Does any reader say, "I am not so bad as that. Then, I am afraid, there is no hope for you. The Lord of Glory did not die for any better than this. He has provided the only way, so we read, "A newly slain and living way" in Hebrews 10. 20. Do you know this? You cannot afford to be ignorant as to God's road. Every other path leads to judgment, but there is one way on which the Lord of Glory "leads" (Ps. 23. 3, with 71, 16, Rom. 5. 21).

This "leading" is the second point. He is the Truth, and never misleads. Not only has He Himself provided the way, but He lovingly arranges the bringing of sinners. Everything is done for the needy. We remember the wagons Joseph sent for Jacob (Gen. 46. 27). But God's grace is still better. We think of the parable in Luke 14. 12, "Bring in hither the poor, and the maimed, and the halt, and the blind." We remember how the One Who is called "the Peace," in Ephesians 2. 14, is said to **come and preach** it in verse 17. He will not permit His work to be fruitless. The love of Christ is greater than words can express. This is a great blow to the proud sinner, who boasts of what he can do: but it is a great joy to the troubled sinner who feels he can never do anything good enough for God: and it is to **such** the promises of the gospel are addressed.

And the word "bring" often suggests a living person who comes. And He Who is the Life died that we might have a new life, in Him. This is all so wonderful. But as He died in **our place**, it was that we might have this newness, we must be "in Him." But who are the "we?" Can I say, "I am among them." Yes, if I believe into Him! But if any do not believe, they cannot use the words "we" and "our." O do not claim words unless they are rightly yours. So many deceive themselves thus, and it is actually stealing. But those born again (John 3. 3) are born from above, and come to God. Not half way, but into the Holiest of all (Heb. 10. 19), they are accepted in the Beloved Son of God (Eph. 1. 6). Are you? Have you been "brought" to God? Or are you still afar off? How wonderful is the meaning of Ephesians 2. 13, "But now in Christ Jesus ye who sometimes (once) were far off are made nigh in the blood of Christ!" He is a precious Saviour, a personal Saviour, a present Saviour: is He yours?

The **Just** hath for the **unjust** died.
(The contrast ne'er can be denied),
That, wondrous love! e'en such can say,
"By grace in Him, redeemed for aye."

"That He might bring us unto God,"
 The means—the cost—His precious blood.
 He took of guilty ones the place,
 And opened heaven. Amazing grace!

"That He might bring"—He is the WAY,
 The sword, His own can ne'er gainsay,
 Its work was done, now can it rest,—
 And we can too, completely blessed.

"That He might bring." The TRUTH is He,
 And leads aright, His throne to see:
 Himself the LIFE, new life He gives,
 Each saved one now for ever lives.

Say, is He yours? For you the WAY?
 Since NOW it is salvation's day!
 For you the TRUTH? THE LIFE as well?
 Can you with us His praises tell?

"Ebed-Melech the Ethiopian."

A Few Words with Young Believers and
 Older Ones Too.

HOW often do we pray for the races descending from Ham? We remember the words, "the sons of Noah, Shem, Ham and Japheth," and think, it may be, of the curse of Canaan, and the sin of Nimrod, and of the Canaanites, but let us remember that grace is not "national," and that we did not arrange where we should be born. God's providence may have placed most who read these lines among the "white races," but there is no spiritual blessing or personal superiority in this. He has many of His elect with darker skins, and He looketh on the heart, and, blessed be God, the promise that "Ethiopia shall soon stretch out her hands unto God" (Ps. 68. 31) is as sure as "Ye Ethiopians also, ye shall be slain by My sword" (Zeph. 2. 12). There are ever the two classes. Because of the sword, that awoke against God's Shepherd (Zech. 13. 7), there is a glorious salvation out of "every kindred and tongue, and people, and nation" (Rev. 5. 9). Realize it! Rejoice in it! Pray for it! Expect it!

The two best known Ethiopians, probably, are the eunuch of Acts 8, and Ebed-Melech; the former far more than the man whom God used for blessing to Jeremiah. But his history, too, is beautiful in its simplicity. The princes of Judah were definitely against God's warnings: their attitude is seen in Jehoiakim's days when he burnt the roll (Jer. 36. 24). Nor was there any humbling in Zedekiah's reign: they asked for Jeremiah with a view to death, and appointed that which might have been a slow death by hunger, in a dark and miry dungeon (Jer. 38. 4-6, 9). At once when Israel's leaders thus disgraced themselves, God used an Ethiopian, "a servant of the king" as his name signifies. With respect, but with prompt determination, he went to Zedekiah and spoke of the "evil" done. The vacillating king countermanded his order

yet there was no evidence of repentance. But Ebed-Melech's loving concern for God's prophet shines out, even in details. Possibly he was naturally nervous (Jer. 39. 17), but there was no hesitation on this occasion, either in speaking, or in carrying out that which was against the princes. And "God is not unrighteous to forget" (Heb. 6. 10). The very passage which emphasizes this (Jer. 39. 18) makes clear that his action was not the fruit of mere kindliness. The root was far deeper, "Because thou hast put thy trust in Me, saith the Lord."

The homeliness of his arrangement, and God's use of cast off clothes and cords, is very instructive, not only suggesting the condition of the city, but that He can still use our weakness and poverty. The thoughtfulness for the prophet's pain in drawing out is not a small matter. In "excitement" we sometimes omit details of comfort, looking after larger things, we cause trials to those who are ill or spiritually weak by our unconscious or semi-conscious thoughtlessness. The writer looks back with sorrow on his own failure thus. O that this narrative may be a help to the faith, and prayer, and love, and missionary zeal, and gracious thoughtfulness in home-details, of many a young believer.

How wondrous and impressive are the contrast words of Hosea 11. 9 and Ezekiel 28. 2. In the former the Lord says, "I am God, and not man": in the latter He reproves the boasting prince of Tyre, "Thou art man, and not God." "God is not a man, that he should lie" (Num. 23. 19), but how graciously He Who was "over all, God blessed for ever" (Rom. 9. 5), became Man, that a sinful man might be saved and belong to God, and call him "Father." And the Scripture expression cannot be forgotten—"A man of God."

It is easier to criticise than to do better than the one criticised. We can never be too humble.

(Continued from page 48.)

Heavenly Father": two precious aspects. 29, "Seek not" (see 31, and Matt. 6. 33). Note the margin. 30, "These things" twice: God is central, we depend on Him, and receive and use "things" aright when we know and trust Him. Not of the "nations," but in His family: O that we may show this in the spirit.

"If the Lord will," Gatherings humbly to God's glory, June 10th, 3 and 7, 61, Upton Lane, Forest Gate, London, E. Further particulars gladly sent. Earnest prayer sought. And brethren in Christ will remember the Conference, before God, suggested for such, during the ensuing week, with regard to the Will of the Lord in the local assembly. Deeply important for His glory. Correspondence welcome.

The Word and the Words.

WE have often noticed, with deep interest, the Holy Spirit's refusal to use the plural "doctrines" for the one doctrine of God, only employing this form for the manifold evil teachings of men (Matt. 15. 9, Col. 2. 22, 1 Tim. 4. 1, etc.).* In like manner, we have seen His contrast with the present-day tendency to speak of "great truths," and so forth. The truth is normally one: the exception in Isaiah 26. 3 (margin) may remind us of the Hebrew idiom where "blood" is used in the plural for life-blood, and of the plural of majesty. Is there the same emphasis on the singular with the term "word"?

We cannot say that there is an exact parallel, though we may be sure the Holy Spirit never uses a singular and never uses a plural without a definite purpose, and if He uses both there is some helpful lesson. The Hebrew student will recollect that it is sometimes difficult to tell which is before us.† In Romans 10. 17, 18 there is a striking example. "Faith cometh by hearing, but the hearing by a spoken word (rhema) of God" (some MSS. read "of Christ"). But where we have God's general testimony in creation, without any definite result in the heart, we read, "Yes, verily, their sound went into all the earth, and **their words** (plural) unto the ends of the world." Nevertheless, the believer dare not say that he is to be occupied with the word of the Lord, and not with His words. Hasty inferences lead to confusion. Yet there is an appointed stress on the singular, for example in John's gospel,—“He that heareth My word” (5. 24), “if a man keep My word” (8. 51), “the word which ye hear” (14. 24). “I have given to them Thy word” (17. 14). Likewise is it in the epistle, “Whoso keepeth His word” (2. 5), “the word which ye have heard” (2. 7), “the word of God abideth in you” (2. 14). Strangely in John 14. 23 our English translation puts the plural where it should be singular, “If a man love Me, he will keep My word,” the united “word” of our Lord being before us. But it would be a sad error to make light of specific commands, (or promises), with the defence that one obeyed the “general” spirit of our Lord's instruction. This would be an unspiritual pretence, exalting self's license against the Holy Spirit. The very context in John 14 emphasizes the plural, “If ye love Me, keep My commandments” (verse 15), and “He that loveth Me not keepeth not My sayings” (14. 24). In all these passages we have the term “logos,” which is in John 1

a name of the Lord Jesus Himself. It is remarkable that the other term “rhema” is invariably in the plural when used by our Lord in this gospel (5. 47, 6. 63, 8. 47, 12. 47, 48, 14. 10, 15. 7, 17. 8). From the last passage it will be seen that in the same prayer our Lord speaks of giving the word (logos) and the words (rhema), and there is no contradiction, but beautiful harmony. It is possible to go along a road from **both ends**, but it is the same road. Still more closely parallel is the thought that the members of a body are the one body, and all are, as the Holy Spirit tells us, “necessary” (1 Cor. 12. 22). This is, in **one** sense, more emphatic as to our Lord's words, for no utterance of His is “feeble.” We all have “temperamental” tendencies, and the enemy would seek to take advantage of them. One believer is rightly afraid of onesidedness, and dreads a disproportionate emphasis on baptism or separation or prophetic study, and may even speak disparagingly, and neglect. Another believer may feel wounded by this, and, seeing the tendency to undervalue the **exact** words of the Lord Jesus may become onesided in protest, and thereby hinder the attitude of harmony with His whole “word,” which is so needful that each part may be obeyed in the spirit. A godly home may provide another illustration. The child knows the father and mother: their standpoint and will mould his life, he feels when he is in harmony, and realizes that which is far beyond **external** obedience to disjointed laws, as contained in a statute book. But if, presuming on this intimacy, the child persuades himself that he knows what they “mean,” and that he need not be too definite or particular as to any specific command or prohibition graciously given, there is a breakdown of the true fruitfulness which springs from love's nearness. Should not this be felt among believers spiritually in relation to their Father?

Again and again in the earlier Scriptures “the word of the Lord” came, and His word is to be heard and marked (Jer. 23. 18). Psalm 119 often contains the singular: but verses 57 and 130 well illustrate the plural, and in a chapter with various singulars (Jer. 23), we have the words of His holiness in verse 9. So much depends on the standpoint. A ritualist can be exact, and a controversialist can emphasize words, but this does not mean **all** such care is merely mental. The counterfeit does not destroy the real, but everything is a warning. Usually God's word is a revelation of Himself, and so suggests His one will, which is only in the plural in the New Testament in the wondrous Acts 13. 22, contrast with Ephesians 2. 3 (“All My wills,” referring to God's various trusteeships given to David).

* Leaflet gladly sent.

† “My Word” and “My words” differ only in “pointing.”

Ezekiel 33. 30, 31 may help us. Those who were out of harmony with God's standpoint professed to come and hear "the word," but they were occupied with the prophet's "words" alone, as a lovely song, instead of receiving that which proceeds out of the mouth of God (Matt. 4. 4).

As soon as our hearts perceive this danger, and the **relative** emphasis, we can see the precious balance of truth, and the plural of Matthew 7. 24, 26, 24. 35, Luke 6. 47, 24. 44, Acts 20. 35, 1 Tim. 6. 3, 2 Tim. 1. 13, with the striking final emphasis in Revelation 21. 5, 22. 6, 7, 9, 10, 18, 19 (seven times), will present no difficulty in interpretation. Our hearts will humbly seek, in the gracious tuition of the Holy Spirit, to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (2 Pet. 3. 18), and to grow up into Him in all things (Eph. 4. 15). Thus we shall not use one part of truth against another, nor confuse the dear children of God who wish to embrace the whole in its precious parts, and neither to exclude one portion through a vague forgetfulness, nor, on the other hand, through being occupied with another portion exclusively. May our all-round growth, and full-orbed love to Him be real, so will the **fruit of the Spirit** (another singular, Gal. 5. 22, 23) be our Lord's joy in our daily walk as we look for His Coming.

"What Think Ye of Christ?"

A WONDERFUL question, and what, dear reader, is your answer? Of old some said, "He is a good man" (John 7. 12), or, as we may simply render it, "He is good." But this was altogether insufficient. When one came running and said, "Good Master," or "Teacher," he did not realize the innate glory of the Saviour (Mark 10. 27). The Lord Jesus at once brought before him that there is no good man as such, for all have sinned: either the Godhead of the Lord Jesus must be confessed or He was not absolutely good. Likewise, when Nicodemus used the words, "Rabbi, we know that Thou art a Teacher come from God" (John 3. 2) there was at once a searching reference to the need for a new birth, a birth from above, with its new perception of the Saviour's Deity, and His saving work.

It is true that this recognition of His goodness is contrasted with those who blasphemously said "He deceiveth the people" (John 7. 12), or who associated the Holy One with Beelzebub, Belial and a demon (Mark 3. 22, John 7. 20); but the acknowledgment, "He is a Prophet" (John 9. 17, cf. Matt. 16. 14, John 4. 19) was only a partial confession. The Samaritans needed to be brought to the heart-testimony, "This is indeed, the Christ, the Saviour of the

world" (John 4. 42), and the woman had herself prepared for this by her words, "Come, see a Man Which told me all things that ever I did: is not this the Christ?" This was Andrew's confession in John 1. 41, and we hear with joy the testimony of Nathaniel "Rabbi, Thou art the Son of God, Thou art the King of Israel" (John 1. 49).

Flesh and blood did not reveal Him to Peter when the apostle answered and said, "Thou art the Christ, the Son of the Living God" (Matt. 16. 17). Faith, living faith, had been caused to behold His glory (John 1. 14). And the same grace wrought effectually in Paul, when he, trembling and astonished, asked, "Who art Thou, Lord?" and then, "What shall I do Lord?" (Acts 22. 8, 10). Are we surprised at the precious words, "It pleased God to **reveal His Son in Me**" (Gal. 1. 16), for "straightway he preached Christ in the synagogues that He is the Son of God" (Acts 9. 20)? Ah, we cannot speak too much of Christ's essential glory. Had He not been God, He could not save. None other could redeem (Ps. 49. 7, Isa. 45. 21). The glory of the Lord Jesus Christ, the Alpha and the Omega, ever shines out.

But dear reader, this is not all. A verbal confession is not sufficient. Head-knowledge never saved a soul. There must be the belief because one is personally born from above (1 John 5. 1). And this means a true relationship to Him, Who became a Curse, to save poor, guilty sinners (Gal. 3. 13). Only as I see that I ought to have been on that cross, and that I ought to have been "forsaken," can I understand Calvary. The sword awoke against the Shepherd for ME (Zech. 13. 7), the Son of God loved ME, and gave Himself for ME (Gal. 2. 20). It is this that my heart must know, and feel, and realize, and confess; or else my "thinking" is only superficial, and vain. It is when I am conscious of my guilt, and my need of Him, that my heart cries out, with believing Thomas, "MY Lord and MY God" (John 20. 28). THAT is what the truly humble soul "thinks," yea, knows of Him; and O, dear reader, my eternity depends on my relationship to Him, and your eternity on yours. What then is your attitude as to this all-important matter? Are you still unmoved, and putting aside the solemn question, What is the Lord Jesus to you? He is a Saviour, without any doubt: yea, He is the only Saviour, but is He YOUR Saviour? "The Saviour" means nothing to you, unless, in brokenness of heart, you simply come to Him and find a welcome and security that no words can describe, with the privilege of pleasing Him in daily life, and with the bright hope of seeing Him face to face.

Suggested Daily Readings.**"IF THE LORD WILL."—JUNE, 1935.**

Day	READING		LEARNING.	
	Zephaniah	Luke	Luke	Psalm 119
1	2. 1-15	4. 33-44	5. 1	168
2	3. 1-20	5. 1-11	2	169, 170
3	Hag. 1. 1-15	5. 12-26	3	171
4	2. 1-12	5. 27-39	4	172
5	2. 13-23	6. 1-16	5	173
6	Zech. 1. 1-17	6. 17-34	6	174
7	1. 18 2. 13	6. 35-49	7	175
8	3. 1-10	7. 1-18	8, 9	176
9	4. 1-14	7. 19-35	10	1, 2
10	5. 1-11	7. 36-50	11	3
11	6. 1-15	8. 1-18	Zech. 4. 1	4
12	7. 1-14	8. 19-36	2	5
13	8. 1-23	8. 37-56	3	6
14	9. 1-17	9. 1-17	4	7
15	10. 1-12	9. 18-36	5	8
16	11. 1-17	9. 37-56	6	9, 10
17	12. 1-14	9. 57-10. 16	7	11
18	13. 1-14. 3	10. 17-28	Luke 12. 16	12
19	14. 4-21	10. 29-42	17	13
20	Mal. 1. 1-14	11. 1-13	18	14
21	2. 1-17	11. 14-32	19	15
22	3. 1-12	11. 33-54	20	16
23	3. 13-4. 6	12. 1-15	21	17, 18
24	Gen. 1. 1-13	12. 16-30	22, 23	19
25	1. 14-31	12. 31-48	24	20
26	2. 1-17	12. 49-13. 10	25, 26	21
27	2. 18-3. 7	13. 11-30	27	22
28	3. 8-24	13. 31-14. 6	28	23
29	4. 1-15	14. 7-24	29	24
30	4. 16-26	14. 25-35	30	25, 26

Notes on Memorized Verses.

LUKE 5. 1-11.

1, Encouraging outwardly, but not sufficient (ch. 13. 17-19). 2, 3, The Lord chose the ship (John 15. 16, Eph. 4. 11, cf. Matt. 21. 2, Deut. 12. 5): O that He may use all we have. 4, a principle of love to "repay" (cf. 10. 35), a test of faith, and a background for gracious instruction. 5, Natural inferences, and faith often contrasted: do we let down all the nets the Lord appoints?—or do we only let down one net? 6, "This done," cf. "This do": let faith's simple obedience please our Lord. Do not reason, or worry, or experiment: obey. "A great multitude" (Mal. 3. 10). 7, Fellowship in the blessing (John 4. 37, 38). 8, Encouragements should ever bring us to our knees and to deep humility. Do we not see how often we have limited and doubted the Lord? Let obedience henceforth overflow! 10, God's blessing in families, and in godly business arrangements: never be partner with an unbeliever: a share in a company or in a co-operative society is the same in principle as the unequal yoke when one believer opens a shop with one unbelieving partner: yet many condemn the latter, but condone the former. "Fear not": how often is this COMMAND graciously

given. Are we "catching" men, and are they delivered from the "sea" of this world which they naturally like, for a new life altogether? or are we not concerned as to this fishing personally? 11, Forsaking and following: so ever (cf. Acts 4. 31-37, and spiritually (Phil. 3. 7).

ZECHARIAH 4. 1-7.

1, How important was the holy wakefulness to understand: this was no sleepy dream of a man. 2, God emphasizes a lampstand in connexion with the tabernacle, the temple, a house (Matt. 5. 15) and an assembly (Rev. 1. 20): do we realize what this means as to worship? As ch. 3 reminds of the Holiest of All, this tells of the Holy Place: all is of gold (contrast ch. 5. 7). 3, Trees, that the supply may never cease: life and light together: grace is never intermittent, and praise should be unceasing (Phil. 1. 3). 4, It is well to enquire: God desires His people to know much of His ways and will (Ex. 12. 26 and 13. 14 illustrate the same principle as to the home. 5, Why this question?—To encourage thought, and lead to humbling (see Mark 4. 13). 6, The word of the Lord, and His Spirit (Hag. 2. 5): how definitely is revival connected with the Holy Spirit's work. "Not," "nor": a twofold setting aside of "man" (cf. Rom. 1. 16, also John 1. 13). How blessed to realize our weakness, and His strength (2 Cor. 12. 9). "The Lord of hosts" does not need, nor use, the power of the flesh: 'out of weakness were made strong' (Heb. 11. 34, so Jacob when weakened, and not before, Gen. 32. 25, "had power," Hos. 12. 4. Do we know what this means?). "Who art thou?"—in another context Isaiah 51. 12. "Before Zerubbabel," not without a praying man, though not his work. "The Headstone" (Ps. 118. 22, 23). "Grace, grace": emphasis on the grace of God, the beauty of His work, and the joy of His praiseful people (Neh. 12. 31, 38).

LUKE 12. 16-30.

16, How often the parables dealt with a dangerous tendency just manifested (e.g. Matt. 20. 1-16, Luke 10. 30-37, 18. 9-14), cf. the epistles, to correct error: let us remember 2 Timothy 3. 16, and seek God's application. "Plentifully": material blessings are not always an encouragement (Ps. 17. 14): where is our treasure and what do we seek? 17, 18, Let us, on the contrary, seek God about everything, and bring all our "business" to Him. It is easy to ask a question, and to give the answer oneself: that is the contrast with prayer. Contrast the "this do" of chapter 5. 6, &c. 18, 19, "My." Let God speak to our soul, not self (Ps. 35. 3). Self pleases self: how blessed to please God, and enjoy James 4. 15. "Many years," 1 Corinthians 15. 32 (with Isa. 22. 13) seems contrasted: but the self-attitude is the same. 20, "Thy soul": God speaks solemnly to the soul this time. 21, Are we rich toward God? (ch. 16. 11, 12, Col. 1. 5, 1 Tim. 6. 18, 19, Heb. 10. 34). 22, "Therefore": the blessed contrast of faith. Anxiety is sin. 23, God has given the greater, can He not supply the less? 24, Cf. "consider" in 27: do we learn from God's work in nature? "God feedeth." "If God so clothe," and (in Matt. 6. 26) "Your

(Notes concluded on page 45).

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Thoughts from The Word of God

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

CHRIST AND THE SCRIPTURES.

"And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."
Luke 24. 27.

"Ye search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me: and ye will not come to Me, that ye might have life."
John 5. 39, 40.

"His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said."
John 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.

A Monthly, as God gives grace and strength, setting forth His gracious way of forgiveness and justification by the blood of His Beloved Son, and the path of obedience for all who love Him.

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JULY, 1935.
Free.

"Had ye believed Moses, ye would have believed Me: for he wrote of Me: but if ye believe not his writings, how shall ye believe My words?"
John 5. 46, 47.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the Day dawn, and the Day Star (the Light Bringer) arise:—in your hearts knowing this first that no prophecy of the Scripture is of its own unfolding."
2 Peter 1. 19, 20.

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

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

Words of Introduction.

IT is easy to talk, but God seeks a life to His glory. It is not what we profess, not what we say, but what we are. The small things are really the large things of daily life. The details make manifest our true CHARACTER. When we have a great opportunity to witness, we are on our guard, but what is our daily life when we are not specially on our guard? What is our attitude when we are occupied with ordinary details, at home and in our daily work? Do men see the Lord Jesus in us then? It is with a view to God's glory in the common round of the uneventful life that believers should encourage one another. And if this magazine only helps to head knowledge of some facts of Scripture,—however precious they are when in holy relationship with our daily walk—there is no real fruit. Godly individual lives and godly homes are the background for assemblies where the will of the Lord is fulfilled by those who are looking for His Coming.

"THAT BLESSED HOPE."

Titus 2. 13.

Yes, He will come, Who gave Himself for us!
"That Blessed Hope" is real: expecting thus
We would look up, the things of earth would lose,
And would, with Moses, light affliction choose.

"That Blessed Hope": how happy shall we be
To see our Lord, Who died to make us free:
His joy, our joy; His glory ours become,—
No chains of earth to bind, nor cold to numb.

Around Himself, Himself our Central Joy,—
Praise unrestrained, and peace without alloy,
Service apart from sin, fruit nought can blight,—
"That Blessed Hope," our prayer, and our delight.

Words of Encouragement.

"I am sought of them that asked not for Me." Do we wonder that the Holy Spirit refers to these precious words in Romans 10. 20? How strikingly they emphasize God's rich grace. But the very same chapter emphasizes prayer and preaching, with the definite aim of the salvation of souls. Human "logic" is ever cold and defective. How refreshing, too, are the words to those of us who were Gentiles by birth, and "strangers." The grace of God to Rahab, and to Ruth, and to the Gibeonites, has reached to us also. What a deep encouragement we receive here, to expect the unexpected, and against hope to believe in hope. Our God still does "wondrous things" (Ps. 72. 18). It is a blessed privilege to trust Him.

Hence when we declare the glorious gospel, and repeat Isaiah 55. 6, we remember this verse also, and recollect that the lost sheep is found in Luke 15, before we read of the lost son, who came to himself. But he also is said to "be found." There is no room for reliance on "self."

But when we feel this glorious fact the most, we realise also our privilege as believers. We have received a new life, and this is to be characterized by asking, seeking, knocking. Our Father is able to do for us exceeding abundantly above all we ask, or think, but it is our privilege to "ask" and "think"—with a love that meditates on His works, and on Himself. Thus shall we grow up "into Christ." O that it may be so!

A Missionary Journey—By God's Grace.

MARCH 4th I left London, and on May 25th returned, — I will not say "home." "Here have we no continuing city, but we seek one to come." A few lines cannot record all the mercy experienced,* but I am thankful to God, and thankful for the prayers—continued—of His children. There were many opportunities. I found our brethren (M. Ruda, I. Sofer, M. Waszczuk) upheld spiritually and physically. They need all our prayerful support. On the way out I was encouraged in Belgium and Germany. In Poland and Latvia the open doors in smaller towns, among the Jews, who have most of the shops, impress me much: God gave many privileges. And in the larger towns, too, they are very willing to hear and receive leaflets: only once in Wilno were we attacked. But the willingness is not yet connected with a broken-

* Typewritten letters will, by grace, be available. Ask, if on your heart.

ness of heart. Few, very few, know the Lord Jesus. Towns containing 5,000—10,000 Jews have not a single believer among them. The Russian-speaking villages impress me: sometimes the few Jewish families peculiarly welcome a visitor. And the gatherings of children of God, and others, in the simple one-roomed houses are encouraging. Unsaved ones are packed together, standing, sometimes so that none can move in the dimly lit room, and the meetings are not short. But the need is definite, loving, Scriptural shepherding. The enemy does not sleep, the wolf still scatters the sheep, and sectarian and other dangers in England are dangers in Poland also. Do you help by prayer sufficiently, dear reader? We look up to God for power, and, if He will, more workers, prepared and sent by Himself (Matt. 9. 37, 38). Probably few readers realize the opportunities before us, in the taking of which they may have a larger share, to begin with prayer, and to be learnt while they are thus before God. I was much encouraged in one district, (a town and villages with the borders of Russia visible), by the Lord's open door, but I found His people somewhat neglected, discouraged, hindered. Do we "care"? O for more love among His own. More than once one was reminded that an Englishman, by earthly birth, was rare in these parts. I hope my heavenly citizenship was yet more manifested. God gave the opportunity, travelling with beloved Mr. Ruda, to witness "Passover" (so-called, without the lamb) at the Jewish Hotel where we stayed—and to bear witness afterwards. Likewise among the deeply interesting Karaites,—at the house of their leader. How much could I write! Dealing with children of God collectively and in their homes on difficult practical matters, I thank God that I cannot recollect any losing their temper. We should specially pray for more than one needing God's mighty deliverance from smoking. The Lord's gracious overruling as to the authorities, and their courtesy (though prayer is ever needed as to more freedom in some districts), and as to weather and health cannot but awaken praise. Calling on a Jewish rabbi of a large German town, I was impressed when he himself suggested he would not answer hurriedly as to the many Messianic passages to which he quietly listened for an hour, but would write: he took notes. Pray for him, and for others of Israel reached, by grace, in the shops in Germany also. And now I seek His grace to fulfil my responsibilities as to these lands more fully. Pray much for "all saints; and for me" (Eph. 6. 18, 19) for His enabling and extension, and that simple faith may be maintained in all His work, and among all co-workers, His workers—to His glory, as we look for the Coming of our Lord Jesus Christ.

Percy W. Heward.

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.

"If we ask anything according to His will, He heareth us." 1 John 5. 14.

1. For reviving continually (Isa. 57. 15):—a crisis can never take the place of growth, though it may be necessary.
2. For a glad unworldliness among God's children (see Deut. 28. 47).
3. For much definite blessing through the Conference regarding the Lord's will in the Local Assembly sought to His glory.
4. For lands that we often overlook:—Roumania, Turkestan, Nigeria, Guatemala, Inland Australia.
5. For the Lord's work entrusted to our charge, that we may be faithful and diligent stewards, both in England and abroad, and that God may grant the fellow workers (M. Ruda, I. Sofer, M. Waszczuk) much spiritual intensity and power, and likewise bless our brother, W. Ellis, as to Hadfield and elsewhere, and use the tent, and that all the publications in all languages may be true to His will, and sustained by Him, wherever He pleases.

"In everything give thanks: for" . . .
1 Thessalonians 5. 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:

2nd. THE COMING OF THE LORD JESUS IN
1 AND 2 THESSALONIANS.

1. Waiting for God's Son from Heaven: our Attitude (1 Thess. 1. 10).
 2. Completeness in That Day (1 Thess. 3. 13, 5. 23), and the Joy of Saints in Saints (1 Thess. 2. 19, 20).
 3. The Coming of the Lord Jesus, with Reference to those who Fall Asleep (1 Thess. 4. 13-18).
 4. Erroneous Teaching Graciously Answered (2 Thess. 2).
 5. The Judgment that will Come (2 Thess. 1. 9, 10).
- 9th. DILIGENCE.
1. Appointed and Approved by God (Heb. 6. 11, 12, Prov. 10. 4, 5, Eph. 5. 16).
 2. The Dangers of Irregularity.
 3. The need for Fresh Oil (Ps. 92. 10) that Regularity may not Become Merely a Habit.
 4. Records of God's Faithful and Diligent Saints, a Help and a Stimulus.

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

23rd. SAUL AND DAVID.

1. The Man after Man's Heart (1 Sam. 10. 23), and the Man after God's Heart (1 Sam. 13. 14).
2. God's Dealings with Self-will (Ps. 106. 15).
3. Typical Lessons Concerning Christ and Anti-christ.
4. The Searching Character of God's Truth, with Thoughts on Peter and Judas in Connexion with This Subject.

30th. If the Lord will, to be announced.

THE WONDROUS LOVE OF GOD.

"Who can show forth all His praise?"

Psalm 106. 2.

Wondrous was the love of God, His kindness,—

More than finite mind or heart can know!

Deep the depth of sin, how drear our blindness.—

Why should He to us such goodness show?

By our God, in past eternal ages,

There, before the world's foundation stood,

Written was the book of life, its pages

Show His work, Who "saw that it was good."

Nothing could we give, 'twas Christ Who bought us,

Drew us with His mighty cords of love;

'Twas not we who cared, but He Who sought us,

So that we might dwell with Him above.

Now with Shepherd-care He tends and feeds us,

Making us in pastures green to lie;

By the waters still He gently leads us,

To the seeking soul is ever nigh.

In our hearts the Holy Spirit dwelling,

Witnesseth God's work of grace within,

Things concerning Christ to us is telling,

Drawing us away from self and sin.

Graciously the Spirit, too, is guiding,

Daily, every step along the way,

As in Christ our Lord we are abiding,

Till we see His face in that glad day. A.W.H.

"At His Feet."

I ASKED our brother M. Ruda, at present in Poland, to send a little message for others. It is well thus to deepen prayerful interest and remembrance for the Lord's sake. Hence the following lines:—

How blessed to tarry there, not far from His face, for the guidance of His eye, as well as the hearing of His voice when trials abound. Near to His hand for His use, for there is much to be done, and John 15. 5 is so true. At His feet pre-eminently in lowly adoration. May we with purpose of heart seek to be at His feet now, seeing we have been delivered from being His footstool then.

M. R.

There is no path without problems, there is no problem without grace, there is no grace without responsibility.

YOUNG PEOPLE'S COLUMNS.

Brothers and Sisters.

GOD has written much throughout Scripture concerning the family. The first man who is said to have walked with God pleased Him thus in the home (Gen. 5. 22), and a Concordance will show any reader how much there is, for example in the book of Proverbs, about the father and mother. Ezekiel 22. 7 shows how grievous the sin is when parents are despised. To-day, alas, neither children, nor (possibly) parents, feel this so strongly; for the world is hurrying on to the climax regarding which the Holy Spirit says, "The people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable" (Isa. 3. 5).

But every one who knows anything of its enjoyment must confess how beautiful a well-ordered "home" is, in which the parents are honoured (Mal. 1. 6), and the brothers and sisters agree together, helping one another. Indeed, has not God made this a picture of His **Own** relation to those who are not only born, but born again (John 3. 7), with a new and heavenly life, because of the death of the Lord Jesus? Does He not call Himself their **Father**? Plainly, this is something quite new, and the one who is not saved can never truthfully say, "Our Father, Which art in heaven." God speaks, moreover, of the blessing of setting the solitary in families (Ps. 68. 6). And where we have the "fellowship" of the loops taking hold one of another in the tabernacle, God uses (in Hebrew) the words "a woman to her **sister**" (Ex. 26. 5). But why are united homes not always found? You know the answer. You, too, have helped sometimes to "spoil" the home, have you not? One unkind word can do much mischief. A wry face can make everything seem miserable. "Selfishness" is the root of the trouble. Let us use the right word, the ugly word, "sin." It is because of sin that the world is in confusion and sin has entered the homes, and spoilt so many. You need a Saviour! And there is only one Saviour, the Lord Jesus Christ. Every attempt to make the world "good," without Him, will fail, because it does not deal with the guilt of sin before God, nor does it deal with the root of sin, deep down in the heart. God alone can give a new life. Men often speak of the brotherhood of men, but that is in Adam, and he fell; so there is now a **fallen** brotherhood. The need is a new brotherhood, in God's family (Gal. 3. 26) through the precious blood of Christ. Unless you belong to this, there will always be failure.

The very first home was ruined. Cain hated, and then slew, Abel. You say, "That was horrible: I would never do anything like that." But God says that "love worketh **no ill**" (Rom. 13. 10), and if you have said, or done, or thought one unkind thing as to another, you have failed as to love. Then God also says that "love" and "hatred" are the **two** contrasts, and so we have the words, "Whosoever hateth his brother is a murderer" (1 John 3. 15). I do not mean that you are in this condition before other people, but I want us all to see that "little" things are "great" before God, and that "DEATH and life are in the power of the tongue" (Prov. 18. 21), and "there is that speaketh like the piercings of a SWORD" (Prov. 12. 18). It is easier to sin with the tongue than most people think (James 3. 6) and "the wages of sin is death" (Rom. 6. 23). How we need the Lord Jesus Christ: not one of us can be saved without Him, not one.

Other homes, too, proved very sad. We remember what Joseph's brothers did to him, and think of Absalom. The "home" ought to be so beautiful, but, as the history of all nations is a disappointing record, with many wars and deaths, so the history of the "homes" reminds us again and again of sin.

But, thanks be unto God, He has often showed His loving work in "two or three" in a family. We remember Moses and Aaron, Peter and Andrew, and James and John, as precious examples of God's blessing among brothers, and the sisters Martha and Mary loved the Lord Jesus Christ, with Lazarus, their brother. And it is blessed when we see families saved (Acts 16. 31-34). Such have a new nearness to one another, they are not only related in the flesh but in the Lord (Phm. 16), and how full of blessing such a home should be. As we have already seen, all Christians, i.e., real believers born from above, are God's children, and so they are brothers (1 Pet. 5. 9). This is the true brotherhood. The death of the Lord Jesus is the cause of **life** to all, who feeling the burden of **their sins** trust in Him. Such, and such only, belong to God's family. And, therefore, a question more important than all others is before you, a question that you should not evade, a question that must be answered one day, and should be answered to-day—"Have you come to the Lord Jesus Christ or not?" On the **true** answer, dear reader, depends your relationship to God, whether you are in His family or not!

By nature all in Adam's race
Know nothing of God's wondrous grace:
This "brotherhood" in sins is dead,
But Christ for such His life-blood shed.

Nation 'gainst nation, man 'gainst man!—
So different from God's gospel plan—
Self is the cause, sin is the root,
And pride and strife bear bitter fruit.

"But God," in love, still welcomes those
Who were before among His foes,
And makes e'en such His children still,
So wondrous is His gracious will.

A "brotherhood" in Christ is found,—
Believers can His praises sound,—
"Love one another" has He said,
'Twas for this "fruit" His blood was shed.

Some Notes on Ecclesiastes.

A Few Words with Young Believers
and Older Ones too.

IF you have never read through the Bible you have omitted a privilege. If you have read it through once, you are probably reading it through again, and if many times you are doubtless continuing. Those who read most wish to read more. Praise God for this. Many children of God have their favourite verses, and it is true that God makes certain verses a peculiar power at a certain time, and each one of us has a different experience. But there is a danger to limit ourselves. If your Bible always opens naturally at the same pages, ask yourself if you are limiting your privileges. Very many children of God read the New Testament much more than the Old, forgetting that the early Church only had the former. Among the 39 books in the Hebrew Scriptures, the longest (Psalms) is possibly best known: some of the "Minor Prophets" are far less studied than, for example, Isaiah, and many believers knew very little of Ecclesiastes.

The consequence is that when erroneous teachers misuse the book to urge deadly theories, such as unconsciousness after death, many cannot answer them; and may be easily misled. One simple fact, set before us by the Holy Spirit again and again, should prevent such a calamity. "The words of the preacher" claim to be a record of personal research—"I gave my heart to seek and search out by wisdom" (1. 13), "I gave my heart to know wisdom" (1. 17), "Who knoweth what is good for man in this life?" (6. 12), "All this have I proved by wisdom. I applied mine heart to know and to search, and to seek out wisdom and the reason of things" (7. 25).

It is plain therefore that the book is a perfect record of research (cf. 8. 16, 17). Hence the investigation, recorded in fully inspired words, shows that a man ever comes to a question mark, and to a closed up road. The inspiration of the book is complete, on purpose to bring us

to see the need for revelation, which most of the book does not claim to be. Indeed Ecclesiastes is definitely contrasted with revelation: it emphasizes "under the sun." Hence when the result of the research is shown to be "much grief" (1. 18), and vanity and vexation of spirit, this does not mean that revelation leads in the same direction. The fruit of revelation is an entire contrast. Hence the words "What can the man do that cometh after the king?" (2. 12), and "Who can eat, and who else can hasten hereunto more than I?" (2. 25) suggest that Solomon, the man who had the best "opportunities," found vanity apart from a Saviour. He could not reach peace, and certainty. The record is perfect, but the investigation was a failure, and the Holy Spirit enforces this lesson, that we may see the need for Christ, and rejoice in the words that are given elsewhere from one Shepherd (12. 11), Who laid down His life for the sheep.

How different is "life" here (e.g., 5. 20, 6. 12, 8. 15) from the gift of God which is eternal life, and how contrasted is the question "Who can tell?" as to an earthly position with "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 this is the standpoint throughout. There is no thought of satisfaction (Eccl. 1. 8, 5. 10), but how blessedly the Lord "satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107. 9). That is a matter of revelation (Matt. 16. 17, Gal. 1. 16, cf. 1 Cor. 2. 10). Such thoughts are not only found here and there but throughout the book, and it would be profitable for the believer to take it verse by verse and find contrasts "in Christ Jesus." The references to food alone are sufficient to impress this (2. 24, 5. 18, 8. 15, 9. 7): does not the believer at once feel the difference in the gracious encouragement to those in the heavenly calling, "Whether therefore ye eat or drink, or whatsoever ye do do all to the glory of God" (1 Cor. 10. 31)? Or take such words as "vanity," "vexation," "under the sun," "find," "know," and "heart," and a concordance study will help the realization. And then? Ah, let us see God's gracious plan. He brings us away from the fullest wisdom of natural knowledge, and research, to One Who is "the Power of God, and the Wisdom of God" (1 Cor. 1. 24), and our hearts find a resting place in Him, to live to his Glory as those who are "not of the world" but "sent" into it, from a heavenly standpoint, in communion with Himself. How blessed, and resultful, is this privilege in the gracious inworking of the Holy Spirit.

PRESENT DAY NEEDS.

True Interest in "One Another."

LOOK not every man on his own things, but every man also on the things of others" (Phil 2. 4). Such words of gracious encouragement, and exhortation, are meant to refresh our hearts. God has not called us to isolation in the world. There are "others" in whom we are to show interest. I do not mean only the special relationships of a child to a parent, or of a husband to a wife, precious though these are. But, in general, every believer is called to remember he is not a mere unit, not a hermit. He is to care for others, and to remember them constantly. Brotherly love is to continue. We are not to be self-centred: even one's own study and prayer and service may become selfish. God of old led Israel to think of the stranger, the fatherless, and the widow. How often are such words before us. As soon as we become unmindful, however "accurate" we be, there is something wrong. If we have not time to be courteous, we grieve the Holy Spirit. The Christian life is not merely doctrinal orthodoxy; our Lord said, "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13. 35). And this is plain, for our Father loves all His children. And did not the Lord Jesus give His life for them? How can we be careless about those who are so dear to Him! Love, not merely knowledge, is the godly test of a new life. True, this love is ever concerned for the truth, it is not merely sentiment, but truth without love is rendered hard and frigid. The Holy Spirit has ever emphasized practical love in the assembly.

The attitude of Paul is a beautiful example. "The care of all the churches" (2 Cor. 11. 28) was entrusted to him. It is true we are not called to the same world-wide responsibility. But the words search us all, "I will very gladly **spend and be spent** for you; though the more abundantly I love you, the less I be loved" (2 Cor. 12. 15). Hence the striking verse, "Hereby perceive we the love, because He laid down His life for us: and we ought to lay down our lives for the brethren" (1 John 3. 16). This concern for "one another" is, therefore, not to be an occasional feeling in a meeting, but to be the characteristic of those who are made "members one of another." When we read the striking rebukes of 1 Corinthians 1. 10-12, 6. 6, 11, 11. 18, we are the more startled by the Holy Spirit's answer in chapter 12. There we behold a body, in which the members work together unless they are paralysed. This is God's plan. It is evident as to the body regarding the less honoured members, that "upon these we bestow more abundant honour." And

we read the striking words, "That there should be no schism in the body; but that the members should have **the same care one for another**" (verses 23, 25). The working of a body is harmonious: there is an instinctive, spontaneous, immediate, constant, uncomplaining, arduous yet unvarying care for other members. As soon as one member is neglectful, there is an unhealthy condition. This is not mere doctrine, it is experience in our physical body, and to this the Lord calls His people spiritually. The perils of selfishness and listlessness are through a lack of harmony with the One Head. This figure was very precious to God's servant Paul, and, in the leading of the Holy Spirit, he laid emphasis on it elsewhere (Eph. 4. 15, 16, Col. 2. 19). The question comes, "Have we anything comparable with this interest in one another?" And the sorrowful answer must often be, "We have not." But such a careless condition is a denial of the will of the Lord Jesus. If my physical hand is wounded, my whole body feels it, and is troubled. Indifference is impossible. The idea that "the hurt does not matter to me, and is not my business," is quite untenable. The cold standpoint, "It serves him right" is quite inapplicable to "the body." We cannot view one member apart. And though the sad departure from the Lord's principles to-day has hindered the manifestation of the body, concern as to these principles, and love for the Lord's redeemed ones, should remain unaltered in the Holy Spirit.

(If the Lord will, to be continued).

"The Throne of God and of The Lamb."

NATURALLY many should have a certain dread of God. His works in nature,—the mighty mountains, the flashing lightning, the roaring sea, the deafening thunder,—make us awestruck, whenever we behold them in their full grandeur. But if His works are so great, how much greater is He Himself, Who taketh up the isles as a little thing, and before Whom all nations are as nothing? "With God is terrible majesty." The words of Jeremiah are impressive, "Who would not fear Thee, O King of nations? for to Thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like Thee" (10. 7). "None like Thee" is ever the thought, and the degenerate climax of iniquity will be reached when men cry "Who is like unto the Beast?"—i.e., the apostate, whom they will choose, even antichrist. The questions of Isaiah 40 ring out, "To whom then will ye liken God? or what likeness will ye compare unto Him?"

And again "To whom then will ye liken Me, or shall I be equal? saith the Holy One" (verses 18, 25). God is God alone. When God descended on Mount Sinai it was altogether on a smoke, and the people tremblingly said, "Let not God speak with us"; and even Moses declared, "I exceedingly fear and quake" (Heb. 12. 22). It is true that while God remains silent (Ps. 50. 3, 21), men go on frowardly, and think that they can treat Him lightly, but their blatant bragging is moral madness, and no sane and reasonable man could dare to act as so many are acting to-day. There must be, in every thoughtful mind, an awe of Him Who caused the Universe, and a feeling of undefinable dread, UNLESS one knows that everything is settled and satisfactory, as regards ourselves, in His holy and majestic presence. Moreover, the THRONE of God has a peculiarly solemnizing reminder for every accountable creature. The history of man and the fact of conscience, without a Judge, and a Judgment Day, would be unthinkable. "God shall bring every work into judgment, with every secret thing" (Eccl. 12. 14). Who would be willing for ALL his inner life, his passing thoughts included, to be laid bare before men, not to speak of righteous judgment extending to each unforgotten detail? There MUST be a fear in the hearts of men who know anything of themselves (1 Cor. 2. 11).

It is on such a heart-searching background that the words of Revelation 22. 1 sound forth. The throne of God is not only the throne of God in His inaccessible Deity. The mysterious words "of the Lamb" are added. Nay, they are not mysterious. They tell us of One Who, though He was God over all (Rom. 9. 5), became Man, to fulfil the Scriptures, and, as "the Lamb of God Who taketh away the sin of the world" (John 1. 29), REDEEM a great number whom no man can number. The THRONE is not only a place of judgment: the Lamb of God is there: and there is a "throne of grace" (Heb. 4. 16). God's "Passover" is a reality, and there is complete deliverance from the plague (Ex. 12. 13). O how great is the mercy that joins the thought of the THRONE with the LAMB.

But is this hope for all? No it is not. The same chapter speaks of those who remain "without"—"outside"—separated from God for ever (verse 15). "The THRONE of God and of the Lamb" speaks peace to my heart, ONLY if I believe in this precious Saviour, ONLY if I am resting on "the blood of the Lamb" (Rev. 12. 11). The passover blood in Egypt gave no deliverance at all, and no encouragement, to any except those who, in faith, set the blood upon their doors, and who, in faith, were sheltered under it. And I have no

right to take comfort from the unveiling of the Lamb on, and in the midst of, the Throne (Rev. 7. 17), unless I have come to Him as a poor, guilty sinner, and simply trusted in His precious finished work.

The thoughtful reader will have noticed that we have already referred to the Lamb in the Book of Revelation several times, and will be interested to hear that 28 times is the Lord Jesus thus described. There is thus every encouragement, by God's repetition of the name, to our confidence in Christ's poured out blood. The Holy Spirit delights to encourage faith in Him. If we read of "the Book of Life" it belongs to the Lamb (13. 8, 21, 27): the Marriage Supper is His (19. 9), and thus there may well be "the song . . . of the Lamb" (15. 3). We repeat the thought above:—Why is there this emphasis? Is it not because sinners deserve to die, and the Lord Jesus was "slain" for such? Hence there is a sure and certain hope for those who have deserved judgment. And so, we can say, "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5. 9). Here, dear reader, is your only hope, and mine. Without this the throne becomes "the great white throne," and the earth and heaven flee, and sinners hear their awful doom (Rev. 20. 11-15). Solemn, indeed, is one Divine expression, possibly the greatest **paradox** in Scriptural language. In Revelation 6. 16 we read of "the WRATH of the LAMB." Ah, dear reader, unless you flee for safety to "the throne of God and of the Lamb" now, you will have no hope "in that Day." O will you not seek the blessedness of peace with God to-day? It is possible, yea, it is a reality for all who, in brokenness of heart, come unto God by the opened way of His beloved Son, before the words sound out from behind a closed door, "I know you not."

(Continued from page 56.)

the mind is not clear: tenderly the Lord leads onward: yet He reproves unbelief (Mark 16. 14). 21, "We were hoping," a sad past tense: how different Abraham's hope (Rom. 4. 18). "About to redeem," but the redemption was through His blood (Eph. 1. 7): Jacob thought all was against him, whereas God was working (Gen. 42. 36): how often is "reasoning" a failure. 22, 23, The persistency of unbelief is so remarkable: not that we should believe "every one," but believe that which reminds of His forgotten words (verse 8). 24, "Him they saw not": again love to Him, amid the mental blunders (cf. John 20. 15), so with the spices: but how much they lost in experience. Love is precious, but how we need to be altogether instructed by Him. 25, It is foolish not to believe all: confusion is through partial remembrance. 26, Cf. John 3. 14. 27, "All" twice, so 44. "Concerning Himself," "concerning Me" (44, cf. John 5. 46, Hebrews 10. 7).

Suggested Daily Readings.

"IF THE LORD WILL."—JULY, 1935.

Day	READING		LEARNING.	
	Genesis	Luke	Luke	Psalms 119
1	5. 1-17	15. 1-14	17. 1	27
2	5. 18-32	15. 15-32	2	28
3	6. 1-22	16. 1-18	3	29
4	7. 1-16	16. 19-31	4	30
5	7. 17-8 5	17. 1-19	5	31
6	8. 6-22	17. 20-37	6	32
7	9. 1-17	18. 1-14	7	33, 34
8	9. 18-10. 5	18. 15-30	8	35
9	10. 6-32	18. 31-43	9	36
10	11. 1-26	19. 1-15	10	37
11	11. 27-12. 20	19. 16-34	Gen. 14. 17	38
12	13. 1-18	19. 35-48	18	39
13	14. 1-16	20. 1-18	19	40
14	14. 17-15. 6	20. 19-38	20	41, 42
15	15. 7-21	20. 39-21. 4	21	43
16	16. 1-16	21. 5-19	22	44
17	17. 1-27	21. 20-38	23	45
18	18. 1-15	22. 1-18	24	46
19	18. 16-33	22. 19-30	15, 1	47
20	19. 1-16	22. 31-53	Luke 24. 18	48
21	19. 17-38	22. 54-71	19	49, 50
22	20. 1-18	23. 1-12	20	51
23	21. 1-21	23. 13-26	21, 22	52
24	21. 22-22. 2	23. 27-38	23, 24	53
25	22. 3-24	23. 39-56	25, 26	54
26	23. 1-20	24. 1-12	27	55
27	24. 1-28	24. 13-32	28, 29	56
28	24. 29-58	24. 33-53	30, 31	57, 58
29	24. 59-25. 11	John 1. 1-18	32	59
30	25. 12-34	1. 19-34	33, 34	60
31	26. 1-16	1. 35-51	35	61

Notes on Memorized Verses.

LUKE 17. 1-10.

1, Foreknown, and revealed, facts do not excuse those who, with wrong desires, act thus (Isa. 10. 7): man's wish is not to fulfil prophecy. 2, Physical death is to be preferred rather than sin. To hinder even one believer is a terrible sin: O that we may not cause stumbling blocks: remember the stress on Jeroboam making Israel to sin (1 Kings 14. 16, 15. 26, 34, &c. mentioned about twenty times!). 3, "Considering thyself" (Gal. 6. 1): we have an important vineyard: do we keep it (Song 1. 6, sec 1 Tim. 4. 16)? Rebuke is right, if humbly in the spirit of love (Prov. 25. 12): let us ask ourselves "Is it for his sake, because I love him, and should desire this, if in his place?" 4, Repentance is encouraging: sin should not be repeated, but one excused sin is more dangerous than seven confessed ones: the great danger of to-day is lack of repentance, even among believers. God has forgiven us more than seven times in a day, but let us remember Psalm 130. 4. 5, An unexpected reply: how we need faith to trust God against our natural temperament. The disciples said "add to us," the Lord's reply refers to living faith, growing within: observe the difference: we often seek a sudden "gift," "a lump sum," obviating our own

exercise of soul, and winning the victory for us: but God works often through us. 6, The Lord Jesus does not mean faith would always lead to this, but if true faith was thus directed by God, the physical and material would themselves be no obstacle at all: "faith" does not depend on likelihoods: nothing is "easier" to faith because "it" is smaller: faith is the hand that grasps God's will, and nothing is difficult to Him. 7-10, A corrective to pride, when faith receives mighty answers (cf. Luke 10. 20, see Matt. 19. 27-30). The peril of pride of blessing is greater than we think. Observe "contrasts," with verses 7 and 8, in 12. 37, and with verse 10 in what He says in 19. 17 (Matt. 25. 21, 23).

GENESIS 14. 17-15. 1.

17, After encouragement, temptation, or testing of some kind (21. 33, 34, and the contrasted test, to strengthen faith via obedience, 22. 1). 18, When the trial is from the enemy, to seduce, God intervenes, to prepare, fortify and show the way out (1 Cor. 10. 13). Melchizedek: only elsewhere in Psalm 110. 4 and Hebrews chs. 5-7: how definitely is Scripture written to give types of the Lord Jesus, and lead up to Him. Here was a true king-priest: Christ is the Antitype: Satan always seeks to make a counterfeit: so in Romanism's papal kingship, from Babylon's priesthood: Satan's great aim is ever to usurp the place of the Lord Jesus (so he aims in our daily life, and in our meetings: O that we may "hear HIM," and "do all in the Name of the Lord Jesus") 19, 20, Blessed be Abram, blessed be the Most High God: so the twofold "blessed" in Ephesians 1. 3. How delightful the thought, "Possessor of heaven and earth" (cf. Matt. 28. 19). 22, Abram was at once impressed by this name: it becomes the background of his refusal in verse 23. All the things of Sodom are rejected, because of what GOD IS: do we realize this aspect of unworldliness to-day? 23, "A thread even to a shoe latchet" (a) the things of earth, at their best, are worthless, (b) there is very little difference between the largest and smallest things of men, compared with God's rich gifts, (c) the things of the world are made to "tie" and "bind" us up, (d) the shoelatchet suggests "earthiness," (e) he who accepts a shoelatchet takes the place of a servant, (f) how contrasted is Matthew 3. 11, and His "shoelatchet." "Lest thou shouldest say" (cf. 1 Cor. 1. 15), "walk in wisdom toward them that are without" (Col. 4. 5). 24, These did not have Abram's faith-standpoint: we wonder if he should have taken them. 15. 1, "The word of the Lord," follows. He delights to encourage faith, "I" emphatic. "Thy shield (against Chedorlaomer): thy exceeding Great Reward" (in contrast with the king of Sodom's offer).

LUKE 24. 18-35.

18, A natural question—because "they knew not the Scripture" (John 20. 9). 19, How often Divine questions give opportunity of confession (Gen. 3. 11, 4. 6, 9), or for us to realize our mistake: should not Cleopas have been brought to "remember" when he said, "To-day is the third day"? The prophetic ministry of the Lord Jesus was felt, but not, at first, His sacrificial work. 20, The heart beats true in separation from "our rulers," though (Notes concluded on page 55).

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Correspondence
Concerning the Will
of GOD welcome.

A Monthly, as God gives enabling grace, seeking to emphasize, without onesidedness, the will of God, revealed in Scripture, for His beloved children, bought by the blood of Christ, and gladly own'g His Lordship.

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"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." John 13. 34, 35.

"This is My commandment, That ye love one another as I have loved you." John 15. 12.

"Knowledge puffeth up, but love buildeth up."

1 Corinthians 8. 1.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up."

1 Corinthians 13. 4.

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.

Words of Introduction.

A GAIN thankful for God's sovereign grace—eternal and daily—we would praise Him for the opportunity and privilege, to send forth these pages. If He is glorified according to the line of His will, in the enabling of the Holy Spirit, we rejoice. But all else, however "accurate" and "attractive" it may seem, is vain. We need all the truth, not only part: and truth in due proportion, and "meat in due season": and all these thoughts make us conscious of unworthiness, yea, and inability. But it pleases God to use whom He pleases, and we desire to be usable and used. And if He graciously causes readers to pray with power, that we may be kept from error and from disproportion, and be kept lowly before Him, to minister as He wills, and ourselves to obey Him, as well as seek this in others of His dear children, drawn "together" in love's unity, how grateful shall we all be.

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"This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ."

Philippians 1. 9, 10.

"He that saith he is in the light, and hateth his brother, is in darkness even until now."

1 John 2. 9.

"By this we know that we love the children of God, when we love God, and keep His commandments."

1 John 5. 2.

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

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

"That ye may be sincere and without offence till the day of Christ."

Phil. 1. 10.

"His eyes behold, His eyelids try, the children of men."

Psalms 11. 4.

"His eyes were as a flame of fire" . . . "I know thy works . . ."

Rev. 1. 14; 2. 2 et al.

How sweet the hallowed hour,

To seek His strength and power,

Made nigh in Christ, in resurrection union,

We wait on Him, our Lord, in blest communion.

He knows each true intent;

He sees each selfish bent,

The heart's desire, the secret thought unfolding,
His eyes, in love and righteousness, beholding.

Herein God's mercy lies,

That, humbled, we may rise

To greater heights, with fuller, deeper blessing,
To lean on Christ alone, HIS grace confessing.

A.W.H.

Words of Encouragement.

The word "and" is ever rich in meaning. There are no "abide in you." omitted or misplaced conjunctions in the words which "the Holy Spirit teacheth." We cannot rightly reach the Lord's words unless we know Himself. Hence it is written, "If ye abide in Me, AND My words abide in you" (John 15. 7). We call to mind, "If a man love Me, he will keep My word" (John 14. 23, cf. Mark 8. 38). We can never emphasize this unduly. How blessed are the inward and abiding word and words, a contrast with the external words, mentally studied, and temporarily appreciated (note John 1. 23, 24). We recollect John 5. 38, "Ye have not His word abiding in you" (cf. 8. 27). How blessed is the change which God's grace has brought about. And if we rightly enjoy grace, we cannot have the Lord without His precious words. Any other theory of acquaintance with Him is mere sentiment. The Lord expects our glad and willing obedience. Our wishes are to be within His. Our will is not annihilated, not rendered inactive, but moulded to His, within His will, actively responsive to His will. It is this attitude which glorifies God. It is far removed from bare resignation, or passivity (John 7. 17, Phil 2. 13).

Here is the key to prayer. "Ye shall ask what ye will." Our Father desires that we should "ask." He is never weary of large petitions. But how can we know what to ask? Abiding in Christ with His words abiding in us, will mean a prayer life in harmony with God's will, and that is power.

"With Mary His Mother."

REMEMBERING Romanism, it may be helpful to see the Holy Spirit's witness in direct contrast, from the outset. The answers to error, given in *anticipation*, throughout the Scripture, are a most striking sign of its Divine origin and inspiration.

Where do we find the Lord Jesus *with* Mary, and who is exalted? Matthew 2. 11 is the first occurrence. And what do we read? They "fell down and worshipped HIM: and when they had opened their treasures they presented unto HIM." Mary is left out. It was just the same at the yet earlier visit of the shepherds. They found Mary, and Joseph, as well, but what was their one theme? "Concerning this Child" (Luke 2. 17). Nor is this strange. The angel had no other message. He said nothing of Mary, but "A Saviour, Which is Christ the Lord" was to be found—all others are unnamed—unmentioned (Luke 2. 11, 12). And the precious

word "salvation" rings out too when Simeon saw the Lord Jesus as a Babe with His mother: "Mine eyes have seen Thy salvation." Nothing of Mary in this context: her position is quite different (verses 34, 35). Again we behold Him with His mother, when He was twelve years old, and hear the tender, yet clear, reproof, "Wist ye not that I must be about *My Father's* business?" in Luke 2. 49, albeit in His perfect humanity He "was subject unto them." Mary rightly "Kept all these sayings in her heart" (Luke 2. 51): in mercy she had deep *heart* experiences (Luke 2. 19), and she too, blessed be God, knew true praisefulness in *her* SAVIOUR (Luke 1. 46, 47). Yes, salvation is always *His* work, and *for* her, as for a great multitude whom no man can number.

We go further to John 2, and we see how she needed, (and took aright), His loving hint. Her place was not to guide, but to leave all till "He saith" (verses 3-5). It is striking that the same gospel gives, at the end, a brief statement of Christ's love to her, and she, together with John, fulfilled "whatsoever He saith" (John 19. 26, 27). It is ever for Him to appoint, not to be appointed. May we experience this.

In between, we find that when she identified herself with "His brethren," and there seems a suggestion of interruption in His misunderstood ministry (Mark 3. 31 with 21), His word again sets aside everything except the Father's will (Mark 3. 33-35).

Why is there this consistent, and even *insistent* unveiling of His glory in all the passages where Mary is *with* Him? Why is there nothing of another character, nothing on the opposite side, and, furthermore, *no passage without* the definite suggestion of a preparatory witness against errors in this very matter? Is it not that the Holy Spirit would ever exalt the Lord Jesus as the only Saviour, that we, too, may not only study and admire, but say with Thomas in adoration, "My Lord and my God," and say with John the Baptist, in daily experience, "He must increase, but I must decrease"?

"If the Lord will"

On Bank Holiday (5th) children of God hope to gather at 61, Upton Lane, Forest Gate, E.7, 3 and 7, and all who love Him, and desire to use the opportunity to His glory, are heartily invited. Our Father has often condescended to bless these "Holiday Bible Gatherings" much, and, thanking Him, we look up, and welcome any enquiries, or correspondence, if we can thus help others of His redeemed people. May it be our joy to share privileges, to His praise.

Poems to Help Christian Experience.—50.

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

Thine infinite compassion!
In everlasting love
Thy wondrous lovingkindness,
Descending from above,
Drew me, O gracious Father,
Uncovering mine eyes
To see but One, Thine Only Son,—
The Perfect Sacrifice.
He came from highest heaven,
With holy footsteps trod
The earth, a Perfect Servant,
Although the Son of God;
A Stranger there He sojourned,
By men He was abhorred;
To Him they gave a cross, a grave—
The ever-glorious Lord.
In Him I saw no beauty,
Yea, He was not esteemed,
But now I love my Saviour,
Who hath my soul redeemed.
His precious life a ransom
He fully, freely gave
To bring His own to Thy pure throne,
Out from an awful grave.
Such grace, such sovereign mercy
So bountiful, so free,
Is showered in abundance
On poor, unworthy me!
What service shall I render,
How my affection shew
To Him, my Lord, with glad accord,
In all my life below?
My God and Father, use me
Just when Thou wilt and where:
O let me follow fully
My Saviour's steps,—to share
Reproach for His Dear Name's sake,
Because I long, in love,
Like Him to be, until I see
Him coming from above.

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.

"If a son shall ask bread of any of you that is a father, will he give him a stone?" Luke 11. 11.

1. For God's dear children who do not yet see His will as to entire separation from politics, and worldly unions, that they may, with love, go to their Lord "without the camp," and not wait till they are driven out.
2. For the removal of "differences" between believers, and for grace to speak graciously and frankly without friction (Col. 4. 6). This will be clearer if illustrations are given. (i) There are surroundings where the seemingly happy unity would be broken if anyone mentioned Scriptural baptism, or teaching as to unfulfilled prophecy different from that which is maintained there, (ii) Are there not believers

who, if A says anything, at once give the best interpretation, but, if B says it, they are doubtful, and at once criticize or discourage.

3. For lands which we often overlook:—Luxembourg, Lithuania, Daghestan, Nigeria, Venezuela.
4. For God's gracious work through magazines, and associated service unto Him, in meetings, in the streets, and on ships, with special thought of other lands, and brethren serving there, or journeying when the Lord enables, that much grace may be given, with tact, tenderness and humility, and that assemblies, according to His loving will, may be the background for more service, in the power of the Holy Spirit.

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

"IF THE LORD WILL":— GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING AUGUST:

- 6th. MONEY IN THE SCRIPTURES.
 1. The First Detailed Record of Buying (Gen. 23).
 2. Redemption Money (Ex. 30. 11-16).
 3. Prosperity and Its Perils (Deut. 8. 13-17, Ps. 73, Prov. 30. 8, 9): Babylon's Doom (Rev. 18).
 4. Some Lessons from 2 Kings 18. 4-16.
 5. Money in the Life of the Lord Jesus (note Matt. 2. 11, 6. 19, 20, 10. 9, and "the Steward of Unrighteousness"). Notes on the Money Changers in John 2.
 6. In the Acts and Epistles (Acts 3. 6, Rom. 13. 7, 2 Cor. 8 and 9, 1 Tim. 6. 17).
 7. Thoughts on Tithes and Proportionate Giving.
- 13th. THOUGHTS ON THE EPISTLE TO THE COLOSSIANS.
 1. An Outline.
 2. The Glory of the Lord Jesus, and Some Repeated Words.
 3. The Practical Character of All God's Truth.
 4. Prayer and Its Power (e.g. 1. 29, 2. 1, 4. 12, 13).
 5. Parallels with Ephesians.
- 20th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 27th. If the Lord Will, to be Announced.

Prayer is not a "charm," that we may "pray about something" and then automatically feel all will be well. It is a living condition of harmony with God's will, with intensity as to its accomplishment, and a holy concern that nothing may hinder our being used by Him with regard to the bestowal of what we, by grace, desire.

YOUNG PEOPLE'S COLUMNS.

Grass and Grace.

NATURE is very beautiful. The varied shades of green in grass and trees, the rich hues of manifold flowers, even those growing wild, and the harmony of everything, must impress the mind of all who think. Did this beautiful nature make itself? Did it all come by chance? It is clear that such questions can have only one right and wise answer,—“No.” But are we content to stop there? Do we not see the loving bounty of One Who has made all, and do we not wish to thank Him, and to know Him, if this is possible? And it is! Nature is a call to thanksgiving unto Him Who made it. “Great is the Lord, and greatly to be praised; and His greatness is unsearchable” (Ps. 145. 3).

But amid the grass there grow up weeds, and amid the corn we find thorns. This was not so at first (Gen. 1. 12). Thistles came in afterwards through sin (Gen. 3. 18). And though all nature is not spoilt, though much beauty remains, there is death, and the fragrant flowers soon perish, and, like the melting snow, become a picture of ruin. There is nothing beautiful in dead flowers. The withered grass of the field has lost its attractiveness, and the wild flowers, so rich in some lands, are reckoned therewith. Now we can understand the words of the Lord Jesus, “The grass of the field which to-day is, and to-morrow is cast into the oven” (Matt. 6. 30). The sad, sad effects of sin are ever before us. Death is in front of our eyes, in burial grounds, and along the streets of every city. Yet few think of death aright. It is God’s warning, to awaken from the sleep of carelessness into which both young and old fall. How easy it is to think that because we have had many “to-morrows” we are safe for the next, but this is not so.

Hence God uses the grass as a reminder of the brevity of earthly life. “Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up: in the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.” “As for man, his days are as grass, as a flower of the field so he flourisheth: for the wind passeth over it, and it is gone; and the place thereof shall know it no more” (Ps. 90. 5, 6, 103. 15, 16). Observe “the place thereof”: people have not ceased to exist when they are taken away from their “place.” There is another place: eternity is real.

But Isaiah 40 is most quoted: “All flesh is grass, and all the goodliness thereof is as the flower of the field.” Twice over it is written,

“the grass withereth, the flower fadeth” (verse 6-8). We think of the ministry of John the Baptist, and the solemn fact that every tree without good fruit is hewn down (Matt. 3. 10). The grass is contrasted with trees which bear fruit, with the precious “Corn of Wheat” (John 12. 24) and with “the True Vine” (John 15. 1).

Here we have more than one important message. We have pondered the shortness of life, but that is not all. Many will say, “I am not bad: I shall have as good a hope of reaching heaven as others.” But this is a great mistake. God will not allow one sin there. You may be the “best” person, naturally, in your town or country, but this will not open heaven’s door. God has not said that the grass is ugly; and at the beginning of earthly life there is often much that is attractive. A child can be happy, and loving, and others may delight in the “pretty ways” of a little one. But the root of sin is there, and it will soon show itself. Find the child ten years old who has never shown a bad temper or some other form of selfishness. The “goodness” will not last. The grass withers. Twice over, with different lessons, God refers to these verses in the New Testament, “The sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways” (Jas. 1. 11). Here we see the vanity of earthly things. The Holy Spirit in 1 Peter, telling of a contrast in Christ Jesus, reminds us that “all flesh is as grass, and all the glory of man as the flower of grass,” and adds, “**BUT THE WORD OF THE LORD ENDURETH FOR EVER!**” And this is the Word which by the Gospel is preached unto you” (1. 24, 25). Yes, there is an entire opposite, but it is only when one is “born again,” only “in Christ Jesus.” The emphasis, as in Isaiah 40. 8, is on the word of God; “Being born again, not of corruptible seed, but of incorruptible, by the word of God Which liveth and abideth for ever” (1 Pet. 1. 23). This is the all-important matter. If any of us trust to the best in ourselves, it will fade away. We need “a new creation” (2 Cor. 5. 17); we need a new life through the death of Christ. The “grass” is the best in human nature, but that will not suffice. “Flesh and blood cannot inherit the Kingdom of God” (1 Cor. 15. 50, cf. John 1. 12, 13). Need I say that the word “grace” in James 1. 11 speaking of “the grace of the fashion” is quite different from the word for saving grace. The real point is man’s grass, or God’s grace. We are not now thinking of those who are called “wicked” by the world, nor of actions like stealing and killing, which almost everyone condemns. The **best** things of the **best**

sinner, like "honey" gathered from the grass—flowers (Lev. 2. 11) are altogether worthless, for salvation. They are useful in this life, useful as to fellow men, but only the work of Christ, bringing about a new birth by the Word of God, can be acceptable to God and bring forth real and lasting "fruit"! Do not try to get to heaven by your "best." Come as a helpless sinner to Christ, and there is hope for you.

"All flesh is grass": how quickly all things fade! How many bodies in the earth are laid! The happy child, of eighty years gone by, Grew up to live awhile, and then to die.

"All flesh is grass"—the flower fresh beauty shows. But soon the beauty, with its fragrance, goes: A withered bunch of petals but abide;— So with man's glory, when himself has died.

But though grass withers, there is that which stays Unchanged—unmoved—THE WORD OF GOD always.

Redeemed by Christ, His people, born again, By grace rejoice in glory to remain.

Yes, grace, not grass, is now our thankful song; For by His grace to Christ our hearts belong. But is our song your song, our hope yours too? There is one gospel,—this we bring to you.

"Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls." James 1. 21.

(With Eph. 4, 31, Col. 3. 8-10, 1 Pet. 2. 1-3 as helpful references.)

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

THESE verses are not as islands in an ocean, to be explored separately, but may be likened to peaks of a mountain range from which we may view, to better advantage, others with which they are inseparably joined. Let us accordingly seek to see that to which the Holy Spirit directs the heart and mind by the word "Wherefore." The words that immediately precede are, "For the wrath of man worketh not the righteousness of God." Is there here any connection? Yes! for the exceptional word "naughtiness"—usually translated "malice" (or "maliciousness")—denotes a condition or disposition of heart which, unless we are on our guard, will manifest itself in anger, and overflow to others, where there is the least provocation. This thought is humbling, and may be even resented by some, but the prayerful pondering of this somewhat neglected Epistle will cause much searching of heart, and we shall do well to respond to the Holy Spirit's exhortation in chapter 4. 10, "Humble yourselves in the sight of the Lord, and He shall lift you up."

Again we look back, and the words are found, "Every man is tempted, when he is drawn away of his own lust (desire), and enticed." Is not this uncleanness in the sight of God? Is there not still the "filthiness of the flesh" (2 Cor. 7. 1) with which there is a need to be for definite and continuous dealing, by younger and older believers alike?

But let us view yet again the earlier verses. "Of His own will begat He us with the Word of Truth, that we should be a kind of firstfruits of His creatures." Ah! yes, dear fellow believers, if we have seen that which humbles us, here is that which may well cause lowly rejoicing and praise, and it seems that the Holy Spirit would have us contemplate this wondrous fact in connection with the verse before us; for such an amazing relationship, realized in daily experience, becomes a call to the mortification of our members which are upon the earth (Col. 3. 5). A parallel is also seen if we read the first verse of 2 Corinthians 7. with the closing words of the previous chapter.

It is thus seen that no longer are we to be ruled by the natural desires and passions, but, as the following words show, by the engrafted (or better, implanted) word which is able to save our souls. That word of truth, which was instrumental in causing life where death reigned, is still the means used by the Holy Spirit to cause godly repentance and conversion, where there has been failure, even as it was the case of Peter the disciple of the Lord, to whom the first step toward restoration was granted in the Lord's mercy through the remembered word (Matt. 26. 75). If, therefore, the gracious Holy Spirit causes that word to come to us as rebuke or reproof, let us not take offence or resent His correction, but in meekness receive it, for thus shall we know of God's salvation, not only as a past fact and a future hope, but also as a present experience. And, as ever, may our hearts be attracted to our Lord Jesus Christ without Whom there would be no salvation, Whose words of loving entreaty still have an attractive power to those who love Him. "Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." (Matt. 11. 29). B.

Prayer is not a wish to bring God to our will, but the loving longing of a heart subject to His will for the fulfilment of that will, be it known or unknown to us.

It is better that we should be broken down than that the testimony should be broken up. How much we learn through pain.

PRESENT DAY NEEDS.

True Interest in "One Another."*(Concluded)*

Particularly may we mention the need for a loving shepherding care by older believers, toward younger ones. How often there is no deep, thoughtful, tender interest, which might obviate many falls. A Timothy was with a Paul. It is a great privilege to be a blessing to "one." The manner of love must be gracious, not irritating, nor patronizing, but with that gentle power which a godly young believer will welcome. Alas, some resent it, but that is their ruin. Love truly asserts itself, but is never self-assertive.

A word of caution concerning the devil's counterfeits for everything precious. The looking upon the things of another does not mean a "wandering about from house to house" (1 Tim. 5. 13), nor does it imply a busybodying "in other men's matters" (1 Pet. 4. 15), nor is it a self-pleasure in the "social" intercourse, against which, for instance, Jude 12 warns. Beware of self-indulging under the guise of love to others.

Nor must we overlook our primary personal responsibility. The very verse before us implies this, "Look every man **ALSO** on the things of others." "Also" shows a definite "first concern" to live to God's glory in one's own daily walk. So in Matthews 7. 5 we read, "First cast the beam out of thine own eye," and the confession of Song 1. 6 speaks to our hearts, "Mine own vineyard have I not kept." If we are busy in helping others, and have not time with the Lord ourselves, our service will become mere activity or routine. But we must not only care for our own spiritual needs. It should be a joy to give up time to others, to help them, even when some seem slow. O for love's holy patience, and quick perception of the need. We are often too late. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed" (Heb. 12. 12, 13). And do not let us assume that some never need encouragement. I do not mean alone the thoughtfulness of Philippians 4. 15, precious though that is, but let us remember that the strongest believer needs help, "Bear ye one another's burdens and so fulfil the law of Christ" (Gal. 6. 2), and the message is ever "Exhort one **another** daily" (Heb. 3. 13). There is a wondrous tender searching in Matthew 26. 40, "What, could ye not watch with Me one hour?" in the light of Psalm 69. 20, "I looked for some to take pity,

but there was none; and for comforters, but I found none." Only **ONE** remains faithful in such circumstances. Is not the failure into which others fall our failure, too, through neglect?

"For if God**SPARED NOT**

the angels that sinned, but cast them down to hell, and delivereth them into chains of darkness, to be reserved unto judgment, and

SPARED NOT

the old world, but saved Noah the eighth person, a preacher of righteousness—." 2 Peter 2. 4, 5.

"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.

YOU and I are either in 2 Peter 2. 4, 5, or in Romans 8. 32. There is no other position. God still shows longsuffering to-day. "Should not I spare Nineveh, that great city?" (Jon. 4. 11), and Nineveh stood for many years. So is it now. But longsuffering is not forgiveness. Unless we enter the ark of safety while the door stands open, a day will come, it may be very near, when the words will be illustrated, "The Lord will **NOT SPARE** him, but then the anger of the Lord and His jealousy shall smoke against that man" (Deut. 29. 20). This is not a matter of uncertainty, nor does it depend on caprice. Judgment must fall on the sinner, or on the Substitute. If on the Latter, the former is free, but not otherwise. The righteousness of God demands this. Longsuffering cannot be indefinitely prolonged. Many draw their inferences from their own past experiences. But the fact of death shows that such inferences are fatally wrong. "Death has not come" is no proof "death will not come." To found our confidence on an imagination of our own is not wisdom. Who and what are we? This is mere gambling with life, and playing with our most precious possession. History is against such trifling, Scripture opposes such theorizing, and the personal conscience and the consciousness of a man are a warning against such a vain hope.

The "old world" was not destroyed at once. Time was given. "The longsuffering of God waited in the days of Noah" (1 Pet. 3. 20). If any said, "We were spared yesterday, we shall be to-day," they said it **once too often**. The record of men on the earth is a reminder to "cease from man" whose breath is in his

nostrils (Isa. 2. 22), and to seek the Lord while He may be found (Isa. 55. 6).

Why did not God spare the old world? "The wickedness of man was great in the earth, and every imagination of the thoughts of his heart only evil continually" (Gen. 6. 5). You may say, "The times are better," but God declares, "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents,"—and you see this everywhere. God does not say that all men will be murderers. Selfishness is sufficient to bring judgment. Is the history of nations the history of love? Is commerce built on tenderness? Has warfare been marked by affection? Is the economic system self-denying? And the climax in 2 Timothy 3. is "Lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." One must be indeed blind who cannot see the exact fulfilment of these words. And God will not spare. The "space for repentance" is now. But where is true humiliation before Him? Rather, when calamity comes, men exalt **themselves**, "The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change them into cedars" (Isa. 9. 10). Where is a breaking down before God? Are nations willing to call for days of humiliation? Is the "science" of to-day glorifying the Creator? Are the young people imbued with reverence before Him? Are the colleges sending forth men who love the Scriptures? There are **intellectual** sins as well as **physical**. "God is not in all their thoughts" may be written across the life of many. How many workers in your factory really love God? How many in your train compartment find more interest in the things of God than in the newspaper? How many newspapers would sell if they excluded the records of crime, and of chance, and questionable pictures? From God's standpoint, the world is morally rotten, although it bears an outward veneer of godliness; and we readily admit that the goodness of the flesh is still beautiful **as the grass** in some characters (Isa. 40. 6, 1 Pet. 1. 24); but it will fade as the grass. It has no stability, and God will not spare. In the light of what men **know**, their sins are greater than those of many in untrained cannibalism, or in the so-called dark ages. The gospel has been spread: Scriptures are multiplied: and "unto whomsoever much is given, of him shall be much required" is a Divine principle (Luke 12. 48). What does God require of you?

But, in wondrous mercy, there is a miracle of grace. It is natural to spare one's own son (Mal. 3. 17). It is supernatural to give Him up. And He was equally willing to be given up,

"Lo I come . . . I delight to do Thy will, O My God" (Ps. 40. 7, 8). He, Who was God over all, took upon Him the form of a Servant, and the sword of justice awoke against Him (Zech. 13. 7), the billows of wrath went over Him (Ps. 42. 7), and He answered for guilty sinners. To doubt such love is madness. To hesitate with regard to it is the fulness of folly. To propose another way of salvation is to plunge into the abyss of wrath oneself. The marvellous work of the Lord Jesus on Golgotha provides a marvellous gospel to-day, and this printed page simply puts God's own way of salvation before your eyes. But is it before the eyes of your heart, or is your heart still willing to say "No" to God's law, and to say nothing to His grace? O for a thankful outburst of praise to His grace, and then a living "Yes" to His loving will.

(Continued from page 64.)

(the word used in Eph. 1. 5 is sonship—manifestation as sons, the old, and not the modern, meaning of "adoption").

GENESIS 32. 24-32.

24. There are some things we must learn alone. Jacob must be delivered from his scheming (verses 8, 20): faith does not arrange for God, but rejoices in God's arranging. Observe Jacob did not begin the wrestling: and he attained nothing till he could **not** wrestle, i.e. till he was changed to weep and make supplication (Hos. 12. 3, 4). Many have pleaded for wrestling with God: this is a mistake* (see Eph. 6. 12): our Father is ever willing to give to those humble enough to receive (2 Cor. 12. 10). 26. "Let me go" gave to Jacob in his weakness the **right** to claim: faith comes in when our wrestling ceases, and faith rests on God's words. At once, "I will not let thee go" was simply claiming what God said. Hence the blessing of verse 28 (see subsequent use of names in 45. 27, 28): do we live up to our "Israel" experience? 28, 29. Cf. Moses' request on the ground "Thou hast said, I know thee by name," &c. (Ex. 33. 12-18). Note Judges 13. 18, Revelation 19. 12. "There," (Ex. 20. 24, Deut. 12. 5, 27. 7). 31. A permanent blessing may bring a permanent humbling (cf. Paul's thorn in the flesh). 32. Bread, flesh, everything in food to teach spiritual lessons, and to keep Israel lowly before the Lord: and the parallel applies to-day (1 Cor. 10. 31).

GENESIS 40. 9-19.

9, 10. It is important to notice all recorded details, and it will be more helpful for some readers to write all down, and then what seems to them, after prayer, possible spiritual instruction, before reading notes. 13. A resurrection-day type, and presentation of that which is God's gift (the unchanged fruit). Many contrasts: we are before God, not before a Pharaoh. Believers **receive** the cup of blessing, and "remember" their Lord, He is **not** now in the place of judgment, and our glory is **with Him** (contrast 14 margin, see Luke 22. 19, 23. 42): but do we "forget"? 16, 17. The margin "full of holes" is striking, and so "the work of a baker," man's work contrasted with the butler's fruit,—a picture of self-righteousness: the birds of the air remind of Matthew 13. How differently the bread of humiliation in the Lord's Supper speaks of Himself and His work.

* A leaflet available.

Suggested Daily Readings.**"IF THE LORD WILL."—AUGUST, 1935.**

Day	READING		LEARNING.	
	Genesis	John	John	Psalms 119
1	26. 17-35	2. 1-12	4. 31, 32	62
2	27. 1-17	2. 13-25	33, 34	63
3	27. 18-29	3. 1-17	35	64
4	27. 30-46	3. 18-36	36	65, 66
5	28. 1-15	4. 1-18	37, 38	67
6	28. 16-29.8	4. 19-42	39	68
7	29. 9-35	4. 43-54	40	69
8	30. 1-20	5. 1-16	41, 42	70
9	30. 21-43	5. 17-31	Gen. 32, 24	71
10	31. 1-16	5. 32-47	25	72
11	31. 17-35	6. 1-14	26, 27	73, 74
12	31. 36-55	6. 15-29	28	75
13	32. 1-12	6. 30-51	29	76
14	32. 13-32	6. 52-71	30	77
15	33. 1-20	7. 1-24	31, 32	78
16	34. 1-19	7. 25-44	John 8. 28	79
17	34. 20-31	7. 45-8.11	29, 30	80
18	35. 1-15	8. 12-32	31	81, 82
19	35. 16-29	8. 33-47	32	83
20	36. 1-17	8. 48-9.5	33	84
21	36. 18-43	9. 6-23	34	85
22	37. 1-11	9. 24-41	35	86
23	37. 12-25	10. 1-18	36	87
24	37. 26-36	10. 19-42	Gen. 40.9,10	88
25	38. 1-30	11. 1-19	11	89, 90
26	39. 1-20	11. 20-40	12, 13	91
27	39. 21-40.8	11. 41-57	14	92
28	40. 9-23	12. 1-19	15	93
29	41. 1-16	12. 20-36	16	94
30	41. 17-46	12. 37-50	17, 18	95
31	41. 47-57	13. 1-17	19	96

Notes on Memorized Verses.

LUKE 24. 28-34. (From last month.)

28, The Lord Jesus was making arrangements for Himself, till they lovingly urged: a solemn thought: He will not "force" His precious "friendship" (John 15. 14) on us, He seeks our awakened love (so in Song 5). 30, Not "the breaking of the bread" in the Lord's Supper here: they did not act thus "in remembrance of Him," and it was not "till He come," but He left: yet the incident with its contrasts* seems clearly meant to give a helpful type of an assembly, even as the larger company may picture the united saints to whom He will come, and the later gathering (John 20. 24-29) the further blessing when Israel's remnant too, shall rejoice, having looked on Him Whom they pierced. 31, Opened eyes, see 32, 45, Psalm 119. 18, note Acts 16. 14 (then the opened house, 15), and Psalm 51. 15. Are our eyes opened? 32, Our heart, (singular, united), His words, the Scriptures—without the Holy Spirit's work (John 16. 14) the Scriptures are closed to us: let us never trust to mental knowledge. 33, A long journey (verse 13), but with joy. 34, A glorious "indeed" (Col. 3. 1-4).

* Cf. Contrast Parables in Luke: booklet gladly sent.

JOHN 4. 31-42.

31. The disciples were right in showing their interest, but how wondrously was everything overruled to show their Lord's higher standpoint than theirs (32, Matt. 4. 4). 33, Cf. verse 11, Matthew 16. 7: how easy it is to be misunderstood, because of our "naturalness": we need more heavenliness. 34, 6 38, 17. 4: do we thus enjoy, and receive, into our very being, the will of God? 35, The natural harvest, and the spiritual: which occupies us the more? 36, Song 8. 11, 12, 2 Timothy 2. 6: how rich is the reward of loving service, but God's glory is the object. Reaping is often linked with "that Day" also (2 Cor. 9. 6, Gal. 6. 8, 9). "Rejoicing" (Isa. 9. 3, cf. Prov. 20. 4): so spiritually, there is no joy through sloth. 37, A warning against pride of results, and personal exaltation: how sad that we still need this. 38, "Sent," a precious thought, "Here am I, send me" (Isa. 6. 8. John 17. 18). "Their labours": never let us think "I did this, I led him to Christ": there is a wondrous sharing. 39, "Many." How graciously the Lord used the salvation of a crimson-dyed sinner (who is not crimson-dyed?). 40, "Kept on asking." Only "two days," but how precious; and a type of the "two days" during which the Lord waits, but he will return to Israel (Hos. 6. 2, Rom. 11. 25, 26): the third "thousand years" (2 Pet. 3. 8) Israel will live in His sight (Ezek 37. 14). 42, "The world": a stress on all nations, not only Israel, so in 3. 16, and throughout the gospel: not "universalism," as the passages, if carefully studied, will make clear.

JOHN 8. 28-36.

28, Christ's full foreknowledge of His death, and its fruit. "I am" sets forth His Deity and glory: "I do nothing of Myself" emphasizes His humanity, and gracious covenant-service: the two thoughts are frequently seen together in John's gospel. 29, The Father's good pleasure (Matt. 3. 17, 17. 5): how different are our lives whenever we grieve the Holy Spirit (Eph. 4. 30). 30, The power of His words: the revelation of His character was the means to lead these to faith. 31, Continuance ever the test (John 15. 4, 5, Col. 1. 21-23, Heb. 3. 6, 14, contrast Matt. 13. 21, John 5. 35, 6. 66). How sad not to be a disciple "indeed" ("truly"). 32, "And": here is the key to knowing the truth (cf. 7. 17, see James 1. 25). "Free" (Rom. 8. 2, Gal. 5. 1): there is a twofold aspect, freedom from judgment, and the practical experience: Psalm 119 emphasizes the latter (e.g. 104, 128, 133). Lying vanities lead to an unreal peace (Jer. 23. 17, Isa. 28. 17): how many say "Peace, peace" to-day in vain (Jer. 6. 14, 8. 11). 33, Pride, no consciousness of the worst slavery (to oneself). 34, Romans 6. 16: O that we may be yielded to God (1 Cor. 9. 27 is solemn as to the body, a servant, see Prov. 25. 28). 35, Not only the contrast between the bondage of sin and the freedom of Romans 8. 1, but between "servant" and "Son" (Gal. 4. 7, see Heb. 3. 6): all sonship is "in Christ" (Gal. 3. 26). 36, "Indeed," "actually": this is not a shadow, a mere verbal expression (cf. "And we are" 1 John 3. 1, lit. 2): a vast difference from "adoption," we are "born" from above

(Notes concluded on page 64).

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Thoughts from The Word of God

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

A Monthly to exalt the Name of the Lord Jesus
and His will, and NOT the names and theories
of men,—or anything that doubts the full inspira-
tion of the Holy Scripture, and the living power
of the Holy Spirit.

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SEPT., 1935.
Free.

"The Lord did not set His
love upon you, nor choose you,
because ye were more in number
than any people; for ye were the
fewest of all people: but be-
cause the Lord loved you."

Deuteronomy 7. 7, 8.

"The Lord will not forsake
His people for His great Name's
sake: because it hath pleased the
Lord to make you His people."

1 Samuel 12. 22.

"It is of the Lord's mercies
that we are not consumed, be-
cause His compassions fail not:
they are new every morning:
great is Thy faithfulness. The

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.

Words of Introduction.

A GAIN, upheld by our gracious God and Father,
we seek to send forth a message of His love.
We do not wish to be onesided. The precious fact
that we have a gospel to preach is delightful. But
daily business life may equally be in the Name of the
Lord Jesus. The glorious reality of God's sovereign
grace awakens our adoration, but we would never
overlook the accountability of men, and our respon-
sibility to respond to our Lord's command, and to
preach the powerful gospel of His grace. "If we
confess our sins" is a message that comforts us,
but in the very context we read, "These things
write I unto you, that ye sin not" (1 John 1. 9, 2.1).
Thus it is our heart's longing that in the gracious
and continual work of the indwelling Holy Spirit,
we may grow up into Christ in all things. Dis-
proportion in daily life, and in ministry, will ever
lead to other failures. We must not specialize on
a part of truth, but seek the balance and proportion
which God has graciously given in our spiritual food
in the Scriptures.

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Lord is my Portion, saith my
soul; therefore will I hope in
Him." Lamentations 3. 22-24.

"Blessed . . . with all spiritual
blessings in heavenly places in
Christ: according as He hath
chosen us in Him before the
foundation of the world that we
should be holy and without blame
before Him in love."

Ephesians 1. 3, 4.

"Herein is love, not that we
loved God, but that He loved us,
and sent His Son to be the Pro-
pitiator for our sins . . . We love
Him, because He first loved us."

1 John 4. 10, 19.

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

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

"The Lord will perfect that which concerneth me:
Thy mercy, O Lord, endureth for ever: forsake not
the works of Thine own hands." Psalm 138. 8.

He will not leave His work undone,
He will not change His word:
His love and will and strength are one,
Nor can He be deterred.

Should I not trust Him all the way,
And doubt my slightest doubt?
For aye the Same,—the Same to-day,—
His love will ne'er run out

The choice was His, the work was His,
His is the purpose too:
How blest the simplest trusting is,
In One Abiding True.

Words of Encouragement.

"Sit Thou
at My
Right Hand."

As One Who has finished His
work of sacrifice our beloved
Lord sits (Ps. 110. 1, Heb. 10.
11, 12). In this connexion

His sitting looks back to that which has been accomplished once and for ever (Mark 16. 19, Rev. 3. 21). And while He sits, He lives to intercede (Heb. 7. 25). On the ground of His atonement, we have peace with God, Who is now our Father, and eternal security and blessedness. But His sitting also looks forward, "Until I make Thine enemies Thy footstool." If it follows His sacrificial work, it leads up to His kingly work, when He will stand up, shut the door (Luke 13. 25) and judge (Isa. 3. 13) and sit on His own throne (Rev. 3. 21 again, see Matt. 25. 31, Luke 1. 32). In like manner, baptism looks back to His death, and also onward to the resurrection day: and the Lord's Supper is a memorial of His once poured out blood, and withal a prophecy of His Coming and of the Marriage Supper of the Lamb. It is blessed to understand the precious lessons of His present sitting. Hereby have His people confidence: God's holy law has nothing to say against them, "It is finished" means exactly what it says. But the same unveiling of His present attitude draws us back from all excitement, fear, anxiety, or attempt to hurry His work. We cannot take a share in politics, or government, or warfare. He is sitting. Thus the believer realizes His relation to God, and his relation to the world, through the wealth of Divine teaching in one word.

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.

"After this manner therefore pray ye: Our Father." Matthew 6. 9.

1. For the gracious encouragement of Psalm 85. 6.
2. For more loving tenderness among God's children that they may not wound other believers (1 Cor. 8. 12).
3. For lands that we often overlook:—Luxembourg, Latvia, Lithuania, Bulgaria, Afghanistan, Gold Coast, Panama, Philippine Islands.
4. For God's work graciously entrusted to all His beloved people, specially thinking, however, of the responsibilities, on our heart, as well as our hands, in this magazine, and the meetings and ministry in this and other lands (Poland is much before us, and our dear brethren there, including the villages), that there may be the simple following of the Lord's will, and separation from human methods. Remembrance of some brethren by name seems the will of

God—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk. Seek definite blessing on journeys, and on intercourse with dear children of God, who are going forward,—it may be slowly, yet definitely:—that nothing in us or others, may hinder.

"Let us draw near with a true heart."

Hebrews 10. 22.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS FOR SEPTEMBER:

- 3rd. THE TRANSLATION OF THE HOLY SCRIPTURE.
 1. The Holy Spirit's Rendering of Hebrew in the New Testament.
 2. Some Notes on Translators and Translations, with (a) Thoughts on Gratitude and Humility (b) The Need of Prayer for those thus engaged.
 3. Some English Passages that are Not Quite Clear (e.g. Gen. 4. 7, 2 Sam. 23. 5, Luke 16. 16, John 17. 12, 1 Cor. 11. 21, Eph. 3. 21, 1 Thess. 4. 15, Rev. 13. 8). The Comparative Fewness Thereof is a Call to Praise.)
4. The Daily Life Translation of God's Truth.
- 10th. THE MISSIONARY PLAN OF THE LORD JESUS.
 1. The Gracious Commission and "All the Nations" (Matt. 28. 19, Luke 24. 47).
 2. Missionary Gifts of our Risen Lord Jesus (Eph. 4. 11, Gal. 2. 8, 2 Tim. 4. 5).
 3. Missionary Assemblies or Societies? Acts 13. 1-3, 14. 27, &. The Establishment of Gatherings according to God's Pattern.
 4. The Enemy's Plan (Matt. 13. 28, Rev. 3. 15-17), and its Climax (Rev. 17).
 5. Revival, and the True Remedy.
- 17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 24th. By God's Grace to be Announced Later.

The Importance of the Home.

SATAN'S attack on a home in Genesis is significant. The Holy Spirit's emphasis on the Fatherhood of God for His redeemed people, and that they are His children, must help us much. And those who had responsibility to oversee an assembly were to be ruling well their "own house." How godly the family should be. The stress on saved households in Acts encourages us, and we praise God for the answer of Moses to Pharaoh. "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go" (Ex. 10. 9).

The arrangements for passover week provide a helpful sidelight as to the home. It is worthy of notice that 1 Corinthians 5. shows the sad failure at Corinth as to the home, and urges godliness there. Hence we notice gratefully the different expressions used by the Holy Spirit. (1) "Even the first day ye shall **put away** leaven out of **your houses**" (Ex. 12. 15). (2) "Seven days shall there be no leaven **found in your houses**" (Ex. 12. 19). (3) Ye shall **eat** nothing leavened in all **your habitations**" (Ex. 12. 20).^{*} In this verse the reference to "habitations" seems in the centre to go with **both** parts of the command.

(4) "There shall no leavened bread be **seen with thee** (or for thee, or belonging to thee); (5) neither shall there be leaven **seen with thee** (or for thee, or belonging to thee) in all thy quarters" (Ex. 13. 7); (6) "Thou shalt **eat** no leavened bread with it" (Deut. 16. 3); (7) "There shall be no leavened bread **seen with thee** (or for thee, or belonging to thee) in all thy coast" (quarters, Deut. 16. 4).

Thus we learn our responsibility for what is ours, and for our houses, and dwelling places: whatever is in our "boundary" is entrusted to our care. What do we allow in our house? Do we permit our children to read unsatisfactory books? Have we "put away" that which God wishes us to put away? Again what do we **eat**—mentally and spiritually? What is "found" with us, what is "seen" with us? We are reminded of unseen sin, that we may be humbled, not that we may excuse it (Lev. 5. 17), but that we may not boast of our sinlessness when **realized** sin is judged (Ps. 19. 12). Leaven is floating in the air, but an Israelite was not on this account to tolerate what he saw. So it is with us. May there be the glory of God in our heartfelt application of His truth.

^{*} Where they "Sat," cf. Deuteronomy 6. 7.

A Question.

"Will you kindly give me an explanation of Psalm 66. 18?"

WE are all conscious, or should be, of our unworthiness. The psalmist felt this. But God had encouraged him by an answer to prayer, "Verily God hath heard me" (verse 19). Hence we should render more literally "If I saw iniquity in my heart, the Lord is not hearing me." Even unknown sin must be confessed as such, as soon as it is realized (Lev. 5. 17); but if we see and excuse sin, this interrupts communion. We remember the type: when Israel put away leaven out of their houses

(Ex. 12. 15), there was to be no leavened bread **seen** with them (Deut. 16. 4). This was their primary responsibility. The yeast plant might, unseen, be floating about; and when we judge ourselves we are not thereby justified (1 Cor. 4. 4, 11. 31). We depend solely on the Lord Jesus, and pray, "Cleanse Thou me from secret faults" (Ps. 19. 12), and again, (remembering the word in Psalm 66), "SEE if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139. 23, 24). And our Father graciously hears prayer. Thus, though He is greater than our hearts, and knoweth all things, yet if our heart condemn us not, we have confidence toward Him (1 John 3. 20-22 is a precious commentary on Ps. 66. 18). In every matter it is a serious thing to excuse "not seeing" (Prov. 24. 11, 12, 28. 27). How important is the attitude of 2 Corinthians 13. 5, in the Lord's light (Ps. 36. 9). May this question lead to our cleansing, that prayer may be unhindered (cf. Mark 11. 25).

Poems to Help Christian Experience.—51.

"I am the Living Bread Which came down from heaven; if any man eat of This Bread, he shall live for ever."
John 6. 51.

"Thanks be unto God for His Unspeakable Gift."
2 Corinthians 9. 15.

"If any man," the word how fitly spoken—
As "on its wheels": it runneth; O how swift
To meet the need! Transcending type and token,
Christ is the Living Bread, the Father's Gift.

"Eat of This Bread!"—O may a mortal being,
Conscious of guilt, unworthiness, and need,
Nought but corruption in his nature seeing,
On That True Bread, the Holy Manna, feed?

Yea, he may eat, by faith the Father giveth!
Yea, he may eat—the Son Himself invites!
For whoso eateth dieth not; he liveth
And findeth Christ the Sum of all delights.

How blest are they, in spirit apprehending
Christ, Who will every longing soul suffice!
'Tis by His death they have a life unending—
Theirs not with money, but how great the Price!

O for this Gift Unspeakable, thanksgiving
Be to our God! Let saints one heart uplift
In worship of the Father everliving,
Good in His giving, perfect in His Gift!

We are often cast down, as it were, that we may be cast upon the Lord.

Striking indeed is the emphasis on the Lord's promise in Numbers 14. 40, while ignoring His commandment (41). Is it not sadly possible for the same sin to be illustrated to-day? O that His statutes may be our songs (Ps. 119. 54).

YOUNG PEOPLE'S COLUMNS.

Four Remarkable Eatings.

In Genesis 3.

GOD always provides for His people. How rich is His supply in nature. How many fruit trees there are! And "seed-time and harvest" have not ceased (Gen. 8.22). Indeed, we everywhere see that "the Lord is 'good' to all; and His tender mercies are over all His works" (Ps. 145. 9). This is evident as to the animals also, for "He giveth to the beast his food, and to the young ravens which cry" (Ps. 147. 9). It is also true as to those who forget God, for "He maketh His sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5. 45). All who breathe should be thankful to God, but many are quite forgetful, and ungrateful. When a sinner is brought to see this, and to be ashamed of sin, and led to see God's greatest Gift, even His Beloved Son, dying to save sinners, a **new** life of **new** thankfulness begins, and such are brought into a new relationship to God, and everything is received in a different way. He is not only their Creator but also their Father. Hence prayer has quite a new meaning: it becomes real prayer for the first time and the language is rightly "Our Father," from Whom all food is received: "Give us this day our daily bread" (Matt. 6. 11). So the Lord Jesus said, "Be not anxious, saying, what shall we eat?" for your Heavenly Father knoweth that ye have need of all these things" (Matt. 6. 31, 32).

But what has this to do with Genesis 3? Very much. In that chapter we read of "eating" six times. At the outset Adam and Eve **eat of "the tree of knowledge of good and evil."** This was a real tree, and it looked attractive. It was easily reached, and the fruit could be taken without difficulty. There was only one reason why they should not eat it. That reason was—God said so. How many people forget that God need not tell us the reason why. His will is sufficient. How many, of all ages, have read books, or wished to "know" many things, through curiosity. "If I find it is harmful, I can give it up":—Such a thought is wrong. Do not trifle with sin. Many tell us that if anything exists, it must be with the purpose that we should use it. This is a great mistake. We do not know everything. Only once did Adam and Eve eat but that brought judgment. The thoughts of (a) "a little thing," (b) of tasting, and (c) of receiving into our very life, and making a part of ourselves, are sadly solemn with regard to sin. O that many a reader may hear God's warning and hearken to His voice even to-day.

What is the next eating? I do not mean the next reference to eating. God's searching questions bring out the painful confession, "I did eat" both in verse 12 and verse 13. But in 14 there is a different eating. The serpent has no space for repentance. God's judgment falls at once. Satan is here before us, and he had already sinned and persisted in sin. And as he came in the serpent, which at first appeared beautiful, the serpent was brought down to the ground—all uprightness has gone, and the wriggling motion still suggests the twisting of sin, and the writhing in judgment. So the words sound out "**Dust shalt thou eat.**" Here is food that is not food. We remember the words used of sinners "**Death shall feed them.**" And the meaning of Romans 6. 23 is more than "the **wages** of sin is death." The word suggests "food":—but O how great the mercy of God in that the Lord Jesus "**tasted death**" for sinners, that all who believe into Him might have the gift of God, which is eternal life in Him. Is this yours? Or is it not?

And next God speaks three times of Adam's food. "**Fruit**" is no longer mentioned, but first he is said to **eat the cursed ground** (verse 17). I know this indicates the herbs and bread coming out of it (Ps. 104. 14). But the word "**of**" is printed in a different type: and the Holy Spirit leaves it out in Hebrew with a purpose. There is **no lasting blessing** in earthly food, of itself. The ground is cursed, and man eats in sorrow. How low has sin brought the whole human race. Yet sinners will not learn the lesson. God's long-suffering is seen in the difference of wording from verse 14:—there we read "thou art cursed"; here "cursed is the ground for thy sake." God waits in patience, and still gives the herb (see Heb. 6. 7, 8), and God gives **bread** also (Gen. 3. 19), and "bread corn is bruised" (Isa. 28. 28), and the Lord Jesus is pictured as the Bread of Life (John 6. 48). His death is portrayed in the corn of wheat that falls into the ground (John 12. 24). Do you know Him as your Saviour? There is none other (Acts 4. 12).

The last eating was then hindered. At first it had been encouraged. But sin altered everything, and so God said, "**Lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:—therefore the Lord God sent him forth . . . so He drove out the man**" (Gen. 3. 22-24). Alas, how sad it all was. The man must not "**take also**" of the tree of life, for he had taken of the tree forbidden. He had ruined himself. He must not "**put forth his hand.**" Salvation is not by our hand. We cannot gain eternal life. But how wondrous is God's grace. When Abraham "**stretched forth his hand**" in

Genes. 22. 10, God in love stopped him, providing a sacrifice, and thus, through this stretching out and sacrifice together, He gave a picture of His own hand stretched out, and His sword, upon the one willing Sacrifice, the Lord Jesus (Zech. 13. 7), that sinners, saved by grace, might be able now to take of the tree of life and live for ever, as a gift (Rev. 2. 7). The Lord Jesus is the only hope for you and for me. He is my Hope. Is he yours?

"Thou shalt not eat":—the words were clear,
Yet Adam chose,—and died:

"In sorrow thou shalt eat"—we hear
The words when God replied.

"The Tree of life" has still its place!—

The "way" was kept until
Christ met the Sword! What wondrous grace!
The door stands open still.

No other way can e'er be found,
Tis death from Him apart:
This message in your ear doth sound;
But is it in your heart?

"But be ye doers of the Word, and not hearers only, deceiving your own selves." James 1. 22.

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

THESE words are characteristic of the very manifestly practical Epistle in which they are found, and, although well known, ever need to be emphasised. In the days of Ezekiel, the prophet, in a period which has many a likeness to the present, there were many who were willing to sit under his powerful ministry, whose emotions were stirred, and whose words and manner appeared encouraging, but of whom the Lord testified, "They hear thy words, but they do them not" (Ezek. 33. 31, 32). Can it be said that this attitude is nowhere manifest to-day? Do we not rather see it around us? But stay, before we answer these questions, Do we find this tendency, yea more than the "tendency," in ourselves?

The word for "hearing," used by the Holy Spirit, is contained within the words for "obedience,"—and "disobedience." In the one case it is "hearing with subjection," or hearing and doing; and in the other, "hearing aside," that is, hearing but going on in one's own way, or even beyond this, hearing another voice. These contrasted attitudes are seen in Romans 5. 19. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Thus the words of the Lord Jesus have an added force, "Take heed therefore how ye hear" (Luke 8. 18).

In the verse before us the Holy Spirit speaks of the response which should be the normal accompaniment of hearing, and knowing, the Word of God, and the words of the Lord Jesus, recorded in John 13. 17, tell of the resultant blessing, "If ye know these things, happy are ye if ye do them." How deeply impressive also are His words spoken at the close of the Address on the Mount (Matt. 7. 24-29).

In the Epistle to the Colossians, chapter 2. 4, the Holy Spirit warns against the danger of being deceived, or beguiled by the false reasoning of others, but here the possibility of Self-deception is before us, even as in the Epistle to the Galatians (ch. 6. 7). Does that which we have heard result in a secret satisfaction and cause an inner congratulation that certain aspects of truth are seen, which are apparently hidden from others, even from some who are most earnest in the work of the Lord? If so, let us beware, for unless there is a response in godly actions, corresponding with this knowledge, self-deception has already set in.

The illustration given by the Holy Spirit, which follows the words under consideration, is very striking. Have we not often thus looked into a mirror, and then gone away, forgetting our own likeness? It may be these words will be read by an unsaved one. Have you, dear reader, when hearing the Scriptures read, or when listening to the Gospel preached, had a view of yourself, not as others see you, but as you appear in the sight of God,—a sinner? And then have you gone away forgetting "what manner of person" you are, willing that what has been seen should be blotted out of the memory; at least for the present.

And what of ourselves, dear fellow-believer, when the Word of God has come to us with His searching power, and we have seen spots and blemishes in the life, have we at any time found an excuse for not acting promptly, so that to-day the vision has faded, and the conscience which was troubled has been stilled or dulled? If so, let us acknowledge our sins, and thus be brought to see not only the responsibility which is ours, but the privilege of knowing, and doing, **THE WILL OF THE LORD.**

Many thousands, like the woman of the company, of whom we read in Luke 11. 27, have emphasised the blessedness of the privilege granted to the mother of the Lord Jesus, and we, too, would gladly acknowledge this, but let us also take heed to the reply given by the One Who not only became her Son, but was also her Lord, and ours, "Yea, rather, blessed are they that hear the Word of God, and keep it." **B.**

PRESENT DAY NEEDS.

A Godly Dread of Schism.

"That there should be no schism in the body "
(1 Cor. 12. 25).

IT is delightful to realize what the Lord Jesus has fully done by His finished work. We notice the words in John 10. 16, "one flock," in 11. 52, "that also He should gather together in one the children of God that were scattered abroad," and in 17. 23, "that they may be made perfect in(to) one." Here we see God's purpose; and it shall be accomplished. Ephesians 2 has a repeated testimony as to unity:—"He is our Peace, Who hath made both one"; "to make in Himself of twain one new man, so making peace";—"that He might reconcile both unto God in one body"; "through Him we both have access by one Spirit unto the Father" (verses 14, 15, 16, 18). We can confidently say the redeemed are viewed as "one" in the death and resurrection of the Lord Jesus. That is the glorious past, and they will be one in the day of the Lord Jesus. That is the glorious future. But the present is our present theme and responsibility. How are children of God showing forth to-day what their Lord has done for them?

The word "schism" is deeply important. We find it in Matthew 9. 16 and Mark 2. 21 for the tearing of a garment. And the same verb is similarly employed in Luke 23. 45, and John 19. 24 (cf. 21. 11—a net). Matthew 27. 51 strikingly refers both to a curtain (the veil), and to rocks. The metaphorical description of a divided crowd is seen in John 7. 43; 9. 16; 10. 19 (cf. the verb in Acts 14. 4; 23. 7). Now we can better understand the Holy Spirit's message in 1 Corinthians 1. 10; 11. 18; 12. 25. A rending, or violent tearing, is before us,—a rending of that which should be "one." That this sin exists among children of God cannot be denied. Are we sufficiently troubled about it? We are not.

Many are encouraged so long as there is an outward courtesy among believers in various denominations, etc., and if they meet together on special occasions. But this is quite a mistake. "Societies" may be doing something of the work which the early "missionary assemblies" did of old, but they are not God's appointed substitutes for His unrepented plan. And if they are used to make us forget God's own way, there is something seriously wrong. A wooden leg may be helpful, if I have lost my leg; but it is **not** to be viewed as satisfactory. And if a man could receive back his own living leg, would

he not wish this? If I could not obtain a Bible, a book quoting many verses would be helpful, but I could never be satisfied with this. Can we not go back to God's pattern? And what was that?

Were there ever **two** Divinely appointed assemblies in **one** city? Search and see. Do we not read of **the church** (singular), whether at Jerusalem, Corinth, Thessalonica or any other place? The churches (plural) were in a province, as Galatia (1 Cor. 16. 1, 2 Cor. 8. 1). Why not seek to return to this? Does any one say "Impossible," or "How could the Christians in one city all meet together?" No one Scripturally asserts that they did thus **meet** in each city. At Corinth evidently this was possible (Rom. 16. 23), but at Rome there were, apparently, three groups at least (Rom 16. 5, 14, 15). The remarkable expression, "the church **according to their house**" is now explained. The rendering "from house to house" (Acts 2. 46) quite misses the Holy Spirit's consistent meaning. The church was one, but it met "according to" certain houses. This is the invariable lesson of these words, it seems, in the New Testament. That is, one godly brother was privileged to welcome believers, and another likewise had his house opened for similar fellowship, and for the breaking of bread, in a large city, and so forth. But the "church" was **one** in that town. The believers had one fellowship, co-working, oversight and discipline and acted together. We think of the gospel **according to** Matthew or **according to** Mark, but there are not four distinct gospels. Hence for believers to break bread in a conference (1) **apart from an assembly**, and (2) then to go back to their own "**divisions**," is not the Lord's appointment. It is the condoning of "schism," even though the wish and attitude may be quite distinct and very loving. It is not God's appointed oneness according to the pattern.

Further, some dear children of God hold that, when they are numerous, even though they provide at the Lord's Supper that which they know **others** cannot consistently take, (on Scriptural ground), they are **not** making any "conditions" and are **not** "schismatic." But a little prayerful consideration will show that they **are** in reality dividing the children of God. This ought not to be perpetuated.

The added thought in 1 Corinthians 12 is impressive, "That the members should have the same care one for another." Here is God's purpose, in practical loving fellowship. If "all" came together to-day, this would not cause an assembly, **ipso facto**. A church is

through God's gracious inworking, and there must be an emphasis on a living, loving **unity**. The figure of a body means so much, with regard to spontaneous, living actions. There were "rents" at Corinth, even though all still came together outwardly and Revelation 2. 4, 5 indicates how continued lovelessness **hinders** an "assembly." A garment may be torn in measure, yet be a garment awhile, but schisms go on increasing, the rent becomes worse and worse, and "heresies" or self-choosings (1 Cor. 11. 19) are the bitter, the deadly, and assembly-destroying fruit. One realizes how subtly the enemy has since worked, and works. What can be done? Shall we introduce a **human** substitute for God's pattern? Shall we sit down self-satisfied, or on the other hand, with a discouraged feeling, that "Everything is irremediable"? Does not the Holy Spirit show us churches found in Asia (Rev. 2 and 3) **after** 2 Tim. 1. 15? Revival is still God's will, and local assemblies will evidently be found to welcome the Lord Jesus (Matt. 24. 45, cf. 1 Cor. 11. 26). Shall we not humbly, in the Holy Spirit's power, deny and leave schism **now**, and seek for a gathering that provides for believers Scripturally, and does not demand from them more or less than the early churches expected, neither omitting **nor** changing the Lord's own commands, but setting forth His standpoint in such a way that it has a definite claim on all who would, through love to Him and His words leave all "schismatic" standpoints, names, rules and arrangements, simply following their Lord's will henceforth? Why not? Can we not trust Him?

"Grace and Truth came by Jesus Christ."
John 1. 17.

"This is the true Grace of God." 1 Peter 5. 12.
"Since the day ye heard, and knew the Grace of God in Truth." Colossians 1. 6.

"Speak every man Truth . . let no corrupt communication proceed out of your mouth, but that which is good to the edifying of the need, that it may minister Grace unto the hearers." Ephesians 4. 25, 29.

"If we sin wilfully after that we have received the knowledge of the Truth . . of how much sorer punishment, suppose ye, shall he be counted worthy who . . hath done despite unto the Spirit of Grace?" Hebrews 10. 26-29.

MANY words come *together* in Holy Scripture, for example, "sin" and "death": "grace" and "glory," "way" and "life," "justification" and "faith," "righteousness and peace." Nor can we forget "mercy and truth," "love and truth," and "grace and truth." Grace

without truth would be mere indulgence, quite unworthy of its name; and truth without grace would condemn every man. It is blessedly revealed that "grace and truth came by Jesus Christ," and thereby "mercy and truth are met together" (Ps. 85. 10) on Calvary, so that "by mercy and truth iniquity is purged" (Prov. 16. 6). This is "the true grace of God," contrasted with every life, every theory, every shadow, yea, and every type, and it becomes every reader to be sure as to his or her personal relationship to so marvellous a manifestation of the sovereign grace of God. There are those, in all lands, who not only recognize "grace and truth," but themselves "know the grace of God in truth." They are begotten again to a living hope, and their guarantee is the Word of the living God, made a living experience in their heart by the sealing and witnessing work of the Holy Spirit. All criticism of their confidence from an outside standpoint comes too late. They know Whom they have believed. Ah, dear reader, it is blessed to be among such, and if you can reply "It is, for I am numbered there," what manner of person you too ought to be. The greatest hindrance to the testimony of the gospel is the discrepancy between its rightly revealed glories and the daily life of those who profess it. This is not the fault of the gospel any more than it is the fault of the bread on your table if you starve while it is there uneaten. Ephesians 4. 25-29 beautifully shows how grace and truth should be manifested in the Christian walk, and this should be the normal testimony among believers and unbelievers alike.

The closing passage in our title affords a warning to an "educated" unsaved soul. One may "know" the *truth*, and yet do despite to the Spirit of *Grace*. It is deeply important to remember the additional peril of head-knowledge and of lip-profession. Every message of Scripture, showing the blessedness in Christ Jesus, gives a limitation, for the devil's purpose is everywhere the same—a counterfeit. Ah, dear reader, you are accountable for what you know, and you cannot "unknow" it. Accountability is unalienable. It is blessed, indeed, to have *responsiveness*, and not only *responsibility*. Then will you rejoice that "grace and truth" have come to you by Jesus Christ, and that He is your Lord and Saviour. That is the only permanent joy of life: that is the only true satisfaction.

Hope in man is a broken reed, but when there is the faith of a poor, weak believer, God will not break the bruised reed (Isa. 42. 3).

Suggested Daily Readings.

"IF THE LORD WILL."—SEPTEMBER, 1935.

Day	READING		LEARNING.	
	Genesis	John	John	Psalms 119
1	42.	1-20	13.	97, 98
2	42.	21-38	14.	99
3	43.	1-17	14.	100
4	43.	18-34	15.	101
5	44.	1-17	15.	102
6	44.	18-34	16.	103
7	45	1-15	16.	104
8	45.	16-28	17.	105, 106
9	46.	1-19	17.	107
10	46.	20-34	18.	108
11	47.	1-17	18.	109
12	47.	18-31	18.	110
13	48.	1-22	19.	111
14	49.	1-15	19.	112
15	49.	16-33	19.	113, 114
16	50.	1-13	20.	115
17	50.	14-26	20.	116
18	Ex. 1.	1-22	21.	117
19	2.	1-25	21.	118
20	3.	1-10	Acts 1.	119
21	3.	11-22	1.	120
22	4.	1-17	2.	121, 122
23	4.	18-31	2.	123
24	5.	1-14	2.	124
25	5.	15-6.8	3.	125
26	6.	9-30	3.	126
27	7.	1-13	4.	127
28	7.	14-25	4.	128
29	8.	1-15	5.	129, 130
30	8.	16-32	5.	131

Notes on Memorized Verses.

JOHN 13. 31-38.

31. "Now" is striking, as in 12. 31: in view of Christ's death, in view of Judas going out (30). The great object (12. 28, 17. 4): is it ours?—the word "glorify" is repeated, for our heart-meditation. 34, "Love" is not merely a feeling, but obedience to a commandment: the first and second commandments (Matt. 22. 36-40) and the new, all contain this word: without "love" all is impossible (John 14. 15, Rom. 13. 10, 1 Cor. 13. 1-13. 35. Is this seen? If it is not the witness is largely undone. Observe the remarkable character of the Greek word "one another": (a) a plural without a singular—you cannot take "one" away without removing "another," (b) only existing in the dependent grammatical "cases," "a nominative being plainly impossible"—Liddell & Scott's Lexicon. 36. A lovingly intended question, but! Behold the Lord Jesus alone, in bearing wrath: having thus finished His work, He becomes our Forerunner, in more than one sense of the precious word (Heb. 6. 20). 37, "The spirit is willing": there was not conscious pride. 38, We little know our limitations, and the depth of the failures that come

in through failure to watch and pray (Matt. 26. 41) and to judge ourselves (Luke 22. 33).

GENESIS 48. 13-22.

13, 14, How important to be willing to go against natural expectations: notice the younger sons of Genesis—Abel, Shem, Abraham, Isaac, Jacob, Joseph, Ephraim: "that no flesh should glory in His presence" (cf. Moses, David, Solomon, &c.). 15, God's love is day by day: we should be grateful and walk before Him (11. 1). 16, Observe the stress on a special "Messenger" (Ex. 3. 2-6, Jud. 6. 12-14, 13. 18, &c., Job. 33. 23). Judaism can never explain this: the Uncreated Messenger, the Lord Jesus, is the Key (Mic. 5. 2). 17, The natural attitude and feeling. 19, Jacob acted in prophecy. This verse has been misused to suggest a fulfilment now, i.e. before the coming kingdom, and accomplishment of Jeremiah 31. 9, 10, Zechariah 10. 6-9. But Romans 11. 25 gives the "fulness of the nations" in contrast with Israel. Note "nations" in Ezekiel 36. 13-15; Ephraim failed in the past, though boasting of greatness (Jos. 17. 14-18). The coming blessings, when Hosea 14 is fulfilled, will exceed all anticipation; now God is enlarging Japheth, but He will dwell in the tents of Shem (Gen. 9. 27). 22, Deeply important is God's overruling (34. 28, 23): observe the firstborn's double portion (cf. 2 Kings 2. 9, Isa. 61. 7).

JOHN 21. 15-25, ACTS 1. 1, 2.

15, The use of names here is very remarkable (i.) the Lord Jesus addresses by name, the answer is invariably "Lord," (ii.) "Simon, son of Jonas," in view of John 1. 42 with Matthew 16. 18, seems a reminder of his return to fishing in John 21. 3; this is emphasized by the stress on "sheep." "Lovest": some have said that the reply word is "stronger," for there are two words for "love": they miss the point. The question-word is all-embracing, and is certainly strong (e.g. in Eph. 5. 2. 25), but Peter replies with the "friendship" word, which seemed strange after following afar, and denying: hence he was grieved because the third time the Lord Jesus changed to this word. Thus the precious teaching becomes clear. But while examining the words for "love" and for "sheep," "little sheep" and "lambs," let us not lose the searching of our own ways. Our loving Lord seeks love, not mere accuracy and activity. If we keep His commandments, this must be the expression of love (John 14. 15), and so with feeding (contrast John 10. 12, Ezek. 34. 8). How precious that we can say "Thou knowest," but O that our love may become more manifest. "Thou wouldest," "thou wouldest (willest) not": but he would be made willing then (note tense). 19, "By what kind of death." Glorifying God, see ch. 11. 4. 40, 17. 4: how precious is this thought. 22, Let us be more concerned about personal obedience, and the Lord's Coming than about "this man." It is helpful to read Acts 1. 1 with John 21. 25, if we are epistles of Christ (2 Cor. 3. 3).

Men may laugh at hell, but they will not laugh in hell.

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Thoughts from The Word of God

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

A Monthly, as God gives grace and enabling, with the object of declaring His covenant love, and His holy will for His redeemed people. Hence prayer is sought that His truth alone may be set forth, to His glory.

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Free.

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you."

Colossians 1. 3.

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

1 Thessalonians 5. 18.

"Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

Colossians 3. 15.

"O give thanks unto the Lord; call upon His Name: make known His deeds among the people."

Psalms 105. 1.

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

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"Now therefore, our God, we thank Thee, and praise Thy glorious Name." 1 Chronicles 29. 13.

"We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth."

2 Thessalonians 1. 3.

"We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thessalonians 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 enabled by our gracious God and Father, and conscious of His continual love and interest, we would send forth these pages. The days are not bright: Scripture has not prophesied that they would be, but far otherwise. We are reminded of the words of the Lord Jesus, that His people are to be treated as He was treated. "Men loved darkness rather than light"; "Ye shall be hated of all nations for My Name's sake"; "If the world hate you, ye know that it hated Me before you." These expressions indicate the normal condition. There may be those who show consistent kindness in accord with God's election (Matt. 25. 34-40), and there may be the goodness of the grass so long as there is no particular testimony to bring out the hidden evils of the heart, but the easier circumstances of to-day may be a hint as to much unfaithfulness. The night is around, but we are not children of the night (1 Thess. 5. 4-8). It is for us to show the contrast with the world which the Lord has appointed. May this be our characteristic, in the power of the Holy Spirit.

"Lord, behold, he whom Thou lovest is sick. When Jesus heard that He said, This sickness is not unto death, but for the glory of God."

John 11. 3. 4.

A dearly loved one dying lay;
All hope seemed nearly past,
And stricken hearts could only pray,
As life was ebbing fast.

The Lord Who loved him heard their prayer;
He knew what He would do,
He gives, instead of anxious care,
Assurance sweet and true.

'Tis in the saddest, darkest hour
God teaches us to pray;
Our loving Lord, in living power,
Is still the Same to-day.

A.W.H.

Words of Encouragement.

We have learnt, or should have learnt, the blessedness of not for nothing, "dividing" words which God but . . ." has united, e.g., "and lo, I am with you alway" shows the importance of obedience. The command is not "Keep My commandments," but "If ye love Me, keep My commandments," showing that the Lord seeks something far different from mere formalism and accuracy. So "but my God shall supply all your need" speaks to those who gave devotedly unto Him. And, in like manner here, anxiety is not forbidden in an isolated way. If I am free from worry and neglect prayer, I am like one who gives up insurance and spends the premium on self. Neither action is faith. If worry is transformed to prayer, or shall we not rather say "if worry is excluded by believing prayer" there is victory, not otherwise. Many children of God are temperamentally anxious, and others temperamentally careless. The latter are no more spiritual than the former. The holy attitude, Divinely appointed, is a true realization of the problems, but a casting of all our care upon the Lord, with confidence in Him, that the restfulness may be "the peace of God." Let prayer fill the time of which scheming worry robbed us and let the Lord fill our praise, whereas fears had previously occupied our mind.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Psalm 91. 1.

"I sat down under His shadow with great delight, and His fruit was sweet to my taste."

Song of Songs 2. 3.

In the presence of my Saviour,
By His grace my soul would hide,
With a restful, calm behaviour,
Every moment to abide;
Ever willing for His teaching,
And His holy searching too,
Forward, upward, daily reaching,
With His judgment-seat in view.
O His tender lovingkindness,
O the riches of His grace,
Since He brought me from my blindness,
To the shining of His face!
I would be for ever near Him,
In His secret dwelling-place;
Love His words, and ever fear Him,
Feel the warmth of His embrace.
Soon the dawning, soon the morrow,—
And the toil will all be o'er;
Never grief, nor pain, nor sorrow,
Sin and death shall be no more:
But the privilege of serving,
Now is ours while here below;
For our Lord to live, unswerving,
Onward in HIS strength to go.

A.W.H.

The Root of Many Objections to the Gospel.

- "The cares of this world (age), and the deceitfulness of riches, and the lusts (desires) of other things entering in, choke the Word, and it becometh unfruitful." Mark 4. 9.
- "They that saw it told them . . . concerning the swine . . . and they began to pray Him to depart out of their coasts." Mark 5. 16, 17.
- "If we let Him thus alone, the Romans shall come and take away both our place and nation." John 11. 48.
- "And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers." Acts 16. 19.
- "This our craft is in danger to be set at nought." Acts 19. 27.
- "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Timothy 6. 10.
- "Following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." 2 Peter 2. 15.

SELF is selfish. The wish of a man often stifles convictions,—consciously, semi-consciously, or it may be, almost unconsciously. It is easy to become hardened, and less conscious. The things that are seen attract:—money, position, pleasures, one's own way—these things stand between a soul and true blessedness in the gospel. With one it may be "our place and nation," with another "our craft," with another "one morsel of meat," and there is the fearful choice, with its fearful goal. It may be some unsaved readers do not realize how great the slavery to "self" and "things" really is. The fact that all around the spirit of this age is manifest, and mighty, helps to lull to sleep. The human heart is alike in all men, and etiquette and custom and training may keep from many ugly forms of evil, in more usual circumstances, and men do not know themselves when let loose, nor the power of one's "own way" (Isa. 53. 6).

There is no doubt that the gospel is against many schemes of worldly wisdom. Those who valued their swine beyond the saved demoniac are not extinct. Their attitude was, alas, natural. The gospel "spoils" a man for this world, and cuts at the root of much that the flesh holds dear. Hence there is the real choice: "Not this man, but Barabbas" reminds us how deliberate it may become.

And what shall we say as to ourselves? Are we always willing to count all things but

loss for the excellency of the knowledge of Christ Jesus our Lord (Phil. 3. 8)? Was not godly Timothy lovingly warned to flee and escape from the dangers linked with money? And is not Hebrews 12. 16 rich with instruction to believers? What shall we say of the angel of the Church in Laodicea, whose attitude, alas, said, "I am rich,"—albeit he was one whom the Lord loved (Rev. 3. 19)? What if we excuse something in business because it is our "bread and butter"? The sale of "this," or the label of "that," or partnership in some other matters may disturb our conscience at first: then there is, perhaps, the lulling to sleep. O that we may be the opposite of Esau, and value our birthright, and the coming kingdom. Let us buy the "gold tried in the fire" (Rev. 3. 18), and "esteem the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11. 26). The dispensation began with glad loss, from man's standpoint (Acts 2. 45, 4. 32) shall it not end with the same, or shall we wait till antichrist confiscates that which might have been used, and thus spiritually "invested," with simple faith in our soon coming Lord?

Poems to Help Christian Experience.—52.

"When Chr'st, our Life, shall be manifested, then also ye, together with Him, shall be manifested in glory."
Colossians 3. 4 (lit.).

Lord Jesus, Son of God, our Lord and Master,
Thy power hath raised us from our moral graves;
Thy love than ours is broader, deeper, vaster;
For ever freed, we are Thy willing slaves.
In sin and death and darkness we were lying,
But we have heard in power Thy glorious voice!
Behold we live, though outwardly are dying!
'Tis in eternal life that we rejoice.
Thou art our Life! In Thee our souls have rested;
Soon in a day and in an hour unknown
To mortal man, Thou shalt be manifested!
O Blessed Hope! Thou art our Life alone!

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 the children of God, wherever found, because dear to Him, that He may grant more thankfulness for His own work, wherever it is manifested (Col. 1. 3, 4), and at the same time preserve us from any broadening, or misuse of His sovereign grace, and tender compassion.
2. For children of God in trials, physically and materially, that their experiences may be sanctified, not misused to lead to complaint, or impatience, and that we may all see the Scripture which specially applies to us, more

quickly than that which specially applies to our brethren.

3. For godly homes (Gen. 18. 19, Deut. 6. 7, 1 Tim. 3. 4).
4. For lands that we often overlook—Finland, Persia, Egypt, Nicaragua, Columbia.
5. For God's work through these pages, and related magazines, and the many gospel tracts enabled, and freely circulated in various lands, and for beloved brethren associated, serving Him in other parts, among Jew and Gentile, and for journeys, and for all the background labours, that God may strengthen and use, to His own glory, and keep all in dependence on Him for all, and prove His own sufficiency spiritually and in every way.

"Unto Him be glory." Ephesians 3. 21.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING OCTOBER:

- 1st. **"WE KNOW IN PART"** (1 Cor. 13. 9).
 1. Gracious Reminders of this Fact (Rom. 8. 26, 1 Cor. 8. 2, 2 Cor. 3. 18, 12. 2, 1 John 3. 2). Thoughts on "Through a Glass Darkly; but then Face to Face."
 2. The Context in 1 Corinthians 13, and the Blessedness of Relationship and Love.
 3. The Precious Knowledge we Have (John 7. 17, 17. 3, 1 Cor. 2. 12, Eph. 3. 19, 2 Pet. 3. 18, 1 John 5. 20).
 4. The Blindness of the Natural Man (Eph. 4. 18). Thoughts on Ecclesiastes.
 5. Increase of Knowledge, and What We should Wish to Know, and NOT Wish to Know (see Gen. 3. 6, Rev. 2. 24, Meditations on Col. 2).
- 8th. **DOCTRINE AND PRACTICE.**
 1. The Holy Spirit's Link of the Two (John 7. 17, Phil 2. 5 9, Tit. 1. 1, 2 John 6, 10: Observe Rev. 2. 6, deeds; 15, doctrine; and Mark 7. 1-9).
 2. Head-Knowledge, and the Beacon of Balaam. See too Isaiah 58.
 3. Living out Doctrine, and Learning by Godly Obedience (e.g. Eph. 5. 22-33).
- 15th. **QUESTIONS.** These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 22nd. **REVELATION 2 AND 3.**
 1. A General Introduction: Heavenly Privileges and Earthly Responsibilities.
 2. The Names and Unveiling of the Lord Jesus.
 3. The Commendations.
 4. The Failures, and Words of Reproof.
 5. The Promises.
 6. The Allusions to Other Scriptures.
 7. Words Found in All, or almost All, these Epistles.
- 29th. **To be Announced, the Lord Enabling.**

What does the Land of Moriah Mean to You?

YOUNG PEOPLE'S COLUMNS.

HISTORY is more than history. God is over and above it all. And when God Himself records the history for us in the Bible it is full of deeply important lessons. Yet very few people really "know" their Bible, even historically. Some cannot even find "well-known" verses. The Bible is still a neglected book, though most homes have copies. But twenty Bibles on the shelves are not *one* Bible in the heart. Where is *your* Bible?

It is very helpful to remember that God has a plan. He does not break His word. He does not forget. He does not change. In the first book of the Bible, God's river is seen, with the tree of life: and so is it in the last chapter of the last book. Jerusalem is God's city, with Melchizedek, in Genesis 14, and it is seen as "the beloved city," when the Lord Jesus reigns in Revelation 20. Salvation is clearly seen to be by a sacrifice in the early "types," or pictures, of Genesis, and the repeated name of Christ in the last book is "The Lamb," and the Lamb "slain," to redeem sinners.

Hence we are not surprised that God refers to Moriah more than once. The exact name is found only in Genesis 22. 2, and 2 Chronicles 3. 1, the second passage referring to the first. But the wording should at once make us connect Moriah with two other great events, one of them greater than all others combined. Hence you will understand that the question in our title "What does the Land of Moriah mean to you?" is not only to make you think. Your relation to God is the most important matter of life. Unless you really know salvation by the blood of the Lord Jesus, you are a lost sinner, lost for ever, however good you may feel you are, and however much you may know, and say, and do, and expect.

Abraham and David are mentioned together with the Lord Jesus in the very first verse of the New Testament, and no one else. He became in the family of Abraham, of the seed of David according to the flesh. Everything in Scripture leads to Christ (e.g. John 5. 46, Gal. 3. 24).

Abraham's history has been often told. In simple faith as to God's word he took his son, and bound him on an altar, and received him alive again, in a figure of resurrection (Heb. 11. 19). This was a test of faith's obedience. But it was more. It afforded a picture of Him Who really gave His only begotten Son, Whom

He loved so much (see Gen. 22. 2, John 3. 16) to save sinners. And this was "in the mount of the Lord." The repeated word "see" is before us. "God will *see for* Himself the Lamb for a burnt offering" (verse 8 literally): "The name of the place, the Lord will *see*," "In the mount of the Lord it (He) shall be *seen*." This may be the meaning of "Moriah" too, though these letters can also indicate "the myrrh of the Lord," and "myrrh" speaks of fragrance revealed by suffering. O how wondrous was the death of the Lord Jesus: how precious to His people is the thought that God the Father *saw* His beloved Son as the One Burnt Offering *for Himself*, and so He can now *look* with delight on all who believe, and welcome them.

Is it not strange that the "place" which God so often said He would mark out (e.g. Deut. 12. 5, 11)* was here? But how did David, the other one mentioned in Matthew 1. 1, come to know this? Do you remember he had numbered the people, and yet there had been no acknowledgment of the need for redemption (1 Chron. 21. 17 with Ex. 30. 12, 13)? A sword was soon seen over Jerusalem, i.e. in the land of Moriah, but God waited in longsuffering (verse 15), yet the sword was not sheathed until there was a sacrifice (verses 26, 27), to receive the death "instead." At once David learnt the lesson, and said, "*This* is the house of the Lord God, and *this* is the altar of burnt offering" (1 Chron. 22. 1). He, like Abraham, had lifted up his eyes, and had "seen" the sword (21. 16), but O how great the mercy that God "*saw*." Yet this was only a type, or picture. The temple built on this very site, "in the place" prepared (2 Chron. 3. 1) was full of sacrifices (2 Chron. 7. 12) but these all were only types, "for it is not possible that the blood of bulls and goats should take away sins" (Heb. 10. 4). Now we understand more fully why Genesis 22 says the "*land*" of Moriah, and "*one* of the mountains," for the Lord Jesus could not suffer on the temple mount but "without the gate" (Heb. 13. 12). In Him was the true fulfilment. He died there, as the only Saviour for sinners, and God then saw "*for Himself* the Lamb for a Burnt Offering." Have you, by faith, looked upon the same precious Saviour, and been able to say, "The Son of God Who loved me and gave Himself for me," or are you still a stranger to Him? Why did God arrange everything in the same place? Is it not because He wished to make quite clear the one hope? And can you remain careless about

* Note references in the margin: be sure to have, and use, a reference Bible.

that which is so dear to God. One thing is certain. *He* knows what sin is, and what sin will bring, and if *He* has provided this way of escape, it is quite evident that the thought of anything else is a vain hope. Is not this then an urgent matter? It is! Your relation to the work of Christ, in the land of Moriah, affects your relation to heaven,—or to hell,—to salvation or to punishment. And to-day is the day of salvation, *not* “to-morrow.”

Abraham saw afar the “place”
Where God the ram for Isaac gave,
The name unveiled the plan of grace,
And spoke of Him Who died to save.
When David Israel’s number sought
Redemption money was not paid:
Then, wondrous love! a change was wrought,
A sacrifice God’s “place” displayed.
The temple built upon this site,
God’s promised “place” for men became:
Jerusalem was His delight,
The city where He set His Name.
At last God sent His only Son,
Among those mounts on one He died,—
“Without the city” this was done
To make a “place” His heaven inside.
And those for whom He then was “seen”
Can now, by grace, their Saviour see:
Then ask yourself, “What does this mean?”
Why did He die? Was this for *me*?”

‘If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain.’
James 1. 26.

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

“**IF ANY MAN THINK** himself to be religious.” The alteration of the English translation of these words brings them into conformity with other portions of Scripture, which, in the language used by the Holy Spirit, agree: e.g., “**If any man think** himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord” (1 Cor. 14. 37); “**If any man think** himself to be something, when he is nothing, he deceiveth himself” (Gal. 6. 3). Such statements are meant to be a challenge to men’s views and opinions, and to suggest that self-deception is far more prevalent than we realize. Though the words “among you” may be omitted, the context indicates in any case that there is a need, even for those who have, by grace, been gathered with others in Scriptural fellowship to pray, “Search me, O God, and know my heart; try me, and know my thoughts” (Psalm 139. 23); “Set a watch, O Lord, before my mouth, keep the door of my lips” (Psalm 141. 3).

Apart from the present passage, the words “religion” and “religious” are not often found upon the page of Scripture, but the mention in Acts 26. 5 may well illustrate that to which the Holy Spirit refers here. There we see one who lived according to the strictest sect of his religion, yet **thought with himself** that he ought to do many things contrary to the Name of Jesus of Nazareth (verse 9), and **gave his voice** against the saints (verse 10). One who profited in the Jews’ religion above many his equals (Gal. 1. 14), yet did not bridle his tongue (Acts 9. 1)! But what a delightful contrast is seen in verse 11 of the same chapter where we read “Behold he prayeth,” showing that, where religion had failed, grace prevailed. The words quoted by the Lord Jesus, “In vain do they worship Me,” are preceded, and followed, by rebuke concerning that which cometh out of the mouth (Matt. 15. 8-18); the absence of the bridled tongue being most marked among those who were leaders of the Jews’ religion during the earthly ministry of our Lord Jesus Christ. How completely contrasted was He, over Whose lips grace was poured (Psalm 45. 2, lit.).

If we consider the verse before us, together with its surroundings, we shall have no doubt that the Holy Spirit is not only speaking to those who are merely professors. Exhortations as to the control and right use of the tongue are found in verses 13 (“let no man say”) and 19 (“Let every man be . . . slow to speak”), to which others are added, as the letter proceeds. These are undoubtedly addressed to “beloved brethren.”

The psalmist of old said, “I will take heed to my ways, that I sin not with my tongue, I will keep my mouth with a bridle while the wicked is before me” (Ps. 39. 1). May we, by the Holy Spirit’s enabling, be as definite to-day, while we learn also from the mistake recorded in the following verse, that the Lord’s will for us is not to be “dumb with silence,” or to hold “our peace even from good,” but that we present our bodies (including the tongue), a living sacrifice, holy and acceptable unto God, which is our reasonable service (Rom. 12. 1). “By Him, therefore, let us offer the sacrifice of Praise to God continually, that is, the fruit of our lips, giving thanks to His Name” (Heb. 13. 15).—B.

Faith does not depend on human theories, but on Divine promises. It is not occupied with appearances or likelihoods, but with God Himself, His word and His will.

“Peace of good pleasure,” at Christ’s birth, before the Father, and “a savour of rest” at His death. No peace or rest elsewhere, or in a fallen son of Adam.

God's Message to Us, in the History of Lot.

Preface.

“**W**HATSOEVER things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope” (Rom. 15. 4). Many, many have lived on this earth, and have enjoyed the blessed experiences of children of God, but their names and lives are known to Him alone. Only a few of those who lived very long ago are brought before us, in the undying pages of Scripture. The Holy Spirit, with a wondrous purpose and fulness of wisdom, has recorded somewhat regarding these few. The narratives may be longer as those of Abraham and Joseph, or very brief, yet full of instruction, as with Enoch and Melchisedec. Sometimes we can see the special reason for the record, in the line of the Messiah, and for our encouragement, in the typical suggestiveness, or outstanding godliness that we, strengthened through the boldness of men of like feelings with ourselves, may expect the same enabling of the same Lord. But others are brought before us as to whom we almost wish, from a natural standpoint, we knew nothing. Their uncertainty, or their other failures, would seem to becloud the life-story of a chequered career, and the closing chapter may sometimes appear the darkest. Why are such histories given? We acknowledge with bowed head, the wisdom of God, and desire to learn His lessons, and to be humbled thereby. “If any man think that he knoweth anything, he knoweth nothing yet as he ought to know.” “If any man think himself to be something, when he is nothing, he deceiveth himself.” “Wherefore let him that thinketh he standeth take heed lest he fall.” “Watch and pray, lest ye enter into temptation.” Among the narratives which thus call us to search our ways, that of Lot is one of the longest. May its living message, through the application of the Holy Spirit Who wrote it, have power in each of our lives.

The Holy Spirit's Description, and Lot's Experience.

There is no doubt as to the relation in which Lot stood to God's grace. The Holy Spirit has twice declared him to be righteous, as definitely as Abel (2 Pet. 2. 7, 8). This is a definite encouragement, quite different from that which we receive regarding such as Demas. But there is a searching contrast implied in the word used. We read of **faithful** Abraham (Gal. 3, 9), and likewise of Moses (Heb. 3. 2). It is blessed to be made “righteous” but how concerned should

we be to live righteously (Tit. 2. 12), and to walk with God.

There was **much**, moreover, that was on the line of faithfulness in Lot's character. There is no hint of his identification with the ungodly in their sins. Far from excusing sin, or enjoying it, he hated it, and the hatred was so genuine and intense that he was pained and burdened. And this was not only occasionally, but “day to day,” and the tense emphasizes this, “He was vexing.” Yea, we may say that God calls attention to his righteousness **three** times, for we also read of “his righteous soul.” There was an inner experience of righteousness. We look back one verse, and see yet once more that he was burdened and wearied (the participle again stresses his persistent character), by the manner of life of men around. Lot never became used to sinful circumstances. We look one verse onward and the expression, “The Lord knoweth how to deliver the godly” implies his godly reverence, and his holy attitude before God. There was a consistency of attitude, and this is God's own testimony. What more could be needed? Surely this was sufficient! No. Godly wishes are right: Godly separation from personal sin is right: but are we **where** the Lord would have us to be? Jonathan illustrates the same heart-searching thought. He was personally true to David, a precious type of Christ: but he remained with Saul, and **died** on the field of battle with him. Is it not possible that some dear children of God remain in societies, and denominations, and other associations, and vex their righteous souls, when separation, rather than a protest from within, is God's appointed path. How impressive are the words “That righteous man **dwelling among them**” (2 Pet. 2. 8). Is there any suggestion that God had “sent” him there? What if we see and hear what we should **not** see and hear? Ah, we ourselves are more easily harmed than we realize (see Jude 23), and what about our families? Lot had so much that was encouraging, but there is no reference to a **walk** with God: no reference to a waiting for God's guidance first. This is marked throughout. Of Abraham we read, “When he was called,” and “I took your father Abraham,” reminding of “The Lord had said unto Abram.” “Lot went with him”: that is all. And so in the path to Sodom, and in his action there and afterwards we never have a reference to seeking God's direction. How important that we should learn to enquire of the Lord and to wait for His counsel, as never before. Deeper, deeper, deeper, should be our experience of God. Our life belongs to Him. Half-devotedness and half-surrender fail to take

the standpoint of privilege, and it is here, beloved readers, that you and I need the Lord's deeper work to-day.

(If the Lord will, to be continued).

"Blessed is the People that know the Joyful Sound."

Psalm 89. 15.

HAVE you heard it? There is no uncertainty as to the fact. There is a joyful sound! And there are many who have heard it, and such know its music well. There are many other voices in the world, and many a dirge of complaint is heard again and again. But it is a delight to turn from all the words of grumbling men to listen to the joyful sound of God's gospel grace. Again I ask, Have you heard it? 'Tis like a trumpet of jubilee, proclaiming "liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61. 1). The good news of salvation is, indeed, worth hearing for oneself, and then worth sounding forth to others. Happy are all those who recognise its melody. None other music can compare with this. Well may the passage continue, "They shall walk, O Lord, in the light of Thy countenance; in Thy Name shall they rejoice all the day: and in Thy righteousness shall they be exalted." This is "a psalm of life" worthy of such a title.

Can you find a joyful sound so long as there is uncertainty? If you "wonder" what the future will bring, and there is no real ground for confidence, how can there be settled peace? Hence the "joyful sound" **MUST** be a message of assurance, and there is a wondrous force in the words, "Thou, Lord, has **made me glad** through Thy work: I will triumph in the works of Thy hands" (Ps. 92. 4). God has accomplished a work in righteousness which brings peace (Isa. 32. 17), and the cry of the Lord Jesus, "It is finished," means all that it says. This is verily a joyful sound. "Being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5. 1). If a man tells me of money, I know it cannot remain mine when I die, but if he tells me of relationship to God I know it cannot cease, should I die. That is the vital difference. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. 61. 10).

This is the other part of the same subject. Here is the fruit. God has first made us "to

hear joy and gladness." We have realised His joy, in that He Himself joys over His people with singing (Zeph. 3. 17), so completely satisfied is He with the redemptive work of His beloved Son. Therefore we, in our turn, break forth into singing. Made glad through His work, we dare not be without a song. Nor is this only an echo. The law stopped our mouth (Rom. 3. 19), but grace has now opened our lips (Ps. 51. 15), and we show forth His praise. 'Tis far more than an echo, for He Who has put gladness in our heart more than the natural man can know (Ps. 4. 7 with Eccl. 2. 24) has Himself put a new song in our mouth (Ps. 40. 3), so that we can say, "O taste and see that the Lord is good" (Ps. 34. 8). Have you tasted? Life is only existence without Christ, a vain life (Eccl. 6. 12). But there is no "vanity of vanities" in Christ Jesus.

The "new song" is the song of redemption. Heaven rings with it. Heavenly beings delight to sing it. "Thou art worthy," "Thou wast slain," "Thou hast redeemed," "by Thy blood"—such are its precious, yea priceless words (Rev. 5. 9). We have seen our sins, and the horrible pit of which Psalm 40. 2 speaks. We have felt the shame and burden of our sins, and have been brought up out of the pit, and the new song of verse 3 has become ours, to be sung with humility, but also with delight. And it is fitting that none can learn the "new song" of Revelation 14. 3 except those who are "redeemed from the earth." Salvation is never merely "Thou shalt not." Salvation is not mere ritual and religion, but "blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance," and well may we add, "Thou shalt make them drink of the river of Thy pleasures: for with Thee is the fountain of life" (Ps. 36. 8, 9), and again, "Thou wilt **SHOW ME** the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Ps. 16. 11). "Thanks be unto God for His unspeakable Gift" (2 Cor. 9. 15).

The possession of a type is not always the possession of the antitype. Adam had a coat of skin by the sacrifice, but we do not know that he was brought to see his need of Christ. The omission of his name in Hebrews 11 is meant to search us through and through. In holy contrast, the usual sacrifice was offered in Luke 2. 24 for the Last Adam, made under the law, though He was personally sinless and a contrast with all others (Ps. 51. 5) in His birth.

Suggested Daily Readings.**"IF THE LORD WILL."—OCTOBER, 1935.**

Day	READING		LEARNING.	
	Exodus	Acts	Acts	Psalms
1	9. 1-21	5. 33-42	6. 1	132
2	9. 22-35	6. 1-15	2	133
3	10. 1-15	7. 1-13	3. 4	134
4	10. 16-29	7. 14-29	5	135
5	11. 1-10	7. 30-41	6	136
6	12. 1-13	7. 42-53	7. 8	137, 138
7	12. 14-28	7. 54-8. 4	9. 10	139
8	12. 29-39	8. 5-24	11	140
9	12. 40-51	8. 25-40	12	141
10	13. 1-13	9. 1-16	13	142
11	13. 14-14. 4	9. 17-31	14	143
12	14. 5-18	9. 32-43	15	144
13	14. 19-31	10. 1-16	Ex. 16. 27	145, 146
14	15. 1-13	10. 17-33	28	147
15	15. 14-27	10. 34-48	29, 30	148
16	16. 1-15	11. 1-17	31	149
17	16. 16-36	11. 18-30	32	150
18	17. 1-16	12. 1-12	33	151
19	18. 1-12	12. 13-25	34	152
20	18. 13-27	13. 1-13	35, 36	153, 154
21	19. 1-13	13. 14-25	Acts 13. 26	155
22	19. 14-25	13. 26-41	27	156
23	20. 1-11	13. 42-14. 7	28-30	157
24	20. 12-26	14. 8-18	31	158
25	21. 1-16	14. 19-15. 3	32, 33	159
26	21. 17-36	15. 4-21	34	160
27	22. 1-15	15. 22-41	35	161, 162
28	22. 16-31	16. 1-15	36	163
29	23. 1-8	16. 16-26	37	164
30	23. 9-19	16. 27-40	38	165
31	23. 20-33	17. 1-9	39	166

Notes on Memorized Verses.**ACTS 6. 1-15.**

1, When the Lord increases, the enemy seeks to use the wider opportunity. Parallels with Joshua are striking, and there also we find material things used by the devil (Jos. 7. 21, a yet closer parallel with Acts 8. 19-24). Loving care for widows important (but see added words in 1 Tim. 5. 9-11, Jas. 1. 27). "Grecians" (Hellenistic Jews): how often cliques depend on birth, language, &c., beware. "Daily ministration," rather than giving of money. 2, Loving concern to act promptly. 3, The importance of godly uprightness in all service (Deut. 1. 15-17, 2 Cor 8. 18-21). 4, Prayer joined with the Word (see all Ps. 119, 1 Tim. 4. 5. 5, Full of faith and of the Holy Spirit, see "full" in verses 3 and 8 ("grace" in 8): the importance of these qualifications for all the "business" of a house of God is remarkably evident: nothing can be done unspiritually. The Holy Spirit's use of Stephen in ch. 7, and Philip in ch. 8, to preach, (with 8. 1, 4), leads to the thought, (a) Why do we not read of prayer before 6. 3 (note 13. 2)? (b) Is there any parallel with the appointing of 1. 23? (c) Are we also apt to overlook the importance of never dividing the business arrangements

of the Lord's work from those more manifestly spiritual (note 1 Cor. 16. 4, 2 Cor. 8. 16-24)? 6, Thanks be to God for prayer here. 7, The removal of murmuring is united with other blessings. 9, Cilicia, leads up to 8. 1. 22. 20: Stephen soon died, but God saved Paul, in answer to his prayer (7. 60, note 2 Tim. 4. 16). 11 As against the Lord Jesus: note emphasis on Moses. 13, "Set"—"made to stand," observe "set" (6), "arose" (9), "resist" (10), "came upon" (12)—all from this root. "Ceaseth not": his godly continuance marked. 14, A misuse of Stephen's words (cf. Matt. 26. 61): but the very attack shows how he realized the change of dispensation (cf. 7. 48). 15, Our faces should witness (Ex. 34. 30): removal of fear evident (Matt. 10. 19, 20), and of irritation (Phil. 4. 6, 7).

EXODUS 16. 27-36.

27, Forgetfulness? indifference to the instructions? Notice how holily God rebukes—"How long refuse ye?" (28). 29, The "sabbath" before Sinai, and "therefore" may suggest its emphasis before the manna: associated with creation: the "first day" is on resurrection ground, a new creation (see each gospel record, and Col. 2. 16, 17: suggest rest followed by work, Matt. 11. 28-30). Quietness before God was, and is, ever emphasized, and deliverance from "stress," and "business" as a centre: worship leads to godly proportion (2 Thess. 3. 12, contrast Jas. 4. 13). Leaflets gladly sent on the Sabbath and the First Day. 31, Verse 15: the Antitype is unknown by the natural man (Matt. 1. 17. "Taste," Psalm 34. 8 Song 2. 3. 32, How important is the word "This" in graciously given commands (1 Cor. 11. 24). "Fill," "full" (33), John 1. 16. "Before the Lord," "for your generations": the manna first for God, and then a blessing to His people (cf. the shewbread, Ex. 25. 30, Lev. 24. 5-9, and note Rev. 2. 17): so with praise and prayer (1 Cor. 14. 16, 17). 34, Numbers 17. 10. 35, Matthew 6. 11. 36, A suggestion that every measure has a Divine lesson: the omer was specially a type of the Lord Jesus (Lev. 23. 10 marg.).

ACTS 13. 26-39.

26, "Feareth God": apparently proselytes, not of Abraham's race physically: this helps as to many passages—grace to Gentiles (e.g. Ps. 115. 11). 27, "For," a sad thought, the principle is seen in verse 47 and Revelation 2. 7 also, that is to say, going to others when some set aside (2 Tim. 2. 9). 28, No "cause," but a "desire" (John 15. 25, Luke 23. 25). 29, Cf. Acts 2. 23. 30, "But God" (Eph. 2. 4, Phil. 4. 19, 2 Thess. 3. 3). 33, "Fulfilled" with 25, 27, 29. "Written" in 29 also. Luke 24. 46. How often quoted: "This day": the resurrection birthday; contrast the world's gaudy Christmas, based on ignorance and a heathen feast. 34, Romans 6. 9. 35, 36, There are many parallels between the first and second half of Acts (ch. 2 with ch. 13, specially 2. 23, 31 with 13. 27, 36: then ch. 3. 1-11 with 14. 8-18). 38, "Through This One" (cf. 4. 10-12). Forgiveness, and justification, "in This One" (39). Contrast "in the law of Moses" (see Gal. 3. 11, 13, "in" and "out (from," lit.). How blessed to be "in Christ."

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His gospel of grace, and the path of loving
obedience while waiting for the Lord Jesus.

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"He is the Living God and
stedfast for ever."
Jeremiah 10 10, Daniel 6. 26.
"My soul thirsteth for God,
for the Living God."
Psalm 42. 2. cf. 84. 2.
"Hereby ye shall know that
the Living God is among you."
Joshua 3. 10.
"The children of the Living
God." Romans 9. 26
"The church of the Living
God." 1 Timothy 3. 15.
"The City of the Living God."
Hebrews 12. 22.

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God." 2 Corinthians 6. 16.
"We trust in the Living God."
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"To serve the Living God."
Hebrews 9. 14.
"The seal of the Living God."
Revelation 7. 2.
"Manifestly declared to be the
epistle of Christ . . . written not
with ink, but with the Spirit of
the Living God."
2 Corinthians 3. 3.

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, upheld by God, and thankful to Him, are
we preparing pages to go forth. What are they?
Without His blessing they are nothing, only paper
and ink. Accuracy without His power, is vain. Our
heart's longing is that the work may be His, and
that we may be simple and more and more willing
instruments in His hand. If He condescends to use
we can only ascribe the glory to Him. So soon as
the interests of an individual, a society, a movement,
take the place of the central will and glory of the
Lord Jesus, must we write "Ichabod" across the
work. The gospel is not our gospel, the message
is not our message, the assembly is not our assembly,
the service is not our service,—except in so far as
we are trustees. All that is precious is from Him,
and all is unto Him. We need the constant prayers
of a praying people that God may make us willing
to do His work in His way. The Holy Spirit never
approves of independence, but operates very gra-
ciously when there is simple dependence.

"Praise ye the Lord: for it is good to sing praises
unto our God; for it is pleasant; and praise is
comely." Psalm 147. 1.

"A pound of ointment of spikenard, very costly."
John 12. 3.

"For it is good"—then, let us bless the Lord
For all He is, and let Him be adored!
'Tis to our hearts, in grace, He speaks,
Our loving praise and worship seeks.

How oft we ask!—but what have we to give
To Him Who gave HIMSELF that we might live?
He giveth still, His gifts abound,
Then let our grateful praise resound.

The costly ointment on Himself was spent;
A grateful heart before Him lowly bent.
O, shall not we before Him fall,
And bring to Him our love—our ALL?

A.W.H.

Words of Encouragement.

"Confirm the Feeble Knees." God graciously repeats this refreshing message (Isa. 35. 3, Heb. 12. 12). He delights in the joy and confidence of His children. "A bruised

reed shall He not break, and the smoking flax shall He not quench" (Isa. 42. 3). This is His attitude of love. Do you think He is unmindful of the weak? "He knoweth our frame." Do you think He has spoken sternly of those who do not strengthen the diseased (Ezek. 34. 4), and yet after all that He acts in like manner? No: it is impossible. Has He without purpose urged upon His children to-day that "Those members of the body, which seem to be more feeble, are necessary: and those members of the body which we think to be less honourable, upon these we bestow more abundant honour"? No, we may be sure He is tender. The Lord Jesus, as the uniquely "Merciful and Faithful High Priest," is touched with the feeling of our infirmities (Heb. 4. 15). And He encourages us to show a like care for one another: we are to confirm the feeble knees.

Not exclusion, but healing is God's plan (Heb. 12. 13). Are you feeble? God appoints a gracious strengthening. There is music in the words, "Say to them that are of a fearful heart, Be strong, fear not" (Isa. 35. 4). We can feel in measure how delighted Bartimæus was when they called him, "saying unto him, Be of good comfort, rise; He calleth thee" (Mark 10. 49). And we cannot suffer weak children of God to be discouraged. We want their reviving. Moreover, let us remember the associated words, "Lift up the hands which hang down" (Heb. 12. 12). In the light of 1 Timothy 2. 8 we see the stress on prayer. The strengthened knees will pray. Let us encourage one another to be **strong** in faith, **strong** in prayer. The Lord's people are losing much through discouraged ones among them.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"Pray without ceasing." 1 Thessalonians 5. 17).

1. For God's gracious intervention in the affairs of man, for His children's good, as they continue in the appointed prayer of 1 Timothy 2. 1, 2.
2. For the supply of needful work to believers who are concerned to fulfil Ephesians 4. 28, and

longing to know God's lessons in the seemingly closed doors.

3. For lands that we often overlook:—Denmark, Persia, Kenya, Alaska, Costa Rica, Chile.
4. For God's dear children in South India:—We have letters that encourage our prayer from Kotayam, Alleppey, &c.,—that His work may be deepened, tried believers refreshed, and His guidance granted as to suitable arrangements for gathering together to His glory.
5. For God's work entrusted to our prayerful care in these magazines, and in other lands also, as well as on ships, and in other ways, that wisdom may be given (Jas. 1. 5), and that each fellow labourer may have simple faith in the Lord for all that is required, and that gatherings to God's glory may be the fruit of His gracious answer to humble prayer.

"If we ask anything according to His will, He heareth us" 1 John 5. 14.

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING NOVEMBER:

- 5th. 1 JOHN.
 1. The Deity and Glory of Christ Emphasized in this Epistle.
 2. Some Often Repeated Words.
 3. God's Teaching as to Sin and Sins.
 4. The Ground of Scriptural Assurance, "In This We Know."
 5. The Danger of "Saying" Alone (e.g. 1. 6, 8, 10).
 6. The Power of Prayer (e.g. 3. 19, 22, 5. 14, 15).
 7. The Holy Spirit's Answer to Various Sad Errors.
 8. The Hope of our Lord's Coming, and Its Stress in this Letter, and in our Life.
- 12th. HELPFUL LESSONS FROM GOD'S RECORD OF JOSIAH.
 1. His Early Life and Faithfulness (e.g. "In his presence" 2. Chron. 34. 4).
 2. A Right Heart-Attitude to God's Words (2 Chron. 34. 27, contrast Jer. 36. 23, 2 Chron. 36. 12).
 3. Thoughts on the Passover of 2 Chronicles 35.
 4. The Need for Dependence on God Throughout, and in Everything; and the Failure that Led to his Death.
 5. The Holy Spirit's Summing Up in 2 Kings 23. 25, and the Words, "Neither after him arose there any like him."
- 19th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 26th. To be Announced Later.

Poems to Help Christian Experience.—53.

"The disciple is not above his Master; but every one that is perfect shall be as his Master."

Luke 6. 40.

O God, Thy Holy Son fulfilled
Thy loving will—Thy pleasure;
His work the voice of judgment stilled,
And now, in fullest measure,
Thine own eternally are blest
Are justified, in beauty dressed—
They are Thy "special treasure."
'Tis by His precious blood alone
That men from every nation
Shall stand before Thy holy throne,
In lowly adoration;
He was the Spotless Lamb, once slain—
As Thou, our God, didst fore-ordain—
The Author of salvation.

Yet, at His wondrous, lowly birth,
Nought found He but a manger:
And all His lovely life, on earth,
He sojourned as a Stranger;
And they who would that Saviour know
May suffer in their walk below,
And meet with many a danger.

Should we desire a life of ease
Where Christ was once rejected,
The soul with earth's enjoyments please
Whilst He is still neglected?
Should we be loved beyond our Lord?
O! be the very thought abhorred,
Though trials be expected!

There is for us, "outside," a place,
For here the Lord was hated;
Then let us lowly seek His grace,
In truth be separated,
Yet tenderly, with gracious mien;
Until in glory He is seen,
For whom His own have waited.

Philippians 4. 1.

WAS the apostle merely emotional? Did he express transitory thoughts under a passing impulse? Nay, the language here is the Holy Spirit's appointment to show what pleases God; but the perfect inspiration did not make it any less the true and fixed feeling of God's beloved servant. Other children of God were in his heart (Phil. 1. 7). If he did not hear of their spiritual welfare he was deeply concerned (2 Cor. 2. 13, 1 Thess. 3. 5, 6). And here he rightly describes them as (a) brethren, (b) beloved, (c) longed for, (d) a joy, (e) a crown, and then repeats the word "beloved." God's love had marked them out as beloved. God's quickening grace had made them brethren. His "longings" were right and intense. We spontaneously care for our physical frame, we are concerned if one member suffers pain, and the Holy Spirit urges this in a way that, it may be, all of us have yet to learn (1 Cor. 12. 26, 27). The joy Paul had in his brethren was

real, and he looked forward for the crown (1 Thess. 2. 19, 20). So the Holy Spirit emphasizes upon us the intimate relationship of members of Christ, and the way in which we may be a help or a hindrance to one another. If, by grace, we are truly a comfort to fellow saints (Col. 4. 11) it is a great privilege. Should we not seek to fulfil one another's joy (Phil. 2. 2; note with John 15. 11)? May our hearts receive God's gracious encouragement through these verses, and may the love of John 13. 35 be more manifest among those redeemed by the precious blood of Christ.

"The Harvest is Past, the Summer is Ended, and we are not saved." Jer. 8. 20.

'Tis Autumn, with its leaves that fade
In mellow tones of light and shade,
Some purple-flecked, some yellow bright,
Yet deepening in the fading light.
The soft'ning showers bring out fresh green,
And here and there a shoot is seen:
But soon the trees with branches bare,
And stormy wind, will all declare,
'Tis Winter, and the Summer's past;
Nothing of earth will ever last.
Nature is pleasing to the eye,
But, reader, can you there decry
The message God in love sets forth,
To warn men of His coming wrath?
"The harvest time is past, and we
Are still unsaved"—O, will this be
Your cry of woe, or will you heed?
Do you not feel your solemn need?
Why hath God sent His Only Son,
Who all redemption's work hath done?
Ah, there displayed on Calvary's tree
God's love and righteousness we see;
He cannot, will not, sin excuse,
Hold guiltless those who evil choose,
But there upon the blessed head
Of His beloved Son instead,
His awful wrath in fulness fell;
'Tis thus He justly saves from hell:—
O, come to-day, Christ welcomes all
Who on His Name for mercy call.

A.W.H.

Our Heavenly Father never leaves us to ourselves with a forgetfulness or lack of love. The trials that we feel and almost fear, are as much a token of His love as the encouragements and refreshments.

"Poems to Help Christian Experience."

It will be helpful for many readers to know that three series of these have now been issued to the glory of God, in 16 page booklets, and are useful for enclosing in letters, etc. Our dear brother Edwin Kirk, who writes these verses, will, I know, ever value the prayerful fellowship of God's people in the choice of subjects, etc., and that the ministry may deepen experience of the Lord in all our lives. A life for Him is so important.

The Lord Jesus Christ in John 1.

YOUNG PEOPLE'S COLUMNS.

MANY have no idea of the glory of the Lord Jesus, although they have often heard about Him. But it is only when we realize Who He was that the wonderful graciousness of salvation is seen, and we learn how impossible it is to add anything to His work, or to think of salvation any other way.

This book opens with a reference to Genesis 1, but the verses are quite different. There is no thought here of creation, nor of a change, as when the earth afterwards became without form and void. "In the beginning *was* the Word," He was not created, and "the Word *was* with God, and **THE WORD WAS GOD**. He remained in the glory, the Glorious One. Nothing becomes "without form" in Him, or His work.

It is delightful to see that though He was essentially God, (and it is a sin to deny this), He was the Word, i.e. He purposed to *reveal* the glory of God. A "word" implies a sound with a meaning, and with an object, and He Who was the Word made Himself heard and known. How precious was His love to sinners, revealing God the Father (Matt. 11. 27, John 14. 6).

But that is not all. We need life, and we read "The LIFE WAS THE LIGHT OF MEN." Many hundreds of years ago men had their philosophies, as they still have, and they use words with ideas of their own. Sometimes the language is very strange, and all manner of long words are introduced that others think clever. But, in contrast with all, we have here the simple unveiling of *everything in Christ*. Life and Light! How we need these. Where would flowers and fruit be apart from life and light? Alas, man's sin has brought in spiritual darkness and death. But in the Lord Jesus is the Light of Life (John 8. 12). We find the two words together again in 1 John 1. 2-5, He came to sinners sitting in darkness and the shadow of death (Isa. 9. 2). The Lord Jesus can still meet the need: has He met *your* need?

Even philosophies have ordinary words mixed with others. And so these simple, yet beautiful, words were *stolen* by one old system, and said to be the names of two special powers. But they made an awful mistake. John was inspired to show that there are not different unseen powers to help men: all the blessings are together in one Person, the Lord Jesus. In Him alone is Life and Light. The teachings of men are darkness. No one can take the place of the Lord Jesus, or deal with our sins

except Himself. He is the *true* Light (verse 9).

Yet, alas, the world knew Him not (10), and received Him not (11), and so is it still. But there were those whose eyes were opened to behold His glory (verse 14). And He was, and is, full of grace and truth. The law could not give grace, and truth without grace would only condemn. All the fulness is in Christ, but it flows out for His people (verse 16). And so it is not strange that we see here the emphasis on His Name as *the Son* (verse 18 with 14). Throughout the gospel, this Name is before us. "God so loved the world that He gave His only begotten Son," and the Son is contrasted with every created being (see John 8. 35, 36, Heb. 1, 2, 3. 5, 6). He Who was God, in His nature, came in the flesh, taking upon Him the form of a servant, and becoming in the likeness of men (Phil. 2. 7). So wonderful is salvation. Have you tried to think how God views the salvation of sinners, and how fearful the sins must be which needed such a way of salvation?

John's witness reminds us that the Lord Jesus was the Anointed One, even CHRIST (verses 20, 43), and, as a true servant, he rightly directed every one to the Lord Jesus. And clearly he explained how Christ saves. Not by His beautiful life, not by His miracles, not by His teaching, though all these were perfect. He must die for sinners, "Behold the LAMB OF GOD" (verses 29, 36). The one true Passover Lamb was not only for Israel, but for sinners of all nations. Have you "beheld" Him? God said of old, "The blood shall be to you for a token" (Ex. 12, 13). He Himself SAW with joy the blood as a type of the blood of Christ, and now there is a full satisfaction by His precious blood (1 Pet. 1. 18, 19). Every sinner who reaches heaven **COST** the death of the Lord Jesus. How then can we be careless about our sins? And there is eternity (O try to think how long that means)—eternity of judgment without Him. Eternity! Think—think much of this amazing word. God has loved in such a costly way: are you careless?

Next we see some who found the Lord Jesus bringing others to Him. Should it not be so? If you can truthfully say you have come to Him and your sins are forgiven, will you not long to bring others? One Who was brought exclaimed, "Rabbi, Thou art the Son of God; Thou art the King of Israel." He never expected to speak thus. His last recorded words before he met the Lord Jesus, were, "Can there any good thing come out of Nazareth?" But he came, and everything was changed.

So is it still. "If thou knewest the Gift of God" said Christ to the Samaritan woman. "They knew Him not" said Paul in Acts 13. 27. Are you content to remain thus far off? If only you came as a lost sinner, and saw His love, and beauty, and work, you, too, would be brought to praise Him. And He is still waiting to welcome sinners to-day. Will you be one whom He welcomes, or not?

"The Word was God," and yet in love He came, Becoming flesh, "His own" to seek and claim: And who were they? Sinners for whom He died,—The Lamb of God on Calvary crucified.

The Son, Who in the Father's bosom knew Eternal joy, came here for such as you. He bore a load all other loads above, The load of sin. And why? 'Twas all His love. And what is He to you? Only a name? O can it be you read His death and shame, Unmoved, and feeling not the endless goal Of those who knew Him not,—of each lost soul? "Thou art the Son of God, and Israel's King"—And still the ransomed soul must praise and sing. Apart from Him there is no heavenly way, Nor, save for Him, could be salvation's day.

The Gracious Desires of the Lord Jesus in John 17. 23, 24.

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

HAVE you ever thought how the Lord Jesus is praying for you? It is a wondrous joy to know He never ceases to pray (Heb. 7. 25, see 1 Sam. 12. 23). But what is He asking? I have no doubt there are gracious parallels with Luke 22. 32: the verse in Hebrews just read implies this. But does not John 17. 13 suggest that this chapter is given to show us what He now asks on our behalf? And thus we see He not only desires for us the needed grace in "this" emergency, or "that" problem, but His loving intercession has a very definite reference to His people unitedly, and to our future. He is praying that we may be kept from the world and its influences to-day (verse 15), but He does not wish us to remain always in the world where we shall have trials and temptations (John 16. 33). He is looking forward to the day of the gladness of His heart (John 14. 3, cf. Song 3. 11), when He shall see of the travail of His soul and be satisfied (Isa. 53. 11), and when we, too, shall be satisfied when we awake with His likeness (Ps. 17. 15). He looks forward with the prospect that those given to Him will be "perfected into one." Is it not quite clear then that He delights in unity? And should we not delight in this? The Lord hates the sowing of discord among brethren (Prov. 6. 19).

Believers ought to love one another heartily and manifestly (John 13. 35). This does not mean agreement to differ, and to excuse differences. Far otherwise: it suggests a loving prayerful concern for the godly growth of all God's children, and in this we all fall short. There is a beautiful affection for all God's truth in 1 Corinthians 1. 10. All the different names and arrangements to-day are saddening. And when any say that there is a love in spite of it all, they are forgetting that this does not excuse alteration of the Lord's own loving plan. His people were all together at first (Acts 2. 44), and we read "the multitude of them that believed were of one heart and one soul" (Acts 4. 32). This testimony ought never to have been broken. The schisms and self-choosings that entered (1 Cor. 1. 11, 11. 18, 19) were not of God's appointment, and the fact that these divisions date back many years now does not justify them. Believers need to pray for God's removal of all that is "added" to His words. But every desire for unity must be joined with a love for His will and His truth. Unity without obedience is Babylonian (Gen. 11. 1, 6). We have a helpful description in 2 Chron. 30. 78, "Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord." Anything else is an imitation. The Lord Jesus prays for true unity. Do we? Or is our self will against this? Have we shown the grievous attitude in 1 Corinthians 1. 12, where many said "I am" this or that? As soon as "I" is large, the Lord Jesus is not exalted. This is the root of all trouble. How precious is Psalm 25. 9 with John 3. 20.

And John 17. 24 adds our Lord's wish for us to be with Him. Is this our hope too? Do we love His appearing (2 Tim. 4. 8)? Do our hearts remember to pray "Even so come, Lord Jesus" (Rev. 22. 20)? I expect we all must feel ashamed that "that blessed Hope" does not have so much prominence in our daily life as it should have. We do not think as much of His glory as we should. In one way, we may behold His glory now (John 1. 14, 2 Cor. 3. 18, Heb. 2. 9) even in the pages of Scripture illuminated by the Holy Spirit. Is our attitude to this gracious unveiling what it might be? I feel sure, dear young believers, you will accept, and not resent, these words of exhortation, the more so when I add that though I am not exactly a young believer, I still feel the need for such ministry myself, and long that we may pray for one another to love our Lord more, and to have His wishes, expressed in this prayer, as our wishes, and His joy as our joy.

God's Message to Us, in the History of Lot.

(Continued.)

The Choice of the Pathway.

Our hearts are rightly interested in the Lord's recorded dealings. "So Abram departed as the Lord had spoken unto him (cf. Isa. 56. 2); and Lot went with him . . . And Abram took Sarai his wife, and Lot his brother's son . . . and the Lord appeared unto Abram . . . And there he builded an altar unto the Lord, and called upon the name of the Lord" (Gen. 12. 4-9). Lot is never before us when we have the Lord's special dealings, or some definite act of worship. It is the same in Genesis 13. 1-4. "Lot also" is found in verse 5, but that is in connexion with earthly things. The love of Abram in verses 8 and 9 gives an opportunity to Lot, but this is made into a temptation. O how solemn it is to make or receive suggestions. We see the mistaken, yet apparently immediate, attitude of verse 10, "And Lot lifted up his eyes." One of the many contrasts is found in the fact that "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes." Do we wait for God? If so, we shall be blessed indeed, and "receive promises."

"He shall choose our inheritance for us" (Ps. 47. 4). But Lot "beheld" and "chose him all the plain of Jordan." Herein we see at least five failures, and they are all common, yet often unconscious:—

1. It is dangerous to act according to the sight of the eyes (Isa. 11. 3, note Gen. 3. 6):
2. Everything should be a matter of prayer at the very outset (Phil. 4. 6): if not, we shall err.
3. The peril of unwittingly emphasizing "oneself" is greater than we realize: one little word indicates it, "Lot chose **him**," i.e., for himself. It was so natural thus to do: this unconsciousness may suggest a less complicated sin, but on that very account it may be less detected, and thus more pervading: it may be in the very warp and woof of our usual attitude, a very habit of life.
4. The choice of residence, or of anything else, from the standpoint of physical or material advantage is fundamentally wrong. What is involved spiritually? See verse 13. "I must live near my business" is with many more important than arrangements for Christian healthiness. What is God's will (1 John 2. 17)?
5. To accept the unselfishness of another, and to select without apparent regard to his interests, is sin.

In accord with the choice we have the separation,—not from the world, but from one another. At once steps downward are mentioned. Lot appears to have gravitated as soon as he was away from Abraham. Are we largely "kept" by circumstances and others, or are we in personal contact with the Lord? The first statement is "He dwelled in the cities of the plain" (cf. 19. 29). What does this mean? Most men do not have two houses, and moreover his tent is immediately afterwards mentioned. The contrast is with Abraham, and may imply to some only the district, but the verbally inspired language surely goes further. The "cities" had a hold on him. Did he often visit them? Was he occupied in business therein? At least this seems the hint for children of God to-day. Are you absorbed with commerce so that there is little time for the Lord? This appears to be definitely God's message in view of the last city, and the warning of Revelation 18. 4. Secondly, the tent remained awhile, but it was pitched near to a city, and possibly nearer and nearer, for the word "toward" is "up to," and may have the thought of going on till at last there was a contact, as it were. Verse 13 plainly indicates this is the warning. Thirdly, the next mention of Lot is without a tent: nor is there a relic of the pilgrim outsiderness, "Abram's brother's son, who dwelt in Sodom" (Gen. 14. 12). Nor did the defeat by Chedorlaomer, and its warning, lead to revival in its separating power, for, fourthly, we find his house still in Sodom (Gen. 19. 3, 4). Yes, he dwelled "among them." Step by step we go down, when we once leave the Lord's choice out. The heart may be loving, and the personal severance from a share in sin may be definite, but if, for earthly things, we run a risk, and avoid the losses and trials of a pilgrim, we shall hinder our spiritual experience more than words can express.

God's Dealings with Lot.

We have observed, at the outset, the absence of any record of Lot's fellowship with God. We do not hear of God speaking with him, nor of any altar built. It is possible to be righteous, and yet lack the intimate life. "He made known His ways to Moses." But God's mercy was very manifest, and we hear the words "The Lord knoweth to deliver the godly out of temptation" (2 Pet. 2. 9). However, three came to Abraham, and the men, described as angels, went towards Sodom (Gen. 18. 22, 19. 1), and "Abraham stood yet before the Lord." He would not enter into the city (cf. Heb. 11. 9, also Ex. 33. 2, 3). O that we may not exclude Him from our inner life, (John 14.

23). Lot was the subject of mercy (Gen. 19. 16), but we notice the Lord's **indirect** dealings. It is true there is a mysterious change from the plural to the singular when Lot was outside.

(If the Lord will, to be continued).

The Lions' Den.

A MESSAGE FOR TO-DAY.

THE lion is viewed as the king of beasts, the king of the forest. It is not remarkable to find natural lions in the history of Daniel 6, and a typical lion in the prophecy of chapter 7. The symbol is one of authority, hence the empire of man, there before us, is viewed as under a lion, and the last emperor of the nearing confederation is twice described thus, "He shall come up like a lion from the swelling of Jordan" (Jer. 49. 19, 50. 44). And no marvel. For Satan, who will give him his authority (Rev. 13. 2), is said to walk about "as a roaring lion" (1 Pet. 5. 8). But such glory is short-lived, for the very name reminds that there is a travesty of the Lord Jesus. Yes, "the Lion of the tribe of Juda, the Root of David" (Rev. 5. 5), Who died for sinners, shall lay low the power of "man" (Rev. 13. 18).

Some reader will say, "Do you believe all this?" and we answer "Unquestionably." We see no reason, no wisdom, in doubting the revelation of a book that has stood against every assault, and stands. And humbly, yet firmly, we confess that the Author of Scripture has revealed Himself, and His love, to us. We long to know Him more fully. We cannot assert that we have walked with Him as Enoch walked, but we are deeply thankful He has not only given us personally a priceless book, but a priceless salvation, in the gift of His beloved Son.

The princes and presidents of Darius were compelled to give a testimony to the business integrity of one who was most faithful among them. Then, by a flattering lie, which assumed *he* was one who had consulted with them, they obtained a decree to prevent prayer. Ah, how many, who do not themselves pray, would be troubled if all Christians stopped praying for thirty days! Daniel did not say "I can pray in my heart." He neither advertised his devotions nor hid them, but continued "as he did aforetime."

The trap was cleverly laid. By Medo-Persian law, Darius was bound by his own law. His hands were tied, but the Lord's hand was not shortened (Isa. 59. 1). Daniel's mouth had been opened in praise, and now the lions' mouths

were shut (Dan. 6. 22). God did not keep him out of "danger," nor transform the lions: His servant needed a continuance of simple faith the whole night. And the next morning gave the striking evidence of the Living God (verses 20, 21). "No manner of hurt was found upon him, because he believed in *his God*" (verse 23).

But suddenly there was a great change. When the accusers were cast into the same den, the same lions "had the mastery of them," and there was sudden judgment. We call to mind the solemn message of 2 Thessalonians 1. 6, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you." Those who had rejoiced in their temporary victory over Daniel were soon brought to mourn it. And so this ancient history has a warning for to-day. The world is going on, unmindful of the future. Persecution will soon break out against God's people, but it will not be final. The Lord will protect many in a manifest way, and those who will be tortured, not accepting deliverance, will obtain a better resurrection (Heb. 11. 35), the blessed portion of those redeemed by the precious blood of Christ.

But for those who have their "day" now, an awful change is impending. "Our God shall come, and shall not keep silence" (Ps. 50. 3). The day of the Lord is a day of clouds and thick darkness, and the breaking of men "cometh suddenly at an instant" (Isa. 30. 13). The times are to be changed (Dan. 2. 21), which man vainly "thinks" to do (Dan. 7. 25). The principle of Isaiah 14. 2 and 33. 1 shall be illustrated, and Luke 16. 25 comes before us, "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18. 14). The words of the Lord Jesus in Luke 6. 20-26 are searching, "*Blessed* are ye" and "*Woe* unto you." Those that laugh now shall mourn and weep. Unatoned sin will bring its own doom. Men will eat "the fruit of their own way, and be filled with their own devices" (Prov. 1. 31). The only safety is "in Christ." "The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them." But what is the immediate declaration? "Thou didst blow with Thy wind, the sea covered them" (Ex. 15. 9, 10). "Verily He is a God That judgeth in the earth" (Ps. 58. 11). Reader, God's silence is not His weakness. Heaven's clock will not be one minute slow with His judgments, but now He "waits" to be gracious, and "now is the day of salvation."

Suggested Daily Readings.

"IF THE LORD WILL."—NOVEMBER, 1935.

Day	READING		LEARNING.	
	Exodus	Acts	Acts 18-1, 2	
1	24. 1-18	17. 10-21	167	
2	25. 1-22	17. 22-34	3	168
3	25. 23-40	18. 1-11	4	169, 170
4	26. 1-25	18. 12-28	5	171
5	26. 26-37	19. 1-20	6	172
6	27. 1-21	19. 21-41	7	173
7	28. 1-21	20. 1-16	8	174
8	28. 22-43	20. 17-35	9	175
9	29. 1-18	20. 36-21. 14	10, 11	176
10	29. 19-33	21. 15-32	Ex. 30. 6	1, 2
11	29. 34-46	21. 33-22. 5	7	3
12	30. 1-16	22. 6-21	8	4
13	30. 17-38	22. 22-23. 9	9	5
14	31. 1-18	23. 10-24	10	6
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Notes on Memorized Verses.

ACTS 18. 1-11.

2, How much depended on God's gracious overruling of the very Anti-semitism which drove Aquila and Priscilla from Rome (Rom. 16. 3, 4, 1 Cor. 16. 19). A godly home-unity: O for many illustrations. 3, The apostle was ever willing to work (20. 34, 1 Thess. 2. 9, 2 Thess. 3. 8). "Tent-makers": a help as to business: we should not make anything wrong, or that we know is used in definite evil, but we are not responsible for possible misuse of what we make or sell, for Divinely appointed food and covering. 4, The "sabbath" is emphasized in Acts, but always as to witness, never as to worship among believers, i.e. there is no warrant for observance of the 7th day, but there is encouragement to take that (and every) opportunity to reach souls. Seventh Dayism quite misses this. 5, The blessedness of fellowship. 6, A holy reminder of Ezekiel 33. 6, and of godly responsibility. 7, "One that worshipped God:" apparently a description of one who had been a proselyte. "Hard to," i.e. near by: godly boldness shown. Note the emphasis on the "house" in the present dispensation (2. 4, Phm. 2). 8, Praise God for this victory: was not the next "chief ruler" who persecuted, brought to the Lord afterwards (verse 17 with 1 Cor. 1. 1, cf. Gal. 1. 23, 24)? Mark the order, (a)

"hearing," (b) "believed," (c) "were baptised." 9, How often this precious prohibition: always the reason, "for I am with thee" (cf. Isa. 41. 10, 43. 1, 2, John 6. 20). 10, "Much people," before brought to know Him (cf. John 10. 16). 11, Continuance. Always "The Word of God" (12. 24, 13. 46, 15. 35, etc.

EXODUS 30 6-16.

6, Always the thought of meeting with God (Ex. 25. 22, 29. 43). 7, The importance of the morning spiritually, (cf. the Manna). 8, The margin is helpful: the light of ascending worship. 9, No self-made fleshly prayer, and no worship ignoring Christ's finished work can ever be acceptable. 10, The incense was within the horns on which the blood of atonement rested; a further reminder of the death of the Lord Jesus as essential for true prayer. 12, "Ransom" a further picture of "atonement," here the buying aspect, which the sacrifice did not set forth: how needful to emphasize both thoughts. 13, "Half," no one is redeemed alone. "Sanctuary," a holy redemption, full weight before God, ten gerahs: the whole man bought (cf. Ps. 33. 2, 92. 3, completeness, Num. 14. 22, moreover ten fingers, ten toes, 1 Thess. 5. 23). 15, Sometimes the offerings were different, as in Leviticus 4, for those in different stations, at other times an optional burnt offering was an opportunity for a "free heart" to give more devotedly, but there is also the deeply important lesson of an equal "redemption" for all in Christ Jesus. Though our sins be different we are all, equally, "sinners," and need a complete purchase by a complete Saviour, Who loves all His own with one perfect love. 16, Twofold emphasis on "atonement" again (thrice in verse 10) and a memorial (cf. 28, 29, 1 Cor. 11. 24).

ACTS 26. 15-29.

15, A changed name "Lord": mark continual emphasis on this afterwards. "Whom": cf. the thought of "in Christ," "members of His body": the first utterance impressed the whole ministry: "Stand up, and stand" (see Jos. 5. 14, 15). "A minister (first, the word denotes 'an under-rower') and a witness": service springs from love's harmonious humility, as under-rowing suggests: no room for self-will. 17, "Out from" and "into" (cf. John 17. 14, 18). 18, A definite purpose: a realization of man's lost condition: do we feel the awful condition of men? (note "the authority of Satan," see Col. 1. 13): none are naturally exempt (Eph. 2. 2, 3, 1 John 5. 19): human theories deny this lost state. How blessedly are forgiveness, and an inheritance, holiness and faith linked. 19, Not to believe is to be disobedient. 20, Repentance must never be forgotten (Matt. 3. 8, Heb. 6. 2), a mere profession is vain. 22, How we need God's sustaining daily (1 Cor. 15. 10). "None other things" (cf. Luke 24. 27, 44) there is more about the Lord Jesus in the Old Testament than most realize: are you searching the Scriptures to behold Him?—The early Christians only had the Old Testament. 24, "The natural man receiveth not the things of the Spirit of God." 27, A definite boldness, but a solemn witness that one can believe facts without being saved. 28, Apparently a wish to hide, by an almost stuttering and uncertain answer, a deep emotion: but the king quickly rose up. 30, and we do not read he repented. He was not the only Herod, who came to a crisis, but alas . . .

Correspondence from any Believers and Enquirers:—

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Thoughts from The Word of God

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

A Monthly as God gives grace, emphasizing His love and His will, even His path for His children, who, redeemed by the precious blood of Christ, are not their own.

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Free.

"Know ye not that . . . ye are not your own?—for ye are bought with a price, therefore glorify God."

1 Corinthians 6. 19, 20.

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

1 Corinthians 7. 23.

"Neither said any that ought of the things which he possessed was his own."

Acts 4. 32.

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

1 Corinthians 3. 22, 23.

"As having nothing, and yet possessing all things."

2 Corinthians 6. 10.

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

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"Not that we are sufficient of ourselves to think anything as of ourselves." 2 Corinthians 3. 5.

"Though I be nothing."

2 Corinthians 12. 11.

"Without Me ye can do nothing." John 15. 5.

"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.

"All things that pertain unto life and godliness."

2 Peter 1. 3.

"I have all things and abound."

Philippians 4. 18.

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

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

Words of Introduction.

BY the changeless and matchless grace and loving-kindness of our God are we made His children, accepted in the Beloved, blessed with all spiritual blessings, redeemed with the precious blood of Christ, and made the righteousness of God in Him. It is now our privilege to be thankful,—overflowingly thankful: to be obedient,—gratefully obedient: to utter abundantly the memory and memorial of His great goodness to the praise of the glory of His grace. These pages are humbly sent forth with this object, that redeemed ones may encourage and exhort one another, in the Spirit, and that there may be a reviving and holy gathering together, in separation from the world, following the Lord Jesus, and seeking to return and to keep to the pattern and path of His will, personally and collectively, while we look and wait for Him.

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestinated us . . . according to the good pleasure of His will."

Ephesians 1. 4, 5.

Dead in sins, in nature's blindness,
Helpless, hopeless, lost, undone!
God, in gracious lovingkindness,
Chose in His beloved Son.

'Ere the world began He knew me,
Then in Christ revealed His grace;
With His wooing love He drew me,
Gave in Him a Resting place.

Why, O Father, didst Thou choose me,
Leaving others still to stray?
Draw me nearer, cleanse and use me,
May I gratefully obey.

A.W.H.

Words of Encouragement.

I have chosen you . . . THAT . . . believer. We are conscious that the flesh did not choose God's ways. "It is not of him that willeth, nor of him that runneth, but of God That showeth mercy" (Rom. 9. 16). Our willing and running, our inward life and our outward life, were alike wrong. But God has manifested grace. And He has an object. In 1 Corinthians 1. 27-29 we see His holy setting aside of the pride of man (cf. Job 33. 17, 42 1-6). The word "that" is actually before us three times (rendered "to") before we reach one climax. "That no flesh should glory in His presence." Is that all? Nay, as in 2 Corinthians 3. 5 there is the added message, "But our sufficiency is of God," so here we reach the added encouragement, "That, according as it is written, He that glorieth, let him glory in the Lord." Again in Ephesians 1. 4 we find God's precious and definite purpose, "That we should be holy and without blame before Him in love." Returning to John 15 we have first the going (in His will), and bringing forth of true fruit, as His object for us, followed by a second "that" of power in prayer. And we cannot expect the second "that" if we are unmindful as to the fruit through abiding in Him and His words abiding in us. We must not alter the order of words in verse 16: the Divine order shows God's plan. May it be our experience!

Babylon in the New Testament.

THIS city of man's government is mentioned 12 times (the governmental number), and 6 of these are in Revelation. "Six" is striking in view of Revelation 13. 18. Jerusalem, if we include the words "They of Jerusalem" twice (Mark 1. 5, John 7. 25), and Luke 24. 49, appears to occur 144 times (12 x 12). All Scripture has a perfect symmetry. But all the mental knowledge of this is vain unless we are led to worship and to praise. The Holy Spirit never directs to merely mental knowledge. The first occurrence of Babylon is in the first chapter of Matthew, the first place name in the New Testament. How solemnizing is this thought. "Captivity," too, at the outset, even as the genealogy reminds of sin again and again. But where sin abounded, grace overflowed. The first mention of God in the New Testament is not "God created," but "God with us." Thus Jerusalem is before us in Matthew 2, but

* Observe first mention in other gospels, specially John 1. 1, "the Word was with God, and the Word was God."

Messiah must be the Bread of Life ere he is King: hence Bethlehem, the house of bread, and He came to die at Jerusalem to make "peace." At the end of Scripture Babylon is the last but one name: Jerusalem is the climax, rich with blessing. Yes, Jerusalem means "peace" whereas "Babel" denotes "confusion." Verily Satan's centre from Genesis 10 and 11 to Revelation 17 and 18 is full of confusion. It is remarkable that the first reference to captivity is four-fold in Matthew 1. 11, 12, 17—an unexpected emphasis, and this is the only direct naming of Babylon in the four gospels ("Kingdoms . . . and the glory of them" in Matt. 4. 8 may indicate "Babylon, the glory of kingdoms," Isa. 13. 19). The Lord Jesus is contrasted with the image of Daniel 2, and man's day.

(If the Lord will, to be continued).

Notes on Memorized Verses.

(Continued from page 96).

ROMANS 13. 1-14.

1, Every soul, no exception, nor claiming personal inspiration otherwise. "Soul," inward willingness. "For," the reason is God's over-authority: the world is not worked by chance. "Ordained," Daniel 2 is clear: the stone does not strike till the due time. 2, "Resist" is from the same root as "ordained," i.e. against God's arranging. Hence the humble believer cannot share in any revolution, nor seek to set up Christ's kingdom before the time. "Shall receive judgment," at the judgment seat of Christ such will suffer loss. 3, Was this always so? How can we "reconcile" with 1 Cor. 6. 1 ("unjust"), and Acts 12. 1, 2? Many have been perplexed. But there is a true solution. The principle of 2 Corinthians 12. 7 illustrates. Hebrews 12. 5 is clear that if we endure the contradiction of sinners, God permits it to chasten: in other words, if we did not need it (1 Pet. 1. 6) He would prevent, and we should "have praise of the same." The One Exception, the Lord Jesus, was acknowledged by the judges as faultless (Luke 23. 4, 14, 15), and could not have died, had He not been the Substitute for sinners. His representing of the guilty is the key. 5, Conscientious subjection, but not "obedience" to a sinful command—never confuse two words (e.g. the Lord having prohibited oaths answered without an oath when "commanded" to take one in Matthew 26. 63, 64; strangely some have said He took one: but what judge, seeking a sworn statement would accept such an answer as His? Would he not at once say, You are avoiding an oath?). 7, Tribute (material), honour (attitude of heart and mind): no command to worship nor to fight: the believer should never alter or enlarge the Holy Spirit's words: his position is dispensationally outside all carnal warfare, and its preparation (munitions). 8, Love's constant debt: only One "filled" God's will, but let us seek more likeness to Him. 10, The negative implies the positive: omission is sin. 11, 12, Urgency (Heb. 11. 25. 13, 14, A sevenfold negative: putting on the Lord Jesus Christ is the contrast: that which baptism set forth (Gal. 3. 27) is to be continued: clothing "put on" is seen: is the flesh hidden by our likeness to Christ? "Desires" of the flesh subdued (as in Rom. 6. 12, Gal. 5. 24, see John 7. 17).

Poems to Help Christian Experience.—54.

"All things are yours, and ye are Christ's, and Christ is God's." 1 Cor. 3. 22, 23.

If I have Christ, what need I more?
All things I have in Him;
He fills the vessel of the poor
With blessings to the brim.

How richly doth my God impart
His blessings from above!
Let me with open hand and heart
Receive His gifts of love.

"All things are yours, and Christ's are ye,
And Christ is God's." Why then
Dishonour Him, and anxious be
By walking here as "men"?

"Your Father knoweth,"—words of peace
My Lord Himself hath given.
O let my heart its scheming cease,
And know the calm of heaven!

Now let my mind on Him be stayed—
In "peace," in "peace" to rest—
My burdens all on Him be laid,
In faith! His will is best!

"IF THE LORD WILL":—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING DECEMBER:

3rd. GENTLENESS AND FIRMNESS.

1. God's Dealings with His Children (Ps. 18. 35, 103. 13, Heb. 12. 6-10).
2. Manifested in the Life of the Lord Jesus Christ (Matt. 11. 29, 30, 16. 23, 2 Cor. 10. 1 Heb. 7. 26, see Heb. 4. 15).
3. Among God's People (e.g. Washing One Another's Feet, 1 Cor. 4. 21, see Lev. 19. 17).
4. Thoughts on the Fruit of the Spirit (Gal. 5. 22-24).
5. Gentleness and Firmness in the Home (Eph. 6. 4).

10th. SOME THOUGHTS ON ISRAEL'S PRESENT,—AND BRIEF MEDITATIONS ON THE FUTURE.

1. "Without" (Hos. 3. 4).
2. "Wanderers among the Nations" (Hos. 9. 17).
3. "Bones . . . Very Many . . . Very Dry" (Ezek. 37. 1).
4. "Therefore will He Give Them Up Until—" (Mic. 5. 3).
5. "Blindness in Part is Happened to Israel, Until—" (Rom. 11. 25).
6. "Life from the Dead" (Rom. 11. 15 with Ezek. 37. 12-14, Hos. 6. 1-3).

17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

24th. THE BELIEVER'S ATTITUDE TO THE WORLD, AND THE WORLD'S ATTITUDE TO FAITHFUL BELIEVERS.

1. "Not of the World" (John 15. 19, 17. 14, 16).
2. "Love not the World" (1 John 2. 15-17).
3. "Whosoever . . . will be a Friend of the World is the Enemy of God" (Jas. 4. 4).
4. "As the Filth of the World" (1 Cor. 4. 13, see 9).
5. "Whatsoever is Born of God Overcometh the World" (1 John 5. 4).
6. "Sent into the World" (John 17. 18).
7. "To Keep himself Unspotted from the World" (Jas. 1. 27).
8. "The World Hateth You" (John 15. 19).
9. "The World is Crucified unto me, and I unto the World" (Gal. 6. 14).

31st. To 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.

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

1. For God's dear children throughout the world, because they are His children.
2. For a growth in love (John 13. 34, 35) and tenderness (Eph. 4. 1-3) among children of God in their dealings with one another; that grace may be manifested, and that misunderstandings and misrepresentings and brooding over anything that causes lack of love may be checked by Divine love (Rom. 5. 5).
3. For lands that we often overlook:—Luxembourg, Roumania, Afghanistan, Madagascar, Mexico, Peru.
4. For the Lord's work through these pages, and associated magazines, and leaflets, that nothing may dishonour His Name; and for the meetings and conversations in this and other lands, with especial personal remembrance of brethren, M. Ruda, I Sofer, M. Waszczuk, in Poland, and H. A. Werner in Germany. We do desire that everything may be a matter of prayer—with thanksgiving,—and that the work may never become the "centre," or an organization, or to man's glory, but that it may be His, increasingly.

"And he prayed again." James 5. 18.

A real Saviour for a real sinner, and then a real Enabler for a really needy and dependent one: but how blessed if He is pleased to approve, so that it may be true, a real Lord for a real servant, and a real Teacher for a real disciple.

If the Lord will, as usual, Gatherings for Prayerful Enjoyment of God's Truth, with Worship and Confession of Sin, during the "Holidays," Wednesday and Thursday, December 25th and 26th, at 61, Upton Lane, E7, 3 and 7 o'clock. Further particulars Gladly sent.

YOUNG PEOPLE'S COLUMNS.

God's Threefold Emphasis.

EVERY Word of God is perfect and pure gold (Prov. 30. 5). If God says one word it is more than thousands of words of men. Indeed, everything of God is quite different from all else, for there can be no mistake in it. But many quite forget this, and are careless about His holy words.

Sometimes God repeats His words, for example, "Grace, grace" (Zech. 4. 7), "peace, peace" (Isa. 57. 19), "justice, justice" (Deut. 16. 20, marg.), "Comfort ye, comfort ye" (Isa. 40. 1), "Verily, verily" (John 3. 3). Alas, men repeat their words in sin, even as when they cried against the Lord of Glory, "Away with Him, away with Him," "Crucify Him, crucify Him." Sometimes a **name** is found twice for peculiar emphasis, as "Abraham, Abraham" (Gen. 22. 11), "Simon, Simon" (Luke 22. 31), and without reality, "Lord, Lord" (Matt. 7. 21, see 22). But a **threefold** emphasis is quite unusual. However, there are some examples in Scripture, and these will now come in front of us to God's glory. It would be helpful for many a reader, before going further, to try, and recollect any such passages. Quiet thinking about Scripture is very important: it may remind us that God's Book has been neglected. Earnestly would we urge all to read a portion daily, and to ask God Himself to speak to the heart through the words, and to cause a realization of their living power. Earthly life is so brief, but deeply important. Childhood soon becomes young manhood or young womanhood, and death is never distant. If only all who read felt the reality of life, and the need for a personal relation to the Lord Jesus, even now, by His precious blood, how blessed it would be!

Heaven is full of praise. Hence we are not surprised that the Seraphim in Isaiah 6. 3 say, "Holy, Holy, Holy is the Lord of hosts." Here we have not only an emphasis, but also, it seems, a reference to the True God. And so is it with the living ones, or cherubim of Revelation 4. 8. "They rest not day and night, saying Holy, Holy, Holy, Lord God Almighty." How few to-day are conscious of the majesty and holiness of God. There is very little trembling before Him among unsaved sinners, and those who are saved should think much more of God's holiness (Ps. 97. 12).

A very striking contrast is found in Jeremiah 7. 4. "Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the

temple of the Lord, are these." Here we have a sad illustration of the boasting of men in their religion, and confidence in a building, while all the time their hearts were far away from God. And are not many in the same condition to-day? How needful to be awakened from such a peril.

God's messages of warning are, in several verses, threefold. In Jeremiah 22. 29 we read, "O earth, earth, earth, hear the word of the Lord," and at once the sad history of a sinful man and his doom are recorded. God's "writing" is mentioned, a contrast with that which is in the Lamb's Book of Life. And what has He written concerning you?

Regarding the history of man's own way we hear the solemn declaration, "I will overturn, overturn, overturn it: and it shall be no more, until He come Whose right it is; and I will give it Him" (Ezek. 21. 27). This verse speaks of Israel, but affairs of this world generally will never be straight, till the Lord Jesus comes. His people are to be heavenly, not "worldly," but looking for His Coming. The question comes to each one, "Am I looking for Him, or not?" Only those who are redeemed by His blood and living with simple faith, can happily "love His Appearing" (2 Tim. 4. 8). For others there will soon be "Woe, woe, woe, to the inhabitants of the earth." There is a real difference between being saved and lost, and after death the parallel with Luke 16. 26 ("a great gulf fixed") remains, and will ever remain. But those who are "in Christ" have an eternal salvation, and the wording of the original Scripture in Hebrews 13. 5 is a **threefold** "not"—though two negatives are used, "I will not, not, not forsake thee." Can you understand why it is so many are **willing to be lost**? Must not the sinful heart be evil? But is the day of salvation past? Is **the Way** closed? No. Then why do YOU not seek the Lord while He may be found (Isa. 55. 6)? God forgives sinners, and loves freely, and welcomes them, through the poured out blood of His beloved Son, **without** Whom there is no forgiveness (Heb. 9. 22), but **in** Whom there is forgiveness and plenteous redemption (Eph. 1. 7 with Ps. 130. 7). Is it yours?

"Holy, Holy, Holy," is the seraph's cry, Only those made lowly can to God draw nigh. Vain it is to mutter prayers, without the heart, Boasting words to utter, yet from God depart.

"Earth, earth, earth, O listen," was the prophet's call. As he told of judgment, swiftly then to fall. Thrice Ezekiel's warning, "I will overturn," Limits the bright dawning:—none will share who spurn.

Thrice is "Woe" resounding, t'ward the Scripture's end,

Grace is now abounding, wrath God soon will send:
Those His word disdaining, must His anger know,
But grace still is reigning, when to Him we go.

Oh, the "contrast—blessing,"—"to" not "from" to flee,

Through Christ's blood possessing life eternally!
Are you now believing? Is He known to you?
Then, His grace receiving, seek out others too.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons"

(James 2. 1).

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

THOUGH the letter in which these words are found has been somewhat helpfully divided into chapters, yet, when it is being read, we should remember that originally it did not consist of these. This should cause us to look back when commencing a new chapter, to see how the Holy Spirit intends a continuance of meditation.

In the closing words of the previous section we have seen that "pure religion" is the manifestation or outworking of a new life, of which God is the Author and Source. He has begotten us, therefore we are His children, and, in the teaching of the Lord Jesus and the Holy Spirit alike, there is an emphasis upon this relationship as one to be seen in our attitude and actions, toward one another, and toward the world.

To whom is the "Sermon on the Mount" especially addressed? The answer is found in Matthew 5. 1, 2. "His disciples came unto Him, and He opened His mouth, and taught them." As we read our Lord's wondrous words we become impressed with the thought that He is viewing these men, of humble origin as children of His Father. They are by their lives to glorify their Father Which is in Heaven (Matt. 5. 16). They are to love their enemies, and pray for them which persecute, that they may become, before all, sons of their Father, Which is in Heaven (Matt. 5. 44, 45). It is not that these supernatural actions would result in such a wondrous relationship, but that by these it would become increasingly evident that there was a supernatural inworking first, "a new creation." They are therefore called to be perfect, or complete, even as their Father in Heaven is perfect (Matt. 5. 48).

Why then, dear fellow believers, are we to have a loving concern for the fatherless and widow (James 1. 27)? Is it not that we may be as our Heavenly Father? Are they not

His especial care (Ps. 68. 5, Prov. 23. 10, 11)?

We now pass on to consider the opening verse of chapter 2. The thought of relationship still continues; children of one Father are all brethren. A simple statement of fact, but not sufficiently realized; and the following words and verses come with heart-searching power in this connexion. How often does the Holy Spirit remind us that God is no respecter of persons, e.g. "For God is no respecter of persons" (Rom. 2. 11, Acts 10. 34), "Neither is there respect of persons with Him" (Eph. 6. 9. "And if ye call on Him as Father Who, without respect of persons, judgeth... pass the time of your sojourning here in fear" (1 Peter 1. 17).

The context of this last reference has a definite bearing upon the preceding thoughts. We, as obedient children, are to be holy, because it is written, "Be ye holy; for I am holy." And further, "Forasmuch as ye know that ye were not redeemed with corruptible things... from your vain conversation (manner of life) received by tradition from your father, (lit. 'a father'), but with the precious blood of Christ:" "Being born again" (verses 18-23). Here then is a background for the exhortation contained in our verse. We are not to have respect of persons,—that we may be as our Heavenly Father. He desires to manifest Himself and His will through us. We rejoice when barriers which would tend to divide, are seen to have been broken down, e.g. "National" barriers, (even in time of war), "Racial" (especially thinking of Jew and Gentile and of "colour"), "Social," in that believing master and servant are gathered together for prayer, worship, and the breaking of bread, without feelings of strangeness (though 1 Tim. 6. 1, 2. is in perfect harmony); but there is ever the danger of "the old man and his deeds" springing up in our individual dealings, and even in the life of the Assembly, hence the warning here given by the Holy Spirit.

Do we say that such experiences would be impossible to-day, and among us? Let us not forget 1 Corinthians 10. 11, 12. Here then was an Assembly visited by two strangers, one of whom by his dress, and adornment, (and this display is not confined to sisters), makes clear that he is the possessor of this world's goods, and he is treated accordingly. The other, a poor man, *evidently* poor, and stated to be so, is also received, but not with a warmth of welcome; there is a distinction made because of outward appearance. This is the standpoint of man, and not of God (see 1 Samuel 16. 7).

If we remember that an Assembly is a house of God (1 Tim. 3. 15), every action should be viewed as in the name of the Lord Jesus, and the seriousness of the action here reproof is seen. We are to sanctify and glorify and please Him. How solemn was the action of Diotrephes (3 John 9, 10), and how different that of Gaius mentioned in the same letter: "after a godly sort" (verse 6) may be rendered "worthily of God" (margin).

We then, beloved, are to receive, whom God has received (Rom. 14. 1, 3), never despising the poor or feebler members, (verses 6, 1 Cor. 12. 22), ever remembering the further words of Romans 15. 7. "Wherefore receive ye one another, as Christ also received us to the glory of God." B.

God's Message to Us, in the History of Lot.

(Continued.)

"It came to pass when they had brought them forth abroad, that **HE** said, escape for thy life," and Lot addresses **ONE**. Did the Lord graciously come to him? Verse 21 would seem to suggest this. We observe the fulness of tender patience in the words, "I have accepted thee concerning this thing also," and yet the answered heart-longing and prayer was not on the line of permanent blessing (verse 20). Mercy shines out again in the beautiful words "I cannot do anything till thou be come hither." With the same definiteness God hath not appointed us to wrath. But there was no intimacy, no power in intercession for others, and the added statement is "God remembered Abraham, and sent Lot out." There is no doubt as to eternal redemption. God's great loving kindness is seen throughout, and in the allusions to him in the New Testament. But do we not seek to have the testimony that we "please" God? Lot's walk was not one of faith, and the end of his life is clouded, and more than clouded, with sin. His fears are not said to have been taken to God, and we find no words of prayer, or devotedness or repentance. This does **not** prove there was no repentance, but it is evidently meant to search our hearts. Is this the fruit? How would God cause our biography to be written? What is the characteristic of our life? And how do we grow in grace, and dependence on Him as we become older?

Lot's Family.

From the outset God emphasized the family. "It is not good for the man to be alone." And the climax is associated with the Marriage Supper of the Lamb, and the Bride, the Lamb's

wife. Is it surprising that the enemy has always attacked the family? We need not think a long while to gather saddening examples, given in Scripture for our warning? We read nothing of Lot's family in Genesis 12. Nor in the next chapter. This is the more outstanding because Sarah is so definitely before us twice. And the subsequent care of Abraham for his son's marriage may speak to us (Gen. 24. 3). The silence of the Holy Spirit makes us thoughtful. How important it is that marriage should be ever in the will of the Lord (1 Cor. 7. 39). In any case we know that Lot had been married a considerable while when the judgment fell on Sodom, and one of the briefest commands of the Lord Jesus is "Remember Lot's wife." Do we "remember" her sufficiently, as a beacon for our own spiritual instruction? Was she a dweller in Sodom? The Holy Spirit refuses to gratify our curiosity, but He leads us to beware as to marriages with the world, and associations for ourselves or our families, (and for our children, even in early life), which will tend in that direction. The full record of Lot's family shows us the deadly power of "mixture" (Deut. 7. 3, 4) Why are we not more careful and prayerful? It is deeply important to see that the command was given to **him** in Genesis 19. 17, but **his** wife, breaking it, became a pillar of salt (26). So was the command to Adam in Genesis 2. 17, but his wife was expected to follow him. This gives a fuller emphasis to Ephesians 5. 22-32 and the standpoint of God as to the husband's responsibility and guiding charge. Unity in the home is of the deepest importance. We do not know if Lot had sons. The angels asked the question, however, for our learning. We observe again the matter of real responsibility,—of a parent; and also the privilege of being born of godly parentage. But for the child thus blest the responsibility is great. Whether Lot had only two daughters, or at least four, may be "discussed" from the word rendered "Sons in law," but the all-solemnizing message is that all his family is seen as away from God. And those of Sodom, with whom he was brought into relation, viewed him as "one that mocked." It is dangerous to marry into the world, and to bring up children in worldly surroundings, and to approve of their union with the world. The whole family was morally, and spiritually, a lost family. Lot only was righteous. Nothing could be more painful than this,—a stranger amid his own. No fellowship, no harmony, no joy in the things of God together. And there was no salvage at the last. O beloved friends, let us be more concerned for our homes to-day.

(If the Lord will, to be continued).

"Cursed is Every One that Hangeth on a Tree."

Galatians 3. 13.

"COULD a more unattractive title be found?"—Such may be the thought of a man of the world. Alas, those who object to solemn subjects, will often read, with avidity, a newspaper's account of a murderer's death. Such is the condition of many "a human heart." But why have we chosen this title? Surely it is nothing strange to choose a sentence in Scripture as a heading, and this one is emphasized, as occurring both in the Old Testament and the New. The Word in the earlier Scripture is "a curse of God" (Deut. 21. 23), and the epistle simply translates "Accursed," for the curse of **man** is nothing, the only real curse is that of God, and that is real.

There are various forms of death—sickness, accident, punishment. Hanging on a tree is linked with judgment. The death-penalty could be executed otherwise. But only one form of manifest death is peculiarly associated with the strongest word "curse." Open sins were often to be punished with stoning, and the witnesses are specially mentioned, and the words "that he die," "that they die" are deeply solemn, as we read of the stern putting away of evil. But the expression "a curse of God" is unusually impressive. We have said "manifest death," for we find hanging **after** slaying in Joshua 10. 26, and probably in Joshua 8. 29 (see 25-27). Thus we see the hanging was specially a disgrace for enemies. In Deuteronomy 21 it may **follow** death, for we read, "if . . . he be to be put to death, and thou hang him on a tree," but **this** is not asserted. Why? These little points may seem small to the ordinary reader, till one suddenly realizes that they have a tremendous message as to his own soul's salvation or doom. The chapter was written in full foreknowledge of the death of Christ. Israel wickedly cried "Crucify Him," and did not accept Pilate's offer, "Take ye Him," when they would have stoned. Thus God overruled, and showed, by the **Gentile** mode of death, that the Lord Jesus, rejected of all, bore **wrath**. The body, moreover, was thus taken out of Israel's hands, and given to Joseph, as Isaiah 53 predicted, and the soldier pierced his side. The people of Israel showed the certain application of various Scriptures to the Lord Jesus, their rulers' virulence contributing to emphasize the exact fulfilment to a letter.

But, (wonder, of wonders), the Lord Jesus was not killed first. When He said "It is finished" in death, He could not be put **then**

into the place of a curse. He must be hanged **before** He died. And thus the real nature of His work shines out. He took real judgment as the Perfect Substitute.

The word "cursed" is twice in Galatians 3, and both passages are quotations. The former is from the twelve curses of Deuteronomy 21, "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3. 10). Observe this is, in Hebrew, the word "cursed" which fits the sinner's personal guilt. The Holy Spirit's Greek rendering "with a curse down upon," fits both the sinner and the Substitute, and **HE** was truly the One fulfilling the unique words "God's curse"* It is all so amazing, for does not Galatians equally mention "In thee shall all nations be blessed" with reference to "In thy Seed"—"which is Christ." Yes, He Who brings all blessings (Eph. 1. 3) became a curse, and we remember the words "He hath made Him to be sin (a sin offering) for us, Who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5. 21).

Reader, you deserve a **CURSE**. Do you shrink from this thought? The Lord Jesus died for none others. Do you spurn His salvation, with unwillingness to own the curse which must be yours apart from Him? Many will say, "I am a sinner, all men are sinners," but it is altogether different when the broken heart says, "God, be merciful to me the sinner," and when the leper cries out "Unclean, unclean."

God has no cheap way of salvation. He has no mixture of law and gospel. You must face law, or confess the only gospel for those who deserve a curse. There are two classes, not three: two ways, not three: two ends, not three.

You must in one of the two verses which speak of a curse—either as a sinner, in verse 10, "Cursed is every one that continueth not," or a saved one, in verse 13, redeemed by Christ's precious blood. Which is it? Eternity is affected. Which is it, dear reader? The question is urgent.

The passage concerning the tree tells of burial of one **possessing** the land; and Joseph of Arimathea was thus marked out (in contrast with the priests) as an Israelite indeed (John 1. 47), to share the glory when Christ comes back. These details, illustrating the full inspiration of Scripture, remind us that "the Coming of the Lord draweth nigh." He shall come with flaming fire for those **outside** His work, but to "be

* Note "worthy of death" in Deut. 21. 22 is rather "judgment of death." Christ took His people's sins, but He is worthy of glory (Rev. 5. 9).

glorified in His saints." Two positions, only two! Again the urgency is seen, and should be deeply felt. Reader, has the Lord Jesus been made a CURSE for you, or not? O humbling salvation, how wondrously it denies all the sinners goodness, but how blessedly it reveals all blessings for those who brokenly come to God in the only way He has so lovingly marked out.

Suggested Daily Readings.

"IF THE LORD WILL."—DECEMBER, 1935.

Day	READING		LEARNING.	
	Exodus	Romans	Romans	Psalms
1	40. 1-16	3. 19-31	6. 1, 2	17, 18
2	40. 17-38	4. 1-12	3	19
3	Lev. I. 1-17	4. 13-25	4	20
4	2. 1-16	5. 1-11	5	21
5	3. 1-17	5. 12-21	6	22
6	4. 1-21	6. 1-11	7, 8	23
7	4. 22-35	6. 12-23	9	24
8	5. 1-19	7. 1-12	10, 11	25, 26
9	6. 1-13	7. 13-25	12	27
10	6. 14-30	8. 1-11	13	28
11	7. 1-17	8. 12-23	14	29
12	7. 18-38	8. 24-39	Lev. 9. 23	30
13	8. 1-21	9. 1-16	24	31
14	8. 22-36	9. 17-33	10. 1	32
15	9. 1-14	10. 1-17	2	33, 34
16	9. 15-10. 3	10. 18-11. 10	3	35
17	10. 4-20	11. 11-24	8, 9	36
18	11. 1-28	11. 25-36	10	37
19	11. 29-47	12. 1-21	11	38
20	12. 1-13. 8	13. 1-14	Rom. 13-1	39
21	13. 9-28	14. 1-12	2	40
22	13. 29-46	14. 13-23	3	41, 42
23	13. 47-59	15. 1-16	4	43
24	14. 1-18	15. 17-32	5	44
25	14. 19-32	16. 1-16	6	45
26	14. 33-57	16. 17-27	7	46
27	15. 1-18	1 Cor. 1. 1-17	8	47
28	15. 19-33	1. 18-31	9	48
29	16. 1-19	2. 1-16	10	49, 50
30	16. 20-34	2. 1-13	11, 12	51
31	17. 1-16	3. 14-4. 5	13, 14	52

Notes on Memorized Verses.

ROMANS 6. 1-14.

1, Where sin abounded, grace overflowed, but the inference of those who receive grace is never to continue in sin, that grace may abound, (the "logic" of the flesh is always lying, recorded in 3. 7 also). 2, "We d'ed, how shall we live?" (a) the fact "in Christ," (b) the type and confession in baptism. 3, Baptism pictures a judgment-death, a violent death: Christ's death was under wrath, yet willing, and at man's rejection,—all these thoughts are set forth in baptism. 4, "Buried . . . into (the) death, that . . . we should walk": burial first, in the type. Why? Not only judgment-death, but to show our contrasted order—Christ lived holily, died, was buried, and rose

(1 Cor. 15. 3, 4): we are on resurrection ground, are buried into death, that we may walk as He walked: this is a striking witness that (a) we are united to Him in resurrection, not by incarnation, (b) baptism of natural infants is groundless (spiritual infants in God's family are the true parallel with Israel's infants). 5, "The likeness of His death": baptism always emphasizes death, indeed, we should be "left" there, if we had no Substitute, in Whom we are raised (observe the word "likeness" is not repeated in the original: the resurrection is more than a likeness: He was alone in the death, representing us, but He is not alone in the glory). 6, "That," the purpose—(a) the final goal to be realized more and more (the body put out of working, aorist), (b) we should no longer be serving (present). 7, "For HE WHO DIED has been justified (declared RIGHTEOUS) from (the) sin": death does not justify the personal sinner, but this verse was blessedly true of Him Who took our sin, (cf. 1 Tim. 3. 15), and of believers in Him: there is never a half-blessing: when our sins are taken away, everything is given (cf. Rom. 4. 6, 8, Acts 13. 39 "in Him"). 8, "We believe": a word of security, confidence, assurance, hence "knowing is joined" (cf. 1 John 4. 16). 9, 10, How glorious is the finished substitutionary work of Christ. 11, The TWOFOLD inference of faith ("be" what you "are," cf. 1 Cor. 5. 7). 12, 13, Not permit to reign, nor obey, nor yield (present, i.e. to make to stand alongside: we must not take the attitude that helps sin, and then pray, "Lead us not into temptation"). Yourselves (a whole), your members (individually): generalizing or specializing will fail: the Holy Spirit blessedly emphasizes both. 14, The two "for's," and the tenses are very precious ("Dominion" same root as the word "Lord," verse 23).

LEVITICUS 9. 23—10. 3, 8-11).

23, A glorious climax to a solemn preparation (8. 36, 9. 1). 24, God's approval ever associated with substitution, and this meant the fire of holy wrath on ANOTHER. 10. 1, A terrible contrast (after ch. 8. 24, and waiting too, 8. 35): how we need cleansing within, and hearing continually: as soon as independence enters, everything is spoilt ("Strange fire," "He commanded them NOT": feelings are not sufficient). Contrast with 9. 24: the three mentions of fire are full of meaning: wrath must be on the Sacrifice or on us. "Before the Lord": how contrastedly Abraham stood before the Lord. 3, God's glory is more than all else (cf. Num. 20. 13, 2 Thess. 1. 9, 10): are we concerned about His honour? God cannot excuse sin: we think of Achan and Ananias: it is very impressive that God warns at the beginning of each new dispensation, but, if men do not hear, He is sometimes silent (Gen. 8. 21), but those that come near Him must obey Him (Ezek. 43. 15, 16, John 4. 24). "Hallowed be Thy Name," "Sanctify the Lord God in your hearts" (1 Pet. 3. 15). 8-11, We should do nothing to hinder discernment, to lead to forgetting (Prov. 31. 5): this passage shows that we must not only trust God to preserve us and lead us, but act in His will; and also has a bearing on the words "fruit of the Vine," and never "wine," as to the Lord's Supper, with its emphasized type of the Lord Jesus.

(Continued on page 90).

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