

Thoughts from The Word of God

Edited by
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Correspondence
Concerning the Will
of GOD welcome.

A Monthly, in God's grace, to encourage His children along the path of loving obedience, befitting those redeemed by the blood of His dear Son, and looking, in the Holy Spirit, for His Coming.

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"God so loved the world that He gave His only begotten Son."
John 3. 16.
"Having loved His own that were in the world, He loved them unto the end."
John 13. 1.
"He that loveth Me shall be loved of My Father, and I will love Him."
John 14. 21.
"If a man love Me, he will keep My word; and My Father will love Him."
John 14. 23.
"As the Father hath loved Me, so have I loved you: con-

SOME OF THE CONTENTS	Page
"Mending their nets" "Washing their nets"	2
The Relationship of Righteousness and Rejoicing	2
Babylon in the New Testament (concluded)	3
"If any man thirst"	3
"Consider the Ravens"	4
"Pure Religion and undefiled"	5
God's Message to Us in the History of Lot (continued)	6
"Is this a Five Pound Note?"	7
Notes on Memorized Verses	8

tinue (abide) ye in My love. If ye keep My Father's commandments, ye shall abide in My love."
John 15. 10.
"The Father Himself loveth you."
John 16. 27.
"That the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."
John 17. 23.
"I have declared unto them Thy Name, and will declare: that the love wherewith Thou hast loved Me may be in them, and I in them."
John 17. 26.

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 (Ph: 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 it is a privilege to make known "the loving-kindnesses of the Lord, the praises of the Lord" (Isa. 63. 7), and our hearts long that these pages may never become anything except a manifestation of His love and will, with a view to His glory. Anything centralized otherwise, or localised, will miss the true object. The children of God should be together. The Lord Jesus has died for them equally, and they are alike viewed in Him, and the need is to emphasize God's so great love and the bringing of redeemed ones together to please Him. Theories and philosophies fail. Schemes and activities fail. Christ is the Centre of salvation, and He must be the Centre of those dear to Him, even as He will be in that Day, the Firstborn among many brethren. Reader and writer alike need to be humbled, that there may be a true reviving, and that His interests may become ours, and His object ours.

"Let us draw near with a true heart in full assurance of faith."
Hebrews 10. 22.

"Show me Thy ways, O Lord, teach me Thy paths."
Psalm 25. 4.

Sin now confessing,
Seeking Thy blessing.
Our Father hear, as we draw near.
Tenderly lead us;
Graciously feed us;
Show us Thy ways; cause us to praise.
Grant us true fitness,
Ever to witness,
For Christ our Lord, with one accord.
Knowing our Saviour,
Meek in behaviour,
Thus may we be, walking with Thee.

A.W.H.

Words of Encouragement.

It is good to be careful: "Mending their nets" in a godly home much (Matt. 4. 21). money may be spared "Washing their nets" through godly thoughtfulness. It is interesting to see how the Lord spoke with men who were busily engaged. We need to be concerned spiritually, too, about "mending" and "washing." How often, in our daily life and service, we forget the Holy Spirit's stress on cleansing. How much is written in Scripture concerning this and with regard to water: and the types in the law reminds us of the spiritual use of God's words, typified by the water in the laver. This helps definitely as to John 13. 5, 14, Ephesians 5. 26. But it is blessed to notice also that as to the net of which John 21 speaks we read nothing of failure. Out of that net no fish are said to fall. Nor was it broken. Have we not, on resurrection ground, a beautiful picture of God's own gospel work, just as in Luke 14, where none of those brought to the feast are cast out? When we preach, (and this is God's will), one may be unsaved and thrust out (Matt. 22. 13) but God's own work shall never fail. His net, unlike that of Luke 5. 6, is never broken, and 153 large fishes are all brought safely in and reckoned. Praise be unto His Name.

The Relationship of Righteousness and Rejoicing.

"Thou lovest *righteousness*, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of *gladness* above Thy fellows" (Ps. 45. 7).

"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).

And in the same context:—

"The days of thy *mourning* shall be ended: thy people also shall be all *righteous*" (60. 20, 21), and "To give unto them . . . the garment of *praise* for the spirit of heaviness; that they might be called trees of *righteousness*" (61. 3).

"Deliver me from bloodguiltiness, O God, Thou God of my salvation: and my tongue shall *sing aloud* of Thy *righteousness*" (Ps. 51. 14, see verse 8).

"Be *glad* in the Lord, and rejoice, ye *righteous*" (Ps. 32. 11, note "songs of deliverance" in verse 7 for the man unto whom

the Lord imputeth not iniquity," verse 2).

"*Rejoice* in the Lord, O ye *righteous*" (Ps. 33. 1, 97. 12).

"The voice of *rejoicing* and salvation is in the tabernacles of the *righteous*" (Ps. 118. 15).

"Let Thy priests be clothed with *righteousness*; and let Thy saints shout for *joy*" (Ps. 132. 9, see 16).

"They shall *sing* of Thy *righteousness*" (Ps. 145. 7).

"From the uttermost parts of the earth have we heard *songs*, even glory to the *righteous*" (Isa. 24. 16).

"In the Lord shall all the seed of Israel be *justified*, and shall *glory*" (Isa. 45. 25, cf. Rom. 5. 9-11, 1 Cor. 1. 30, 31).

"The *righteous* shall see it and rejoice: and all iniquity shall stop her mouth" (Ps. 107. 42).

"The kingdom of God is not meat and drink; but *righteousness*, and peace, and *joy* in the Holy Ghost" (Rom. 14. 17, cf. 4. 9).

Let us be *glad* and *rejoice*, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready: and to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the *righteousness* of saints" (Rev. 19. 7, 8).

How grateful should God's children be. Well may the first word after Isaiah 53 be an exhortation to "sing."

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.

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

1. For children of God who are perplexed, burdened, inclined to be anxious, that they may see His gracious hand, and thank and trust Him more simply.
2. For willingness to obey 1 John 2. 15 more manifestly.
3. For believers in South India who desire to follow the Lord more fully.
4. For those engaged in translating the Holy Scriptures, that wisdom may be granted, and mistakes graciously prevented.
5. For lands that we often overlook:—Luxembourg, Portugal, Mongolia, Algeria, Cuba, Argentine.
6. For the Lord's work in these publications, and associated service unto Him, in this and other lands, that there may be His enabling, even in details, and wisdom from on high, and prayerful dependence, and spiritual growth of all workers, and His own open doors, and His provision of everything in accord with His will, and the strengthening of simple faith, to do His will, and fruit to His glory.

"The Coming of the Lord draweth nigh."

James 5. 8.

Babylon in the New Testament.*(Concluded.)*

The only reference in Acts is where Stephen referring to "the book of the prophets" (plural) does not limit his quotation to Amos 5, but includes a hint of other passages, and the name which spoke most clearly of judgment to those who were glorying in an earthly place (Acts 6. 14, see Jer. 7. 4), and knew neither the God of glory nor the glory of God (Acts 7. 2, 55). Again we are reminded that where sin abounded, grace overflowed, for the only other occurrence beside Revelation is 1 Peter 5. 13, telling of an assembly of God at Babylon, a plain proof that the final destruction of Jerusalem 50 and 51 had not then taken place; and therefore, must not Babylon be rebuilt?

In Revelation the six verses tell of sin and judgment, the first has the word "fallen" twice (14. 8), and all six mention greatness, one in connexion with the mystery of iniquity emanating thence (16. 19, 17. 5, 18. 2, 10, 21). The last, recalling Jeremiah 51. 54, gives the contrast with the promise of Jerusalem, "It shall be lifted up" (Zech. 14. 10), and again, "The mountain of the Lord's house shall be established in the top of the mountains" (Isa. 2. 2, so Ps. 48. 2, "beautiful for elevation"). In this final verse the verb "cast" (from which the word "devil" is derived) occurs twice, leading up to chapter 20. 3, 10. There is a fearful climax of man's day and of civilization. If only men realized the awful nature and end of sin! May the God of all grace use this brief study to lead us to more gratitude for "peace by the blood" of the cross of Christ, and the salvation and glory of which Hebrew 12. 22 reminds, and thus to more concern for unsaved souls to-day.

IF THE LORD WILL:—

GATHERINGS for BELIEVING MEN,
2, MINORIES (side entrance, 2nd floor), adjoining
John Pearce Restaurant,
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:

- 7th. GOD'S USE OF WEAK INSTRUMENTS AND LITTLE THINGS.
1. "I called him alone" (Isa. 51. 2), and "Ye were the fewest of all the people" (Deut. 7. 7).
 2. "I am slow of speech, and of a slow tongue" (Ex. 4. 10, 12).
 3. "A cake of barley bread," and "Empty pitchers" (Jud. 7. 13. 16).
 4. "A widow woman . . . an handful of meal . . . a little oil" (1 Kings 17. 9-12).

5. "Ah, Lord God! behold, I cannot speak: for I am a child" (Jer. 1. 6).
 6. "As nothing" (Hag. 2. 3), "the day of small things" (Zech. 4. 10).
 7. "But five loaves and two fishes" (Matt. 14.17).
 8. "When I am weak, then am I strong" (2 Cor. 12. 10).
- 14th. DIVINELY EMPHASIZED CONTRASTS IN PETER AND JUDAS.
1. First and Last in all Lists.
 2. The Recorded Words of both (e.g. John 12. 4, 5, 13. 6-9, 36, 37).
 3. The work of Satan (Matt. 16. 23, John 6. 70, 13. 2, 27).
 4. Betrayal—and Denial.
 5. Matthew 27. 3 with 26. 75.
 6. Acts 1. 15-22.
 7. The two deaths (John 21. 18, 19, Acts 1. 18).
- 21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 28th. To be announced later.

Poems to Help Christian Experience.—55.

"If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." John 7. 37, 38.

"If thou knewest . . . thou wouldst . . . He would have given thee living water." John 4. 10.

"The Lamb . . . shall lead them unto living fountains of waters." Rev. 7. 17.

"If any man"—how that sweet word recurrereth
Oft on His lips Who spake as never man!
Aye, but one word from Him the spirit stirrereth,
As earthly words of kindness never can.

"If any thirst"—Ah! well the Saviour knoweth,
More than the longing one, the deep, deep need;
But deeper, fuller, is the fount that floweth
In streams that from the Smitten Rock proceed!
And, "Let him come to Me." O if thou knewest,
Thou weary one, His loving, tender voice,
The cups so disappointing thou pursuest,
Thou wouldst forsake, and in His gift rejoice.

Yea, "Let him drink," abundantly, for living
Is that pure fountain flowing from on high,
Where He, the Giver, joyneth in His giving;—
'Tis His delight the soul to satisfy.

O do not think He will receive with coldness;
How could He from thy heart-beseeking turn?
Since He invites, thou mayest come with boldness;
O'er such as thee His loving heart doth yearn.

And more! Who cometh, with a faith unceasing,
Out from his inner depths shall rivers flow
Of blessing in rich influence increasing
To those around him in the life below.

O blessed day when He—once led to slaughter—
The Lamb Who liveth, longing for that Day,
Shall lead His own to founts of living water,
And God Himself shall wipe their tears away!

Scripture is a touchstone. Error may seem "beautifully" worded, but let us accept nothing except God's own revealed truth.

YOUNG PEOPLE'S COLUMNS.

“Consider the Ravens.”

DO we consider? Many to-day think very much of their knowledge, and of the apparent increase of earthly knowledge. But do we “consider”? It is possible to know much and to think little, yes, and to think wrongly. Knowledge is not wisdom. *Do we consider?* Some people have no time to consider! They do not even want to consider. They do not learn the lessons from everything around them. A thorn in the field means nothing to them. The winter strips the trees but they learn no lesson. Even a graveyard has no message for them. They “know” more than their forefathers, but, it may be, think far less. But, in this sense also, “a man’s life consisteth not in the abundance of the things which he possesseth” (Luke 12. 15). Even food, undigested, may kill a man.

“Consider the ravens.” Why? What is remarkable about the birds? How many varieties there are! How can they all live? They must eat. Do they sow or reap, as men do? No! Yet, they are fed. What is the cause? “God feedeth them” (Luke 12. 24). Why did the Lord Jesus say this? Was it not to encourage His people to have faith? A Christian should be a remarkable person. Why? God is his Father, and he knows this. Can he not trust his heavenly Father fully? Are you a real Christian? Do you know God, and look to Him for everything?

But is a raven a picture of a Christian? No, just the opposite. That is the point, or one of the points, here: ravens were unclean birds (Lev. 11. 15), i.e. not permitted for sacrifice to God, nor for food. So we see God looks after the unsaved and gives them food. “He maketh His sun to rise on the evil and on the good and sendeth rain on the just and on the unjust” (Matt. 5. 45). Are you and I grateful? Man has not made his own food. He ought to thank God in Whose hand his breath is (Dan. 5. 23). This means that earthly blessings are no proof we shall have heavenly blessings—you have food and clothing: do not settle down in these things. You ought to consider the ravens if you are unsaved. A lost soul may have many, many blessings from God. But the present life is not eternity. “Consider the ravens,”* and remember

*Likewise “consider the lilies”: but plants soon die: we need a lasting glory in Christ (Luke 12. 27, 28). It is remarkable that both the “pictures” the Lord Jesus brings before us show that earthly encouragements are not to be a resting place. You cannot say, “I am all right” unless you are in Christ Jesus.

that you may have a comfortable home, and yet be a lost sinner. Young and old need to think,—to think of realities. Satan wishes to make us forget. He desires to blind the eyes, but eternity is eternity.

There are many who profess to be Christians who are not really saved, many who seem to be Christians who are not really children of God. The raven is the first bird named in the Bible, and it was in the ark as well as the dove (Gen. 8. 7, 8), but the raven now feeds on death. The dove, however, found no rest till there was life—an olive leaf pictures the work of God’s Holy Spirit (Gen. 8. 11). On what do you and I feed? I do not mean as to the body. On what does the mind feed? What do you read? The raven and the dove *were* together, but they *are* quite different in colour, and habits. To which are you and I like?

“Consider the ravens.” They remind us of coming judgment. We have seen how they feed on death, and God permits this, as a warning, that people may “consider.” And so we read the solemn words of Revelation 19. 17, 18 to all the fowls, “Come and gather yourselves together unto the supper of the great God.” What a contrast with the marriage supper of the Lamb. If only some would think of the two opposites in Isaiah 1. 19, 20, “If ye be willing and obedient, ye shall eat . . . but if ye refuse and rebel, ye shall be eaten!”

“Consider the ravens” once more to see how much better are God’s children than they. Thus He used ravens to bring food to Elijah (1 Kings 17. 6). It seemed most unlikely, but God keeps His word, and a Christian can walk by simple faith. If any one comes to Christ to-day, and is saved by His poured out blood, that one can trust Him for to-day, and for to-morrow, and every to-morrow. It is a wondrous privilege to be a child of God. Are you one?

God speaks through nature, through the birds
His people hear His voice:
How precious are His written words,
That faith may e’er rejoice.

“Consider,”—’tis so helpful still
To ask, “What doth God teach?”
Would we not learn His power and will
His message unto each?

Have I both food and raiment given?
Thankful I then should be!
But ’tis no proof my home’s in heaven,
With blessings endlessly.

That is the question on my heart:
A Saviour’s more than food!
Have I “In Christ” a glorious part?
I need eternal good.

If not "in Christ,"—the raven gives
 A warning word to me.
 On death the bird of prey now lives,
 And judgment soon will be.
 'Tis now salvation's day that all
 May come who feel their need.
 How precious is the gospel call,
 And blest are all who heed.

"Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1. 27).

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

WHEN seeking to expound some portion of Scripture, a godly preacher often chooses a suitable reading which throws light upon it, not always by comparison but sometimes by contrast. Shall we in like manner turn to Matthew 23? Do we not see in these condemnatory words of the Lord Jesus that the Pharisees had the opposite of "Pure and undefiled religion"? And yet, be it noted, they based it professedly upon the teaching of Scripture, affording the solemn message that there is ever the danger of adulterating truth, and perverting by a wrong motive, etc. Is this not the sin of "the professing Church" to-day? And we would not forget the personal application to our own hearts, remembering the words addressed to Timothy, "Keep thyself pure" (1 Tim. 5. 22). In the further unveiling of truth, promised by the Lord Jesus to His people, in the teaching of the Holy Spirit through the apostles, we learn that much of the nominal religion which is in the world is of the evil one (2 Cor. 2. 17. 11. 14, 15). Thus we see millions have been and still are being deceived. Surely the commands of the Lord Jesus "Pray ye" (Matt. 9. 38), and "Go ye" (Matt. 28. 19), must not be viewed as having their complete fulfilment in the response of the first disciples, but as having an urgency now, and until the end of the age (Matt. 28. 19, 20).

It may be the very word "religion" has become suggestive to us of that which is merely profession, even though it bears the name of Christian, but the verse now before us, speaks of that which is truly acceptable to God. May we ever be willing for correction, so that our thoughts, and expressions, become increasingly in harmony with the Scripture given by inspiration of God (2 Tim. 3. 16, 17). That there are many mistaken views is certain. To many "religion" is necessarily connected with the erection of great and costly buildings; with

spectacular ceremonial, which may include instrumental music, and priestly vestments, all of which were appointed by God for the nation of Israel in the past; and will be in the future, but we seek in vain for any command, or hint, given by the Holy Spirit concerning such things for the Lord's people to-day. Does the silence of Scripture give consent to man's arrangements? or should we not rather respect this, calling to mind with trembling Leviticus 10. 1, 2?

Let us continue to ponder the words of our verse. First, the Name "Father" is significant and implies that relationship with God is the basis of what follows. This is not universal, as many wrongly teach, but is the result of a new birth to which the **Holy Spirit bears witness in verse 18**. "They that are in the flesh cannot please God" (Rom. 8. 8), i.e., men in their natural condition. To such the words of Titus 1. 16, 17 apply, but if we, who were, "even as others," have been made alive in God's mercy (Eph. 2. 4, 5), then there may be, yea, there can, and should be, a life of worship, and service, well pleasing to Him (Heb. 13. 15, 16).

Have we thought that the following words give a very partial view of "pure religion and undefiled"? Let us humbly acknowledge that the words of God have a fulness of meaning, and let us also remember the stress that is laid upon a right heart-attitude toward the weak, and helpless, and the necessity of separation unto God Himself, throughout the Scriptures. Is it not evident that if this attitude is missing the form and ceremony of religion must be in vain? Cf. Isaiah 1. 10-17.

The words "to visit the fatherless and widows" must not be viewed as being a formal "call," for they speak of taking a deep interest in such, or as the word "visit" may imply, to take an oversight. Luke 1. 68, 78, 7. 16 shew that the word is applied to the activity of our Heavenly Father and of His beloved Son, and indicate His purpose and blessing. And what of the words, "to keep himself unspotted from the world"? The Holy Spirit here speaks of separation from the world, not only from its sinful attractions (1 John 2. 15, 16), but from its friendships (Jas. 4. 4), its partnerships (2 Cor. 6. 14), and its politics (Phil. 3. 20). If the words "to keep himself" at first suggest a difficulty, let us humbly remember that there is a twofoldness of Divine truth. "Work out your own salvation" is quickly followed by the words "for it is God that worketh in you" (Phil. 2. 12, 13). "Keep yourselves in the love of God" leads to the comforting words "Now unto Him That is able to keep you" (Jude 21, 24), and in this Epistle the Holy Spirit of God reminds

us that "He giveth more grace" (chap. 4. 6).
 "Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4.16).
 "And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound unto every good work (2 Cor. 9. 8).
 B.

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

(Continued.)

After Sodom.

The Solemnizing Record.

Unless a crisis brings us an awakening and blessing there is often a sad reaction, or our experience shows in some way the peril of not being exercised by God's chastisement. Lot had asked for Zoar without recorded asking for God's will first, and, though his wish was granted, he could find no rest there. And he soon went out and "dwelt in the mountain." The one who had chosen the cities of the plain was now afraid to be in a city, and was compelled at last to a cave life, when he might have chosen the pilgrim's tent far earlier with joy, and accompaniments to God's glory throughout. Fear is a heavy scourge, as it were. It is a privilege to have the rest of faith. Lot is seen last of all, as one who was tormented by fear. In Sodom he vexed and wearied his righteous soul. Throughout his life he lost joy and peace because he did not follow the Lord closely and wholly; and how often we have a similar loss. May God use the record for our spiritual arousing. Never in his burdened experience do we read of special seeking to the Lord, nor did he go to Abraham though near. This silence is remarkable. Nor did Abraham apparently go to him. The opportunity was gone or possibly we should infer that a deeper experience was needful first, and that, apparently, was never reached. There is no written word about his humiliation before God, as we would wish to read. His many possessions, too, were gone, and yet he still seems to have chosen for himself. It is so blessed to learn to wait for God's counsel, and to be brought to this habit at the outset.

His daughters were no comfort to him. Like their mother, they understood nothing of the ways of faith. He had chosen to bring up his family in Sodom, and the surroundings were more resultful than his personal godliness in their experience. One led the other onward in fearful sin. His unwise and evil words, on this very matter, when he could hardly have realized what he was saying to the men of Sodom, had

a fearful recoil. His personal integrity was overcome in the same way as Noah's. The enemy's use of wine, as it would seem, in the family of Aaron also becomes a solemn beacon, and a background for such words as Proverbs 20. 1. Sodom knew no moral laws, and those trained there were accustomed to evil. The very naming of the offspring may denote the inability to blush at sin (Jer. 6. 15). We have seen how one leads another in iniquity. There are usually those who incite others, but to be willing for evil is evil. The after-history of Moab and Ammon in iniquity (2 Kings. 23. 13), and against Israel (e.g., Jud. 3. 14, 11. 4) right on to the end (Ps. 83. 6, 7), though Israel were forbidden to take their land when journeying through the wilderness, is of deep significance. Albeit Isaiah 11. 14 shall yet be fulfilled, this history is meant to search our hearts. How often would we have wished a contrasted conclusion to a biography, and words of encouragement, as those of Joseph and Moses and David, at the end of the earthly life. But Scripture is fact not fiction; and God Himself speaks to our hearts thereby. May we be humbled, and enabled to hear His voice, and to cleanse our ways, that we may be on guard against the beginnings of all departure from Him (Jer. 2. 19).

Abraham and Lot.

The two are together at the outset, and at the last we read "God remembered Abraham and sent Lot out of the midst of the overthrow" (Gen. 29. 30). Related in the flesh, and alike made righteous by grace, we see marked differences of character, and learn the possibilities of a life of faith, and a holy dread of being "saved, yet so as by fire." We do not want to ask how far we can wander, and yet be mercifully spared. Sovereign grace never makes the heart inquisitive as to such hateful trifling. Rather it is our concern not to tempt the Lord, but to make our calling and election sure, in its manifestation, that there may be the entrance "abundantly" into the everlasting kingdom of our Lord and Saviour Jesus Christ (2 Pet. 1. 10, 11). Faith never thinks, "because the Lord has said, 'I have prayed for thee,' our own prayer may be neglected," but remembers the exhortation "Watch and pray, lest ye enter into temptation," and remembers the holy hatred of anything that approaches the hateful logic of the judged flesh which Romans 6. 1 exposes.

(If the Lord will, to be continued).

The grace of God never leads to self confidence but always to confidence in Him.

“Is this a Five Pound Note?”

IT may seem strange to you, my reader, to find the above question at the head of a gospel tract. It is just possible that you have never seen such words on a tract before, and that you would not have anticipated their association with God's gospel message. But the words are not mine. Rather I have heard them many, many times when passing on gospel leaflets, and I have often felt, and often said, that the majority of people seem to know of **NOTHING BETTER THAN MONEY**. But is there not that which is more valuable than money, yea, that which money could never buy? Did not the Lord Jesus show this when He said, “What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” (Mark 8. 36, 37). Men are occupied with getting gain (Jas. 4. 13), with buying and selling and exchanging to their own advantage. But would it not be well to stop a minute, and to ponder the questions of the Lord Jesus? Is it not true that riches have often made themselves wings (Prov. 23, 5)? If a man gets on in the world and his riches are not taken away, he **CAN BE TAKEN AWAY FROM THEM**. Think of the man of whom the Lord Jesus spoke, who planned to lay up his abundance, and enjoy many years of retirement, with eating and drinking, with ease and luxury. But that very night, even the night of his planning, was his last night here, for he was removed from his plenty. It was true of him, as it is of all who depart out of time into eternity, that he brought nothing into this world and he took nothing out of it (1 Tim. 6. 7). All he had, he had to leave behind!

We think of Judas, who sought opportunity to betray the Lord Jesus, to secure thirty pieces of silver. He succeeded, and the desired money became his, not however to give him the satisfaction anticipated, for how very soon afterwards he threw those pieces down in the temple, and went and hanged himself. And this would remind us, that the day is coming when a man will no longer value silver and gold, for he will cast the idols of his silver and gold to the moles and to the bats, and will seek refuge in the clefts of the rocks for fear of the Lord (Isa. 2. 20, 21). Then it will be the day of the Lord's wrath, and riches do not profit in that day; and that day, the great day of His wrath, is surely coming, dear friend, the day in which nothing is of any value except the salvation it will then be too late to seek. But it may be you say, “I am not like the man in the parable. I do not set my heart upon riches, and I certainly would rather

be poverty-stricken than stoop to anything approaching the action of Judas. I only asked the question lightly about a five pound note.” But a little thing may show us very much about ourselves. If we really thought there was a great danger, we should not ask such a question so lightly, we should value a message which cost the blood of the Lord Jesus Christ the Son of God to make it possible. His was a gift more precious than that of money. **HE LOVED AND GAVE HIMSELF FOR SINNERS**. Do we wonder that the apostle, showing a contrast with corruptible things as silver and gold, says, “Redeemed with the **PRECIOUS** blood of Christ” (1 Pet. 1. 18, 19)? Ah, my dear reader, this is my desire for many, that they may know Him and His wondrous salvation. And if you also receive this privilege (and it is free, because the whole of the priceless price has been paid), you will find the little paper messenger, that points you to Him, worth more than all the five pound notes in all the world,—and never lost, and never spent, and never losing the full value. Such is the message that this scrap of paper brings to you, because it is issued depending on an authority beyond the Bank of England, representing a real value treasured up in the work of Christ, more than **all** the millions in the reserves of all the nations, yea, more than all the unworked goldfields of earth. Is this then only a piece of paper to you, or is it an invitation to “the unsearchable riches of Christ”? O that the delightful testimony of the psalmist, concerning that which was **better** to him than thousands of gold and silver, may yet, in God's mercy and through the riches of His grace, be yours. What was that? The law of God's mouth! Well might he thus speak; for is not the law of the Lord **perfect**, converting the soul, and the testimony of the Lord **sure**, making wise the simple, and are not the statutes of the Lord **right**; rejoicing the heart? And are not these more to be desired than gold, yea, than much fine gold (Psa. 19. 7-10)? **W. E.**

The real use of time is not always in that which men see, far less in that which they esteem. Time with our Father Who seeth in secret may be well spent, and time used in the limelight of fellow creatures may be utterly mispent. A man seeks and expects much from man, but a child of God is drawn to value his Father's will and approval. Worship is intensely “uncommercial,” and to many the continual occupation of cherubim and seraphim would seem unnecessary. But the fact and the record of this occupation speak to believers with living power.

Suggested Daily Readings.

"IF THE LORD WILL."—JANUARY, 1936.

Day	READING				LEARNING.	
	Leviticus	1 Corinthians			1 Cor.	Psalms 119
1	18. 1-30	4. 6-21			10. 1	61
2	19. 1-16	5. 1-13			2, 3	62
3	19. 17-37	6. 1-20			4	63
4	20. 1-27	7. 1-23			5	64
5	21. 1-24	7. 24-40			6	65, 66
6	22. 1-16	8. 1-13			7, 8	67
7	22. 17-33	9. 1-14			9, 10	68
8	23. 1-22	9. 15-27			11	69
9	23. 23-34	10. 1-14			12	70
10	24. 1-23	10. 15-33			13, 14	71
11	25. 1-17	11. 1-16		Lev. 25. 1, 2		72
12	25. 18-38	11. 17-34			3	73, 74
13	25. 39-53	12. 1-14			4	75
14	26. 1-16	12. 15-31			5	76
15	26. 17-31	13. 1-13			6	77
16	26. 32-46	14. 1-20			7	78
17	27. 1-13	14. 21-40			8	79
18	27. 14-34	15. 1-19			9	80
19	Num. 1. 1-27	15. 20-38			10	81, 82
20	1. 28-54	15. 39-58			11	83
21	2. 1-16	16. 1-24			12	84
22	2. 17-34	2 Cor. 1. 1-12			13	85
23	3. 1-14	1. 13-24		2 Cor. 4. 1		86
24	3. 15-32	2. 1-17		2		87
25	3. 33-51	3. 1-18		3		88
26	4. 1-16	4. 1-18			4	89, 90
27	4. 17-33	5. 1-10			5	91
28	4. 34-49	5. 11-21			6	92
29	5. 1-31	6. 1-18			7	93
30	6. 1-12	7. 1-16			8, 9	94
31	6. 13-27	8. 1-12			10, 11	95

Notes on Memorized Verses.**1 CORINTHIANS 10. 1-14.**

1. Read with chapter 9: so much profession is without a work within. Not "ignorant" (Rom. 1. 13, 11. 25, 1 Cor. 12. 1, 2 Cor. 1. 8, 1 Thess. 4. 13). "All," frequently, yet see verse 5: thanks be to God, some were well pleasing (cf. 1. 26). 2, 3. It is possible to become types without possessing the Antitype (cf. Luke 13. 26): do not rest confidence in "baptism," &c.: a present Christian life is the living proof that one is "in Christ Jesus." 5, "For," the evidential "for" (not causal), cf. Luke 7. 47. 6-10, Desiring, "seeing," indulging, tempting, grumbling: how blessedly is the fruit of the Spirit contrasted!—We learn the walk of faith from Israel's sad, sad history. 11, "Written" with an object (Rom. 15. 4, 1 Pet. 1. 12): do we read Scripture thus? "The ends of the ages" (lit.): how responsible we are in the present. 12, It is easy to "think": it is well to "take heed." 13, "Man," "God." God does not always take away the temptation, but makes with it, "the way out also," so that we are not led into temptation as a goal but brought right through (note John 11. 4, Isa. 43. 2), "Able" (twice). 14, Do not presume on God's mercy, or the way out:

"flee." Idolatry, worship of that which was "seen": from Eden onwards the eyes are before us (note 1 John 2. 15, 16).

LEVITICUS 25. 1-13.

2, Observe the stress on the Sabbath year for Israel in the land (This impresses 2 Chron 36. 21—last ch. in Heb., order of books,—and Heb. 4. 8—"if Joshua had given them rest"): Adam lost the day, Israel the year, Christ brings the 1000 year's Sabbath of rest (Heb. 4. 9 marg.). 4, "For the Lord": this was ever the thought: a contrast with self, and with commercialism. 6, Simple confidence in God. 8, Contrast absence of years, and long periods, for "pilgrims" in the present dispensation. 8, A yet longer climax period in Daniel 9. 24 (seventy seven, years contrasted with the "weeks of days" of Dan. 10. 3 margin): again we see the contrast now, "490" is not for us associated with a period (Matt. 18. 22). 9, No jubilee without atonement. 10, Note the special beginning, as in Exodus 12. 1, in the "middle" of that which was before, so with the new resurrection day which the Lord made,—this reckoning clears up the problem of "three days and three nights." Liberty and possession (13), a spiritual parallel in Ephesians 1. 14. 12, A contrast with "gathering": God supplies when there is simple faith.

2 CORINTHIANS 4. 1-11.

1, The ministry of 3. 6 is so wonderful we should not faint: but we still need "mercy" always. 2, A reference as in 2. 17, to the unkind charges which pained the apostle so much (see ch. 12. 16, 17, cf. Gal. 5. 11 and the holy reproof in 2 Cor. 11. 13). The true Christian life with the words of Christ written on the heart (3. 3), and the uncovered face beholding His glory in Scripture (3. 18), and the conscience recognizing the manifestation of the truth by His dear people (4. 2)—is here before us. 3, "Veiled," note the dispensational veil (3. 13), the transfer to the heart of unbelieving Israel (3. 15), and here, of unbelieving Gentiles: and the contrast of the open (unveiled) face of believers (3. 18): a precious study. 4, "The god of this age" blinds, hardens and deceives: he hates not religion, but "the gospel of the glory of Christ." 5, 6, One theme, not two, and its blessed reason: "God . . . hath shined in our hearts" (contrast 3. 15). He always reveals "glory": hence "treasure" in 7. Yet our bodies are still frail: but they shall be changed (5. 1, 2, Phil. 3. 20, 21): now God is using weak instruments with a powerful gospel (Rom. 1. 16). "That" 8, Trials are limited, praise God, grace is unlimited. 10, 11, A quite unusual stress on the name "Jesus." Alone, to emphasize that we should walk as He walked, rejected: here it is not the manifestation of His resurrection power, but His life as in Hebrews 13. 13: only possible when we first know His resurrection power (Phil. 3. 10 order).

If a believer has a difficulty, what is his first thought? Anxiety? The help of others? A human scheme? Should it not be a thought of his Father, rest in His will, gratitude for His wisdom, and a wish to learn His lesson?

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Thoughts from The Word of God

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A Monthly, as God enables, setting forth something of His unspeakable love, and of the privileges and responsibilities of those who are redeemed by the precious blood of Christ.

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Free.

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

Psalm 48. 10.

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

Psalm 106. 2.

"Blessed be Thy glorious Name, which is exalted above all blessing and praise."

Nehemiah 9. 5.

"Blessed are they that dwell in Thy house; they will be still praising Thee."

Psalm 84. 4.

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

Psalm 34. 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.

SOME OF THE CONTENTS Page

"The Sheep of His Hand"	10
"The Lord will perfect . . ."	10
"According to my earnest expectation and my hope"	11
"The Bosom of the Father"	11
"Within and Without"	12
"Deliver me from bloodguiltiness"	13
Habakkuk 2. 3	14
"Beauty for Ashes"	15
Notes on Memorized Verses	16

"Having predestinated us unto the sonship, by Jesus Christ to Himself, according to the good pleasure of His will: to the praise of the glory of His grace." Ephesians 1. 5, 6.

"That ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light."

1 Peter 2. 9.

"They worshipped Him . . . and were continually in the temple, praising and blessing God."

Luke 24. 52, 53.

"Praising God, and having favour with (grace toward) all the people." Acts 2. 47.

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.

AS the days and weeks pass by, God changes not. We have a fixed message: changing times do not make God's gospel out of date. Human discoveries can never alter the gospel of the grace of God. And the path for God's beloved children is not varied. They are no more "of the world" in the twentieth century than in the first; that is to say, if they keep to the path He has appointed. Their Father has not given further instructions, nor has their soon Coming Lord suggested any new arrangements till He come. The Holy Scriptures were graciously given to remain throughout the dispensation. Nothing can alter the Lord's will for those who love Him, and His pattern for assemblies is not to be suited to "present-day ideas." "Advanced thought" and "development" are rightly rejected by many, but is there not a danger lest we all seek to modify the Lord's will, to "suit circumstances"? O that our attitude may be more reverent, humble, and obedient, in the continued gracious enabling of the indwelling Holy Spirit.

"We shall see Him, as He is." 1 John 3. 2.

O, when shall I, in glory, my Saviour's face behold?
His lovely face, O matchless grace!
For then will God unfold
His wondrous love, in Heaven above,
'Mid joy and bliss untold.

The riches of His kindness, and all His love to me!
How sweet the song, O, how I long
For evermore to be
In shadeless light, in spotless white,
From sin for ever free!

But now I want to know Him more fully day by day,
His goodness show, while here below,
More fervently to pray;
To Him to give, for Him to live,—
Though ne'er His love "repay".

A.W.H.

Words of Encouragement.

"The Sheep of His hand." Psalm 95. 7, has been said millions of times. But how much beyond "saying" is the experience. Often we read of "the hand of the Lord" in Scripture. It can be seen in judgment (Ex. 15. 6. Deut. 32, 40, and Isa. 26. 11), but is also revealed in mercy (Acts 11. 21, note Isa. 53. 1). It is blessed to know God, and to be in His hand. The same hand that holds "the deep places of the earth" and "the strength of the hills" (Ps. 95. 4) upholds His people (Isa. 41. 10. Rev. 1. 20). A similar thought is found in Isaiah 40. 12, linked with verse 11. How great is the contrast between being in His hand, and falling into it (Heb. 10. 31). We cannot be too grateful for grace. John 10 alludes very definitely to Psalm 95, and we enjoy verse 28 in the depth of our hearts. We would not forget, however, the responsibility aspect of verse 27—to "follow." And it is important to see that whereas the sheep cannot be lost from His hand, they may be scattered in the field (John 10. 12). These "twofold" views of Scripture are very searching. May all speak to our hearts in the power of the Holy Spirit.

The emphasis is the more striking because we should have expected; "The sheep of His pasture, and the people of His hand." But our Heavenly Father reverses the usual order with a gracious emphasis.

(Fuller notes on this precious subject will be found in "The Parables of the Shepherd and His Sheep,"—gladly sent to believers who wish to read prayerfully, and to pass on copies).

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.

"I have chosen you . . . that ye should go and bring forth fruit . . . that whatsoever ye shall ask of the Father in My Name, He may give it you." John 15. 16.

1. For God's gracious reviving (Ps. 85. 6, Isa. 57. 15).
2. For a deeper concern among His children, that there may be adherence to His will, in simplicity. (Are we willing to test everything by Scripture?)
3. For translators of Scripture, and revisers of translations in various languages, that errors which would mislead may be graciously prevented.
4. For lands that we often overlook:—Hungary, Turkestan, Belgian Congo, Portuguese Colonies, Nicaragua.
5. For the Lord's work lovingly entrusted to our charge in these publications, and in Poland, &c., that there may be a precious uniting of

steadfastness as to His truth, and loving simplicity and earnestness, and that quiet restful faith in Him may be granted to all workers amid all circumstances. Specially we seek prayer for brethren in missionary labours (among Israel and others)—M. Ruda, I Sofer, M. Waszczuk.

"Without faith it is impossible to please Him." Hebrews 11. 6.

IF THE LORD WILL:— GATHERINGS for BELIEVING MEN,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING FEBRUARY:

- 4th. THE CROSS IN SCRIPTURE.
 1. The Lord Jesus, "Bearing His Cross" (John 19. 17), "Endured the Cross" (Heb. 12. 2).
 2. The Lord Jesus upon the Cross (John 19. 25-31).
 3. The Believer and the Cross of Christ (Gal. 6. 12. 14).
 4. The Believer Taking Up his Cross (Matt. 10. 38, 16. 24).
 5. Solemn Thoughts on the Cross in Tradition and Decoration.
 6. "The Word of the Cross" (1 Cor. 1. 18).
- 11th. FAITH.
 1. In the Old Testament.
 2. The References of the Lord Jesus to Faith.
 3. The Object and the Attitude of Faith. (Objective, Subjective.)
 4. "The Prayer of Faith" (Jas. 5. 15) and the Power of Faith To-day.
 5. Faith and Works (Eph. 2. 8, 9, Col. 2. 12, Gal. 5. 6, 1 Thess. 1. 3, Jas. 2. 20-26).
- 18th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 25th. To be announced later.

"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.

THE verse begins with confidence, and thus the added prayer is the prayer of faith. God will not leave His work undone. Philippians 1. 6 stands sure, and many sons shall be brought to glory (Heb. 2. 10), so that the Lord Jesus "shall see of the travail of His soul, and be satisfied." Observe, too, the personal note, and the reverent intimacy with God. And the second sentence at once shows the ground: it is mercy, not merit. How remarkably the Holy Spirit emphasizes this. The only expression which

comes 26 times in a psalm to finish every verse is "His mercy endureth for ever," and in various psalms this is an opening message.

Hence the plea "Forsake not the works of Thine own hands." We call to mind "I am Thine; save me" (Ps. 119. 94), and "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 Sam. 12. 22). In nature the works of God's fingers (Ps. 8. 3) will pass away (Matt. 24. 35, Heb. 1. 11), but in grace the message sounds out, "I will never leave thee, nor forsake thee" (Heb. 13. 5), because redemption involves a new creation, and "we are His workmanship, created in Christ Jesus" (Eph. 2. 10). Believing reader, God means you to have confidence in your relation to Him, and to expect much from Him. Are you possessing your possessions, or doubting where you ought to be praising?

Poems to Help Christian Experience.—56.

"According to my earnest expectation and my hope . . . now also Christ shall be magnified in my body, whether it be by life or by death" (Phil. 1. 20).

My Father, by grace I am Thine,
Since chosen in Jesus the Lord;
In mercy salvation is mine,
In spite of my sin so abhorred;
How sad my transgression that led
The Son of Thy love to the tree!
How precious the blood that He shed
Because of Thy love unto me!

My Father, I want to be Thine,
Be always and only for Thee;
To fit with Thy gracious design,
Which Thou hast determined for me;
To will as Thou willest, to love
All that is to Thee a delight,
To set my affections above,
Well-pleasing to be in Thy sight.

My Father, I want to be true
And loyal to Jesus my Lord,
To be for my Master, and do,
And with Him to live in accord;
Yea! Since Thou hast caused me to see
Thy glory in His holy Face,
I want that my body should be
A vessel to shew out His grace.

And, Father, if this be Thy will,—
The vessel to change or to break,
I know that Thou lovest me still,
Nor ever Thy work wilt forsake.
The Heavenly Potter art Thou,
And I in Thy hands am as clay;
In wisdom Thou fashionest now
A vessel for "that blessed day."

My Father, since I shall attain—
By power Thou only canst give—
A glorious rising again,
O may I accordingly live;
For Christ is the Firstfruits; the grave
Released Him!—And all that are His—
Thy chosen He suffered to save—
Shall share in His heavenly bliss!

"The Bosom of the Father."

"Leaning on Jesus' Bosom."

I SUPPOSE almost all of God's Children have their favourite passages of Scripture. Happy indeed are we, however, if the whole of God's Book is "our favourite portion." Certainly we have a goodly portion, and seeing all Scripture has been given by inspiration of God and is profitable, do we not greatly deprive ourselves of much which our heavenly Father desires us to know? The thought before me is illustrated in the pondering of the Gospel by John, as we read the early verses so familiar and rich in their suggestiveness, bringing to mind the beginning of creation in Genesis, and leading us on to the realisation of the manifestation of God's glory in redemption, the plan originating not in us, but in the BOSOM of the Father. All this certainly implies the thought of God's electing love, but if we stop there in our reading, or if we only proceed as far as chapter 3. 16, we do not reach the BOSOM of the Lord Jesus. In 1. 18, we see Him in the bosom of the Father. In 3. 16, we see Him given by God, which is grace in manifestation. Then in John 13, where we have His bosom (a different word but of linked thought), we can exult with John in the comforting experience of grace in nearness. What must it have meant to the Lord Himself, for He knew personally the experience of eternal fellowship with the Father?—Nevertheless, if we stop reading here, we do not reach all, since grace ever leads us to the realisation of responsibility. In John 21, we have a further reference to His bosom. This last chapter, with love's persistence and insistence, brings before us our primary responsibility. Have we a relationship to His bosom?

There are three other verses which seem to sum up so much of the whole subject: 3. 35, 15. 9, and 13. 34; may they be blessed to all our hearts.

M. RUDA.

"Rejoice, because your names are written in heaven." The seventy returned with joy, in connexion with their work. The order of words is striking, "Subject unto US, through THY Name." The Lord Jesus at once directed their minds to grace. It is natural still to be occupied with our labours, and especially our encouragements, with the gifts more than the Giver, with mighty works rather than with love's devotion to Him (Matt. 7. 22, 24, 1 Cor. 12. 31, 13. 1-13), with things rather than His glory. How needful is the Lord's call to humiliation, and a godly standpoint, and a spiritual "proportion" in our very thoughts.

YOUNG PEOPLE'S COLUMNS.

"Within and Without."

WHAT is our real condition "within"? Possibly you wonder what this question means. It refers to our inner life, not simply to our **clothes**, not even to our **appearance** (Prov. 11. 22), but to the real life inside. Sometimes one may appear very pleasant when he is with strangers, but rude and selfish at home. It is possible to put on a good appearance, but "the Lord looketh on the heart" (1 Sam. 16. 7). We remember the words of the Lord Jesus, that "nothing from **without** a man . . . can defile him," but "from **within** out of the heart of men proceed evil thoughts," etc. And He added, "All these evil things come from **within**, and defile the man" (Mark 7. 15, 21, 23). What "are" we—"within"? Again, the Lord Jesus spoke of some who made clean "the **outside** of the cup and of the platter," but "**within**" they were full of evil; and then He, Who saw the heart, uttered the solemn and searching words, "Ye are like unto whited sepulchres, which indeed appear beautiful **outward**, but are **within** full of dead men's bones, and of all uncleanness" (Matt. 23. 25, 27). We may think, "I am so thankful that He did not say such words to me." Ah, but what would He say to US, if He were speaking in our midst to-day? What **are** we,—within? Pressing the words of holy warning, He then spoke yet further, "Ye also, **outwardly** appear righteous unto men, but **within** ye are full of hypocrisy and iniquity." We are not merely what we appear, but what we actually are "**within**." In Proverbs 23. 7, it is written, "As he thinketh in his heart, so is he." It is important that we should not **deceive ourselves**, we cannot deceive God. A label does not make a thorn into a vine. If it has not the vine **life**, it is still a thorn. And a label never made anyone a Christian. "Profession" is never sufficient. Many people use the word "religious," but that word is composed of two Latin roots, the first meaning "back" and the second "to bind." "Binding back" can not alter the character. If I tie up a wild dog, does he become a gentle sheep? Religion is **outside**: salvation is **inside**. And this is what we all need first, even the work of God deep down in our hearts, leading to repentance, and faith in the Lord Jesus, dying for us lost sinners. And it is well to ask the all-important question,—Have you had this blessed experience of God's work?

The Lord Jesus Christ beautifully said that if there is a work **within** the work without will

follow. "Cleanse **first** that which is **within** the cup and platter, that the **outside** of them may be clean also" (Matt. 23. 26). Yes, He Who made that which is **without** made that which is **within**, as He Himself said, (Luke 11. 40), in order that the two may be blest together! If God's work is within, it is to be seen. A real Christian must shine, he must not hide his light. The outward life must please God when there is truth in the inward parts (Ps. 51. 6), and God's law written on the very heart (Jer. 31. 33).

There are some other remarkable examples of "within" and "without." The ark was covered with "pitch" in this way, and the very word used is "atonement" (Gen. 6. 14). So this was a picture of the work of Christ, and God looked upon that which was also before Noah's eyes (cf. Gen. 8. 14, 16). The very work which met the wrath of God for sinners is the joy of faith to those who are safe "in Christ Jesus." Do we not remember how the passover blood was **outside** the door, and the same LAMB was the food **within**?

Again the ark of the covenant was covered "within and without" with gold, a picture of the fulness of glory of the Lord Jesus (Ex. 25. 11). And the types of 1 Kings 6. 29, and 7. 9, seem to show the completeness of God's work for His people, and in them (Phil. 1. 6). It is a wonderful thing to be saved, and brought to be a part of God's house (1 Pet. 2. 5). Are you?

But what if any are not saved? They are lost, and God's judgment will surely come (Heb. 9. 27). Of this we are earnestly reminded by the roll of a book "written within and without . . . lamentations and mourning and woe" (Ezek. 2. 10), and by the book of Revelation 5. 1, to be unsealed, with its warnings of God's holy punishment of sin. And so we have the eternal contrast between those who are "within," and those "without" (Col. 4. 5), those who enter in (Rev. 22. 14), and those who remain "without" (Rev. 22. 15). Are you surprised that we are urgent that some should feel their need, and flee to the one Place of Safety, the one **Person** of safety, even to-day?

"Within" each heart God still can see,
From Him we cannot hide:
And though "without" all clean may be,
What does God see inside?

Christ Jesus came to save from sin,
In Him no sin was found:
'Tis by His blood we enter in
Where mercy doth abound.

But who are "we"? Not all believe:—
The ark preserved but eight,
Many themselves will yet deceive,
To find their loss too late.

Within your heart are you distressed,
And feel your doom, and cry?
Praise God! E'en now you may be blessed,
"In Christ" be now made nigh!

"Deliver me from blood guiltiness, O God,
Thou God of my Salvation; and my tongue
shall sing aloud of Thy righteousness. O
Lord, open Thou my lips; and my mouth
shall show forth Thy praise."

Psalm 51. 14, 15.

WHO can fully comprehend the fulness of Scripture? In this verse we see the wondrous grace of God. David had committed two sins for which the law provided *no* sacrifice. It is impressive, moreover, to find the very words "no atonement" in Scripture in connexion with both, "Ye shall take *no satisfaction* (atonement) for the life of a murderer" (Num. 35. 31), and "He will not spare in the day of vengeance: he will *not regard any ransom*" (atonement, Prov. 6. 35). But God condescended to do for David what "the law could not do," and in this humbling "gospel-psalm" we see the way of salvation. Man's nature (verse 5), and practice (9), are unveiled as alike evil, but the gospel sets forth that God is justified (declared righteous, verse 4), and yet (wondrous fact!) the sinner, too, is justified ("Thy righteousness," 14). How can this be? How can God be "a just God AND a Saviour" (Isa. 45. 21, note verse 25), "Just AND the Justifier" (Rom. 3. 26)? It is fitting that Romans 3 should enlarge on *both* these thoughts, and in connexion with this very psalm, quoting in its fourth verse, and then displaying the contrast with David's bloodguiltiness (margin "bloods") in the glory of Christ, "Whom God hath set forth a propitiation through faith in *His blood*, to declare His righteousness" verse 25. The wondrous allusions to the passover, the cleansed leper, and (possibly) to the one unclean by a dead body, in Psalm 51. 7, ("hyssop" seems to suggest all), must impress us as soon as we notice "the bones which Thou hast broken" (contrast Ex. 12. 46), and the stress on uncleanness (compare Lev. 13. 45), and the words, "Cast me not away from Thy presence" (see Num. 19. 20). And we have the necessary and blessed union with justification of a work within (verse 2. 10), and the broken and contrite spirit and heart instead of the broken bones. The ground of all is the blood of Christ, and "*purge* me with hyssop" may even be rendered "make a sin offering." There is ever the thought of One bearing the sin, and we remember "blood and water" in John 19.

34, in the very context where *His* bones are unbroken, and the same order is found here. The water is after the blood. We cannot emphasize too much that there is always a reminder of a godly life as the evidence of salvation. Atonement never excuses sin. The same message is found in the companion psalm (32). Forgiveness is not alone there: "in Whose *spirit* there is *no guile*" is at once mentioned. This life follows the sacrificial work, even as in Exodus 12 the removal of leaven is the action of those who have the passover lamb. How could we rightly hate sin apart from the work of Christ? How blessed it is to be saved: O that we too may have the truth in the inward parts of which Psalm 51 speaks, and which is the characteristic of the new covenant (Jer. 31. 33).

How complete is God's work! The verses in our title speak of "salvation" and "righteousness." These two words are often together (Ps. 71. 15, 132. 9, 16, Isa. 46. 13, 51. 5, 8). "It is finished," said our Lord Jesus, and "by one offering He hath perfected for ever them that are sanctified" (Heb. 10. 14). Hence the humble believer can praise with confidence. Grace reigns through righteousness (Rom. 5. 21), but there must be a broken heart before there can be a singing heart. It is when the saved one hears God's "joy and gladness" (Ps. 51. 8), that he too is called to rejoice (8), and this is the joy of God's salvation (verse 12), so that the tongue can sing aloud of God's righteousness (14), for mercy and truth are met together. Redemption always leads to praise. "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads" (Isa. 35. 10), but the journey began with weeping (Jer. 31. 9). We find the same experience at Jerusalem (Zech. 12. 10 followed by Isa. 52. 10). There must be the mourning, before God can *change* it to the oil of joy (Isa. 61. 3). He wipes away the *real* tears: natural rejoicing of the rocky ground hearer is quite different (Matt. 13. 20). David knew the depth of anguish, and waited till God opened his lips (15). How striking is this thought in view of Romans 3. 19. And how precious is the unveiling of the blessedness of God's grace to those of Israel whom He will deliver in that Day (Jer. 50. 20). The nation is viewed in Scripture as committing the very two sins here sadly recorded, and those spared shall mourn for the Lord Jesus (Rev. 1. 7), and then they shall show forth His praise (Isa. 43. 21). Righteousness and rejoicing are ever united. We may well repeat that grace reigns through righteousness, and the

tongue sings aloud not of self-righteousness, not of man's righteousness, not of any excusing, not of any compromise, not of any expedient, but of God's righteousness (Ps. 71. 16, 22. 31), and of that alone. So the chapter whence we quoted "A just God and a Saviour" concludes with the delightful words "Surely, shall one say, *In the Lord* have I righteousness and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed. *In the Lord* shall all the seed of Israel be justified, and shall glory" (Isa. 45. 24, 25).

Habakkuk 2. 3 and its Quotation in Hebrews 10. 37.

"**T**HOUGH it tarry, wait for it; because it will surely come, it will not tarry." Such precious words encourage us, as we realize God keeps His words, and is never behind the appointed time. True, from the human standpoint, the fulfilment of the first promise in Genesis 3. 15 may seem to be "after many days" (see Rom. 16. 20), but a thousand years are as one day with the Lord. And so we rest and praise. Next we realize that the Holy Spirit in applying Scripture goes deeply into the meaning. He shows us that we cannot separate the blessing from Him in Whom it is given. Hence we read, "HE That shall come will come, and will not tarry" (Heb. 10. 37). We are reminded that "the things which must shortly come to pass" are involved in the unveiling of a Person,—“the Revelation of Jesus Christ.” In like manner, the Lord Jesus is before us in the Holy Spirit's thoughts on Deuteronomy 30 in Romans 10. And this principle applies throughout Scripture. The "Seed" is Christ, "that Rock was Christ." "In the Mount of the Lord it shall be seen" may rather be rendered "He shall be seen" (Gen. 22. 14). Christ is the Centre, and the Key. The glory is His.

Sometimes our translators have inserted the word "it" in italics, thinking to help us. But does not Matthew 16. 17 even as Galatians 1. 15, 16, emphasize the revelation of a Person. "Flesh and blood hath not revealed unto thee but My Father Which is in Heaven," i.e., this is the revelation of "the Son of the Living God Himself." HE is to be known (1 John 5. 20).

This becomes very precious as we recollect the context in Habakkuk 2. The next verse is thrice quoted with regard to the living faith of God's children, accepted in the Lord Jesus, and whose

faith is in His blood (Rom. 3. 25). Without Christ the whole Scripture would be mysterious, but in Him it is a precious mystery unveiled to His redeemed and thankful people.

Hence "we preach Christ crucified," "We preach not ourselves, but Christ Jesus the Lord," "Whom we preach, warning every man and teaching every man." No "it" could save us, but He is our Salvation. The man who says, "I know all about it," twice convicts himself. "To know about" is incomplete, and "it" is not the resting place of faith.

"Thanks be unto God for His unspeakable Gift." Ah, how many words have capital letters, for they speak of Him. May we know Him more and more for the Holy Spirit delights to glorify Him, and whenever He takes "things" are they not the "things" of Christ" (John 16. 13-15)?*

Thomas said "How can we know the way." The Lord Jesus replied, "I am the Way." Pilate asked "What is truth," but we are reminded that he did not wait for an answer. Rather, the answer had already been given, for the Lord Jesus had not spoken of truth alone, but of "the Truth." Accordingly, if we have life we can say, "Christ Who is our Life" (Col. 3. 4). "God hath given to us eternal life, and this life is IN HIS SON: he that hath the Son hath the Life" (1 John 5. 11, 12). Simeon rejoiced that salvation was a Person, "Mine eyes have seen Thy Salvation" (Luke 2. 30), and we rejoice in the same glorious Person to-day. Believing, receiving, coming—are all with respect to Him, and the last book of Scripture is not "Revelations," but "the Revelation of Jesus Christ."

* The same principle seems to be before us when we not only read "The Scripture saith", but "As the Holy Spirit saith." Hence "it shall talk with thee" (Prov. 6. 22), because the Holy Spirit works thereby even as He brings to remembrance (John 14. 26).

The Holy Spirit never leads against Scripture, however spiritual the action and feeling may seem to us to be.

God graciously makes the simplest and weakest, beyond what they can "expect," and beyond what others expect from them. The great need is *His* fulness, *His* power, *His* inworking. Our weakness is not too weak for him. He can use one barley loaf as in Judges, or five as in the gospel miracle, but are we humbly usable?

"God's Message to us in the History of Lot" will be continued, God willing, in next issue.

"Beauty for Ashes,

The Oil of Joy for Mourning,
The Garment of Praise for the Spirit of
Heaviness." Isaiah 61. 3.

ASHES, mourning, heaviness! Who would choose these? And yet men do choose them, in that they choose sin, for "the wages of sin is death," and "the way of transgressors is hard." A reader may say, "A doleful theme." But why? Is it to lead to a doleful end, or to tell of a sure escape therefrom? The gospel does not make the gloom: sin causes that. The gospel does not bring the doom: self leads inevitably to that solemn end. Grace has nothing but music: sin is the kill-joy of earth, and where it reigns, death reigns.

But the Saviour of sinners is not dead. Salvation is not a mere word. The message of mercy is not past history. The song of redemption is not silenced. The blessed hope is not buried. The way of the Tree of Life is not destroyed. The door of God's Ark is not closed. The invitation of the gospel has not ceased to sound. The ear may be deaf, but the music is still delightful. The eye may be closed, but the light is still shining (2 Cor. 4. 3-6). "Christ Jesus came into the world to save sinners" (1 Tim. 1. 15), and God's banqueting house shall soon be filled (Luke 14. 23).

"Ashes." Ah, why does such a word come first? There is no beauty in ashes, but that is not all. They tell of fire, and Abraham rightly described himself before God as "Dust and ashes" (Gen. 18. 27). Many can understand "dust" (Gen. 3. 19) but why ashes? The sinner deserves the fire of God's judgment, and the humbled soul acknowledges this. There is a fire in Genesis 3 as well as a mention of dust: and the flaming fire was between the sinner and God. It is very remarkable that a different Hebrew word was used for the ashes in God's tabernacle (Lev. 1. 16). In Isaiah 61. 3 we have the ashes which speak of rejection; and we deserve to be rejected by God. Daniel 9. 3, and Jonah 3. 6 bring out the same thought, and especially Malachi 4. 3, "They shall be ashes under the soles of your feet." Too late, too late, for beauty then; but "behold now is the day of salvation."

It is possible for sinners to be saved! It is more than possible, if they come to God by the Lord Jesus Christ. What? Can we dare to use the word "probable"? No! What then? O wonder of wonders, the humble soul can boldly say "certain," because God Himself has said so, and God tells the truth, He cannot lie.

"Beauty for ashes!" A complete contrast for the work of the Lord Jesus Christ removes

all guilt, and changes everything. He bore the judgment for guilty sinners, that such may have now, and eternally, beauty instead, freely given and Divinely appointed. But such are first "mourners," as the verse shows. They feel the burden of their sins (Matt. 11. 28). That is an all-important step in your experience! Are you a mourner,—or not?

"Beauty for ashes!" no longer "Judgment to come": it is past: "the Lord hath made to meet on Him the iniquity of us all," and redeemed ones are free. Beauty and honour have become theirs in mercy. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8. 1). God has said so, and God means it.

In Hebrew the words "beauty" and "ashes" contain the same letters, but the order of the letters is changed. Believers are the same persons as before, but they are born again and changed; there is a new creation (2 Cor. 5. 17). Ashes tell of a heart that has confessed sin and its doom, and such a humble and lowly heart shall be brought to a blessed experience. Do you say, "I do not understand that?" It may be you have never **known the ashes**. Acknowledge, brokenheartedly, the guilt before God, and you will not miss the blessedness of the beauty.

And then? Ah, the oil of joy will be yours. Mourning first: but it is turned into joy, and the joy flows even as oil. It is not merely a spurting up of emotion or an irregular outburst. The work of the Holy Spirit is suggested by this joy (1 Thess. 1. 6) and He indwells in the children of God (Rom. 8. 15).

And what else? "The garment of praise." A garment is to be seen, a garment is to cover, a garment is not to be dirty, nor torn. There is a clothing with praise! The same chapter speaks of "the garments of salvation" and "the robe of righteousness" (verse 10). Here is a rich wardrobe. Is it yours? These clothes do not wear out. The child of God has a right to a song (Ps. 40. 3), and everything is to the praise of the glory of God's grace. How then is it with you, even with you who now read these lines? Still the ashes; or the beauty? or is it that you have not reached the ashes, the mourning the heaviness, but live in a world of "make-believe," instead of the reality of "believing" what God has made and done? Alas, how many will find **too late** that their vain "joy" is not the oil of joy, but a dream, yea, and a drug that stupefies, that poisons, that kills,—when they awake **too late**; to learn the meaning of ashes without the beauty. **THAT** is God's gift in the day of salvation, alone, not in the day of judgment.

Suggested Daily Readings.

"IF THE LORD WILL."—FEBRUARY, 1936.

Day	READING		LEARNING		
	Numbers	2 Corinthians	2 Cor.	Psalm 119	
1	7. 1-41	8. 13-24	10. 12	95	
2	7. 42-89	9. 1-15	13	97, 98	
3	8. 1-13	10. 1-18	14	99	
4	8. 14-26	11. 1-14	15	100	
5	9. 1-14	11. 15-33	16	101	
6	9. 15-10 10	12. 1-21	17, 18	102	
7	10. 11-36	13. 1-14	Num. 13, 26	103	
8	11. 1-15	Gal. 1. 1-12	27	104	
9	11. 16-35	1. 13-24	28	105, 106	
10	12. 1-16	2. 1-21	29	107	
11	13. 1-25	3. 1-14	30	108	
12	13. 26 14. 10	3. 15-29	31	109	
13	14. 11-25	4. 1-18	32	110	
14	14. 26-45	4. 19-31	33	111	
15	15. 1-21	5. 1-26	14, 1	112	
16	15. 22-41	6. 1-18	2	113, 114	
17	16. 1-22	Eph. 1. 1-14	3	115	
18	16. 23-45	1. 15-2 7	4	116	
19	16. 46-17. 13	2. 8-22	5	117	
20	18. 1-19	3. 1-21	6	118	
21	18. 20-32	4. 1-16	7	119	
22	19. 1-22	4. 17-31	8	120	
23	20. 1-13	5. 1-17	9	121, 122	
24	20. 14-29	5. 18-33	10	123	
25	21. 1-16	6. 1-24	Phil. 1, 2	124	
26	21. 17-35	Phil. 1. 1-18	3, 4	125	
27	22. 1-21	1. 19-30	5	126	
28	22. 22-35	2. 1-16	6	127	
29	22. 36-23. 13	2. 17-30	7	128	

Notes on Memorized Verses.**2 CORINTHIANS 10. 12-18.**

12, The earlier context explains: there is always a dangerous tendency to talk of **people**, and to compare ourselves, and to flatter ourselves (see verse 7, and ch. 11. 12): we can never be too humble. Let us rather measure ourselves by God's standard, and we shall then have the experience of Isaiah 6. 5. 13, The inclination to boast is again unveiled: how often others came in to build wrongly on the foundation God's servant had laid (note 1 Cor. 4. 15), and to draw away the disciples after themselves (Acts 20. 30), and to illustrate Galatians 4. 17. 15, A precious hopefulness that God would revive His work (cf. verse 6). "We shall be enlarged by (among) you (fellowship), according to our rule (God's plan), abundantly (enthusiasm), to preach the gospel in the regions beyond you (gospel "missionary" service): a wonderful uniting of Christian unity and pioneer activity, of clinging to God's will and spiritual enterprise. Notice how God's people should encourage foreign labours, &c. (cf. Rom. 15. 24, see 3 John 6, 7). 17, Here in a practical context, in 1 Corinthians 1. 31 with a "doctrinal" setting. True "boasting" is only in the Lord. 18, The great point is not, "What I think," but "what is the Lord's testimony?"—(Heb. 11. 5, see 1 Cor. 4. 3-5).

NUMBERS 13. 26—14. 10.

26, Kadesh should have been marked by holiness. They brought a good word, (27) and showed good fruit: but! Ah, they lacked "faith" (Heb. 4. 2). "If ye have faith, and doubt not": faith has no "nevertheless" (28): how often we spoil the truth by "adding": so we confess sin, "but" (cf. "because," "honour me now" 1 Sam. 15. 24, 30, contrast 2 Sam. 12. 13, 24. 10). 28, What are people and cities before God? Note Joshua 14. 12, "thou heardest": the whole chapter there is refreshing: contrast Joshua 17. 12, 16, and observe Joshua's reply in verse 18: almost the whole of Judges 1 is a mournful "not": have we the same failure through unbelief (Heb. 3. 19)? 30, But they were only "stilled" a short while, 31, "We be not able": true, "but God" (Matt. 14. 15-18, 15. 33, 34). "stronger than we," but not stronger than God (1 John 4. 4). 32, Psalm 106. 24: do we also dishonour God by doubting Him? 33, How did they know what they appeared to others?—They spoke of things and left God out. Do we ever sin thus? 14. 1, Weeping is not always spiritual (Mal. 2. 13): no joy came in that morning (Ps. 30. 5). 2, Murmuring against God was often against His servants (16. 3, 21. 5): O that we may have our interests thus entwined with His. 4, The indefinite sin of verse 3 soon became more daring (Ex. 32. 1). How ungrateful are men. 5, The right attitude (16. 22, 45). 6, Faith knows how to sorrow. 8, The only real "if," there is no real difficulty if we are in God's will. 9, Rebelling is against the Lord when it is against the word, and unbelief is rebellion. 10, Sin leads to sin. "The glory of the Lord": so in 16. 19, 42, as well as in Exodus 40. 34 (note Lev. 10. 3 with 9. 23).

PHILIPPIANS 1. 1-7.

1, Humility, fellowship: not the "saints" writing to the "servants." "Bishops," overseers (plural) in one assembly: how different is man's (mis)use of the word. 2, "Grace and peace": how often together in the New Testament?—Why is peace in the second place? 3, How many epistles start with thanksgiving?—Do we remember God's dear people in order to give thanks for them? How much grumbling is through lack of thanksgiving. 3, 4, The word "all" four times. Notice that "thanks" and "joy" are alike from the root of the word for "grace." 5, "Fellowship" is very blessed (Acts 2. 42): do we realize the co-working (2 Cor. 1. 11), with a view to the spread of the gospel? All cannot "go," but all believers can pray: some can give, some can go: there is no "credit" to cause boasting: it is a privilege to do all with simplicity (Rom. 12. 8), i.e. with one motive and object, the Lord's glory. 6, "Confident," same root as "faith" (cf. Heb. 6. 9): confidence is in God (Heb. 2. 10, 7. 28). He Who hath begun "in" will end it "upon" (lit. cf. Rom. 8. 23): note the names, the Beginning and the Ending in Revelation 22. 13 (see Heb. 12. 2). 7, Prayer is hindered if we do not have others in our heart (note margin, the love was mutual). Partakers—again "fellowship."

The Holy Spirit ever glorifies Christ, and that which does not glorify Christ is plainly not the work of the Holy Spirit.

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"The Lord, He it is That doth go before thee; He will be with thee. He will not fail thee, neither forsake thee: fear not, neither be dismayed."

Deuteronomy 31. 8.

"Thou shalt not be affrighted at them: for the Lord thy God is among you."

Deuteronomy 7. 21.

"Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not."

Numbers 14. 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.

SOME OF THE CONTENTS	Page
"I have chosen thee, and will not cast thee away"	18
"That"	18
"He was wounded for our transgressions"	19
Some Great Gatherings	20
"If however ye fulfil the royal law" . . .	21
"Thou shalt have none assurance of thy life"	22
God's Message to Us in the History of Lot (continued)	23
Notes on Memorized Verses	24

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee withersoever thou goest." Joshua 1. 9.

"Fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you." 2 Chronicles 20. 17.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."

Isaiah 41. 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. 217, Brockley Road, S.E.4 (Phone to New Cross 2083). Meetings, The Lord's Day, 11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8.

Words of Introduction.

GOD is. It is a good thing to give thanks unto Him, and to have confidence in Him. When we look around, and, like Peter, see the wind, and are occupied therewith, we fear. It is natural for the men of this world to have hearts failing them for fear (Luke 21. 26). It is not a good sign when they shake off this fear without a reason otherwise. But when, by grace, we know our beloved Lord's finished work, and can call God "Father," the relationship and attitude are completely changed, and unbelief is quite unfitting, and fear is out of place. These pages are not written from the standpoint of glory. Those who write are fellow pilgrims, and the same afflictions are accomplished in them, as in the brotherhood of believers everywhere (1 Pet. 5. 9). Their bodies are not cast iron. They are not proof against despondency. Their needs remain "needs," but the Lord remains faithful day by day. O to trust Him more.

"I am the Lord thy God Which teacheth thee to profit." Isa. 48. 17.

"Who teacheth like Him?" Job 36. 22.

Thou hast a loving purpose, in all, my Lord, for me; A token of Thy gracious love, O may I ever see
In all Thy ways, throughout my days,
To cause a ceaseless flow of praise.

How perfect is Thy teaching, Thou wise and patient art:

O give me in Thy grace to have a glad, responsive heart,
And teach me still, in love, until
I love Thine ever perfect will.

Conformed to Thine own Image, O grant that I may be;
Thou **ALTOGETHER** Lovely art, yet I would grow like Thee,
Until by grace, I see Thy face,
In Thy prepared abiding-place.

A.W.H.

Words of Encouragement.

The words of God regarding "I have chosen thee, and will not cast thee away." we think of their remarkable history. We call to mind Jeremiah 31. 37:—"If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." The added words, "for all that they have done" show that the casting off has been off deserved; but Malachi 3. 10 is true, "I am the Lord, I change not." John 10. 28 shows us the blessed parallel for an individual believer, yet never to excuse one sin. But what a comfort is this to the burdened, troubled and despondent child of God. Yet it never leads to carelessness or overlooking of sin. Far otherwise (Ezek. 36. 31). The solemn history of Israel shows that God will chasten, and chasten severely. But "My lovingkindness will I not utterly take from him" (Ps. 89. 33, cf. 2 Sam. 7. 13). We remember the beautiful prayer of Jeremiah 10. 24, "O Lord, correct me, but with judgment, not in Thine anger, lest Thou bring me to nothing." A deep sense of unworthiness, and of dependence on God is to be a stepping stone to faith's victory. God's love melts a redeemed one. The callous heart is here detected, but the child of God grieves, at least in some measure, to grieve God's Holy Spirit, and seeks to grieve more deeply, with the godly sorrow that "worketh repentance to salvation, not to be repented of" (2 Cor. 7. 10)—salvation as a precious experience because of a precious fact, and because He causes the beginning, and appoints the end, takes a loving interest at all times (Heb. 7. 25, with Luke 22. 32), and holds up His people in the pathway, yet graciously leading them to feel their responsibility for their hand to be in His.

"That."

2 Corinthians 1. 9.

ANOTHER verse in this inspired letter has come with Divine power and refreshment to our hearts, in connexion with God's purpose. "Lest I should be exalted" (2 Cor. 12. 7 twice). God loved His dear servant too much to permit him an "easier" life. Now the word "lest" is, literally, "that not"—"that I should not be exalted." So we have the same word in 2 Corinthians 1. 9, "That we should not trust in ourselves." The Holy Spirit shows again the

loving care of God for His children. The extreme trial here was "needed" (1 Pet. 1. 6), that there should be no confidence in self. If an apostle "needed" such pressure "out of measure, above strength," and if the psalmist, who was so full of love to God and to His words, wrote, "It is good for me that I have been afflicted; that I might learn Thy statutes" (119. 71), can we be surprised if trials come upon us with a purpose, although we cannot always see it at first? Have not we need of chastening, that we may be partakers of God's holiness (Heb. 12. 10)? Something of self will assert itself, or ever we are aware, and so God, as our loving Father, scourges every son whom He welcomes, "for our profit." He will not permit us to be children left to ourselves (Prov. 17. 21, 25; 29. 15). "The rod and reproof" are needed together, and "He purgeth" the fruit-bearing branch, "that it may bring forth more fruit." Here is yet another "that." God's priceless object is constantly before us. Never let us look at things according to the appearances. Behind every tumult in every Asia is God's wisdom for our true good, behind the thorn in the flesh is the loving interest of our Father in our real welfare; and beyond the aching body, and the heavy stress, is the plan, yet to be realized, in the peaceable fruit of righteousness, if we are "exercised thereby." The gold that has not been through the fire is, indeed, gold, but it is too much mingled with dross to become a vessel on the King's table. Would we choose the absence of the fire, and withal the absence of the privilege; or would we rather have the refining, knowing that He Himself sits as the Refiner, "that" we, too, "may offer unto the Lord an offering in righteousness," which shall be "pleasant" unto Him (Mal. 3. 3, 4)?

IF THE LORD WILL:—

GATHERINGS for BELIEVING MEN,
2, MINORIES (side entrance, 2nd floor), adjoining
John Pearce Restaurant,
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:—

- 3rd. GOD'S WORK AT THESSALONICA.
 1. The Beginning (Acts 17. 1-9).
 2. Allusions in the Epistles to the Acts (e.g. 1 Thess. 1. 6, 2. 2. 14).
 3. Outlines of each Letter.
 4. The Difficulties of Young Christians.
 5. The Plan of the Enemy (e.g. 1 Thess. 4. 11, 2 Thess. 2. 2, 3. 6, 12).
 6. Difficulties (in Translation or Interpretation) welcomed.

7. "That Blessed Hope."
 8. Pray for Thessalonica To-day.
 10th. SUBMISSION.
 1. The Words Used by the Holy Spirit.
 2. In Relation to the Lord Jesus (Lake 2. 51, 1 Cor. 15. 28).
 3. In the Home and the Assembly (Eph. 5. 21-24, Col. 3. 18, 1 Tim. 3. 4, Heb. 12. 9, 1 Pet. 5. 5).
 4. The Beauty of Godly Subjection (1 Pet. 3. 5)
 5. In the State (Rom. 13. 1-5, Tit. 3. 1, 1 Pet. 2. 13: with thoughts on "Submission" and "Obedience," and any Distinctions, to God's Glory).
 17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
 24th. To Be Announced Later.
 31st. ASSEMBLIES AND MISSIONARY PRIVILEGES.
 1. The Commission of the Lord Jesus (Matt. 28. 18-20. Contrasts with Israel, having a Central Earthly City).
 2. The Words of Acts 1. 8, and the Seeming Delay at Jerusalem (8. 1, 11. 19).
 3. The Attitude of Christians in Antioch (Acts 13. 1-5).
 4. The Record of Grace (Acts 14. 27, 15. 3).
 5. The Holy Spirit's Approval of Widening Witness (Rom. 15. 24 with 19-23, 2 Cor. 10. 16, 3 John 7. 8).

Poems to Help Christian Experience.—57.

"He was wounded for our transgressions, bruised for our iniquities" (Isa. 53. 5).

"O my God, I am ashamed and blush to lift up my face to Thee, my God" (Ezra 9. 6).

"My Lord and My God" (John 20. 28).

O my Saviour, so abused,
 Suffering without, within,
 Contradicted and refused,
 Thou wast wounded, Thou wast bruised;
 O! the bitter fruit of sin!

O my Saviour, tender, true,
 All Thy soul and body bore,
 Was to me, a sinner, due.
 When I have Thy griefs in view,
 I, with weeping eyes, adore.

Worthy only to be blamed,
 I deserve but judgment swift;
 Shouldst Thou by my lips be named?
 O, I blush and am ashamed
 Unto Thee mine eyes to lift.

Ah! What mercy, thus to feel
 Sin, its awful infamy!
 This the Spirit doth reveal;
 Can the Holy One conceal
 All its dark reality?

O how praiseful should I be!
 And, O Lord, I thankful am,
 This, by grace, I clearly see—
 Thou, when dying on the tree,
 Wast the Sacrificial Lamb.

O my Saviour, Pure, Divine,
 O Thou Holy One and Just,
 Was there ever sin like mine
 Or a Sacrifice as Thine?
 I am humbled to the dust.

Yet I rise and take my way
 Onward by Thy constant grace;
 For—though outward things decay—
 Thou wilt bring me, "in that Day,"
 To Thine own abiding place.
 Thou, the travail of Thy soul
 Seeing, wilt be satisfied:
 Thine, Whom Thou didst once enrol
 In Thy Book, shall reach the goal,
 Ever shall with Thee abide.

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.

"Making mention of you in my prayers."

Ephesians 1. 16.

1. For God's dear children laid aside, that we may all learn His loving lessons (Lam. 3. 33), and glorify Him in the furnace of affliction (Isa. 48. 10), and see His way out (1 Cor. 10. 12).
 2. For believers lacking work that they may have the joy of Habakkuk 3. 17, 18, and that the wise and thoughtful sympathy of other believers may be a humbling blessing to all concerned.
 3. For the work of the Lord in the home, and in the workshop, &c., that spirituality may pervade our whole life.
 4. For lands that we often overlook:—Hungary, Tibet, Morocco, Mexico, Peru.
 5. For the Lord's work through this magazine, and all related publications, and for beloved brethren associated, specially thinking of those in Poland, &c. (M. Ruda, I. Sofer, M. Waszczuk), that meetings, conversations, and all service, here and in other lands, may be with increasing love to the Lord, and one another, and in holy accord with His will.
- "The Lord has been mindful of us: He will bless." Psalm 115. 12.

Notes on Memorized Verses.

(Continued from page 24).

presence of the Lord," separation: every word suggests the blessed contrast of the redeemed, as verse 10 makes clear. 10, Mark emphasis on "faith." 11, "Wherefore," reads on from verses 4 and 5 also. "Pray always," so in Eph. 6. 18, Phil. 1. 4 1 Thess. 1. 2, 5. 17: how important is prayer's "always." "Fulfil" (Phil. 1. 11, Col. 1. 9, 10). 12, "That"—His glory ever the object (1 Pet. 4. 11). 2 TIMOTHY 3. 15-17.

15, Are we as deeply concerned that our children ("from a babe") should know the Holy Scriptures? If mothers are not like Eunice they cannot expect sons like Timothy. The path is not an easy one: training takes more than a few five minutes. 16, "All." God-breathed—this shows a claim of verbal inspiration: thoughts are not breathed, general impressions are not breathed. "Profitable for"—let us ask ourselves if we have this fourfold fruit in our lives. 17, This may explain why we are often "unfit." How much in Scripture about good works by God's redeemed people (1 Tim. 2. 10, 5. 10, 25, 6. 18, 2 Tim. 2. 21, Tit. 2. 7, 14, 3. 1, 8, 14).

YOUNG PEOPLE'S COLUMNS.

Some Great Gatherings.

WE read of many thousands—ten—twenty—thirty—coming to hear the gospel preached in the open air. And this was in England in the 18th century. Alas, to-day many are quite careless, when they see anyone humbly proclaiming God's wonderful gospel. They pass by on the other side. They think they know "all about it." But they do not know the precious, personal Saviour, Who is the Subject and Centre of the gospel. We should rejoice to see an awakening, a real longing for salvation, and a real fear of "the wrath to come" (Matt. 3. 7). It is very sad to see the ingratitude of many to-day, although God gave His only begotten Son to die.

Let us also think of some other large meetings, recorded in Scripture. God arranged for the men of Israel to come three times yearly to the place He chose for His Name (Jerusalem, Deut. 12.5). He also said that the end of seven years in the feast of tabernacles there was to be an extraordinary meeting. Let us read the appointment:—"When all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, **men, and women, and children, and thy stranger that is within thy gates**, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law" (Deut. 31. 12, 13). We notice how **the families** went up to Jerusalem, in Luke 2. 44, and when God increased the people, how many there would be. This reminds us of the two companies on mounts Gerizim and Ebal in Deuteronomy 27. 12, 13. What does it all mean to me and you? Is it only history, or a message from God? His holy law must stand firm, and the two companies remind us how most earthly gatherings are still divided—some are saved, and some are lost—and which are you? The question is more important than any of us yet realize. If we could see something of eternity, and of heaven and hell, should we be able to remain careless? Satan's great wish is to blind (2 Cor. 4. 4), and deceive (Rev. 12. 9), that young and old may be indifferent, and so **make light** of eternal realities. But are you willing to be thus deceived?

In 2 Chronicles 20. 13 there is a deeply interesting assembly. "All Judah stood before the Lord, with their little ones, their wives, and their children." Though Jehoshaphat had an army of 1,160,000 men (2 Chron. 17. 14-19), he was not ready to trust himself against the enemy. And so he "set himself to seek the Lord," and

prayer was swiftly answered. How different is the thought of many to-day. How few really believe in God. The sad history of wars in the last century is very different from that of 2 Chronicles 20. Is it not clear that many profess to believe in God who do not know Him? There are Christians in all nations, **no** Christian nations. But the great question is, "Are **you** a real Christian?"

The books of Ezra and Nehemiah contain the record of some great meetings. One is in Ezra 10.1. "Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him a **very great congregation of men, and women, and children**: for the people wept very sore." What was the cause of this? **SIN**. Alas, the majority excuse sin to-day. They weep sometimes over the **results** of sin, when they themselves are affected, but how few are troubled over the fact of sin, and that sin is against God. What is your real attitude as to **sin**?

Another meeting is found in Nehemiah 8. 1, with the law brought "before the congregation both of men and women and all that could hear with understanding." Again there were tears, because the holy words of God were understood, and sin was **FELT**. We think of king Josiah who was heart-broken when he heard the Scriptures, and God said, "Because thine heart was tender, and thou didst humble thyself before God, when thou heardest His words against this place . . . and didst rend thy clothes, and weep before Me; I have even heard thee also, saith the Lord" (2 Chron. 34. 27). What a beautiful testimony from God. How few **feel** the power of His truth to-day. We may speak of Christ on Calvary, and His agony and death, speak of God's holy hatred against sin, and His wrath, and the majority are quite unmoved. And what about **you**?

Yet another gathering in Nehemiah 12, with two great companies (verse 31), reminding of Deuteronomy 27, but here there is not the blessing **AND** the curse. **All** are united in praising God. We read, "God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off" (verse 43). It is a blessed experience if God makes us to rejoice. We think of Psalms 51. 8, "Make me to hear joy and gladness, that the bones which Thou hast broken may rejoice." This is a reality, when God Himself takes away sins.

In the gospels we have the large meeting of "about five thousand men, beside women and children" (Matt. 14. 21), after their intense interest in following Christ. And yet John 6 shows

how few of them really knew Him as "the Bread of Life." You may be in a happy meeting, and yet the interest may be only natural, not spiritual. The test is a real willingness for His will (John 7. 17). And so with the "four thousand men, beside women and children" (Matt. 15. 38).

A wonderful gathering will soon take place, for "the Lord Himself shall descend from heaven with a shout," and believers will be caught up "to meet the Lord in the air" (1 Thess. 4. 13-18). All such are redeemed with His precious blood. Will you be there? That is the great question—great indeed, for another meeting is seen in Revelation 20 before the great white throne. The dead will be there, who have no part in this first resurrection, which is for those who are "blessed and holy." And so we read, "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20. 15). Will you be there? O, important it is to be able to answer, "No, by God's grace," because trusting to-day simply in the precious blood of His beloved Son.

Great was the meeting, when from Israel's race
The people stood in God's appointed place:
On Gerizim and Ebal—caused to hear
The blessings and the curses! Joy—and fear.
The godly king his people called to pray,
The enemy was near and brought dismay:
God answered prayer; they gathered next to praise:
God never fails—He is the Same always.
In Ezra's days the people came to weep,—
Sin had been sown, and judgment must they reap!
A holy contrast on the city wall:
Two companies to praise their God for all.
When Christ was here, what wondrous works He
wrought;
The people heard by thousands when He taught;
He fed them with five loaves and fishes two—
And yet "the Bread of Life" they never knew.
Soon will a holy, gladsome gath'ring be,
The saints caught up their glorious Lord to see.
Before God later will the dead appear,
Judged by their works,—ah that is cause for fear.
And you, where will you be? In heav'n's throng,
Redeemed by Christ, to sing the praiseful song?
Yes, if you seek Him now, but only so!
Apart from Him you can but judgment know.

Pride goeth before destruction. The power of pride, and its far-reaching effects are greater than we realize. The Holy Spirit has never led to one act, or word, or thought of pride. The only One Who had a right to glory was "Meek and Lowly." If we exalt ourselves at all we disgrace ourselves, and yet more solemnly, disgrace Him and His Name.

James 2. 26 speaks of a dead faith, without a living power within, and without living fruits. How precious is the Divine contrast in "faith which worketh by love" (Gal. 5. 6).

"If however ye fulfil the royal law according to the Scripture, 'Thou shalt love thy neighbour as thyself,' ye do well: But if ye have respect of persons ye commit sin, and are convinced of the law as transgressors." James 2. 8, 9.

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

THE word "however" is not found in the most common English translation of these verses, but the Holy Spirit has used such a word, thus indicating continuity of thought with what has gone before. Are we to view the account just given as one of actual fact; or only as a graphic illustration of possible failure on the part of this Assembly? The words of verse 6 seem to supply an answer. "But ye have despised the the poor (man)." Let us not however be occupied with the past mistakes of others, but consider rather whether such words have an application to the past of our own lives.

In a copy of the Scriptures before me a marginal reference is,—"cited Lev. 19. 18, which see." This is good advice and worthy of application to all quotations from the earlier Scriptures. In this case not only the two verses, but their contexts have a similarity of teaching, although a difference in language speaks of a change of dispensations. We thus learn that the attitude of the Lord's people, here recorded, was not merely a breach of social etiquette, but a failure to fulfil "royal law," and is declared by the Holy Spirit to be SIN.

It has been thought that the writer of this Epistle was somewhat legal in his outlook, and this is true, as undoubtedly he had a very exalted view of God's law, and we should also bear in mind that those to whom the letter was first sent, although not "under the law" (Rom. 6. 14), yet were those who knew the law (see also Rom. 7. 1), being discharged from the law by death that they might serve in newness of Spirit (Rom. 7. 6). But if the suggestion is made that this Epistle is not in harmony with other New Testament writings, then it becomes serious, as doubts are thus cast upon its inspiration.

Let us compare the verses under consideration with others, addressed to the saints at Rome, and to the Churches of Galatia. These Epistles set forth most definitely the deliverance from the bondage and condemnation of the law of all who are in "Jesus Christ," and yet it is in these same Epistles that the Holy Spirit is most emphatic upon the law being fulfilled by those thus made free.

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal.

Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment it is briefly comprehended (headed up, as Eph. 1. 10, lit.) in this saying, namely, 'Thou shalt love thy neighbour as thyself.' Love worketh no ill to his neighbour, therefore love is the fulfilling of the law" (Rom. 13. 8-10). "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; 'Thou shalt love thy neighbour as thyself.' But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5. 13-15).

These last words are indeed amazing, addressed as they are to Churches of God, but in the light of the prevailing conditions, and of subsequent history, we must sadly acknowledge the necessity for such warnings. It is not sufficient that a gathering of the Lord's people should hold sound doctrine, and maintain a vocal gospel testimony to those around; The words of the Lord Jesus shew the "yet more excellent way." "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13. 35).—B.

"Thou shalt have none assurance of thy life."

Deuteronomy 28. 66.

6. **I**S your life insured? The question may be asked by one seeking business, or by a friend. But does it not lead to thought? "Can you insure your life?" No, the very existence of world wide "insurance" companies, is a beacon that earthly life is uncertain, and that death, on the other hand, is certain, to the man of this world, be he prince or peasant. "It is appointed unto men once to die" (Heb. 9,27). The massive buildings erected for insurance offices show how anxious men are to deal with the uncertainties of life, in their own way, and willing that many thousands of pounds should support gigantic corporations to provide themselves, by a portion of this outlay, a seeming protection against the sad, sad **accompaniments** of death.

But "**the life**" is not insured: the premiums do not add one year to the age, or give the slightest guarantee. The angel of death would not be deterred in Egypt, and no bribe can stay the hand of death to-day. The only thing "**certain**" in **life** insurance is **death**. Rather call it "death-insurance": it is a constant remembrance that "no man is sure of life" (Job 24. 22).

Tables are drawn up and called "the expectation of life" calculated on "**averages**," and

accordingly only a very small minority reach the exact year of "expectation." Everything is "pooled." All are uncertain: each may live years less, or years more. No one knows,—except God. And the tendency still is to forget Him. "The God in Whose hand thy breath is, and Whose are all thy ways, hast thou not glorified" (Dan. 5. 23). These words to Belshazzar might be addressed to-day to many others, and possibly to you. Is it so? How contrasted is the true "expectation of life!" "He that hath the Son hath life, for this is the record that God hath given to us eternal life, and this life is in His Son" (1 John 5. 11, 12). Here is the only certainty. Is it yours? How blessed to be able to say, "When Christ, Who is our **LIFE**, shall appear, then shall ye also appear with Him in glory" (Col. 3. 4). The tendency of the 20th century is to forget realities. Everything is in a whirl of machinery. Many are too busy to think. And the schemes of insurance are designed to smooth over some of the "inconveniences" through God's messenger of death, and other interruption of human "schemes." But they cannot remove the fact. Possibly they hinder a thoughtful perception of a needed warning that should reach our eyes, our ears, and our hearts in the constant reminder that **DEATH IS AN UNPLEASANT FACT, AND A SUMMONS MAY REACH US TO-DAY.**

Yes, more than "unpleasant." Death has a deeper meaning. It has a judicial aspect: it is not essentially "natural," but has **become** natural, through sin (Rom. 6. 23). Do we wish to forget this? Do any desire, by paying premiums, to pool their money and obviate the searching **personal** thought,—"**God speaks to me, through my body, and reminds me that my earthly life is without guarantee and dependent upon him**"?

Many act as if men had a freehold of life, but they have none. Hear the words of Psalm 49. 11: "Their inward thought is that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names." The message of Psalm 146. 4 cannot be really negated:—"His breath goeth forth, he returneth to his earth; in that very day his thoughts (i.e. plans) perish." Man's existence is not terminated: "after this the judgment" (Heb. 9. 28). Man's consciousness does not cease: Luke 16. 19-31 speaks loudly otherwise,—the message of Him Who is "the Truth." But man's activities, in the "place" where he has been, are suddenly ended (Ps. 103. 16). And the humbling message is to bring many to **seek** the Lord.

I am not now dealing with the natural kindly thoughts of some to provide for their relatives in

the event of death, nor referring specially to the attitude of God's dear children who devote all to Him and live in simple "faith," without voluntary insurances. One aspect is before us just now, that there can be "no guarantee" among men, and that the tendency to hide this fact, (and to employ the term "life insurance" instead of "death insurance"), is suggestive of a wrong standpoint. And the object of this message is to bring before you, dear reader, with definite and loving plainness of speech, that you need at once a Saviour, Who can give a real life insurance, because He died once in the place of sinners. And so the all-important question is, "Do you know Him as your personal Saviour, or not?" If "not," no other question can claim precedence, or compare with this. The all-important matter for you **to-day**, if you receive this message in the morning, or **to-night** if you receive it in the evening, is to be in personal living relation to the Lord Jesus. You cannot rightly, safely or wisely, ignore God's holy claims against you, and your own uncertainty as to all here, even for one hour. With intense earnestness our hearts would say, "Seek ye the Lord while He may be found, call ye upon Him while He is near."

God gives a true life insurance when He gives eternal life to all who trust in the death of His beloved Son, and this has become our treasured possession, that we may tell others of His wonderful salvation.

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

(Continued.)

The contrasts between Abraham and Lot are very instructive. The following things are before us in the life of the former, not of the latter:—

- (a) The Call of God.
- (b) The Promises as a Living Joy.
- (c) An Altar of Sacrifice.
- (d) Calling upon the Name of the Lord.
- (e) Communion with God.
- (f) God's Testimony to his Character, "I know him."

Among the direct contrasts,—some may already have been before us in our prayerful study of this subject,—we observe—

- (a) Abraham is said to have been troubled over "strife": no words of Lot in this matter are recorded, when addressed.
- (b) "Lot lifted up his eyes and beheld all the plain of Jordan."
"The Lord said unto Abram, after that Lot was separated from him. Lift up now thine eyes."

- (c) "Lot chose him all the plain of Jordan."
"Arise, walk through the land in the length of it and in the breadth of it."
- (d) "Lot dwelled in the cities of the plain, and pitched his tent towards Sodom."
"Then Abraham removed his tent, and came and dwelt in the plain of Mamre which is in Hebron, and built there an altar unto the Lord." (Notice (c) in previous list).
- (e) "They took Lot, Abram's brother's son, and his goods."
"He (Abram) brought back all the goods, and also brought again his brother Lot, and his goods."
- (f) "The Lord appeared unto him (Abraham) in the plains of Mamre: and he sat in the tent door in the heat of the day."
"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom."
- (g) "I will fetch a morsel of bread
And they said, So do, as thou hast said."
"Turn in, I pray you, into your servant's house . . . And they said, Nay,"
- (h) "Sarah, thy wife, shall have a son . . . Abraham shall surely become a great and mighty nation I know him that he will command his children and his household."
"Hast thou here any besides? Son in law,* and thy sons and thy daughters."
- (i) "Through faith also Sara herself received strength These all died in faith."
"Remember Lot's wife."
- (j) "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise" (cf. Gal. 4. 28).
"The same is the father of the Moabites unto this day . . . The same is the father of the children of Ammon unto this day." (Cf. "Assur also is joined with them: they have holpen the children of Lot," Ps. 83. 8).

May our hearts experience the power of God's truth, in the gracious inworking of the Holy Spirit.

(If the Lord will, to be concluded).

*The mention of marriage relationship first, before even his own children, is full of meaning. The Holy Spirit points out the evil fellowship, and emphasizes the word "here."

Suggested Daily Readings.

"IF THE LORD WILL."—MARCH, 1936.

Day	READING		LEARNING	
	Numbers	Philippians	Phil. 4.	Psalms 139
1	23. 14-30	3. 1-12	1	129, 130
2	24. 1-14	3. 13-4.4	2	131
3	24. 15-25	4. 5-23	3	132
4	25. 1-18	Col. 1. 1-14	4, 5	133
5	26. 1-21	1. 15-29	6	134
6	26. 23-43	2. 1-12	7	135
7	26. 44-65	2. 13-23	8	136
8	27. 1-23	3. 1-13	9	137, 138
9	28. 1-15	3. 14-25	Nu. 27. 12, 13	139
10	28. 16-31	4. 1-18	14	140
11	29. 1-19	1 Thess. 1. 1-10	15, 16	141
12	29. 20-40	2. 1-20	17	142
13	30. 1-16	3. 1-13	18	143
14	31. 1-20	4. 1-18	19	144
15	31. 21-54	5. 1-28	20	145, 146
16	32. 1-19	2 Thess. 1. 1-12	21	147
17	32. 20-42	2. 1-17	22	148
18	33. 1-39	3. 1-18	2 Thess. 1. 1	149
19	33. 40-56	1 Tim. 1. 1-20	2	150
20	34. 1-29	2. 1-15	3	151
21	35. 1-15	3. 1-16	4	152
22	35. 16-34	4. 1-16	5, 6	153, 154
23	36. 1-13	5. 1-16	7	155
24	Deut. 1. 1-18	5. 17-6. 5	8	156
25	1. 19-39	6. 6-21	9	157
26	1. 40-2. 7	2 Tim. 1. 1-18	10	158
27	2. 8-23	2. 1-13	11	159
28	2. 24-37	2. 14-26	12	160
29	3. 1-17	3. 1-17	2 Tim. 3. 15	161, 162
30	3. 18-29	4. 1-22	16	163
31	4. 1-13	Tit. 1. 1-16	17	164

Notes on Memorized Verses.

PHILIPPIANS 4. 1-9.

1, "Therefore," link with chapter 3: always read on. How deep Paul's love to other saints: each name shows this. "So," to illustrate the words "joy" (now) and "crown" (then). "Beloved," ends as well as begins. 2, Individuals affect the assembly: are you a Euodias?—Have you a difference with a Syntyche?—Can it not be put right? "The same mind," see 2. 2 (twice), the verb here comes ten times in this book (also 1. 7, 2. 5, 3. 15, twice, 19. 4. 10, twice): how much depends on right attitude of mind. "In the Lord," ever. 3, It was the responsibility of saints at variance to be humbled, but can "I" help, or shall I simply wait?—Look out for opportunities of "helping." "Labouring": they had run well, they had worked together, but something had come in. No doctrinal error as at Colosse, etc., but . . .! "In the book of life," saved, and yet paining other believers through a "difference": some unkind words, it may be (see Eph. 4. 1-3). 4, "Rejoice in the Lord always": how many self-caused difficulties will this drive out. "Again I will say," When true joy is emphasized, there is blessing (cf. "rest" twice, Matt. 11. 28, 29). 5, A tender yielding-

ness, not to error, but with self-denial. "Near," time (His Coming), place (act as in His presence), 6, Nothing, everything. Prayer, supplication (a sense of need), thanksgiving—united. God knows; but make known (Ezek. 36. 37). 7, "And": not 7 without 6: the peace of God is associated with obedient prayerfulness. Worry is prayerlessness: worry and faith cannot flourish together. God calls His people to be restful. Is not He living? Does He not love and care? "Understanding," "mind" (cf. 1 John 5. 20): again the importance of a godly mind (Isa. 26. 3). Hearts and minds linked, as in Luke 10. 27: heart first. "In Christ Jesus," as 3. 14, 4. 19: continually we find "in": what does it mean to us? 8, "Think" according to your prayers: the word may also mean "reckon": looking back to 2: do not impute wrong motives, &c., to others; love! 9, Learned, received, heard, seen: do others see in us what they hear from us? "The peace of God" leads to "the God of peace": He graciously delights to be known.

NUMBERS 27. 12-23.

12, "See," grace: but no leading in, chastisement, 14, "Rebelledd," observe Moses' word (Num. 20. 10, Ps. 106. 33). 16, Cf. David's preparation for the temple, though he could not build (1 Chron. 22. 5): love. "Sheep" (Matt. 9. 36, John 10. 3). 18, The Spirit of God's work within, then dedication. 20, Godly order (Jos. 1. 16-18). 21, Fellowship. "At his word": guided by God (cf. Matt. 16. 19, bound in heaven first, Acts 11. 5-9). Go out, come in (Ps. 121. 8, John 10. 9, Acts 9. 28). 22, 23, Exodus 39. 42, 43, 40. 16. Obedience is a privilege and "as" suggests manner as well as the action.

2 THESSALONIANS 1. 1-12.

1, "And," the blessedness of fellowship, "two or three." Church, called out, in. 3, "We owe to give thanks": the "debts" of believers (Rom. 1. 14, 13. 8, 15. 27). Faith is living, and thus can grow, here we see quick growth, and, with it, abounding love (together in 1 Cor. 13. 13, Gal. 5. 6, 1 Tim. 1. 14, Phm. 6. 7). "Every one," "toward each other": it is not true love when the clique-spirit is fostered. 4, The apostle's delight in telling of God's grace seen in others (2 Cor. 9. 2, so 3 John 6). "Churches of God," not only in one assembly: let us ever seek to encourage widely prayer, with thanksgiving, for one another. Not only faith and patience, but patience and faith—the faith still growing after strain. "All." 5, Phil. 1. 28 shows the buoyant standpoint of the apostle: Ephesians 3. 13 and Hebrews 11. 26 are somewhat similar. "That ye may be counted worthy": God has a purpose in allowing (cf. Acts 14. 22, 2 Tim. 2. 12, 1 Pet. 1. 6, 7). What a contrast with murmuring! 6, God's tribulation (Rom. 2. 8. 9) in the day of wrath follows tribulation in man's day (Matt. 24. 29 before "that Day," see Acts 2. 20). 7, "And," a blessed contrast: "relief" then: let us be willing to suffer now (Rom. 8. 17, 2 Cor. 4. 18). 8, How solemn is God's judgment: how blessed is the knowledge of God (John 17. 3), shown by obedience (Heb. 5. 9). 9, Everlasting, no change: destruction, the antithesis with blessing and service: "from the (Continued on page 19).

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

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

By the grace of God, a magazine to serve Him and His children, not forgetting unsaved souls, but especially thinking of the needs of believers in the fuller, prayerful, obedient knowledge and use of His graciously revealed will.

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Free.

"I have set the Lord always before Me: because He is at My right hand, I shall not be moved."
Psalm 16. 8.

"I will guide thee with Mine eye."
Psalm 32. 8.

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

"Looking (off) unto Jesus the Author and Finisher of the faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down."
Hebrews 12. 2.

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

SOME OF THE CONTENTS

	Page
"Laying aside . . . ; desire"	26
"Look that thou make them after their pattern"	26
"Lovest thou Me more than these?"	27
Only for those in Danger and Need	28
"So speak ye, and so do, . . ."	29
God's Message to Us in the History of Lot (concluded)	30
Two Comings Into the World	31
Notes on Memorized Verses	32

"Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come . . . But when he saw the wind boisterous, he was afraid." Matthew 14. 28-30.

"I will not be afraid of ten thousands of people that have set themselves against me round about. Arise, O Lord; save me, O my God."
Psalm 3. 6, 7.

"In God have I put my trust: I will not be afraid what man can do unto me."
Psalm 56. 11.

"My soul, wait thou only upon God; for my expectation is from Him."
Psalm 62. 5.

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

An earnest invitation also to gatherings to the glory of God "If the Lord will."—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11, 3 and 6.15, Mon: 8, Thurs: 8, Sat: 6.45. 217, Brockley Road, S.E.4 (Phone to New Cross 2083). Meetings, The Lord's Day, 11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8.

Words of Introduction.

IT is a privilege to know that our God is the Living God. We are not exponents of a philosophy, nor adherents of a religion, but children of a loving Father. The personal note must never be omitted. God has loved us personally, and sent His beloved Son, Who, with a personal interest in all given to Him, died bearing judgment for them, and now such are personally brought into God's family, with the privilege of drawing near to Him personally, at all times, and concerning all things. These pages are issued with the object of glorifying God in the realization of Himself, His love, and His will. We do not write mere abstractions, but what we desire to know and feel more fully in our own lives, in living fellowship with Himself. We seek the privilege of Enoch who was so graciously brought into God's presence, that before his translation he had this testimony, that he pleased God. Surely there is a need for loving emphasis on this appointed nearness, in the enabling of the Holy Spirit.

"GOD . . . IS."
Hebrews 11. 6.

"The heavens declare the glory of God."
Psalm 19. 1.

"Because ye are sons, God hath sent forth the Spirit of His Son into your hearts."
Galatians 4. 6.

GOD IS, and evermore will be.
I know Him; everywhere I see
Sweet tokens of His power and love,
On earth, and in the heavens above.
But more than this, within my heart
The Holy Spirit doth impart
The knowledge of the Son of God,
Who in my place the awful rod
Of judgment bore, God's righteous ire,—
The sacrificial knife, the fire.
O wondrous grace, abounding, free,
That this He did, in love, for ME!

A.W.H.

Words of Encouragement.

1 Peter 2. 1, 2 must speak to "Laying aside our hearts. We realize the . . . ; desire." all round experience of a Christian—the negative and the positive. We cannot separate these. So is it in Ephesians 4. 30, 31 and Colossians 3. 9, 10. This principle is deeply important. There is never a vacuum.

We begin to learn, moreover, how many figures are blended to show the Christian life. The new birth is not like natural birth, a beginning as to the person. We were dead in sins before, but we were sadly alive in evil. Hence though a young Christian is as a newborn babe, he has an "old man" of real activity and power to be subdued. Hence we read, "Laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings." How sad is the natural condition of each sinner, and how important that we should see reformation is never sufficient. There must be a new born life—"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). "All flesh is grass" shows the best of the natural life, but "all malice," etc., would remind us that all are by nature children of wrath, and "that which is born of the flesh is flesh" (cf. Tit. 3. 3).

May we not further see why it is we sometimes fail to enjoy the food of God's words? Is it not because "all guile" and "all evil speakings" are not judged? Only as we are in a right condition can we receive and grow. This is of the deepest practical importance as enjoyed in the Holy Spirit.

"Look that thou make them after their pattern, which was shewed thee in the mount."

Exodus 25. 40.

HOW many times has this verse been quoted, and rightly so. God has a pattern; and He delights in His people's loving and cheerful and continued obedience. Love does not think exactness "exacting." The question comes, "Why should Moses receive the measurements, and also see the pattern?" God was pleased to use various ears and eyes. From the detailed description we learn much, yet God amplified, intensified all by the pattern. It is blessed to realize that the tabernacle was a type "corresponding with a type" (as Heb. 9. 24 seems to imply), and thus there was both a type shown, and then a type obediently made, God Himself possessing the original and the antitype. This was in harmony with the dispensation, Moses could only see in part. The

general principle, too, shines out, "What God hath cleansed, call not thou common" (Acts 11. 9), harmonizing with "whatsoever thou shalt bind on earth shall have been bound in heaven" (Matt. 16. 19). But are there not further lessons?

In the climax of Exodus 39 and 40 we read "according to all that the Lord commanded Moses, so the children of Israel made the work," and "As the Lord commanded Moses." This emphasizes that they not only were careful to keep to "the service of the work which the Lord commanded to make" (Ex. 36. 5) but to do it in the way and manner that He arranged. The word "as" is always important with regard to obedience (Deut. 6. 25): We remember the Lord's similar stress on the word "how"—"Take heed how ye hear."

The application of this in our own daily life is precious. We do not "see" a pattern, but we do have the leading of the Holy Spirit, and hear what the Spirit "saith": never to make us dispense with the Scriptures, nor to guide us against the Scriptures (that cannot be of God), but that we may have His emphasis, and the right application of the written words, and learn the godly manner which pleases Him. Sometimes the written words are graciously arranged to suit us in varied circumstances, where the corresponding action would be somewhat different. It is here that we need definite instruction, in holy submission to the Spirit of God. Romans 14 illustrates this in connexion with 1 Timothy 4. In the latter case the abstaining from foods was associated with a kind of Spiritism or Gnosticism. Hence the holy horror thereof: in Romans there was a tenderness to a tender conscience. But the written words always apply the test: and in some of the tabernacle arrangements this was more manifestly definite than in others, e.g., as to the ark: the size of the laver, however, is not known, only its weight with the vessels. Thus we see that the Scriptures never make us independent of the Holy Spirit, nor will He ever direct us contrary thereto. May our hearts glorify our Father in hearty acquiescence.

How many misunderstandings, even among children of God, are crystallized by an unreadiness to take time to understand the cause of the misunderstanding. Love is patient. It is naturally easier to talk than to hear.

The servants in John 2 could not provide anything that was needed at Cana: they could only obey, only fill the vessels, "to the brim." But how precious is that "only." "Whatsoever He saith."

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

Colossians 4. 2.

"Let us therefore come boldly unto the throne of grace."

Hebrews 4. 16.

1. For God's dear children throughout the world, that the prayers of Ephesians 1. 16-20, 3. 16-21, Colossians 1. 9-12 may be more and more realized in their experience:—and that our prayers may be more often with such a holy comprehensiveness.

2. For believers suffering for conscience' sake (1 Pet. 2. 19).

3. For a victory over worldliness, fashionableness, and commercialism among those who are called by God "strangers and pilgrims,"—and we all need to feel this more in our own lives.

4. For lands that we often overlook:—Bulgaria, Roumania, Annam, Algeria, Honduras, Cuba, Chile.

5. For our brethren M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner daily..

6. For all the Lord's work entrusted to our care, that it may be definitely and manifestly "His," and that we may cast all our care upon Him (1 Pet. 4. 7) conscious of His loving interest, wisdom and power. Special prayer is desired for all journeys in the Name of the Lord Jesus, and for blessing among believers and unsaved ones of all nations, also on the ships, to His glory.

"Without faith it is impossible to please Him."

Hebrews 11. 6.

IF THE LORD WILL:—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING APRIL:

7th. **CRISIS AND GROWTH.**

1. The Crisis of the New Birth: so Engrafting a Crisis, Fruit-bearing Continuance (John 15—"Abide").

2. Baptism Once: the Lord's Supper Repeated: a Precious Divine Principle.

3. What Special Crises should a Believer Expect? Notes on Isaiah 6.

4. Is it Good to be Normally Without Crises?

5. Should We Depend on Crises, or View them as God's Loving Reproofs?

6. Further Notes on the Nature of Growth and Fruitbearing.

7. The Glorious Coming Crisis (1 Cor. 15. 51, 52, 1 John 3. 2).

14th. **SOME REFERENCES TO ANGELS IN SCRIPTURE.**

1. Records of Their Worship, Service and Intervention.

2. Their Ministrations To God's People To-day. (Heb. 1. 14).

3. "Michael the Archangel" (Jude 9).

4. "Ordained by Angels" (Gal. 3. 19).

5. Ephesians 1. 21, 6. 12, 1 Peter 3. 22.

6. "Because of the Angels" (1 Cor. 11. 10).

7. "We shall Judge Angels" (1 Cor. 6. 3).

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

28th. **LONGSUFFERING AND GRACE.**

1. The Holy Spirit Brings the Two Words Together with a Precious Object:—

Exodus 34. 6.

Romans 2. 4 with 3. 24.

1 Timothy 1. 14, 16.

1 Peter 3. 20 in light of Genesis 6. 8.

2 Peter 3. 15, 18.

(So Longsuffering and Mercy, Num. 14. 18. Ps. 86. 15, Rom. 9. 22, 23).

2. Longsuffering "waits," and is temporary: Grace "reigns," and is everlasting.

3. In the Lord's Dealings with Paul and with Israel we have Striking Illustrations, and in Present Experiences before Knowing Him. Thoughts, too, on the Lord's Dealings with Us after We Know Him.

4. The Tables of Stone in Exodus 32 Show Longsuffering (broken: not thrown, Deut. 17. 7) in Chapter 34 Grace is Emphasized (the Mercy Seat above the Ark).

Poems to Help Christian Experience.—58.

"Lovest thou Me more than these?"

John 21. 15.

O that I loved my Saviour more,

Who loveth me!

Himself alone I would adore,

Whose grace so free

Hath found me—ignorant and poor.

How wretched and in misery,

Poor, sightless, bare,

Was I! In my extremity

And deep despair

I cried. He heard me graciously.

He laid His heav'nly glory by;

In poverty

He lived; He had no place to lie,

And this for me!

Yea, He did not withhold to die.

And His was such a death of shame—

'Twas on a tree—

And sinful men cast out His Name,

With calumny;—

But all the earth will sing His fame;

And soon, because He will descend

With trumpet voice;

The proud will to Messiah bend,

The meek rejoice

In Him; to Him their praises blend.

O that I loved my Saviour best—

All else beyond.

'Tis in His changeless love I rest;

That blessed bond

Hath bound my name upon His breast.

YOUNG PEOPLE'S COLUMNS.

**Only for Those in Danger
and Need**

WHEN Jonah went his own way, "he paid the fare." As far as we can see he was the only passenger in the ship: the others there were the seamen. God gives many lessons in Scripture voyages. Think of the great contrast when the Son of God was in a storm, yet peacefully "in the hinder part of the ship, asleep on a pillow" (Mark 4. 38)! May we not also see how weary He became, in His love and pity for sinners? We remember, too, a ship that could make no headway till He was willingly received, and "immediately the ship was at the land whither they went" (John 6. 21). We call to mind the two nights, and no fish caught, but on both occasions, as soon as the Lord worked, in the morning there was a fulness of blessing. There is a picture of salvation in the voyage of Paul, with the striking words, "God hath given thee all them that sail **with thee**" (cf. "Noah only remained, and they that were **with him** in the ark," Gen. 7. 23), followed by the utterance of simple faith, "I believe God that it shall be even as it was told me" (Acts 27. 24, 25). God is still the living God; "the sea is His, and He made it" (Ps. 95. 5).

When any take a journey to-day they usually "pay the fare thereof," unless they are owners, or are employed, and receive payment. But I want to speak of a ship for which no one can purchase a ticket, nor do the owners seek a trip in it, nor are those welcomed into it asked to "work their passage." The privilege is not for the rich, nor for the great, nor for the learned any more than for the poor, and despised, and ignorant. Indeed, all are brought down to one level, and the "right" to enter is given to those who have a **dire need**. That is enough, nothing need be said or done. But the **need** is all-important. If there is no **need**, there is no availability. The boat only makes its passage to meet a need. There is nothing commercial about it. It advertises no pleasure cruise for those who have money to spend. Its voyage is not undertaken to visit different lands. Its one great object is to bring safely to land those who are in peril. You are beginning to guess, and more than guess, of what I am speaking. The **life-boat** has no ticket-office to pay the fare, indeed, no tickets can be obtained in advance, for oneself or for other people. It has no first or second class. But when the need arises, the life-boat seeks to be there, and the needy ones are welcome, as soon as they feel their need. But they must come personally, and come while there is room. It is not without a meaning that in more than one

language it is called, "Salvation-Boat."

Thanks be unto God, there is a far, far greater "Salvation's Boat," and there is sufficient room for a great multitude which no man can number. But even if one knows much about it, yet remains on the sinking ship, he must be lost. The Life-boat will not remain for ever alongside. The welcome is free, but it is not lengthened out indefinitely. Earthly life-boats are purchased and maintained, at the cost of **others**, not by their needy passengers. And God's "Salvation-Boat" has been provided at the priceless expense of the precious blood of His Own Beloved Son.

When there is a wreck, two members of a family may be in the life boat, and the others be lost. And so it is spiritually. O, dear reader, how will it be with you? A father may take tickets for all his family on a great liner, but it is not so on the life-boat.

And then there is another striking contrast. No luggage is allowed. You cannot bring something of your own, that you wish to rescue. It is for **persons**, not **things**; for "you," not for the trunks of your "good works," or whatever you would like to bring. The sinner must come in his utter need. The Lord Jesus saves those who have **nothing at all**.

Will you still remain on the "death boat," when the Lord Jesus Christ has provided the "Life Boat"? How can you be among those who are "foolish people and unwise" (Deut. 32. 6)? Will you not seek the Lord while He may be found? The life-boat comes where those in peril are, and the Lord Jesus comes right to the sinner. And, unlike earthly life-boats, which sometimes prove faulty, and themselves sink, this precious and glorious "Salvation Boat" will never founder; never spring a leak, and never capsize.

When men are found in danger
And near a watery grave,
Each poor and needy stranger
The life-boat comes to save;
Hopeless and nothing paying—
A need is all they own—
Their helplessness displaying,
Another's might is known.
God's Life boat now is ready
For those in wreckage lost,
For ever safe and steady,
And His alone the cost:
The Lord of glory dying
For sinners all hath wrought,
And all on Him relying
To land are safely brought.
And where are you while reading
These verses meant for you?
"In Christ?"—or still unheeding?
Your place is ONE of TWO.
Judgment must soon be falling,
Certain.—'tis not remote:
The danger is appalling
Outside salvation's boat.

“So speak ye, and so do, as they that shall be judged by the law of liberty” (James 2, 12).

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

“THERE is therefore now **no condemnation** to them that are in Christ Jesus” (Rom. 8. 1). These words are ever a cause of rejoicing and praise to those who have seen themselves as sinners for whom Christ died. And they have solid ground for rejoicing, in that, “God sending His own Son in the likeness of sinful flesh, and for sin, **condemned sin in the flesh**” (i.e. in the flesh of His beloved Son, Rom. 8. 3). They look backwards, and not ahead, to a Day of Judgment, and see, by faith, the One Who loved them, and gave Himself for them, delivered for their offences. They hear His cry, “Why hast Thou forsaken Me?” They understand that these words were uttered, not because that Precious Saviour was in doubt as to the object in view, but “that the Scripture might be fulfilled,” and, may we not say, uttered for the sake of those who stood by, even as the audible prayer recorded in John 11. 41, 42?

But we read, “So speak ye, and so do, as **those who shall be judged,**” and later in the same inspired epistle, “Behold **the Judge** standeth before the door” (ch. 5. 9). What is the explanation? The added words, “by the law of liberty,” (or freedom), supply the key. Is there then more than one law? The answer is “Yes.” Do we not read in Romans 8. 2, “For the law of **the Spirit of life** in Christ Jesus, hath made me free from the law of sin, and death?” But a young believer may ask, Is it not written, “Ye are not under law, but under grace” (Rom. 6. 14)? Yes truly, but to what law does the Holy Spirit thus refer? Is it not the law given through Moses? How carefully the apostle to the Gentiles explains his position when referring to those not of the nation of Israel. “To them that are without law, as without law, **being not without law to God, but under the law (within law) to Christ**” (1. Cor. 9. 21). The believer is thus seen to be within the sphere of a new law, and by this law he will be judged; and, in the light of this, we have the exhortation, “So speak ye, and so do.”

The Holy Spirit's emphasis in this epistle on the right use of the tongue is well known, but must we not confess the need of mercy, and grace, in this connexion?

It is indeed a solemn thought, that our words, as well as our deeds, will come under

review at the Judgment Seat of Christ. Hence may we seek grace ever to speak “the things which become sound doctrine,” “Sound speech that cannot be condemned” (Tit. 2. 1, 8). May our speech be always with grace seasoned with salt (Col. 4. 6); and having looked into “the perfect law of liberty” (Jas. 1. 25), may we continue therein, not being forgetful hearers, but doers of (the) work. So shall we be blessed in the doing. And, if the verse under consideration directs our thoughts onward to that Day, may we remember that the “Well done” will not only bring joy to those who have been faithful, but they will enter into **the joy of their Lord.—B.**

(1) the Lord will, to be continued).

GRACE.

GRACE is sweetest music sounding
In the troubled sinner's ear:—
GRACE, unmerited, abounding,
Casteth out all doubt and fear.

Could earth's gold, its richest treasure,
All its jewels, costly, rare,
E'en in part His GRACE-GIFT measure,
With God's GRACE at all compare?

But for GRACE we ne'er had known Him,
Never felt our Saviour's love;
Gladly, gratefully, we own Him,
Now our Lord in heaven above.

Thou, in GRACE, Lord Jesus, livest,
Now for us to intercede;
Bountiful in GRACE, Thou givest,
Daily, strength for every need.

GRACE will be our song in glory,
GRACE unending, yet complete,
GRACE the sweet, eternal story,
Truth and mercy made to meet.

A.W.H.

Does anyone say, “The tobacco plant grows, therefore I find no reason why I should not use it”? How would such an argument have availed as to the tree of knowledge of good and evil? The pondering of this question for a few moments will convince a believing heart of the sin of the attitude involved. And again, Deadly nightshade exists: is this sufficient reason for me to *eat* it? There are other uses than one, and sometimes “a test” is given, in this very existence; and is not this an important “use”? Nor can we forget that the *present* condition of nature reminds us that much has lost its first and true usefulness through sin.

“If the Lord will”:—Usual Gatherings to God's Glory during the “Holidays,” April 10th and 13th, 3 and 7, (also Sat. 12th, 6.45), at 61, Upton Lane, Forest Gate, E.7. A very hearty invitation to all who love the Lord, and think upon His Name: also to “enquirers.”

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

(Concluded)

The Type and the Application.

The Holy Spirit teaches us through the history of real men, flesh and blood as we are, and men of like feelings with ourselves. The Scripture is not a novel: there is a deep reality. But the wisdom of God shines out in selecting the part of each life recorded: none are given in full. Thus we have those who become, on certain occasions, as Isaac on Moriah, and Jonah in the Sea, types of the Lord Jesus. And there are those who, as Israel in the wilderness, become ensamples and beacons, to the intent we should not desire evil things, and fall. To whom then is Lot a warning, and of whom is he a picture? Surely the warning is for us all. And we see the sad record of one who was "righteous," yet who, by self choice, spoilt both the experience and the testimony of his life, and who thus leads us to search our ways, whatever our form of "choosing" may have been, or be. Then we think especially of entanglements in business, even as he dwelt in the cities of the plain, and entanglements by marriage, and permission of family association with the ungodly. Next when we behold him "in the gate," and hear the scornful words of the men of the city, "This one came in to sojourn, and he will needs be a judge" (Gen. 19. 9), we call to mind the peril of attempting, by politics, to deal with the ruined world, and the snare to ourselves if we so act. Thus are we strengthened as to the Scriptural standpoint of those who, like Abraham, remain pilgrims and pilgrim-like, and who, without a continuing city here, go without the camp, because of One Who is there, and Who welcomes His beloved redeemed ones to Himself. The whole narrative is full of deep and searching lessons, that we may seek to walk with God, and to ask His guidance at the outset about everything, and to follow it with simplicity of love, and to live as those who are not finding our resting place "here," nor our centre "here," but who are a heavenly people with a testimony for their Lord on earth. Do we wait on God as to everything? As to our business? As to where we live? As to the dangers surrounding our families? Are we wisely seeking first the Kingdom of God and His righteousness in everything, or do we copy others, and then hope "all will come well"? O that we may know the mighty dealings of the Holy Spirit in the personal application of truth to our own lives. It is so easy to see the application with regard to others, and to observe how they are compromising, hiding their light, and losing their opportunity. But

are not we thus failing? Do we not hear the call to wait on God for ourselves? We are more influenced by the world and the general standpoint of those around than we realize, and need grace that we may not sink down to a life among the dead (Eph. 5. 14), to a life that is "easier" apparently, but which lacks the manifestly applicable description "a life of faith"? "The people that do know their God shall be strong, and do" (Dan. 11. 32). Our Father has wondrous possibilities for His children who dare to trust Him. Lot is not found in Hebrews 11. Does that mean nothing to us?

We feel that God has a very definite message for His children to-day in connexion with Lot. Hence we hope to have these articles as a booklet, and welcome desires for prayerful and widespread distribution; it may be also among those who bear His Name, when coming out from meetings where the inspiration of Scripture is denied, and worldliness and politics, alas, encouraged. The days are solemn: the times are perilous. We need to buy up the opportunity.

Experience.

THE best experience is the experience of God's presence, and faithfulness. This is included in Romans 5. 4. It is deeply important also for us to learn through experiencing trials (see Heb. 5. 8). When the Perfect One set us an example in this respect, should not we be willing? And oft we are trained through the problem of others. I have sometimes felt that it is well to be in a hospital or by a sick bed, to know more of sympathy and tenderness, and to question ourselves "How should I please the Lord, and be bright, in such circumstances?" And in various other ways we are helped through others. For example, I see Christians in another land, possibly in a village with one-roomed houses, and wonder how much my determination to have a quiet time, with the Lord alone, would be maintained there. I find that every life has its peculiar dangers, and temptations. In every land and sphere, however simple, there are special forms of "worldliness," and we need grace against those that confront us personally, and grace not to despise others. So much of our "spirituality" is circumstantial rather than internal, and this is ever linked with a self-satisfaction, contrasting ourselves with others when we see their failures in another sphere. Experience rightly used is humbling, to make us gentle, and more conscious of our own undeserved privileges, and of our slight response to God's amazing grace.

When experience in the past becomes boasting in the present, and when our decisions are based thereon rather than on God's words, we make a

great failure in the Christian life. We are leaning to our own understanding (Prov. 2. 5). This is a serious peril. Experience is to lead us to the Lord, not from Him: and the Holy Spirit, Who wrote Scripture, alone can interpret circumstances, and all we meet, in a way that will glorify our Father in our spiritual growth.

Two Comings Into the World.

“**B**Y one man sin entered into the world, and death by sin” (Rom. 5. 12): such words are solemn but they set forth a fact. You and I cannot deny their absolute truthfulness. Look where we will, we see death. Every main road has its reminders in the very shops, and every townlet has its cemetery. A grave and a coffin are before us at the end of the two last chapters of the first book of Scripture. Death was not to be found at the outset in the garden of Eden: but sin brought it in. “Death by sin.” Death *was* not natural, but it has *become* natural and normal. Death came in *to stay*, and it is still to be found everywhere—everywhere—everywhere! And you are a dying man.

But, thanks be unto God, that is not the whole of history, nor of revelation. If the first man Adam sinned, there was Another Man, the Second Man, from heaven (1 Cor. 15. 47). True, He was born, but He was from everlasting. “The Word was God,” “the Word became flesh, and dwelt among us” (John 1. 1, 14). Such simple words declare the astounding fact that He Who was born the Child was the Son given (Isa. 9. 6). He was the Seed to fulfil Genesis 3. 15, and the first promise, but was also the Mighty God. What marvellous condescension! And why was it? This depth of condescending love was on purpose to deal with the sin that entered; for *this* “coming into the world” was a glorious and complete contrast, “Christ Jesus came into the world *to save* sinners” (1 Tim. 1. 15). O let our hearts ponder and admire such love, if we have felt our need of Him, and have come to Him and found in Him our Saviour; and tasted His salvation.

But what of those who know Him not? Where are they? Are they not still “in Adam”? And that means they are in death. Is it nothing to some who read these lines that Christ Jesus came into the world? It may be you recognize the fact but are unmoved by it. There may be no opposition outwardly and yet one may “neglect” so great salvation. More verses about judgment are linked with an *omission* than most realize, “Ye will *not* come to Me that ye might have life,” “Friend, how camest thou in hither, *not* having a wedding garment?”

“Inasmuch as ye did it *not* to one of the least of these, ye did it *not* to Me.” At once we read, “And these shall go away into everlasting punishment” (Matt. 25. 45, 46). Do we believe this? Do you believe it, and yet remain unconcerned? But what if you do *not* believe it? Has the Lord Jesus deceived? Has the Truth told a lie? Impossible. He came into the world to *save sinners* because there is a need for salvation. And there is no other salvation of which Scripture speaks. There is no suggestion of an alternative, because there is no alternative.

He came, and He went! He fulfilled the work, and then went to the Father (John 13. 1, 3, 17. 4). And now He waits, and His word to His own people is “I will come again, and receive you unto Myself” (John 14. 3). Is this a fact? It is. Then are you prepared for Him? Unless you *know* Him, you are not ready. But to be unready is to be ready for judgment. He came to save by His death, but He does not come back to die again. The second time He comes for the salvation of the bodies of His beloved people (Phil. 3. 20, Heb. 9. 28). But for others “there remaineth no more sacrifice for sins” (Heb. 10. 26). Have you noticed almost the same words in Hebrews 10. 18 and 26? But what a contrasted thought. The word “offering” is used in the earlier verse, to remind us that those for whom the Lord Jesus died are *brought* into God’s presence, and no other work is *needed* to bring them near. They *are* near. They *are* perfected for ever (Heb. 10. 14). But those who do not love Him will never find another *sacrifice*. The blood of animals was of old poured out, but their merely typical death was followed by a death altogether greater. No greater death can succeed that of the Lord Jesus. No better sacrifice can ever be found. No wider redemption is yet to be made. No larger hope is possible. It is Christ or nothing! He came into the world, and died: He has gone to the Father, and now the Holy Spirit convicts the world of righteousness (John 16. 10), together with sin and judgment (verse 9 and 11). Have you felt His convicting work, and are you seeking this Saviour? If you are, there is no question as to His ability, nor as to His willingness. But if you are not seeking Him, there is no doubt as to His holy wrath (Rev. 6. 16, 17), and that is coming nearer every day you live. Tomorrow you are one day nearer death and judgment than yesterday, and you will soon be a week nearer. O will you not seek the Lord, “while He may be found” (Isa. 55. 6)?

Suggested Daily Readings.

"IF THE LORD WILL."—APRIL, 1936.

Day	READING		LEARNING	
	Deuteronomy	Titus	Heb. 1.	Psalms 119
1	4. 14-28	2. 1-15	1	165
2	4. 29-40	3. 1-15	2	166
3	4. 41-5. 15	Phm. 1-25	3	167
4	5. 16-33	Heb. 1. 1-14	4	168
5	6. 1-12	2. 1-18	5	169, 170
6	6. 13-25	3. 1-19	6	171
7	7. 1-11	4. 1-16	7	172
8	7. 12-26	5. 1-14	8	173
9	8. 1-20	6. 1-21	9	174
10	9. 1-14	7. 1-12	10	175
11	9. 15-29	7. 13-28	11	176
12	10. 1-22	8. 1-13	12	1, 2
13	11. 1-17	9. 1-12	13	3
14	11. 18-32	9. 13-20	14	4
15	12. 1-16	10. 1-18	2. 1	5
16	12. 17-32	10. 19-39	2	6
17	13. 1-18	11. 1-13	3	7
18	14. 1-20	11. 14-31	4	8
19	14. 21-15. 6	11. 32-40	Deut. 10. 1,	9, 10
20	15. 7-23	12. 1-13	2	11
21	16. 1-15	12. 14-29	3	12
22	16. 16-17. 7	13. 1-25	4	13
23	17. 8-20	Jas. 1. 1-17	5	14
24	18. 1-14	1. 18-2. 5	8	15
25	18. 15-19. 10	2. 6-26	9	16
26	19. 11-21	3. 1-18	10	17, 18
27	20. 1-14	4. 1-17	11	19
28	20. 15-21. 9	5. 1-20	12	20
29	21. 10-23	1 Pet. 1. 1-12	13	21
30	22. 1-12	1. 13-25	14, 15	22

Notes on Memorized Verses.

HEBREWS 1. 1—2. 4.

1, 2, The opening verses show the standpoint: Prophets, then God's Son: so throughout, the Lord Jesus greater than angels (1. 5), than Adam (2. 6-9), than Moses (3. 5, 6), than Joshua (4. 8 marg.), than Aaron (7. 16), than all the types. Son, Heir; see the blessed result in Galatians 4. 5-7. 3, "Being," "having become" (4): it is so important to see that He was essentially God before He was exalted in resurrection, in His perfect Manhood also (Phil. 2. 9 with verse 6). Note His personal glory, and then "all things"; so in John 1. 1-3, Col. 1. 15, 16, Hebrews 2. 8, 9, 1 John 1-4. 5, No angel is personally called "Son": observe the difference between "angels" (plu.) and "the Angel of the Lord" in Exodus 3. 2-6 (the context is used by God to make clear: this may help as to Job 38. 7 plu.—Gal. 3. 16 shows this minute prayerful care as to "words which the Holy Ghost teacheth"). 6, Margin is clearer: when the Lord comes again. 8, How helpful is the Holy Spirit's quoting and explanation of Scripture, and how definitely we see the Deity of Christ in the Hebrew (the Psalms specially used here:

quote Scripture more!). 9, Loved, hated. Oil of gladness—gentle, pervading (see a brief leaflet on the Joy of Christ). 11, They, Thou. 13, Observe the emphasis on the Lord Jesus and a finished work, and the throne, throughout. 2. 1, The inference of faith and love. Lest we should glide away: there is always this danger. (3. 13, 4. 1) hence more earnest heed is always needful. 2, Gal. 3. 19. 3, Greater responsibility under grace (cf. Matt. 5, "But I say unto you"). 3, 4, Our Triune God. The miracles proved Messiahship. "According to His own will" (1 Cor. 12. 11). It is delightful to realize God's will (Eph. 1. 5, 9, 11, John 5. 21).

DEUTERONOMY 10. 1-5, 8-17.

1, "At that time," (a) God's longsuffering does not set aside His holy law, nor the need for atonement; (b) when Moses prayed. "Like": but the second time prepared as to the earth, unlike the first in this point (Ex. 32. 16): a foreshadowing of the Lord Jesus in the flesh (the ark also, Heb. 10. 5). 2, "The words," law stands: when Adam sinned he had no second chance, BUT there were the coats of skin: when Israel sinned, the tables were not brought to them again, but they were given to the Ark: so now, the only hope is Christ, not self trying again (and again). 5, Not given to the people, not seen by the people (note 1 Sam. 6. 19): "there they be," preserved (1 Kings 8. 9, Ps. 40. 8). 8, "At that time," grace after Exodus 32. 35. The Lord separates (Ps. 4. 3). Bear, stand, bless. 9, "Wherefore," a precious inference, for us spiritually. Is the Lord our Inheritance (Ps. 119. 57)? Do we value Him thus? "According as": God never breaks His words (Jos. 23. 14, 2 Cor. 1. 20). 10, "The Lord hearkened unto me at that time (again these words) also": continue in prayer. 11, "Arise" is often emphasized before the thought of going: a type of new life (Gen. 35. 1, Eph. 5. 14). 12, "And now" (contrast "that time"): emphatic: obedience is the reply to grace. Is it so in our lives? The Lord and His ways are ever inseparable. God never emphasizes obedience without the heart (Prov. 4. 23). 13, Observe the Lord and His commandments, even as the Lord and His ways in 12: thus a twofold emphasis on the relation of Himself and His words (cf. Deut. 6. 4-6, John 14. 15, 21. 23): "Why call ye Me Lord, Lord, and do not the things which I say?" (Luke 6. 46). How important that this should be much more than a Bible jotting in our personal application. Unapplied Scripture is like undigested food: it may even be used to choke (2 Pet. 3. 16).

"The Kingdom of God is not in word, but in power" (1 Cor. 4. 20). "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3. 18). "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. 2. 13).

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Thoughts from The Word of God

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Concerning the **WIM**
of **GOD** welcome.

A Monthly, as God enables, setting forth His love and His way, that those who love Him may love Him more, and others be brought to love Him.

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Free.

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

Genesis 1. 1.

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

2 Corinthians 5. 17.

"And God said, Let there be light: and there was light."

Genesis 1. 3.

"God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

2 Corinthians 4. 6.

"And God said, Let Us make man in Our image."

Genesis 1. 26.

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.

SOME OF THE CONTENTS Page

A Sharp Two-Edged Sword	...	42
"My Sons and Daughters"	...	42
The Trend of the Times	...	43
"Not for your sakes do I this"	...	43
How the Gospel was Spread	...	44
"He shall have judgment without mercy"	...	45
A Dwelling	...	46
The Resurrection of the Lord Jesus Christ	...	47
Notes on Memorized Verses	...	48

"The grace of our Lord Jesus."

Revelation 22. 21.

"Ye... have put on the new man, which is renewed in knowledge after the image of Him That created him."

Colossians 3. 10.

"And God blessed them, and God said unto them, Be fruitful, and multiply."

Genesis 1. 28.

"I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name, He may give it you."

John 15. 16.

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. 217, Brockley Road, S.E.4 (Phone to New Cross 2083). Meetings, The Lord's Day, 11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8. 2, Crosby St., Stockport (The Lord's Day, 11, 3, 6.30, Tues. and Sat: 7.45). Glemsford (The Lord's Day and Wed.).

Words of Introduction.

IN the lovingkindness of our gracious God, and thankful for His personal, loving interest, and desiring ever to be made more and more conscious of this wonderful condescending intimacy, would we send forth. Each issue is an Ebenezer. We are not upheld by the world, and its wealth. Our dependence is with simple faith in Him. Whether the service be through the magazines or through leaflets, or through verbal ministry here or by brethren abroad, we are not sufficient of ourselves. Faith must remain faith, and faith is necessarily tested, sometimes more "severely" than at other times. But God does not change, nor fail, nor leave, nor forget. Our heart's longing is that there may be nothing in these pages to dishonour His Name, or to mislead His dear children, or to grieve His Holy Spirit in this way, though we are conscious of our falling short, and valuing prayer much, ever with the object that the magazines may lead to the Scriptures, and not be used instead.

"THY GENTLENESS." Psalm 18. 35.

Gracious God, Thy sweet compassion,
Lovingkindness, tender love,
Draw me now to heart confession,
Thirsting for Thyself above.

Firm Thou art in gracious dealing,
Passing not a single sin,
Knowing all my inmost feeling,
Every secret thought within.

Perfect is Thy gentle teaching,
In Thine overflowing grace;—
Let me, ever upward reaching,
Seek more earnestly Thy face.

By Thy grace, with all my being,
Let me follow, day by day,
Christ my Lord, His glory seeing,
Strengthened thus to watch and pray.

A.W.H.

Words of Encouragement.

"A Sharp Two-edged Sword" Is there an encouragement in a sword? There is, when we read various verses together. Revelation 19. 11-21 shows the sword to fight, and so is it in 2. 16, against those who set aside God's truth. But, (ah, how real is mercy), this word is not added in chapter 1. 16. The sword is indeed there, and there can be a holy use of it, but how? Do not the words of our beloved Lord in the seven epistles illustrate? Does not the sword "divide" a person, as well as slay: Is not this the message of Hebrews 4. 12?—"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even, to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Have we not in us that which is "soulish," and that which is "spiritual," and do we not welcome His gracious penetration, and severance? At least our hearts cry out for this in humble prayer. And this is the precious promise of Hebrews 4 for believers since the added verse may be rendered, "All things are naked and opened unto the eyes of Him TOWARD WHOM FOR US (our Advocate, belonging to us) IS THE WORD" (cf. Heb. 7. 25, 1 John 2. 1). Thus the passage begins with His word searching us, and ends with the Living Word interceding for us, and in such ministry the "Word" is never silent. It is deeply important that this oft overlooked translation, should be realized in its precious fulness and power, by the gracious application of the Holy Spirit.

"My Sons and Daughters, saith the Lord Almighty."

IN accord with the blessed unity which God has caused, and probably in connexion with the responsibility which He has granted to brethren, it has been pointed out that we do not read "Brothers and sisters," but "brethren" regularly. Thanks be to God, "I commend unto you Phœbe our sister" is emphasized, and special verses remind us of the many privileges given to our sisters in Christ. But 2 Corinthians 6. 18, in a passage rich with allusions to the Old Testament, adds this emphatic thought. We may not be able to discern why our Heavenly Father has been pleased so to do, in all the fulness of His wisdom, but we may humbly learn much.

Are not the temptations of the enemy, as Genesis 3 and Numbers 31 and many passages would show, often directed with peculiar subtlety to ensnare in the home, and so is it not true that Satan seeks to attack God's truth through women? Mark the evil religions of to-day, such as "Theosophy" and "Christian Science": how often is woman-leadership seen. This is the enemy's plan. But God knows all the temptations, and our sisters need not be unduly alarmed. "Greater is He That is within you than he that is in the world." The call is to simple faith, and obedience, and the Lord will fight for His trusting people. But in view of the inroads of the devil to capture, at least in measure (2 Tim. 2. 26, marg.), our sisters, by the fashions of this world, it is precious to see that in a context referring to "unworldlikeness" the Holy Spirit specially gives the promise "My daughters." Is not this an encouragement? And will it not be used as an incentive to put aside the changing and self-pleasing (or world-pleasing) fashions of to-day, and to be willing to be thought even plain and strange, for His sake, Who gave Himself for us? If these added words, "and daughters" are used thus to awaken some sisters to see their great privileges of separation, how valuable will their Divine inclusion be.

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.

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

1. For children of God who are suffering from weariness and strain, and who long to feel fresher for the loving service of the Lord.
2. For believers who have conscientious difficulties as to Trade Unions, and similar organisations.
3. For children of God in South India—Alleppey, Kotayam, Trivandram, &c., who have been specially brought across our path by correspondence, that God may deepen His work, and bless young Christians in heavy trials.
4. For lands that we often forget:—Luxembourg, Austria, Persia, Kenya, Jamaica, Brazil.
5. For the Lord's work entrusted to our care, in simple dependence on the Lord, that it may be done lovingly, simply and faithfully, and that we may be kept from swerving through circumstances, and problems, and that especial blessing may attend the loving ministries of our dear brethren in Poland, &c. (M. Ruda, I. Sofer, M. Waszczuk), that God may glorify His Name,—and in England also (remember specially our brother W. Ellis).

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

"IF THE LORD WILL"—

GATHERINGS for BELIEVING MEN,

John Pearce Restaurant,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING MAY:

5th. THE FLESH AND THE SPIRIT.

1. "My Flesh" (Rom. 7. 18).
2. The Contrast: The Body of His Flesh (Col. 1. 22, see Eph. 2. 15, Heb. 5. 7, 10. 20, 1 Pet. 3. 18, 4. 1, etc.).
3. The Flesh and the Spirit (John 3. 6, 6. 63, Rom. 8. 9, 13, Gal. 5. 17, see Matt. 26. 41).
4. Life to the Glory of God in the Experience of His Precious Truth.

12th. PRIVILEGES AND RESPONSIBILITIES.

1. What is a Privilege? What is the Relationship of a "Response" (to God's Grace), "Responsibility"?
2. Israel's Advantage (Rom. 3. 1, 2). Thoughts on Christendom and an Open Bible.
3. The Privilege of Being "in Christ Jesus," of the Holy Spirit's Indwelling, of Prayer, etc.
4. Baptism and the Lord's Supper, and the Blessedness of Being Commanded (Ps. 119. 97, John 14. 21).

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

26th. To be announced later.

The Trend of the Times.

WE do not need to search for saddening signs. As the parallels in nature which Christ mentioned (Matt. 16. 3, 24. 32), they are apparent and in front of our eyes. Christendom is ripening for apostasy. Nominal "churches" have their cinemas: the standpoint of the Lord Jesus is quite ignored (John 15. 19, 17. 16). I noticed a Y.M.C.A., and how prominent were the notices of the social or pleasure arrangements:—"spiritual" things in the background. Are they truly there if the Lord is not sought first? "Social" three times, twice in large type: "Christian" once, in a secondary position, and small type. Again, I noticed the advertisement of a large organization that has emphasized the blood of Christ, appealing for its "slum, social, evangelical, missionary" work: mark the order. O that we might be concerned. And the world has sad wishes as to reading. Libraries with books "2d. a week" are springing up. I noticed in one shop as I passed, the divisions: very large type, "Detective," "Mystery," and

so forth. The world loves its own. We expect this. But what about the children of God? Have we no concern for the line of demarcation to be drawn? What are you and I reading? What is your relationship to the world, and mine? Ah, beloved fellow believers, we need to be awakened and to feel these things more, because of a deeper love to the Lord.

Poems to Help Christian Experience.—59.

"Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways . . ." Ezekiel 36. 32.

Not alone our sins to pardon,
Nor our fleshly fears allay,
But Christ came to make atonement,
All our sins to put away.

Not alone to save from judgment—
From the awful fiery lake—
Purchased He a full salvation
When He suffered for our sake.

Not to make us merely happy
Was the purpose of God's Son,
Nor to smooth our earthly pathway
Was His glorious conquest won.

Not to give us social standing,
Not to make us worldly-wise,
Nor enhance our reputation
In our fellow-mortals' eyes.

Not "respectable" to make us
In a world that Him rejects;
'Tis a life of "heavenly" beauty
In His own the Lord expects.

Ever is the world opposing
We may be accounted fools,
Reckoned, treated, as off-scouring
By the "wise" ones of the "schools."

Be it frowning, be it smiling,
'Gainst the world we take our stand,
With Christ suff'ring,—after sharing
In the joys at His right hand.

He hath saved us for His glory—
Yea, the glory of His grace,
Be His will our holy pleasure
Till we gaze upon His face.

IMPORTANT.

Will children of God who desire, in God's grace, larger supplies of the magazines for believers and enquirers (i.e. more than 5), or of "A Testimony of the Truth" (in various languages), or of the leaflets for believers, and gospel tracts, help us in prayerful decision by sending fuller particulars of that which is on their heart? We desire to discern God's own will, and His appointed "open doors," in this "work of faith and labour of love," and not to go beyond Him, and His gracious supply. Our dependence is not on ourselves, nor on a society, nor on others, but simply on Him.

In connexion with the return post cards recently enclosed, if any find their supply quite altered or omitted, it may be because they have omitted to fill in. It is a joy to record God's good hand in replies, but we should rejoice to hear from others, who are, we feel, blessed and encouraged to His glory.

YOUNG PEOPLE'S COLUMNS.

How the Gospel was spread.

THERE is a glorious gospel, and it is "the gospel of the glory of Christ" (2 Cor. 4. 4). He is its Foundation and Centre, and He has finished the work that makes such a gospel possible and precious. Without the blood of Christ there would be no one from Adam's race in heaven. And the first important matter for you and me is our own personal relationship to the Lord Jesus, and to redemption by His blood. I wonder if that question is settled for you, or do you only say, "I hope to get to heaven," or something vague and uncertain? It is not wise to wait a single day, careless as to one's eternal future. Blessed be God, His salvation is quite free, even while you read these lines. Many things take weeks, and even years, but "coming to Christ" is possible in a moment.

It is deeply interesting to read how this one glorious gospel was made known. Within a few weeks of the death of the Lord Jesus,—without the gate, "despised and rejected,"—thousands believed into His Name. And the light has never gone out (Luke 2. 32), and never will. The message has reached, and is reaching, all nations. Nothing can compare with the story of the gospel. How did it all come about?

After His resurrection, the Lord Jesus emphasized that the message was to be world-wide, for the guilty are world-wide. In Matthew we read of "all the nations" (ch. 28. 18, 19), in Mark of "every creature" (ch. 16. 15), in Luke also of "repentance and remission of sins, among all the nations, beginning at Jerusalem" (ch. 24. 47, 48), and John's gospel is definitely a gospel tract (ch. 20. 30, 31). The same standpoint is emphasized at the outset in The Acts,—“Ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth” (ch. 1. 8). But it was very important that there should first be waiting until the Holy Spirit came to bring in a new dispensation, and to give power.

The Lord Jesus died, as the true Passover (John 1. 29) at passover time, and was raised the very day a sheaf of corn was exalted before the Lord (Lev. 23. 10, 11, see John 12. 24). It was, therefore, fitting that on Israel's next (and related) feast the Holy Spirit should come. A "new" offering had been, of old, presented to God then, and fire had dealt with its leaven. So the Holy Spirit came in fire to deal with many hindrances to witness, in God's dear people (cf. Isa. 6. 6, 7): thus we see how definitely the gospel is against sin. But He appeared with "tongues like as of fire, distributing themselves"

and the remarkable fact was that, though He had previously used Hebrew, (or a linked Semitic language), for the Old Testament, now all heard "every man in his own tongue" (Acts 2. 8), and from that day the Holy Spirit gave no Scriptures in Hebrew, but in Greek, which is a language linked with the family of Noah's son, Japheth.

And this was a very important point. It showed that no longer were men to go to Jerusalem (1 Kings 8. 41, 42, cf. John 4. 21), but that God's gospel comes to sinners wherever they are (Eph. 2. 17), and that salvation by free grace is now preached, without works, or ceremonies, for those who feel their utter need. And God worked at once. When the holy law was uttered from Sinai, in the same month many years before, Israel trembled, and when it was given, about three thousand were slain (Ex. 32. 28). But now, instead of a sword, there was forgiveness, even for those who with wicked hands had crucified the Lord of glory (Acts 2. 23, see Zech. 13. 7). It was evident that where sin abounded, grace did much more abound, and "the same day there were added about three thousand souls" (Acts 2. 41). Nor did the work cease. "The Lord added daily" (Acts 2. 47), until we read, "the number of the men was about five thousand" (Acts 4. 4). We think of Matthew 14. 21, and know that women also believed, and has not the Lord Jesus spoken of the little ones who believe in Him? How wondrous a work there was. "The God of Abraham" had "glorified" the Lord Jesus Christ (Acts 3. 13). But how about you? Is He your Saviour? The work then begun has not ceased. But are you inside or outside? Have you felt the burden, and GUILT, of your sins? Blessings and difficulties followed at Jerusalem. There were many needy widows among the believers, and care was taken in a daily supply of needs. Some failure as to this led the apostles to appoint seven men, chosen by the believers, to look after "tables," for the Lord's sake. And "the Word of God increased" still, even a great company of Israel's priests believing. Ah, yes, they needed salvation as much as others, and God's grace can reach the greatest and the smallest. But without Christ there is no hope. Religion and ceremonies save no one. The "best" man is a lost sinner (1 Pet. 1. 24, 25).

It is of absorbing interest to see how the work went forward. The first on the list to "serve tables" became a mighty preacher, and, in accord with his dying prayer, Paul, the most remarkable missionary the world has seen, being the last of "the apostles of the Lamb," was saved (Acts 7. 60, 8. 1, and 7. 55 with 9. 4). So real is the

power of prayer, moreover, the second on the same list, Philip, "went down to the city of **Samaria**, and preached Christ unto them" (Acts 8. 5). Thus the appointment of the Lord Jesus in Acts 1. 8 began to have its wider fulfilment. Persecution was the strange background. The verse before Philip's journey says, "They that were scattered abroad (or sown, as God's good seed) went **everywhere** preaching the word"; and in chapter 11. 19, "They which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch." But, though this was encouraging, they hesitated as to "all nations," for we read, "preaching the Word to none but unto the Jews only." However God has recorded, just before this, that Peter was led by a Divine call to go to a **Roman** centurion, and God blessed His word there, so that the Jewish believers "glorified God, saying, Then hath God also to the **Gentiles** granted repentance unto life" (Acts 11. 18). And this was the fuller fulfilment of Christ's words in ch. 1. 8, and the gospel is still His power to-day to everyone that believeth (Rom. 1. 16), for there is **no difference** (Rom. 3. 21, 10. 12). But have you **believed** in His Name? Do you **know** the Lord Jesus? Surely there is none other name unto heaven whereby we must be saved (Acts 4. 12).

We have just heard of Antioch. Barnabas was sent there, and he brought Paul also, and a **praying** company of "Christians" (this name was first given by God there) were privileged to send forth God's messengers, on service which ever widened till Paul could humbly, yet gratefully, say, "So that from Jerusalem, and round about unto Illyricum, I have fully preached **the gospel of Christ**" (Rom. 15. 19), and could add "whosoever I take my journey into Spain" (verse 24), because his missionary heart ever longed "to preach the gospel in the regions beyond" (2 Cor. 10. 16). And the triumphs of the same gospel **still** remain, and go forward, in Europe, Asia, Africa, America, Australia, and the islands of the sea, for the Lord Jesus **shall** see of the labour of His soul and be satisfied" (Isa. 53. 11), and there will be those who will say, "Thou wast slain, and hast redeemed to God by Thy blood **out of every kindred, and tongue, and people, and nation**" (Rev. 5. 9). There is no doubt as to the gospel. There is no doubt as to its message. There is no doubt as to salvation for all who come, as lost sinners, to Christ. And there is no doubt as to the judgment on all without Him. And so, dear reader, young or old, this message comes into your hands to-day, it is before your eyes. But is that all? What will you do with it? Pilate asked,

"**What shall I do then with Jesus Which is called Christ?**" We know the sad answer. But what is your answer, when He says, "**Come unto Me**, all ye that labour and are heavy laden, and I will give you rest"? What is your answer to the gospel call to-day:—"Let him that is athirst come; and whosoever will, let him take **the water of life freely**" (Rev. 22. 17)?

"**For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.**" James 2. 13.

A Few Words with Young Believers
and Older Ones too.

WE have been reminded that an epistle or letter in its original form does not consist of chapters, and verses. Nevertheless in a well arranged letter there are divisions of subject, or thought; and the words now before us may be viewed as the conclusion of such a division.

We are learning that the Holy Spirit, through God's servant James, is impressing upon us the necessity of maintaining good works. If we have accepted the faithful saying of 1 Timothy 1. 15, we should also welcome the faithful saying of Titus 3. 8. If there are not the things which accompany salvation, then it is doubtful if there is salvation, however often it may be claimed.

The verse therefore may be viewed as containing words of warning, and sets forth a Divine principle, which, in the fulness of its application, will result in wrath coming upon the children of disobedience. The English translation in this case does not give the depth of meaning found in the words used by the Holy Spirit. He who shall have "judgment without mercy," is one characterized by not having shown mercy. He lacks the quality of mercy. He is unmerciful (Rom. 1. 31): and but for the Mercy of God, should we not be included, for were we not by nature "children of wrath even as others" (Eph. 2. 3)?

The principle is also seen in operation at Calvary. Judgment without mercy was there endured by the Saviour of sinners, although unlike the Priest and Levite, (who passed by on the other side), He, as the good Samaritan, had ever showed mercy, and, in the blending of precious truth, was still so doing, whilst undergoing judgment. It is because of His work that the further words, "mercy rejoiceth (boasteth) against judgment," have a meaning for us; for judgment demanded the full payment of the debt (Matt. 18. 25), but mercy loosed and forgave (v. 27). God deviseth means that His banished, given to His beloved Son, be not expelled from Him (see 2 Sam. 14. 14), and declares "Deliver

him from going down to the pit. I have found a Ransom" (Job 33. 24). Do we exclaim, "O, the depth of the riches, both of the Wisdom and knowledge of God! how unsearchable are His judgments!" (Rom. 11. 33)? Let us then give heed to the command of the Lord Jesus, "Be ye therefore merciful, even as your Father also is merciful" (Luke 6. 36).

In conclusion, the verse has its message to us as believers, since the principle is ever seen in the teaching of our Lord Jesus Christ, e.g., "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matt. 7. 1, 2); and again, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses" (Matt. 6. 14, 15). And the heart-searching parable of Matthew 18, already quoted, closes with these words, "So likewise shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."—B.

PRESENT DAY NEEDS.

A Dwelling.

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

HOW important it is to have a dwelling place! How sweet are the words in Psalm 90, the prayer of Moses, "Lord, Thou hast been our Dwelling place in all generations"; and again in Psalm 91. 9, with the assurance of preservation, "Because thou hast made the Lord, Which is my Refuge, even the most High, thy Habitation." No evil, nor plague, can come nigh to such a Dwelling.

Deeply sad it is to be without a dwelling. After Adam sinned, we read, "The Lord God sent him forth . . . and He drove out the man." But at once we are told, "He placed (caused to dwell) cherubim and a flaming sword, . . . to guard the way of the tree of life." We are also solemnized when we read in Daniel 4, of Nebuchadnezzar, that, as a result of his pride, he was driven from men, and his dwelling was with the beasts of the field.

Truly as Psalm 49. 12 teaches us, "Man, (Adam) in splendour, goes not through the night, he was ruled: like the beasts that perish" (one lit: trans:). How contrasted is the last Adam of Whom we read, "And immediately the Spirit driveth Him into the wilderness . . . and He was with the wild beasts" (Mark 1. 13 and 13). Hear His Own words, "Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head." No dwelling

place! How painfully sad! When He came into the world, we read concerning Him, that He was laid in a manger; because there was "no room . . . in the inn." There are critics who scoff at His birth in a manger, but how fitting this is, when we consider the precious fact that He came right down to where we were, that He might lift us up where He is. The words, "Let them make Me a Sanctuary, that I may dwell among them," are certainly wonderful, when we consider of whom they were said. Israel had been brought out of the degradations of Egypt. They had been enslaved to Pharaoh and had been compelled to make buildings for him. To such, delivered ones, God says, "Let them make ME a Sanctuary," thereby unveiling His wondrous desire, "that I may dwell among them." God seeks a dwelling! At Babel we see the sons of men with a fleshy feverishness, and they say, "Let us build . . . and let us make us a name" (Gen. 11. 4). There we realize sin abounding. In Exodus 25. 8, "Let them make ME a Sanctuary, that I may dwell among them," we see grace overflowing. The implication of the words of the Chaldeans to Nebuchadnezzar in Daniel 2. 11, gave only one part of the truth, and that distorted: "The 'god(s)' whose dwelling is not with flesh." Solomon felt overawed when he said "But will God indeed dwell on the earth?" Do we sufficiently appreciate this marvellous unveiling? In Revelation 4. 8 to 11, and in Isaiah 6. 3, we view hosts of holy unfallen beings, worshipping, and giving glory to God, unceasingly. Nevertheless, the words are unquestionably recorded, "Let them make Me a Sanctuary, that I may dwell among them." O, the wonder of grace! As to the past we read, Proverbs 8. 31. . . . "My delights were with the sons of men": and as to the future, Revelation 21. 3, "Behold the tabernacle of God is with men." And what as to the present?

David was markedly aroused to a realization of God's desire, and Psalm 132 is a beautiful record of his concern; how contrasted the attitude of those in Haggai 1, who dwelt in their own ceiled houses, whilst God's house was lying waste. Yet David was not allowed to build the house for God, but Solomon, his son:—instead of a moveable tabernacle, a fixed abode. When Solomon had accomplished the task he exclaimed, "Behold the heaven, and heaven of heavens, cannot contain Thee: how much less this house that I have builded" (1 Kings 8. 27). Stephen in Acts 7 takes us a step further, speaking of David, "Who found favour before God and desired to find a tabernacle for the God of Jacob, But Solomon built Him an house. Howbeit the Most High dwelleth not in temples made with

hands: as saith the prophet. Heaven is My throne and earth is My footstool: What house will ye build Me, saith the Lord: or what is the place of My rest? Hath not My hand made all these things?" (Acts 7. 46-50). In Isaiah 66. 2, from which Stephen quoted, we read, "But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word."

(If the Lord will, to be continued).

The Resurrection of the Lord Jesus Christ.

A WONDROUS fact. "Now is Christ risen from the dead" (1 Cor. 15. 20). All the opposition of men has been laid low. The tomb was vainly sealed (Matt. 27. 65, 66). The objection of the Jewish nation that we worship one who is dead is a grave mistake. They only perpetuate the error, financed by bribery, that was commonly reported among them (Matt. 28. 15). How many were the witnesses, chosen of God, who could give a definite testimony otherwise (1 Cor. 15. 6). And the very Hebrew Scriptures long before prophesied this (Ps. 16. 10, Isa. 53. 10), and gave precious types (e.g., Lev. 23. 11). The resurrection of the Lord Jesus Christ is a glorious and unshaken fact.

And this fact has a message to men to-day. It shows that God Himself has set aside the judgment of Jew and Gentile alike (Acts 4. 27). The Highest Court has reversed their decision. "Ye . . . killed the Prince of Life, Whom God hath raised from the dead": "They knew Him not . . . and though they found no cause of death yet desired they Pilate that He should be slain . . . but God raised Him from the dead." God has condemned men's attitude and action altogether. But, though there is a ready acknowledgment by most that it was wrong, the sin that actually takes the same course is **not generally judged**. All sin tends in the same way: it wants to get rid of the Lord Jesus Christ. It does not judge the sinner himself. Do you judge your own sin, not only sinS?

The resurrection is a witness **against** men, but it is a witness **to** Christ. God the Father has declared Him absolutely Righteous. Raised gloriously, He is declared to be the Son of God with power (Rom. 1. 4), and shown to be the One Whom it was **not possible** to hold (Acts 2. 24). He Who cried, "My God, My God, why hast Thou forsaken Me?" is now manifested as perfectly Righteous (Rom. 6. 7 lit.). He Who was made a Curse (Gal. 3. 13) is seen to be the One welcomed by God. The Voice that acclaimed Him as He came out from under the typical waters of baptism, "This is My Beloved Son, in Whom I am well pleased" (Matt. 3. 17), has

now said, "**Sit Thou at My right hand**" (Ps. 110. 1). The resurrection announces Christ's personal perfection, and God the Father's full satisfaction with His work. He dieth no more (Rom. 6. 10). Nothing can undo what He has done. He sits, He is at rest. There is no veil in between, as with Israel's high priest. The glory which the Lord had before is His (John 17. 5.) He has put away sin by the sacrifice of Himself, for the many for whom He gave His life a Ransom (Heb. 9. 26, Matt. 20. 28.)

This is good news indeed. It tells of a glorious world-wide gospel. Hence this commanded message of Acts 5. 20 was "Go, stand and speak in the temple to the people all the words of **THIS LIFE**" (cf. 4. 2). His declaration stands, "I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me" (John 14. 6). Have you come? Well might the apostle say to believers that He "was delivered because of our offences (He had none), and was raised again because of our justification" (Rom. 4. 25). Reader, have you experienced salvation by the grace of God? The resurrection of the Lord Jesus shows God is satisfied with Him and His work. Do you find satisfaction where God finds it? Do you have rest where God has rest? You can never find it elsewhere.

And the resurrection of the Lord Jesus shows the **power** of salvation, "How can I live a Christian life, if I believe to-day?"—asks one. Ah, my dear friend, it is not your giving to God, but God's giving of all to you. He never asks more than He gives, in the wondrous "new creation." "What is the exceeding greatness of His power to us-ward who believe, according to the **working of His mighty power, which He wrought in Christ** when He raised Him from the dead" (Eph. 1. 19, 20). And so a believer is a new man to live a new life (Eph. 4. 24); "that I may know Him, and the power of His **resurrection**" (Phil. 3. 10). And thus those who have believed are enabled and called to maintain good works (Tit. 3. 8).

And what is the prospect? Ah, no tongue can tell all. Christ is the Firstfruits (1 Cor. 15. 20). An apostle wrote with joy, "We also believe, and therefore speak; knowing that He Which raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you" (2 Cor. 4. 14, cf. Rom. 6. 5). There is no doubt as to this. The dread alternative of "the resurrection of judgment" (John 5. 29), a thousand years later (Rev. 20. 5) does not belong to those who are "now in Christ Jesus" (Eph. 2. 13). Reader, in **which** resurrection will you be? A despised gospel will be a witness against you, or a welcomed gospel will be your present and eternal joy. **Which** is it with you?

Suggested Daily Readings.

"IF THE LORD WILL."—MAY, 1936.

Day	READING		LEARNING	
	Deuteronomy	1 Peter	1. Peter	Psalm 119
1	22. 13-30	2. 1-12	18	23
2	23. 1-14	2. 13-25	19	24
3	23. 15-24.5	3. 1-17	20	25, 26
4	24. 6-22	3. 18-4.6	21	27
5	25. 1-19	4. 7-19	22	28
6	26. 1-19	5. 1-14	23	29
7	27. 1-13	2 Pet 1. 1-15	24	30
8	27. 14-28.8	1. 16-2.6	25	31
9	28. 9-21	2. 7-22	3. 1, 2	32
10	28. 22-37	3. 1-18	3	33, 34
11	28. 38-51	1 Jno. 1. 1-10	4	35
12	28. 52-68	2. 1-11	5, 6	36
13	29. 1-13	2. 12-29	7	37
14	29. 14-29	3. 1-12	8	38
15	30. 1-14	3. 13-24	Deut 33. 1	39
16	30. 15-31.6	4. 1-21	2	40
17	31. 7-18	5. 1-21	3	41, 42
18	31. 19-30	2. John	4, 5	43
19	32. 1-14	3 John	6	44
20	32. 15-28	Jude 1-10	7	45
21	32. 29-40	11-25	8	46
22	32. 41-52	Rev. 1. 1-11	9	47
23	33. 1-12	1. 12-27	10	48
24	33. 13-29	2. 8-17	11	49, 50
25	34. 1-12	2. 18-3.6	12	51
26	Jas. 1. 1-18	3. 7-22	23	52
27	2. 1-24	4. 1-11	24, 25	53
28	3. 1-17	5. 1-14	26	54
29	4. 1-24	6. 1-17	27	55
30	5. 1-15	7. 1-17	28	56
31	6. 1-16	8. 1-11	29	* 57, 58

as "reviling" (23): how we need all-round preservation. 24, Himself, His own body: He alone. The fruit is to be seen in our life: healed, that we may live healthily, as saved ones. 25, Contrast the end of Second Peter 2—dog and sow: here the sheep. The "Bishop" takes care of our souls (1 Tim. 3. 5): note the two words here: He has **under-overscers** and **under-shepherds**, if we may so say (1 Pet. 5. 1-4 with Acts 20. 28-32). 3. 1, "Likewise," a beautiful parallel. "Obey not the Word, without a word": they will not even come to a meeting,—but the home-life can preach. "Won" (Matt. 18. 15). 2, Pure manner of life: God's gold, not showy dress. 3, 4, The ornament **with**in is seen without: everything comes out of the heart (Matt. 12. 34). "In the sight of God" (Matt. 6. 4, 6): what am I **before God**?—That is my real life. 5, After this manner: all dispensations the same in this. Subjection is a lovely word: pride says "NO" (see Luke 2. 51). 6, "Lord" is a strong word: how many children of God really honour the principle expressed here? (The word here does not mean addressing him as Lord, see Gen. 18. 12). 7, "Likewise" again. "Honour" (1 Thess. 4. 4). Lack of knowledge, love and mutual consideration must "hinder" prayer in the home (have we sufficient of this?):—is it not so in the assembly also? 8, A holy summing up. "Sympathizing": feeling **WITH**, not only "for." The word "pitiful" is from the same root of the word only used for the Lord being moved with compassion (cf. Phm. 12, 20): are we not too "mental"?

DEUTERONOMY 33. 1-12, 23-29.

Some striking comparisons and contrasts with Genesis 49, e.g. regarding Simeon and Levi. 1, His death: how different the blessing of One Who ever liveth. 2, Habakkuk 3. 3 (but see Isa. 63. 1 in the solemn future, and note Jude 14). 3, Hand, feet: so John 10. 27, 28, but there the feet are ours to follow Him; yet in both we find the two positions, grace and responsibility. Mary sat to receive His words (Luke 10. 39): do we?—See Song 2. 3: have we **TIME** to sit or not? 4, God's words are an inheritance (for His **children**) to be valued, and used. 5, In the light of Numbers 23. 21, Zephaniah 3. 15, may we not say "And there became a King in Jeshurun"? The Lord had His throne-room, His dwelling place (Ex. 25. 8): Moses acted for Him (1 Sam. 12. 12). 7, Judah denotes "praise" (Ps. 118. 15, 19. 21). 8, The high priest, as a type of Christ, alone had the Urim and Thummim (both plurals, beginning with first and last letters of Hebrew alphabet: cf. Alpha and Omega). 9, Exodus 32. 25-28, cf. Luke 14. 26 (observe "his own life also"): nothing of the flesh excused (cf. Deut. 21. 18, 19). 12, How precious is nearness to God: how continuous is His loving care: "between His shoulders," safety, exaltation, and loving watchfulness (Luke 15. 5). 23, Satisfied, full, possess: God delights in completeness. 25, Can we not trust God to sustain (Deut. 8. 4)? 26, None like God (Ex. 15. 11), none beside God (Isa. 45. 5, 14, 21). 27, Not only a verse for a **dying** believer: precious at all times: we ever need His everlasting arms: in 26 above, in 27 beneath. "He shall thrust out . . . and shall say": so spiritually: His work, our responsibility. 28, Hosea 2. 21-23. 29, None like God (26), therefore none like His people (2. Sam. 7. 22, 23), He is All in all (Ps. 84. 11).

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Notes on Memorized Verses.

1 PETER 2. 18—3. 8.

18, Compare with Ephesians 6. 5-8, Colossians 3. 22-25: God graciously provides for every circumstance: it is remarkable that Paul (unmarried) adds words to "children." 19, "Thankworthy": the word is "grace" as in Luke 6. 32-34. "A conscience belonging to God" (Rom. 13. 5). "Suffering wrongfully" (cf. ch. 3. 14, and yet unharmed, 3. 13, Ps. 125. 3: God's loving wisdom, restraining, chastening, seen in all (Rom. 8. 28). 20, We desire to "adorn" God's doctrine, do we not (Tit. 2. 10)? "Acceptable," the same word "grace": always contrasted with merit. 21, "For": a precious thought (cf. ch. 5. 10, Phil. 1. 29, 1 Thess. 3. 3). "Because," again a wonderful link: "for My sake" (Matt. 5. 11, Col. 1. 24): the disciple is not above his Lord. "For us" (Substitution); "an Example" (Christ's sufferings under the wrath of men). "His steps," bearing the cross, but on the cross He was **alone**. Steps to the glory (Heb. 6. 20, 12. 2): love's following of the Shepherd, the Example, the Forerunner (John 21. 19, 22). 22, "Did no sin," but endured the contradiction of sinners (Heb. 12. 3): contrast the sad attitude of 1 Corinthians 6. 7, 8. The "mouth" means so much (Jas. 3. 2, Matt. 12. 37, Luke 4. 22), note references to Isaiah 53 here. "Guile" and deceit are as sinful

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Thoughts from The Word of God

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"And God said, Let there be light: and there was light."

Genesis 1. 3.

"And God said, Let there be a firmament . . . and God made the firmament." Genesis 1. 6, 7.

"And God said, Let the waters under the heavens be gathered together into one place . . . and it was so." Genesis 1. 9.

"And God said, Let the earth bring forth grass, . . . and the earth brought forth grass."

Genesis 1. 11, 12.

"And God said, Let there be lights . . . and God made two great lights. Genesis 1. 14, 16.

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.

SOME OF THE CONTENTS	Page
"He will Subdue our Iniquities" . . .	50
"The Holy Ghost said, Separate Me Barnabas and Saul" . . .	50
"As He Walked" . . .	51
"That they may enter in" . . .	52
"The God of Hope fill you with all joy" . . .	53
A Dwelling (concluded) . . .	54
The Two Thieves . . .	55
Notes on Memorized Verses . . .	56

"And God said, Let Us make man . . . So God created man."

Genesis 1. 26, 27.

"And the Lord God commanded the man, saying, Of every tree of the garden, eating, thou shalt eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: . . . And when the woman saw that the tree was good for food . . . she took of the fruit thereof, and gave also unto her husband with her; and he did eat."

Genesis 2. 16, 17, 3. 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. 217, Brockley Road, S.E.4 (Phone to New Cross 2083). Meetings, The Lord's Day, 11. 3 and 6.15. Mon: 8, 1st Wed. in month: 8, Thurs: 8. 2, Crosby St., Stockport (The Lord's Day, 11. 3, 6.30, Tues. and Sat: 7.45). Glemsford (The Lord's Day and Wed.).

Words of Introduction.

IT is a wondrous privilege to know God (John 17. 3). The world by its wisdom knew not God (1 Cor. 1. 21). When our eyes have been opened, not as Adam's (Gen. 3. 7), but to see beauty in the Altogether Lovely One, and to desire Him (Isa. 53. 3, contrast Matt. 16. 17), we long that others too may see His glory, and that He may "increase" (John 3. 30) in our lives. The purpose of this magazine must ever be His honour. How else can it have a true raison d'être? There is but vanity of vanities without Him. If we receive and realize salvation by the precious blood of Christ, a great responsibility becomes ours. The amazing fact that the Son of God loved us, and gave Himself for us, is a plain proof that we are not our own, being bought with a price, and so we have the privilege and duty combined to walk in His ways, and to please Him. If this magazine only leads us to head-knowledge of Scripture, it is useless. The blessedness of love's obedience in the Spirit, and thus of a growing unity of standpoint, and devotion and belief, and manifest fellowship among our Lord's redeemed people should ever be on our hearts, and in our prayers, while we look for His Coming.

"God . . . hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4. 6.

"We all . . . beholding as in a glass the glory of the Lord, are changed into the same image." 2 Corinthians 3, 18.

In infinite love, in His kindness and grace, Our Father in Heaven hath shown in the face Of Christ, His Belovèd, Adorable Son, His GLORY, the covenant work He hath done.

In meekness and glory Himself we behold, The Son of God's love in His beauty untold; Yea, beauty, unseen by the prudent and wise, Awakens our praise; grace hath opened our eyes.

Redeemed by His blood! Now our Pattern is He; More like to Himself day by day would we be: He giveth more grace, for 'tis grace that we need To walk as He walked, His commandments to heed.

A.W.H.

Words of Encouragement.

**“ He will
Subdue our
Iniquities.”**

Micah 7. 19 unveils God's power as well as His compassion. He knows our heart, and every inner condition. Sin seeks to rule, to domineer and dominate (Rom. 6. 12, 14). This is ever Satan's purpose. Hence we need the mighty power of the Lord. How precious are the comparatives and superlatives of grace. “ The love of Christ that passeth knowledge,” “ able to do exceeding abundantly above all that we ask or think.” “ Greater is He That is in you, than he that is in the world.” “ The exceeding riches of His grace,” and in Philipians 3. 21, “ According to the working whereby He is able even to **subdue** all things unto Himself.” We need this precious subduing; we expect blessing because grace **reigns** (Rom. 5. 21). The prospect is very blessed, in **that Day**: but we long to have victory more and more in **this day**. Hence the prayer of the psalmist, “ order my steps in Thy word: and let not any iniquity have **dominion** over me ” (Ps. 119. 113). How we desire to be willing in that which has already become to believers the day of His power (Ps. 110. 3). God is gracious: God is able: God is willing. Do we possess our possessions? O that we may look upward constantly for the subduing of our corruptions, and for grace to accomplish the mortifying in the Spirit (Rom. 8. 13), that we may have increasingly the victory we seek (1 Cor. 15. 57), to be the overcoming ones of Revelation 2 and 3, to His Glory.

“ The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.” Acts 13. 2.

HEREIN we see the personality of the Holy Spirit. He is not merely an influence and a feeling. Yea, we observe, moreover, His Deity. “ They ministered to the Lord and fasted,” and in response the Holy Spirit claimed for Himself, “ Separate then (a participle untranslated in English, suggests the answer to prayer) to ME.” Though prayer is not addressed to the Holy Spirit, but is rather “ in the Holy Spirit,” He is equally concerned with the answer. And the true worker, the real missionary is separated unto Him, at His bidding (Luke 14. 15-24 may illustrate). This is further emphasized by “ I have called them.” Do we remember the work of the Holy Spirit as we should? “ Not by might, nor by power, but by My Spirit, saith the Lord of hosts ” (Zech. 4. 6). A true missionary is called of God, and separated to God (cf. Ps.

4. 3), and there must be the leading (Rom. 8. 14), and the power of the Holy Spirit in acceptable witness (Acts 1. 8).

It is helpful to notice the gracious emphasis on personal relationship to God in experience (“ I have called **them** ”), and on happily united fellowship (“ **separate**—plural—them ”). The Holy Spirit does not work merely **upon** but **within**: they heard (spiritually) a call. Never does He ignore the “ assembly.” He recognizes this as the true missionary society. Nor does He put prayer in the background. It is His call, but there is the answer to God's children's prayer. This blending is very precious, and shows us the continual twofoldness of God's work and our responsibility.

Separation to the gospel is important (cf. Rom. 1. 1). I do not mean that there must be a surrender of home or business responsibilities. There may be an undue stress on giving up occupation for “ whole time work.” It is well to see Paul's willingness as to daily business, whenever requisite, and sometimes as a specially needed witness. The thought that going into the work implies financial support often raises wrong hopes, and introduces ideas which culminate in a theory akin to that of “ clergy and laity.” But there is a definiteness with God, and we should delight in His will. Not all can do the same work. If one is “ called ” he must do that to which he is called. He must not be “ entangled ” in other things. He must be free for God. Different spheres are appointed: there should be no rivalry, jealousy, interference, despising, irritation: the relations should be happy and prayerful. Does the assembly respond to the will of the Holy Spirit, or do personal wishes and considerations determine otherwise?

In Antioch there were five brethren who had a peculiar gift to instruct the saints. The Holy Spirit often works through “ two or three ” in such connexions. We think of the sending forth of the seventy as well as the twelve, and of the two or three in ministry, in 1 Corinthians 14. Hence it is not surprising that TWO were taken. Some might have “ naturally ” wished for these two to be left. Barnabas had an important initial business at Antioch. He was first in the list. But “ the Holy Spirit said.” That was sufficient. Are we willing to “ spare,” for God's glory? God is definite, and we should, as the disciples on this occasion, obey readily. They did nothing till they sought and knew God's will: they held back nothing when that will was clear.

(If the Lord will, to be continued).

Poems to Help Christian Experience.—60.

"AS HE WALKED."

Mark 1. 16, John 1. 26, 1 John 2. 6.

What gracious calm surrounded
The Saviour's earthly life!
Such quiet power abounded
In Him; no human strife,
That His pure path attended,
Marred His majestic mien;
All moral beauties blended
In Him were ever seen.

The sorrowing and tearful,
The needy and the weak,
The burdened and the fearful,
That Gracious One would seek;
And those with prospect dreary
And well-nigh in despair,
The worried and the weary,
Could find all solace there.

'Tis He Who made atonement
By dying on the tree,
Who now hath reached enthronement,—
Who lives eternally.
The whole of our transgression
Is covered by His blood,
He maketh intercession—
Our Advocate with God.

Exalted, still He feelth
For all His people's woes,
Their many wounds He healeth,
And all their sorrow knows;
Perplexities may darken
Their pathway, but He will
To all their longings hearken,
And their desires fulfil.

Why are we not receiving
Rich blessing from His store?
Our hearts are unbelieving,
His promises ignore.
We cannot do without Him,
Who never can deceive,
Why should we ever doubt Him,
His loving heart to grieve?

Our faithlessness confessing,
Let us our way forsake,
And from His wealth of blessing
By faith our portion take;
May faith be ever growing—
To this He doth invite;
Our Saviour better knowing,
The greater our delight!

IF THE LORD WILL:—

GATHERINGS for BELIEVING MEN.

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING JUNE:

2nd. SOME PRECIOUS THOUGHTS FROM
1 CORINTHIANS 15.

1. The Gospel and Its Message, full of Christ.
2. Many Witnesses to the Resurrection.
3. Grace for Life, and for Service (10).
"Not in Vain" (10, 58).

4. The Resurrection of the Lord Jesus, and Ours (with Meditations on 37, 38, 42-44).
"The Image of the Heavenly One" (49, Ps. 17. 15).
5. "In Adam," "in Christ" (22): "the first man Adam," "the Last Adam" (45): "the Second Man."
6. Baptism, and Rejection for Christ's Sake (29-31).
7. A "Mystery" Revealed, and the Last Trump (51, 52).
8. The Practical Power of all God's Teaching (57, 58, contrast 33).
- 9th. MEDITATIONS ON OBEDIENCE (In 1 Samuel 15).
 1. The Importance of the **Word and Voice**, of the Lord (10, 13, 19, 20, 23, 24,—note "their voice," cf. Gen. 3. 17).
 2. The Tendency to Change, with Human Reasoning and Feelings (9. cf. Mark 1. 45, etc.).
 - (a) The "Goodliness" of the Flesh not Spared.
 - (b) We must not Judge after the Sight of the Eyes (Gen. 3. 6, 1 Sam. 16. 7, Isa. 11. 3).
 3. A "Good" Object never Excuses Disobedience (15, 21, 22).
 4. The Sin of Self-Defence (20, 21, cf. Gen. 3. 12, 13, Ex. 32. 22-24).
 5. Results of Disobedience (12, "this day," cf. Gen. 2. 17).
 6. The Delight of the Lord in Obedience from the Heart (22, Ps. 40. 6-8, Heb. 13. 20, 21).
- 16th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 23rd and 30th. 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.

"Making mention of you in my prayers." Ephesians 1. 16.

"That they would desire mercies of the God of heaven." Daniel 2. 18.

"When ye pray, say, Our Father." Luke 11. 2.

1. For a definite reviving among God's own children and a willingness for the path of His will to which we seem to have become unaccustomed in these "easier" times (Heb. 13. 13, 14).
 2. For blessing in the home, which is so far-reaching in its influence, as 1 Timothy 3. 5 reminds us
 3. For more sympathy, and tenderness, among children of God (Gal. 6. 2), and grace not to misunderstand one another, nor to provoke except "to love and good works."
 4. For lands that we often overlook.—Finland, Tibet, Tunis, Libya, Uruguay, Inland Australia.
 5. For the Lord's work lovingly entrusted to us, not only in these magazines, but through beloved brethren abroad (pray daily for M. Ruda, I. Sofer, M. Waszczuk, and H. A. Werner), and for travelling in His Name, also service on ships, etc., and by many tracts posted, as He enables,—not forgetting Malta.
- "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us." 1 John 5. 14.

YOUNG PEOPLE'S COLUMNS.

"That they may ENTER IN through the gates into the city." Revelation 22. 14.

"There shall in no wise ENTER INTO IT anything that defileth." Revelation 21. 27.

"CAN I go into heaven?" The question is a very simple one. But what is the answer? There are many—the majority—who wish to go to heaven. When anyone else dies, most at once say he (or she) is "better off," and has gone to heaven. And when I have walked through a cemetery, I have noticed the gravestones speak of peace and rest, and on the continent men speak of a grave yard as a "Peace yard."

But is all this true? Are those who did not love God on earth now found in heaven? Who has said so? God has not spoken thus. The Bible gives no such teaching. Many are proclaiming, without authority, "a vision of their own heart, and not out of the mouth of the Lord" (Jer. 23. 16). And this is so dangerous, for if they say, "Peace, peace; when there is no peace" (Jer. 6. 14), they make "others to hope" (Ezek. 13. 6), yet without any real ground of hope. The prophet of God said that these only "strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life" (Ezek. 13. 22).

How different was the earnest message of God's servants, "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way" (Isa. 55. 6, 7), "Turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33. 11). But many would rather have a pleasant message than the plain truth. They said of old, "Speak unto us smooth things" (Isa. 30. 10). And there were false prophets, who lulled the people to sleep, so that God said, "A wonderful and horrible thing is committed in the land: the prophets prophesy falsely . . . and My people love to have it so" (Jer. 5. 30, 31).

But is it kind to deceive people? Is it right to say all is well, when all is not well? Many will not enter into heaven, and if they died tonight they would certainly go to God's judgment, to God's prison, even to hell!

Would it be right for a sinner, rejecting the Lord Jesus, to go into heaven? And how could he be happy there? He would never be "at home" in God's glory. If anyone does not love the Scripture here, how could he enjoy God's will? He would want to do what is not possible there, and would find no delight in praising a Saviour Whom he did not love on earth.

All will not go to heaven. Not all will enter into God's city. But the verse we have begun in our title finishes with the description of those who will enter God's city, "They which are written in the Lamb's Book of Life" (Rev. 21. 27). And it is always so as to heaven. There is no hope of getting inside except by the blood of the Lord Jesus. That precious blood deals with my load of guilt, and also cleanses me, and thereby I am brought to a new life, with new wishes and new joys. A sinner **unsaved** would be miserable in heaven. A sinner **saved** will find complete joy there, and there alone. And which of the two are you?

Two boys were born in Genesis 4. Only one became a child of God. Two positions were possible in the time of the flood, a position where the flood "came and took them all away," and a position of safety, with the ark always in between the saved one and the judgment. That ark was the opposite of "the refuge of lies" of which Isaiah 28. 17 speaks. Two classes were found in Egypt in the night the angel of death smote the firstborn, and only those sheltered by the passover blood were safe. And the Lord Jesus Christ continually speaks of two classes in the parables. Not all will enter into heaven. Do not imagine that all will be saved. It is a lie. But will you be saved? Are you saved to-day? That is the question. God has often sent a message of salvation to reach your ears and eyes. One reaches them now. Will you "put off" the answer? To put off is to say "No."

Who shall into God's hill ascend?

For whom the gates be opened wide?

There's but one answer—O attend!—

'Tis Christ Who enters, to abide.

Can I, too, enter? Yes, if I

Am saved by His atoning blood.

For those who are not thus made nigh

A sword remains, 'twixt them and God.

Is heaven for all? It is NOT so!

Are all God's children? No indeed!

Be urgent then the TRUTH to know,

God's gracious warnings swift to heed.

To Christ for refuge you can flee:

The way to heaven is only one.

The opened door faith joys to see—

The word is preached, the work is done!

"If the Lord will." Usual Bible Gatherings Bank Holiday, June 1st, 3 and 7, at 61, Upton Lane, Forest Gate. Believers are heartily invited, and enquirers (we desire much that souls may be brought to the Lord). Any exercised children of God from the country, wishing to stay for more gatherings, are welcome to write, after prayerful thought. Our concern should ever be deepened for the joy of redeemed ones in the unity for which our Lord prayed (John 17).

"The God of Hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."

Romans 15. 13.

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

GOD delights in fulness, He stints not. Let the memory pass through some of the precious orchards of Scripture, and much fruit will be found with regard to this: "Exceeding," "Abundantly," "All," "Riches," "Great," "Height," "Depth," "River," "Wells," "Pour Out," "Grace for grace," "More Grace," "Out of," "According to," and so forth. Do not such words call various verses to mind? God delights in a fulness.

And God delights to give a fulness, and to prepare His people to receive this fulness. As He not only made the coats of skin for Adam and his wife, but also clothed them, and as the Good Samaritan not only poured in the wine and oil, but brought all the way to the welcoming inn, so will the Lord perfect that which concerns us, and not leave us until He has done that of which He has spoken (Gen. 28. 15). Thus the new song is put in the very mouth (Ps. 40. 3), and prayer found in the heart (2 Sam. 7. 27).

The verse before us contains a delightful name—"The God of the Hope." We think of "that blessed Hope," when faith shall be turned into sight. God names Himself in connexion therewith, that we may live looking (Tit. 2. 12, 13). And He is gracious to fill His people. He would conquer unrest by rest, and thus He bestows joy and peace, in happy blending during the pilgrim trial of faith:—joy amid stress, and peace amid problems, because "in believing." God is real, His word is true. Unbelief cannot rest, and when there is disquiet, is there not lack of living faith? Observe the word "all," to intensify the thought. Logic cannot defeat worry as love can. If joy fills the heart, there is not room for the fear that hath torment. Believe God against appearances, and against past experiences. Doubt yourself, but never doubt Him. Often men have blamed faith for the failure which unbelief brought: they have honoured the criminal, and judged the upright. Faith has a wondrous security, for it rests on God's words, and not on imagination.

"That ye may abound in hope." Again it is "the hope," even that which is God's gracious will. God fills that we may overflow." Cf. 2 Corinthians 9. 8, "That ye, always having all sufficiency in all things, may overflow." There is no mere froth when overflowing follows fullness. When we overflow there is a testimony

to others. When we do not overflow, there is often dishonour to His Name. Why are we discouraged? Why is there a despondency, and why an indefiniteness? Is it not through lack of faith, and through lack of God's food in Scripture, which feeds faith? When joy is full (cf. John 15. 11, 1 John 1. 4), there will be victory over "circumstances." Hope will be living and lively (1 Pet 1. 3). "Remember the word unto thy servant, upon which **Thou hast caused me to hope**" (Ps. 119. 49). And as we have seen, it is "**the Hope**," often suggesting the Coming of the Lord Jesus. So are we ever hopeful when we realise **the Hope** (1 John 3. 3). It is then we are conscious our light affliction is but for a moment. We believe God that it shall be as it was told us (Acts 27. 25), and all the gathering clouds cannot shake His word, or the kingdom (Heb. 12. 28). Abraham believed God up to the last moment, and it became the first moment of a new witness, that speaks unto this day. The Return of the Lord Jesus is to be a vital matter, and central in our hearts and affections.

And all is "in the power of the Holy Spirit." This is refreshing. We feel our responsibility: but we are not left to ourselves. **He** personally indwells to enable. How blessed is this. And let us look back to Romans 15. 12, "A Root of Jesse and He That shall rise to reign over Gentiles; on Him shall Gentiles hope": it is the same word. Here is a unique emphasis in one context. Three times!—a reference to our Triune God. The Holy Spirit always takes the things of Christ, and thus we rejoice to see in this preceding verse that everything depends on the finished work of our Lord Jesus, Who died and rose again for us. Never, never, never, can we exalt Him too much. It is our privilege to be a people full of hope, because we have Himself for our foundation. Yes, "Upon Him shall Gentiles hope." Praise be to God for the unshaken and never-to-be-shaken Rock.

Words tend to deteriorate, and become degraded, showing the fall of man: "cunning," "artful," "sharp," "silly," "knave," and many others show this, even as "presently," "by and by," etc., speak of human procrastination, and "doubtless" tells of the tendency to untruthfulness, and to persuading oneself. How few words like "humility" (under direct Christian influence) tend to rise in meaning. Yes, language bears its witness as to the fall and condition of man.

It is easier to "talk" than to "walk," to "do" than to "be."

A Dwelling.

(Concluded.)

Again in Isaiah 57. 15 we read, "For thus saith the High and Lofty One, That inhabiteth eternity, Whose Name is Holy: I dwell in the high and holy place, **with him also** that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." There is One Who, though He was rich, became poor, and though He was all glorious, humbled Himself, and we read concerning Him, that He came unto His own, but His own (people) received Him not. The One approved of God was rejected. We see how He went about seeking, and read how He spake with the woman of Samaria (and others of notorious character), and said to her, "God is a Spirit: and they that worship Him, must worship Him in spirit and in truth": "for the Father **seeketh** such to worship Him." He, the Rejected One, is revealed in Psalm 118. 22, 23, as the Refused Stone, and having become the Head of the corner. In the later Scriptures (1 Pet. 2) we see Him as the Living Stone, chosen of God and precious, and there are those who have become living stones through Him, and thus we reach the **temple** not made with hands, in which God desires to dwell. Just as those who were brought out of Egypt were at first steeped in sin and degradation, but were redeemed and separated and bidden to make God a Sanctuary, so do we read concerning such as are in the Sanctuary not made with hands, they **were** "even as others," dead in trespasses and sins, children of wrath. But we find that they are not only of the nation of Israel, but Jew and Gentile, made one in Messiah. All national prejudices are removed through His precious Blood. A beautiful suggestion of this is seen in the Cherubim placed outside Eden; but in the tabernacle, brought right within, and equally made one with the mercy seat upon the ark, looking toward the blood-sprinkled mercy seat and toward one another. "There will I meet with thee," God said. Only when the flaming sword had accomplished its task, are the cherubim inside; and the blood is there instead of the sword. In Ephesians 2. 18 to 22 we read, "For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone; in Whom all the building fitly framed together groweth unto an holy temple in the Lord: In Whom ye also are builded together

for an habitation of God through the Spirit." We know how that Satan ever seeks to parody the precious things of God, he too has sought throughout to indwell men, there are many illustrations of this. How can we be delivered from him and be a Dwelling Place for God? What do we desire in a dwelling place? Cleanness, and the warmth of loving fellowship; otherwise it cannot be rightly called a home.

Until sins are removed and we are born from above we cannot be a Dwelling Place for God (Luke 11. 22), and if we are desirous of **more conscious experience** of God's dwelling in us we must keep the words of the Lord Jesus as we read in John 14. 23.

How wondrous to be delivered from God's holy flaming sword, even His righteous wrath against our sins, and to be made a Dwelling Place for Him. Is this our joyous privilege? Is this our longing, in fuller and deeper experience, in the Holy Spirit?

M. Ruda.

Galatians 2. 20.

"**I LIVE**": a precious statement of a glorious fact: "you hath He quickened": here is the believer's fixed position in Christ. The death sentence is removed. The correlative is inseparable, "Christ **liveth** in me" (cf. Col. 1. 27), for "Ye are sons" and "God hath sent forth the Spirit of His Son into your hearts." Believers are truly **born** from above.

Next we reach the experience of the believer in his earthly walk. "The life which I now **live** in the flesh." A child of God is not yet in heaven, nor does he yet bear the image of the Heavenly One (1 Cor. 15. 49); he is still in a body of humiliation. But the apostle adds, "I **live** by the faith of the Son of God." Here is the walk of faith, possible to-day, possible in a ruined world, possible although physically in the flesh. It is in our **need** that "faith" is so important. How beautiful are the **four** occurrences of the present tense of the one verb "to live," and how remarkably they divide into **two twos**, and how instructive is the order throughout. First we see what **God** has done for us, and in us; next we have our daily responsibility, and our privilege of faith. Ponder the words, dear child of God. There are very few verses with such an emphasis on one word. God has so much for you and for me in the word "live," and the Holy Spirit is still willing to apply each sentence of this passage with increasing power to our hearts.

The Two Thieves.

"Where they crucified Him, and two other with Him, on either side one, and Jesus in the midst." (John 19. 18).

LET us consider for a little these two who were with the Lord Jesus. Their position was indeed desperate. They were about to die: everything spoke to them of death: they could not forget it. They could not shut out death from their thoughts: death was certain. Already they were feeling the pains which would finally result in exhaustion and unconsciousness, or it might be madness,—and then,—yes, and then, DEATH. Death is a solemn reality, but for a time it is possible to forget this appointment which one day will have to be kept. What then were their thoughts at this serious juncture. We are not told all, but they are seen to be agitated, and excitedly addressing their words to **the One in the midst**, Who hears, but does not apparently heed. Around are a crowd of onlookers, who seem to be regardless of them, but whose attention is directed to that almost silent figure. Some are mocking Him and taunting Him. We listen to their words. "If Thou be the Son of God, come down from the cross." Others are talking together: "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him; for He said, I am the Son of God." But these are the words of those who were not immediately faced with death. They could dismiss the thought that they would one day have only a few short hours to live. But what of these two who were hanging there?

"The thieves also, which were crucified with Him, cast the same in His teeth" (Matt. 27. 44). Does not the attitude change when death is imminent? Do not men see things differently than when in the fulness of their strength and flush of health? The answer is, **Often times, NO**. As they have lived, so they die. Is death-bed repentance then rare? Must we not answer, "Much rarer than many are apt to think." There is grave danger that men may presume and say, "All will be well in the end." But do we not read that one of these repented? Let us turn to the second gospel. "And they that were crucified with Him reviled Him" (Mark 15. 32). Although differently worded, the records agree. We pass on to the third record. "And one of the malefactors which were hanged railed on Him, saying, "If Thou be Christ, save Thyself and us." But the other answering rebuked him, saying, "Dost not thou fear God, seeing thou

art in the same condemnation?" What is the explanation. Is this a contradiction? It is not expected that the testimony of two or more witnesses must be word for word. That would suggest to some mere collaboration. But here it would seem to some that at first sight the testimony does not agree. Yet is there no alternative? Could there not be a change of heart and mind, even while hanging there? Yes! God can thus work, and we rejoice to say that He did thus work. We would learn from this to take the message of the Gospel to the dying, even though life has been mis-spent.

But it would be mis-using Scripture if it is thought that there is no need to seek the Lord NOW (Isa. 55. 6). Only one repented, only one believed. How gracious was the Saviour. **He heard the confession of sin**: "We indeed justly; for we receive the due reward of our deeds, but this Man hath done nothing amiss." **And then the heart-cry**: "Lord, remember me when Thou comest into Thy Kingdom." And although He had not replied to the reviling, yet He immediately responded to this appeal—

"VERILY I SAY UNTO THEE TO-DAY THOU SHALT BE WITH ME IN PARADISE" (Luke 23. 43).

Have we, too, seen ourselves in utter contrast with Him, the Sinless One? Do we, too, acknowledge that we deserve judgment? Is He to us **The Lord**, Who is yet to come into His Kingdom, and with Whom we desire to be? If so, then even TO-DAY we may rest upon His precious work for sinners and have the assurance that we shall be with Him in Paradise! O, dear reader, the gospel of salvation by the **blood of CHRIST** is a wonderful gospel. "To-day if ye will hear His voice, harden not your hearts" (Heb. 3. 7, 8).—B.

Why do we read of the wise men from the east that "when they had heard the king they departed; and lo, the star, which they had seen in the east, went before them"? Is it not to be inferred that when they enquired at Jerusalem they lost the sight of the star? And do not we, when we act in the ordinary, natural way, and depend on men, instead of being before God, and following His words alone, often lose His guidance? If we follow our natural inclination we miss His guidance with His eye. Happy (Matt. 2. 10) are we if we, delivered from our own way, and that of men, are humbly conscious that the God Who led Israel (Num. 9. 15-23) is willing to lead His humble people still. Worldly prudence makes mistakes; faith is a wondrous privilege.

Suggested Daily Readings.

"IF THE LORD WILL."—JUNE, 1936.

Day	READING				LEARNING	
	Joshua	Revelation	Revelation	Psalm 119		
1	6.	17-27	9.	1-21	19, 11	59 j
2	7.	1-12	10.	1-11	12	60 α
3	7.	13-26	11.	1-19	13	61
4	8.	1-17	12.	1-17	14	62 α
5	8.	18-35	13.	1-18	15	63 α
6	9.	1-15	14.	1-20	16	64
7	9.	16-27	15.	1-8	20, 11	65, 66
8	10.	1-20	16.	1-21	12	67
9	10.	21-43	17.	1-18	13	68
10	11.	1-23	18.	1-24	14	69
11	12.	1-23	19.	1-21	15	70
12	13.	1-30	20.	1-15	Jos. 20. 1, 2	71
13	14.	1-15	21.	1-13	3	72
14	15.	1-19	21.	14-27	4	73, 74
15	15.	20-63	22.	1-21	5	75
16	16.	1-10	Matt. 1.	1-17	6	76
17	17.	1-18	1.	18-2.10	7	77
18	18.	1-28	2.	11-20	8	78
19	19.	1-31	3.	1-17	9	79
20	19.	32-20.9	4.	1-17	Matt. 6. 24	80
21	21.	1-19	4.	18-5.12	25	81, 82
22	21.	20-45	5.	13-26	26	83
23	22.	1-20	5.	27-48	27	84
24	22.	21-34	6.	1-18	28	85
25	23.	1-16	6.	19-34	29	86
26	24.	1-13	7.	1-14	30	87
27	24.	14-33	7.	15-29	31	88
28	Jud. 1.	1-21	8.	1-15	32	89, 90
29	1.	22-2.5	8.	16-34	33	91
30	2.	6-23	9.	1-17	34	92

Notes on Memorized Verses.

REVELATION 19. 11-16.

Compare, and contrast, with the view of the Lord Jesus in chapter 1. 13-16. In both we see His glory,—His head, and His eyes as a flame of fire: in both we see a sword; but in this passage observe the emphasis "He doth judge and make war," and "that He should smite the nations." Also the reference to His horse, and the winepress of wrath. How blessedly He has no wrath for His people, but He searches them, and it is well (Ps. 139. 23). We notice also the contrast with "the days of His flesh," and particularly when He was in Gethsemane, (the "press"), and when His vesture was taken from Him, yea, and the sword awoke against Him. A further contrast is found in Matthew 21. 1-11 (not the horse of battle:—an "ass" associated with redemption in Ex. 13. 13, not a horse). 11, White, purity (so 14). 13, "His Name." "The word of God" (John 1. 1), also "Faithful and True" (verse 11). "King of kings and Lord of lords" (16),—mark order. 14, Followed, contrast John 13. 36, 21. 18, 19. 15, Contrast Psalm 45. 2 (yet verse 3), Song 5. 16. Treadeth, Isaiah 63. 3: how earnestly we should warn sinners. 16, His Person, His covenant (Gen. 24. 2, 9), and His Robe. Do we realize the majesty of the Lord Jesus as we should? And are we sufficiently grateful for salvation?

REVELATION 20. 11-15.

11, Agam "white" (19. 11, 14, so throughout, 15 times). "Sat": this verb comes 33 times, and God

is seen sitting on the throne again and again: how solemn is the repeated contrast with those who "dwell on the earth." 12, Here God sits, the dead stand. The judgment is righteous according to works, written in the books: the book of life is brought forward, but we read of no "works" there. "Names"—not our works—"the Lamb's book of life." 13, Death and Hades together as in 1. 18: men have soul and body. Those in the sea are distinct and would seem to be evil spirits (note, "the dead" in Ps. 106. 28, Isa. 8. 19, and observe Luke 8. 33 with 31 and Luke 11. 24, Job 26. 5—is not this "Rephaim agitated under the waters"?—cf. 2 Pet. 2. 4—Tartarus: and the flood of waters came when angels sinned, Jude 6: and "we shall judge angels," 1 Cor. 6. 3: it is all so solemn). 14, 15, When the earth passes away (2 Pet. 3. 10), death and Hades, (at present within it), are removed: how solemnizing is Scripture: wrath is real: contrast the sea of glass (Rev. 15. 2), and also the river of water of life (Rev. 22. 1).

JOSHUA 20. 1-9

1, "The Lord spoke": that is ever sufficient (2). 2, "Appoint," "give." "Refuge": a gracious provision: but the fulness (as the very root of the word seems to imply) awaited the (typical) death of the high priest (Num. 35. 28): how suggestive of the preparatory deliverance of Old Testament saints, in view of the sure work of Christ (then to come, see Heb. 12. 23). 3, "Your refuge," so "his refuge" (Num. 35. 28): personal. 4, Observe he ever "flees" (Heb. 6. 18): when God works is there not a sense of need?—It is not selfishness thus to flee from wrath: but how blessedly we learn to love His love that draws us. "Take him into the city," "a place," "that he may dwell": a full welcome: but how blessed the "place" of John 14. 2, 3. 6, "His own": but "in Christ" we have more than we lost in Adam, a rich possession (and a wondrous position, Eph. 1. 3, 2. 5, 6). 7, "Appointed," margin "sanctified": "assigned" (8) is "gave": both words teach us. Hebron the best-known, suggests "fellowship" is associated with Abraham and David alike, with the prospect of Jerusalem in each case (Gen. 14. 18 after 13. 18 and see 2 Sam. 5. 5—the kingdom): a Levitical priestly city, belonging to kingly Judah, and therein to faithful Caleb (Jos. 14. 15), a comprehensive type of an assembly. 9, "Not die" (cf. Lev. 10. 6, 7, 9, 16. 2, Num. 4. 15, 18. 3, Deut. 18. 16, 17), a helpful subject (1 John 5. 11).

MATTHEW 6. 24-34.

24, How definitely Matthew 5-7 emphasizes oneness (singleness) of heart and purpose: no compromise, no time-serving: Who (or what) is our master? "Hate" and "love," nothing in-between is recognized: "hatred" is much more than men think: there is no mere vacuum: failure as to positive love is the beginning of hatred (Rom. 13. 10 searches us: thoughtlessness is not a sufficient excuse). Those who seek mammon serve mammon. 25, "Therefore": this implies that anxiety is slavery. "The soul more than the nourishment": God has given the greater; trust Him for the less. 26, The fowls, your Father. 28, The strengthlessness of anxiety (Ps. 38. 6). 29, Solomon's glory was put on: theirs given within. 31, Agam "therefore" (see Lev. 25. 20). 32, The Gentiles, your Father. 33, "Seek," "be added." 34, "Therefore" again: not, "You can be anxious to-morrow." "Sufficient" there will be trials, but God's sufficiency in and over all (2 Cor. 3. 5). The Giver of the manna never fails.

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Thoughts from The Word of God

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

A Monthly in dependence on the Lord, remembering the "old paths" (Jer. 6. 16), and desiring that we may be kept to the will of God, in simplicity before Him.

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Free.

"I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."

John 17. 14.

"If ye were of the world, the world would love his 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.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Corinthians 6. 17, 18.

SOME OF THE CONTENTS Page

"Tychicus . . . shall make known" . . .	58
"The Holy Ghost said, Separate Me Barnabas and Saul" (concluded) . . .	58
"Through much Tribulation—into the Kingdom of God"	59
Shem, Ham and Japheth	60
"What Doth it Profit, my Brethren?" . . .	61
Humility in Thinking of Ourselves	62
Free!	62
Notes on Memorized Verses	64

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him: for all that is in the world, the lust (desire) of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away." 1 John 2. 15-17.

"Ye are of God, little children, and have overcome them, because Greater is He That is in you than he that is in the world: therefore speak they of the world, and the world heareth them."

1 John 4. 4, 5.

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. 217, Brockley Road, S.E.4 (Phone to New Cross 2083). Meetings, The Lord's Day, 11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8, 2, Crosby St., Stockport (The Lord's Day, 11, 3, 6.30, Tues. and Sat: 7.45). Glensford (The Lord's Day and Wed.).

Words of Introduction.

HOW graciously our Father has given His beloved children the Holy Scriptures. What should we do without them? But do we use them as we should, and could? It is easy to wish afterwards. But each passing day is a present, but passing, privilege. These pages are not to amuse, nor to occupy the time with themselves. As the persons wish to lead to the Person of our Lord Jesus, so the words are meant to emphasize "the Word" (John 1. 1), and "the words which the Holy Spirit teacheth." Our purpose is God's glory in His people's food, and thus we only desire to be "helps" to lead to Christ, as Philip brought Nathanael, and to help prepare the manna, as in Exodus 16. 23 and Numbers 11. 8, for His people's tables. He has given the manna. All value in these pages is through His love and His words. So many omit Scriptural study, or, through misdirected effort lose time, and it is our humble wish to be instruments in His hands to remove some of these difficulties, that He may be exalted.

"That ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light."

1 Peter 2. 9.

Father, how we long to show,
In this pilgrim walk below,
Likeness to our Lord, Whose love
Brought Him from Thy throne above,
Here to suffer and to die;—
Thou didst love, the reason why.

Father, grant us grace to be
Oft in praise and prayer to Thee,
With Thee in Thy narrow way,
Looking upward day by day,
Grace o'erflowing Thou dost give;
'Tis "in Christ" our Lord we live.

A.W.H.

Words of Encouragement.

“Tychicus . . . shall make known to you all things.” Ephesians 6. 21 is very beautiful. God knows everything, and can bring the suited prayers before His people, but usually He employs means to help us to fulfil verses 18 and 19 more definitely. And it is well to have an interest in “one another.” So in Colossians 4. 9 we read, “They shall make known unto you all things which are done here.” It is a good thing to speak well of absent brethren, as in 3 John 6, “Which have borne witness of thy charity (love) before the church.” Paul records that he had previously told the Macedonian believers how “Achaia was ready a year ago” (2 Cor. 9. 2), and in his letter he had the joy to testify, to the children of God in Achaia, concerning “the grace of God bestowed on the churches of Macedonia” (2 Cor. 8. 1). We should take more interest in one another. It is not a waste of time to bring all things to God in prayer. Members of the same family have common interests. And are we not ever reminded that if one member of the body suffers, or is honoured, the others suffer, or rejoice with it (1 Cor. 12. 26)? Salvation does not bring us into a life of mere rigidity, and constant examinations. God delights in the simplicity, the freshness, and the homeliness of His children’s love to Him and to one another.

“The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.” Acts 13. 2.

(Concluded.)

“Into the work to which I have called them” is impressive. The call was “toward”: the response was “into” (Heb. 11. 8 is partly similar). We should not stop half way. In contrast with Genesis 11. 31, 12. 5 reads, “They went forth to go into the land of Canaan: and into the land of Canaan they came.” May our holy obedience be of this simple character.

We have been reminded that Abraham when he was called obeyed, and God says, “I called him alone” (Isa. 51. 2). “Lot went with him”: we do not read of any call. A mixed multitude went with Israel (Ex. 12. 38), and the murmuring in Numbers 11. 4 started with them. We do not mean that Acts 13. 5 is a parallel with regard to John Mark. It is evidently God’s will that younger ones should be trained in fellowship with older ones (Phil. 2. 22). But we see in the record of Mark 3. 13, 14 with Luke 6. 12 how deeply important a choice is, and how prayerful “everything” should be. The young

helper should experience God’s call, even though it be not to prominence. We cannot but feel impressed that when “Barnabas took Mark” (Acts 15. 39) on a subsequent occasion, the added words of verse 40 regarding “the grace of God” are not found. Surely the Holy Spirit would lead us, without criticizing Barnabas and Saul in Acts 13. 5, to be prayerfully concerned as to each step we take. Many have been encouraged and helped into parts of “Christian work,” and have proved unfit. The records afterwards are brief, but searching. “John departing from them returned to Jerusalem” (Acts 13. 13). “Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them (in) to the work” (Acts 15. 38). Thus we have the exact words of Acts 13. 2, “for (into) the work”; but there we read, “I have called.” How important is fellowship with God in all. And there must be a sense of deep responsibility, and thereby **continuance**, in God’s gracious power (Luke 9. 62).

“The work!” We shall not find God’s service a mere pastime. God has no place for idlers. A missionary is a fisher of men, and has “a great work” as Nehemiah, in another sphere, had. He is a sower, and must go forth with the precious seed, which is weighty; nor can we forget the ploughing already mentioned. But it is blessed to realize that amid the strain, there is the gracious presence and interest of the Holy Spirit. As the yoke to be borne is Christ’s yoke (Matt. 11. 29, 30), so the separation is not isolation, but unto the Holy Spirit. The sending forth is not in self’s loneliness. The work is maintained in its freshness in the power of the Holy Spirit (Ps. 92. 10). God’s grace is not intermittent (1 Cor. 15. 10). The Holy Spirit does not forsake. The message of Acts 1. 8 comes again with power, and it is blessed to realize “the supply of the Spirit of Jesus Christ” (Phil. 1. 19). Three times in Romans 15 the apostle mentions the Holy Spirit, and each thought is precious (verses 13, 16, 19). Though we are not apostles, we need the same gracious indwelling Spirit, to lead and enable that our ministry too may be “in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God” (2 Cor. 6. 6, 7).

Accuracy is not enough: activity is not sufficient: we need God’s will, in loving relation to Himself, to fill our lives. O that the very writing (and reading) of these words may be the very breathing of a prayer for such an experience.

Poems to Help Christian Experience.—61.

"We must through much tribulation enter into the Kingdom of God." Acts 14. 22.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8. 18.

I would not that my life were one long summer;
The frosts and winds of winter would I face;
Sharp testings would not shun, an overcomer
Would ever be, by grace.

Still lies the way to heav'n through much affliction—
The pathway thither, not to merit bliss;—
My Lord hath reached the joy through crucifixion—
A choice reward was His.

O let me view the sufferings of my Saviour,
Despised, neglected—butt of human scorn;
How patient, calm, and gracious, His behaviour,
Though often tired and worn!

His servants, too, had hallowed joy in sharing
His sufferings bequeathed, in hope sublime;
With future glory there is no comparing
The sufferings of this time.

My light affliction but a moment lasteth,
Yet everlasting glory is for me:
Though many a cloud the sky now overcasteth
My Saviour I shall see.

May I, my Lord, in weaknesses take pleasure!
O wilt Thou work in me this needed grace?
Then would my heart Thy sweet appointments treasure,
And ever seek Thy face.

REQUESTS FOR PRAYER AND PRAISE.

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

"Pray ye therefore." Matthew 9. 37.

1. For God's children who are troubled, and almost inclined to despondency and depression, that they may know His own deliverance, through humble and simple faith (Ps. 34. 4).
2. For believers who are definitely looking up to God for Scriptural meetings and fellowship, that their faith may grow, and that personal responsibility to act and expect on the line of one's faith may be realized, that there may be intensity, "purpose of heart," and separation from everything that would hinder.
3. For prayer according to Ephesians 1. 17, 18, Col. 1. 9-11, &c., and its fulfilment.
4. For lands that we often overlook: e.g. Luxembourg, Tibet, Nigeria, Cuba, Venezuela, Tasmania.
5. For the work of the Lord associated with these magazines, and the testimony of His truth on ships, and in other lands, that all workers may be sustained in every way, and strengthened, and that fruit may be granted which "abides" (John 15. 16).
6. For beloved brethren W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner—day by day.

"He prayed in his prayer . . . and he prayed again" (James 5. 17, margin, 18).

IF THE LORD WILL:—

GATHERINGS for BELIEVING MEN,
John Pearce Restaurant,
2, MINORIES (side entrance, 2nd floor), adjoining
Aldgate.

TUESDAYS, 630—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:

- 7th. PLEASING GOD.
 1. God's Personal Interest (Ps. 149. 4). Contrast Heathen Conceptions.
 2. The Life of the Lord Jesus (John 8. 29, with Ps. 40. 6-8).
 3. The Natural Man (Rom. 8. 8, see Gen. 6. 6, "Grieved Him at His heart").
 4. The Believer's Privilege (Selected References in Epistles: Rom. 12. 1, 2, 14. 18, 2 Cor. 5. 9, Eph. 5. 10, Phil. 4. 18, Col. 1. 10, 1 Thess. 4. 1, Heb. 12. 28, 13. 16, 21, 1 John 3. 22, see Gal. 1. 10, 1 Thess. 2. 14).
 5. The Description of Pleasing God from
 - (a) The Derivation of the Word;
 - (b) Romans 8. 8 (subjection to His Words);
 - (c) Comparison of Genesis 5. 24 and Hebrews 11. 5 (walking with Him, not running before, as Saul, nor following afar off). Are we Thus, Humbly, in Step, as it were?
- 14th. RESPONSIBILITY FOR OTHERS, AND RELATED SUBJECTS.
 1. A Parent's Responsibility (Eph. 6. 4, Prov. 22. 6, 1 Sam. 2. 28-30).
 2. Godly Shepherding and Rule in an Assembly (John 21. 15-17, Heb. 12. 12, 13, 13. 17, Rev. 2. 14, 15, 20.
(Thoughts on 1 John 3. 16, Lev. 19. 17, 1 Tim. 5. 22, John 13. 14, &c.)
 3. The Principle of Ezekiel 33. 9: When are We to Speak as "Watchmen," and When to be Silent (Ezek. 3. 26, Hos. 4. 17, Amos 5. 13)?
 4. Responsibilities in Business, (a) Danger of seeking Positions of Rule, (b) 1 Pet. 4. 15, (c) Thoughts on "Asking no Question for Conscience' Sake," 1 Cor. 10. 27).
 5. Encouragement Wrongly: Friendship, Fellowship, and Freeness of Manner (3 John 10. 11).
- 21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 28th. To be Announced Later.

The Holy Spirit works very gently in the lives of God's people. He indwells, He leads, as the One Who anointed, His work is likened to oil. He is not obtrusive, when we are wayward, or speak amiss; He is "grieved." We are not "machined" into holiness, nor dragged. A tender responsiveness to the work of One Who is so tender is essential if we would grow in grace.

It is easy to correct: harder to be correct: hardest to be corrected.

YOUNG PEOPLE'S COLUMNS.

Shem, Ham and Japheth.

A STRANGE subject, you say. Why? But it concerns you very definitely, for are you not found in one of these three "families" to-day? Many boast of their birth and race: but the fact is all men belong to the ruined family of Adam. The need is not **race**, but **grace**. "If any one is in Christ, there is a new creation" (2 Cor. 5. 17).

History is a wonderful subject. It does not only belong to school and examination. It shows **God's hand**. There is no such thing as mere chance. God is living, and God is working out His purpose. And this should deeply interest you. Right back in Genesis 10 we read, "Now these are the generations of the sons of Noah—Shem, Ham and Japheth: and unto them were sons born after the flood." Yes, there was the dark and solemn background of the flood. Earth itself bears a witness to this: Noah was a real man, the long-suffering of God in his days was real long-suffering, but, at last, the flood actually came, and took all away except eight persons. Sin brings its punishment: God will not wait or be silent for ever.

Which was the eldest? The order would suggest Shem. But it is not so. A little Bible searching soon makes it clear that Scripture consistently shows Japheth was the firstborn. Ham is called the little son, and another verse says, "Shem . . . the brother of Japheth the elder," and a third set of passages declares that Noah was 500 at the birth of his eldest son, and 600 at the flood, but that Shem was 100 years old two years after the flood. Some will say, "Why all these details?" They are much more than arithmetic: so many to-day speak hurriedly against Scripture, but here its perfect accuracy shines out, yet **only** when we compare all the passages. Those who criticize are often unready to do this: hence their sad mistakes. Yet such mistakes are sin. Never doubt the Scriptures! But, observe, God calls to thoughtful "comparing" of verses. This is another important message. It is so as to Abram: he was much younger than others, but his name comes first. **Search** the Scriptures, and you will see. God's treasures there are not given to laziness. "If thou seekest her (wisdom) as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. 2. 4, 5): **NOT ON THE SURFACE**.

But some will object, "What is the value of details?" Ah, some of us have learnt the importance of all that God has written, and are learning this more and more. Here one striking

message is uppermost. God did not emphasize the eldest son. Abel was the younger, and so was Joseph, and likewise David. Is it strange that Shem and Abram were also? God does not look on the outward appearance (1 Sam. 16. 7). The firstborn were regarded by men as "the chief of all their strength" (Ps. 105. 36). But God speaks of the foolish and weak things of the world, and things which are despised, and says He has chosen such (1 Cor. 1. 27, 28). If you feel yourself quite unworthy, this will be a real joy to your heart.

But why do we speak so much of Shem? He was wondrously blest. What was the blessing, "He (God) shall dwell (tabernacle) in the tents of Shem" Gen. 9, 27). Hence God is called "The Lord God of Shem," and "Shem" means the "Name," and God put His Name among the people of Shem, for Abram and Israel descended from him,—a holy contrast with Genesis 11. 4, "Let us make us a name." And thus we learn that the greatest blessing is God's dwelling in and with us. O how wonderful is His grace to come to a contrite heart, and live there (Isa. 57. 15). The gospel reveals this, and everything is through the blood of Christ, Who Himself came into the family of Shem, when "the Word became flesh and tabernacled" among men (John 1. 14).

But at first, everything seemed strange. The family of Ham, though under the judgment of God, claimed various lands. Palestine was taken by Canaan, as if to defy God's purpose for that land, and on both sides Ham's descendants were great. Assyria and Babylon were claimed by Nimrod, and Egypt by Mizraim. Thus we see Satan's plan against God, and to give his servants earthly glory: and also that God's judgments are not always carried out at once. A sinner may have outward riches, and sentence is not always carried out at once against an evil work (Ecc. 8. 11), but judgment is coming. Do not forget God's truthfulness. He waits: but He never forgets.

Though Shem was specially blessed, God saves "out of every kindred, and tongue, and people, and nation" (Rev. 5. 9), and our hearts are glad to see Ebedmelech in Jeremiah 39. 18, and the Ethiopian in Acts 8. 27-40, and we remember the words, "Ethiopia shall soon stretch out her hands unto God" (Ps. 68. 31). His people should pray for Africa, and love all nations. Racial pride and enmity are unchristian. Hence though the languages to-day may remind of the families of men, scattered at Babel, and the very colour of the skin as well, God is not limited. He can save and does save, from every colour and every tongue. But are YOU saved? That is the great

question? If you had royal blood of earth, that would not save you (John 1. 13). The Lord Jesus Christ is the only Hope for Jew and Gentile, for sinners, young and old, from Shem, Ham, and Japheth. He saves to-day by His own precious blood.

The history of the human race
Is full of sin and pain:
But yet we all see God's good grace,
And sinners born again.
Are you in Shem or Japheth's line,
Or in the race of Ham?
Christ died for sinners—Love Divine—
The one great Paschal Lamb.
Language and colour make no bar
Against the God of grace:
How vain the thoughts of many are
Who boast of earthly race.
The Antitype of Noah's ark
For "many" still has room:
But those who do not now embark
Will find a dismal doom.
Eternal life is free to-day,—
Christ died upon the tree!
If burdened, come! He'll not say "Nay,"
Eternal life is free!

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? James 2. 14.

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

AS we continue our prayerful study of this epistle, we note that exhortation and warning now change to interrogation. This method of teaching is employed by the Holy Spirit throughout the Scriptures, and was used most effectively by the Lord Jesus during His earthly ministry, in dealing with those who sadly opposed, and also in the training of His disciples.

To many, the verse now before us will bring to mind His solemn and heartsearching words, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? (Mark 8. 36). He knew what was in man, and how often men's actions were determined by thoughts of present advantage. There were some of whom it was written, "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate" (Tit. 1. 16). Such profession is indeed worthless, yea, less than worthless, it is positively evil.

Here, the claim by some to have faith, without works, is set forth. Such are an entire contrast with those to whom the Gospel came in Thessalonica, for the apostle, who had preached to them, afterwards wrote, "Remembering without

ceasing your work of faith, and labour of love" (1 Thess. 1. 3). Theirs was not merely the mental acceptance of a creed, but the experience of a deep work of God in the heart, which caused the apostle to add these words, "knowing brethren, beloved, your election of God."

If the thought should arise in our minds, that too strong an emphasis is placed upon works by the writer of this epistle, let us ask ourselves the question, "Is there not a cause?" Are there not thousands in this and other lands to-day who say, "I believe," but whose lives lack the evidence that they have this precious gift of God (Eph. 2. 8)? Are there not many who are deceived? The answer to these questions may affect our attitude toward the standpoint here graciously set forth by God. The illustration which follows shews the emptiness of words which are not accompanied by deeds. To utter the words, "Go in peace, be ye warmed and filled," while we withhold the things needful from those who are naked and hungry, would be indeed unprofitable, and the Holy Spirit's application follows, "Even so faith, if it hath not works, is dead, being alone."

A parallel with this is found in another epistle. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him?" (1 John 3. 17). Thus the Holy Spirit would indicate the connexion between faith and love; likewise also in the writings of yet another servant of God, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by love" (Gal. 6. 15).

What then shall we say to these things? "Can 'faith' save him?" and we reply in words which the Holy Spirit teacheth. "If I have faith so that I could remove mountains, and have not love, I am nothing" (1 Cor. 13. 2). "Thou believest that there is one God; thou doest well: the demons also believe and tremble." "But wilt thou know O vain (empty) man, that the faith without works is dead?" (verses 19, 20).

This last verse speaks of man's condition by nature, but if by grace we know Him in Whom all "full-ness" dwells, we can rejoice, for "out of His full-ness have all we received, and grace for grace" (John 1. 16).—B.

"If the Lord will," we anticipate the privilege of further Bible gatherings on Monday, August 3rd, 3 and 7 o'clock, at 61, Upton Lane, Forest Gate, E.7. All who are concerned to please the Lord and to humbly wait on Him for reviving, will be welcome. If any desire further particulars please write.

PRESENT DAY NEEDS.

Humility in Thinking of Ourselves and in Dealing with our Brethren

“EVERY high priest . . . who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity” (Heb. 5. 1, 2). How often have we read these words! But do we realize their bearing as to ourselves? The infirmity, or strengthlessness, here mentioned is not only physical, for it needed a sacrifice, “and by reason hereof he ought, as for the people, so also for himself, to offer for sins” (verse 3, cf. Matt. 26. 41). At once we realize a contrast with our beloved Lord, mentioned in the same context, both before and after (Heb. 4. 15, 5. 7). It is blessed to consider Him, and to view all our salvation in Him, and to know that we have not now to offer the sacrifice for our strengthlessness: He has done that work once and for ever, and now lives to make intercession for us (Heb. 7. 25). Next, the passage reminds us as James 5. 10-17, that the servants of God on the pages of Scripture were real men, not imaginary characters, men of like “passions” (i.e., feelings) as we are, but God enabled them. Their weaknesses and failures are faithfully recorded, and never excused, but how real were their victories, by God’s inworking. What a flood of light this sheds on the truth of God as to holiness. How many movements lower His standard, and fail to realize that our infirmity, in this sense, is sin, and would condemn us, were it not for the blood of Christ. And, further, we learn that we are to be conscious of this, if we are to be used and useful, in God’s service. Have we a sufficiently deep sense of our own sin? I need hardly say I am not speaking of sinning “with a high hand” (Num. 15, 30, marg.). There was no sacrifice for such sins under God’s law, and we should dread the very thought of wilfulness. But in our holy things there are iniquities (Ex. 28. 38), and, when we would please the Lord most, we are “coming short” (Rom. 3. 23, present tense). How we fail to have the appointed continuance, concentration, intensity, and perfect proportion, which were all found in the Lord Jesus.

Israel’s high priest was to be **conscious** of his own need, and the Holy Spirit shows that the same consciousness is to lead us to gracious and tactful **compassion**. A harsh attitude ill becomes a sinner saved by grace, and one still upheld by the Lord day by day. Pride will make us impatient as to others. “I should not have done this”: “I have not failed thus”: “Why has he caused me these problems?” Such an attitude soon brings us into a parallel with the

Pharisee, “God I thank Thee, that I am not as other men are.” Infinitely better was the attitude of the martyr, John Bradford, who, when seeing a malefactor led away, would say such words as, “There goes John Bradford, but for the grace of God” (cf. 1 Cor. 15. 10). Yes, “by nature children of wrath, even as others”: and **now** “it is of the Lord’s mercies that we are not consumed.” We little know how we might fail and fall, were God to “leave” us (2 Chron. 32. 31). We can never despise others. We can only walk safely as we are lowly at the feet of the Lord. “Let him that thinketh he standeth take heed lest he fall” (1 Cor. 10. 12). There is only one true “boasting” (1 Cor. 1. 31). We are never “secure” apart from Christ, even if we have our jubilee in His service.

(If the Lord will, to be continued).

Free!

THERE is all the difference between that which is cheap, and that which is free. That which is cheap may be “much reduced in price,” it may be a “bargain,” and the salesman may describe it as “almost given away,” but it is **not** given away; and the one who has “nothing,” and can obtain “nothing,” is as far from obtaining it as if it were offered at full price.

Now this is an all-important matter with regard to **the gospel**. I repeat that it is all-important. The law of God demands perfection: does the gospel of God accept imperfection, and make up for it, if a sinner brings his “best”? There is nothing in Scripture to suggest this popular idea. It is a deadly error. Far from accepting my “best,” God’s gospel makes me ashamed of it. The goodness of the flesh, even the glory of man, is said to be as the flower of the field (Isa. 40. 7, 1 Pet. 1. 24). And what is the Spirit of the Lord said to do? Does He improve this? No, He blows upon it (Isa. 40. 7). Why? Because God, on His holy throne of righteousness, can accept nothing short of perfection, and can allow of no compromise. Thus the catch-phrase of many that “God helps those who help themselves” is, in this connexion, a dangerous deceit. And the idea of not a few, “You do your best, and God will do the rest,” is actually **pride**, and only an addition to a man’s sins.

What then? Ah, blessed be God, He has a free gospel, **not** a cheap one. I was impressed with the terms of release in Exodus 21. 11, “Free, without money.” And the well-known Isaiah 55. 1 gives its testimony as to the meaning of the words, “He that hath no money, come ye, buy . . . **without money and without**

price." Yes, "free" means "free," and there is no quibble about it. You and I have seen "Free" in a shop window, but when we read more closely we find, "Free for so many wrappers" from previous purchases. God's gospel does not depend on our past works. "Free" is a delightful word, as soon as we feel, our need. It does not appeal to us otherwise.

"Being justified freely by His grace":

that is God's statement in Romans 3. 24, and "freely" is "as a gift." Now, "justification" is the very word men would link with their own works, and conclude they must bring something. Deuteronomy 25. 1 puts clearly the position of earthly judges, "They shall justify the righteous and condemn the wicked." The man in the street can understand that. But what is the meaning of the startling words, "To him that worketh not, but believeth on Him That justifieth the ungodly, his faith is reckoned for righteousness" (Rom. 4. 5)? That is extraordinary. How is it possible? Scripture is full of declarations that God will not excuse one sin (e.g. Hos. 7. 2, 8. 13, 9. 9, Ex. 34. 7, Nah. 1. 3). How then can one **ungodly** be justified as a **gift**? God reveals the only answer, "Being justified freely by His **grace**, through the **redemption** that is in Christ Jesus." That is God's own testimony. I accept it, I rejoice in it, act on it, and declare it. Do you? or are you trying something else; trying, it may be, to establish your own righteousness? It will fall, it **must fall**; but that is not all, you will fall with it. The dying shout of the Lord Jesus, "It is finished," makes known the glorious certainty, the amazing fact, that everything in salvation is "free," and "the gift of God is eternal life in Christ Jesus our Lord" (Rom. 6. 23).

We have seen one precious aspect of the word "freely,"—God's aspect. His grace shines out, and the complete redemptive work of His beloved Son, Whom He gave, and Who so freely gave Himself, shines out. But there is another aspect also. If the gospel were not "free," there would be no hope for you or me. "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64. 6). It is "not of works," otherwise there would be no hope; for, judged by God's law, no man living can be justified (Ps. 143. 2). Before God's holy **throne**, Abraham obtained nothing by works, David could receive nothing by works, I can gain nothing by works. I must be justified before I can begin to please God. Have we not seen that the Spirit of the Lord blows on, and withers, the goodliness of the flesh? I do not ask, "What religion are you?"—The name avails nothing. Catholic or Protestant, Moham-

edan or Buddhist, you are a sinner, in Adam's race, and as many as are of the works of the law are under a curse (Gal. 3. 10). Your only hope is deliverance, by the death of Christ, and then on resurrection ground in Him you can begin to do God's will. It is this "levelling" by the gospel that offends most. "What, am I no better than a savage, a thief, or a rogue?" As to actions, you may be better; but, in view of your greater knowledge, possibly worse, but that is not the question. In any case, you are just the same as these are—a child of wrath, without anything to justify God's claim. Take your place where God puts you, or there is no hope.

What is that musical strain that I hear?—

"I will give unto him that is athirst of the fountain of the water of life FREELY."

Thanks be unto God, the gospel is still free. Revelation 21. 6 is a reality, and God still invites the needy. The words ring out, "Whosoever will, let him take the water of life FREELY." The Pharisee offered his works, and went home unjustified; Simon Magus offered money for a gift of God, and was told he was in the bond of iniquity. The gospel is "free," not cheap. If the Good Samaritan had met the poor man "half-way" there would have been no record of deliverance. A "half-way gospel" is a cruel counterfeit. The respectable and religious find it so "un-natural" to acknowledge God's estimate. It sometimes seems clearer to one who has lived an outwardly sinful life. But **FREE IS FREE** for each one. Whether for him or for you, and, dear reader, nothing else is possible. O how blessed it is when you can say "Being justified FREELY by His grace" because God says, "I will heal their backslidings, I will love them FREELY" (Hos. 14. 4). Dear reader, the great question that confronts you at this very moment is, "Have you God's **FREE** Salvation, or **NOT**?" If you seek it on any other terms, you will die in your sins.

"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?" "In all these things we are more than conquerors through Him that loved us." "We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8. 28, 32, 37).

It is easy to read the Scriptures, and to study them, without receiving the food which God has graciously provided. A scholar can understand much grammar, but only one spiritually alive can spiritually partake of this heavenly food.

Suggested Daily Readings.

"IF THE LORD WILL."—JULY, 1936.

Day	READING				LEARNING	
	Judges	Matthew	Matthew	Psalm 119		
1	3.	1-31	9.	18-38	14, 15	93
2	4.	1-24	10.	1-23	16	94
3	5.	1-31	10.	24-42	17, 18	95
4	6.	1-20	11.	1-15	19	95
5	6.	21-40	11.	16-30	20	97, 98
6	7.	1-14	12.	1-13	21	99
7	7.	15-25	12.	14-37	22	100
8	8.	1-17	12.	38-50	23	101
9	8.	18-35	13.	1-17	24, 25	102
10	9.	1-29	13.	18-35	26, 27	103
11	9.	30-57	13.	36-52	28, 29	104
12	10.	1-18	13.	53-14, 12	30	105, 106
13	11.	1-18	14.	13-36	31, 32	107
14	11.	19-40	15.	1-20	33	108
15	12.	1-15	15.	21-39	Jud. 7 13, 14	109
16	13.	1-25	16.	1-20	15	110
17	14.	1-20	16.	21-17 8	16	111
18	15.	1-20	17.	9-27	17	112
19	16.	1-14	18.	1-14	18	113, 114
20	16.	15-31	18.	15-35	19	115
21	17.	1-13	19.	1-15	20, 21	116
22	18.	1-16	19.	16-30	Mt. 21. 17, 18	117
23	18.	17-31	20.	1-16	19	118
24	19.	1-30	20.	17-34	20	119
25	20.	1-25	21.	1-16	21	120
26	20.	26-48	21.	17-32	22	121, 122
27	21.	1-25	21.	33-46	23	123
28	Ruth 1.	1-22	22.	1-14	24	124
29	2.	1-23	22	15-33	25	125
30	3.	1-18	22.	34-46	26	126
31	4.	1-22	23.	1-22	27	127

Notes on Memorized Verses.

MATTHEW 14. 15-33.

15, How natural: we too find a sudden break in our zeal, and a reaction, or a planning to avoid this difficulty, or that strain: O that we may "hear Him," and be willing even "to be spent." 15, 16, Buy, give. 17, Occupied with themselves, the place, the meagre supply, and the multitude (Luke 9. 13): they only forget HIM:—We say, "How unwise," but have we no parallels? 18, He does not leave us out, nor the bread out, but changes the meaning of "here"; not here "in the wilderness," but here "to Me": have we learnt this lesson, and His condescension to use us? Noughts with ONE in front are blest. 19, He "took," He "gave," see verse 16, also 15. 36. 26. 26, contrast Genesis 3. 6. 20, (a) "All" (b) Filled (c) Twelve baskets full: and so is it spiritually. 21, God's interest in the families, and the little ones (Ex. 10. 9, Deut. 31. 12). Are your children with you in the meetings? 22, The disciples were, possibly, weary: mark, too, Christ's authority, and His desire to be sometimes alone (23, note Acts 20. 13). How important is private prayer (Matt. 6. 6, He had no usual room). "Alone," yet not alone, with the Father.

JUDGES 7. 13-21.

13, 14, A cake of barley bread: that was all (2 Cor. 3. 5). 15, Worship, not confidence in self: Gideon was naturally fearful (6. 11, 22, 27, 37, 39, 7. 10), but God strengthened him. "Arise," simple faith. 16, Empty, room for God's light: the background of 2 Corinthians 4. 6, 7 (this makes Jud. 7. 19 a help as to verses, 2 Cor. 4. 10, 11: are we willing to "decrease," John 3. 30, yea, to die daily?). 18, The Lord emphasized, so 1 Kings 18. 36. 21, God worked, but we must be willing to "go" (cf. the obedience in Jos. 6. 3, 4: they dare not say, "God will do it without us: we can stay in our tents." Are we ready to be thought foolish, as walking round might have appeared?).

MATTHEW 21. 17-27.

17, Cf. John 8. 1, see Luke 9. 58, and all for us. 18, Still a further reminder of our gracious Lord's poverty (2 Cor. 8. 9). 19, See margin: Israel's tree professed to be ahead of all the other nations, but its leaves (self-righteousness, cf. Isa. 64. 6 with Gen. 3. 7) were quite without fruit. Henceforth no revival of Israel as a fig tree (i.e. no approved nationalism, apart from Christ): but the spared remnant will be grafted personally into the Olive (Rom. 11. 24-26), and become together the Lord's people (Isa. 60. 22, Hos. 1. 10). 20, The next morning (Mark 11. 20). 21, How wondrous the Lord's hunger, (unsatisfied), led, not to complaint, but to twofold teaching for us, as to Israel, and as to faith. "Faith, AND doubt not": the danger is ever a reaction afterwards. "This mountain": not a mere hyperbole: the point is that **nothing** is impossible to faith: but faith is not what "I" wish but what God wills; and never for "show" ("All things"). Ask, believing—a continual attitude of living, loving faith. 23, What a cold contrast. 24, 25, The Lord's answering question showed their unwillingness to judge themselves (Luke 7. 29-30) occupied with arguments, they did not feel their need. Are not many in this condition to-day? And may not even believers, and we ourselves, have a measure of parallel with this? Moreover, the question brought out their self-seeking. "If we shall say": no thought "What should we say?"—but "What will the result for ourselves be?" 27, "We do not know," "neither do I tell": a holy contrast, and reproof.

When Satan came to Eve, he did not say "Thou shalt not surely die," nor "Thou shalt be as God," but "YE," i.e. the plot was deliberately laid to deal with Adam through Eve, and to contradict God's appointment as a "help" (Gen. 2. 18). How contrasted was the attitude of Manoah's wife in Judges 13. 10. How precious is the recognition of God's appointments (1 Pet. 3. 5, 6).

How important is the will. Are we willing for God's will? Do we will to do His will (John 7. 17)?

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 issued as God enables, to declare what He has done for His children (Ps. 66. 16, 126. 3), and to think upon His Name (Mal. 3. 16), helping in worship, unity, and praiseful obedience along the "narrow" way.

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Free.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon,—that descended upon the mountains of Zion: for there the Lord commanded the blessing, life for evermore." Psalm 133. 1-3.
"That they all may be one as Thou, Father, art in Me, and I in Thee." John 17. 21.
"And the multitude of them that believed were of one heart

SOME OF THE CONTENTS Page

"The Shepherd and Bishop of Your Souls"	66
Oft Forgotten Types of the Lord Jesus	66
"Thy Son Liveth" "She Shall Live" ...	68
"The Name of the City"	69
Humility in Thinking of Ourselves ...	70
"Jesus Christ, Whom having not seen ye love;"	70
Unbelief	71
Notes on Memorized Verses	72

and of one soul; neither said any that ought of the things which he possessed was his own." Acts 4. 32.

"Ye are bought with a price: therefore glorify God." 1 Corinthians 6. 20.

Contrastedly: "And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do." Genesis 11. 6.

"Friendship of the world is enmity with God." James 4. 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.

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. 217, Brockley Road, S.E.4 (Phone to New Cross 2083). Meetings, The Lord's Day, 11. 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8. 2, Crosby St., Stockport (The Lord's Day, 11. 3, 6.30, Tues. and Sat: 7.45). Glemsford (The Lord's Day and Wed.).

Words of Introduction.

AGAIN we can praise God. He hath been mindful of us. Is it a small thing to be enabled with another issue? In one sense, Yes, from God's standpoint. But from our standpoint, it is a great privilege. Anything in the Name of the Lord Jesus is an amazing privilege. He is the Lord of glory: we were "by nature, the children of wrath, even as others." And particularly we seek grace, in His love and in answer to prayer, to be kept from admixture (cf. Deut. 22. 9-11). It is so easy to say some beautiful things, mixed with errors, or broadening. And if this be done, the child of God may be misled. It is not only important to tell of His wondrous work: we long to be kept from self-ministry, or anything that exalts self: our heart's desire is that everything in these pages may be so controlled that believers will be led to the Holy Spirit's gracious application of Scripture, and away from the thoughts and ways of men. Christ is to be exalted: we are nothing.

"The love of Christ, which passeth knowledge." Ephesians 3. 19.

We cannot understand why God should give His Only Son to die, that we might live:
'Twas love indeed, that met our need.

We cannot understand why He, in grace,
Should stoop so low, that we might see His face,
And with Him be, eternally.

Yea, more, with Him all things our God hath given,
Abundantly, both now, and then in heaven,
He will unfold His love untold.

We cannot understand, but we can praise,
And seek for Him to live, and choose His ways,—
His love make known, by grace alone.

A.W.H.

Words of Encouragement.

"The Shepherd and Bishop of your Souls." How many are the names of our adorable Lord, and He is true, absolutely true to them all. In some we see a reminder of what He is in Himself, and to the Father; in others we have a stress on what He went through for us; and in yet others we are graciously encouraged to realize what He is to us, and how He looks after us to-day. The thought of a Shepherd includes definitely His present possession and care. He leads us, as well as makes us to lie down. Pastures of tender grass and waters of rest are in His gracious provision. And when trials surround, how real is His protection. We can never be too grateful. And the Shepherd has such a personal interest. His sheep are individually known to Him, and their varied characters. It is very helpful to see that the name "Bishop" or "Overseer" is here joined. The root of the word suggests His ever opened eye, and vigilance, and the prefix indicates His loving authority. It is important to see this also in "the Shepherd." There is no idea in Scripture that love leads to lack of authority. Confusion is not God's will. The gracious way in which the Lord Jesus uses instruments—the gifts of Himself in resurrection—and yet retains His own personal interest, must be seen when we notice that the "overseeing" brethren in Acts 20. 20 were to "shepherd" the church of God, and likewise the elders in 1 Peter 5. 1, 2 were bidden "to shepherd the flock of God," "overseeing," that is to say, both words are found in both passages. May our hearts learn the gracious instruction by the Holy Spirit thereby.

Oft Forgotten Types of the Lord Jesus.

THE Lord Jesus said, "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me" (Luke 24. 44), and the same chapter records, "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (verse 27). To unbelieving ones He declared, "Had ye believed Moses, ye would have believed Me; for he wrote of Me" (John 5. 46). Again and again the Holy Spirit shows us the types:—"This is a great mystery; but I speak concerning Christ and the Church," "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man," "Christ our Passover is sacrificed for us," "That Rock was Christ," "As Moses lifted up

the serpent in the wilderness, even so must the Son of man be lifted up." Truly He is the Alpha and Omega, to give the meaning to the Hebrew Scriptures,* and all promises are "yea and amen" in Him. Regarding how many types are we enabled to feel the force of the words, "The Holy Ghost this signifying" (Heb. 9. 8)! Prayerful care is needed that we may never misunderstand or misuse, but it is plain that the Scriptures were written to explain, and to point us to the Lord Jesus, and they are thus applied in living power by the Holy Spirit (Rev. 2. 7, with Prov. 6. 22). Hebrews 2. 9 has appeared a difficulty because the crowning here is "that He by the grace of God should taste death," but 2 Peter 1. 16, 17 gives the key. Thus "we see Jesus" in the Holy Scripture when our eyes are anointed, and the word "Behold" is definitely addressed to the reader in both Matthew 17. 3, and 5. Are OUR eyes spiritually opened?

I have been impressed with two verses in Leviticus 11, which, in the light of our Lord's own words in John's gospel, seem definitely a foreshadowing of Himself. How impressive is the uncleanness by contact, so often emphasized in the law of Moses. "Any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be," says verse 32, was affected, and 33 adds, "every earthen vessel." Meat and drink too were contaminated (34). We little realize how great is our need for the laver, and for God's truth applied in cleansing power. Now let us observe in verse 36, "Nevertheless a fountain or pit wherein there is plenty of water (a gathering together of waters, margin), shall be clean." We think at once of His fulness, and the living waters. There was no emptiness in Him. The margin calls to mind Genesis 1. 10. Nothing could contaminate our Lord. How different was a cistern (see Jer. 2. 13). We also learn how we may seek gracious preservation, in **increasing measure** (John 4. 14, 7. 38), though while we have the flesh in us we shall never rightly boast, **except in Him** (1. Cor. 1. 31). Only One could say, "The prince of this world cometh, and hath **nothing** in Me."

The very next verse contains another type of Christ, in the light of John 12. 24. "If any part of their carcase fall upon **any sowing seed which is to be sown**, it shall be clean." It is evident that our beloved Lord described Himself in this way as to His holy earthly life: He came purposely to give His life, came to fall into the ground, came to be sown. He was "alone" throughout in that wondrous walk, "holy, harm-

* Alpha and Omega are vowels. Hebrew is written without vowel points, but needs the correct vocalization to be sounded and understood (cf. shorthand).

less, undefiled." O that we may value and praise Him more. He was ever untainted by the evil words and works of men around. Their attitude could never harm Him nor produce anything evil in reply. As the oyster responds to the piercing insect with a lovely pearl, so He dealt with all iniquity. May we become more like Him, though ever own our unworthiness and need: "Ye ought to WASH one another's feet" (John 13. 14).

May it not be that we should add Numbers 19. 15 to our meditations? The contrast is somewhat similar to Leviticus 11. The holy dread of contamination should ever be impressed upon our hearts (cf. Jude 23). An open vessel oft pictures our own condition, but our need is to be blind more and more to evil, and with closed ears against error (see Isa. 42. 19). Certainly the Lord Jesus was only open to the Father, in this sense, a "covering bound" protected the vessel absolutely. There was no contact, and He had no contact with sin. Hence He may be seen by contrast in this verse, if, as it seems clear, it was written for our instruction as to ourselves, for are not we called "vessels"? The two words used here for the "covering bound" are **both** rendered "bracelet" elsewhere, suggesting the fixity, and His precious ornament of obedience (cf. Prov. 3. 3, 7. 3). One of them is, however, rather "a thread," and occurs strikingly for the "ribband of blue" in Numbers 15. 38, setting forth love's regard for the words of the Lord. This thought surely emphasizes Himself upon our hearts. And so, with gratitude, we turn again to 2 Corinthians 3, where the **beholding** of the Lord Jesus is associated with the "spiritual reading of the Old Testament" (verses 14 and 18), in the enabling of the Holy Spirit. May this be our constant joy that our praise may overflow. We can never exalt the Lord Jesus too highly. "Who is worthy?" "No one was found worthy." "Thou art worthy," "Worthy is the Lamb that was slain":—such is the unveiling of Revelation 5. 2, 4, 9, 12. May this adoration be our's too, as we press forward along the pilgrim path, expecting to see Him soon, Who loved us and gave Himself for us.

In days of activity how much need there is to pray for grace to be calm, and have time to think, time to meditate, time to feel, time to sympathize, time to love, time to worship: yea, a heart to think, and meditate, and feel, and sympathize, and love, and worship; that God and His will may be central, as becometh saints.

A fruit-loaded branch in the vine is largely unseen, and humbled to the ground. A little fruit gives opportunity for self-display.

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.

"Instant and earnest prayer was made."

Acts 12. 5.

1. For God's gracious work among His children, that there may be, more and more, the manifestation of zeal for His will, and brotherly love,—a growing up into Christ in all things.
2. For children of God passing through the waters that they may thankfully experience Isaiah 43. 2, 1 Corinthians 10. 13, Hebrews 12. 11-13, and be preserved from murmuring, despondency and reaction.
3. For the families of believers (1 Tim. 3. 5).
4. For lands that we often overlook — Portugal, Cochin China, Sudan, Nicaragua, Papua.
5. For the Lord's gracious work through these pages, and linked publications, sent forth in faith that He may be glorified, and for His work associated that in England, Poland, &c., there may be gatherings according to His will, with marked brotherly love and simplicity, preparing for the Coming of our Lord. Daily prayer is much valued for brethren in Poland, &c. (M. Ruda, I. Sofer, M. Waszczuk), and for our brethren W. Ellis and H. A. Werner, "and for me" (Eph. 6. 19).

"With thanksgiving" (Phil. 4. 6, Col. 4. 2).

IF THE LORD WILL:—
GATHERINGS for BELIEVING MEN,
2, MINORIES (side entrance, 2nd floor), adjoining
John Pearce Restaurant,
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:

- 4th. "CHRIST AND THE CHURCH."
(Eph. 5. 32).
1. The Holy Spirit's Emphasis on the Relation ("Love," "Reverence," "Submit," &c.).
2. The Precious Type of Genesis 2.
3. The Effect on a Godly Home, and Its Power.
4. The Enemy's Attack in Genesis 3 and since, with Notes on Matt. 13. 33.
5. Do we illustrate that which is here Set forth?
- 11th. THE STARS.
1. God's Creative Work (Gen. 1. 16, Ps. 136. 9, Isa. 40. 26, see Job 38. 7, 31-33).
2. Spiritual Lessons Concerning A Heavenly People (Gen. 15. 5—Unity in the One "Seed").
3. Responsibility to God's Glory (1 Cor. 15. 41).
4. A Solemn Contrast (Jude 13).
- 18th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 25th. To be Announced Later.

YOUNG PEOPLE'S COLUMNS.

"Thy Son Liveth"

John 4. 53.

"She Shall Live"

Matthew 9. 18.

PARENTS love their children. How much they have done for their sons and daughters from earliest babyhood. Those who dare to say that "everything" is for money, and other unwise things, quite forget a mother's love. How grateful and obedient a child should be! We are not surprised at God's repeated emphasis on "Honour thy father and mother; which is the first commandment with promise" (Eph. 6. 2), in the Old Testament and the New alike. And how much love is felt and shown in a loving home when a child is ill. This is set forth in the beautiful gospel records. The father who journeyed from Capernaum to Cana longed to see his son healed. Indeed, several of the specially recorded requests for "others" were those of a parent for a child (cf. Matt. 15. 22, 17. 15); even more than of a child for a parent. How humbling this is. Thus we see the earnestness of Jairus for his twelve year old daughter.

And, in connexion with Christ's healing work, we observe the word "live," as well as the word "save." It is important to see how "life" is connected with health, and brightness: and disease is joined with death. Earthly life gives a picture of this, but thoughts go back to Genesis. Not only has bodily death come into the world through sin, but all are, even now, dead in the sight of God. We remember God's words to Adam, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2. 17), and then the solemn statement, "Adam . . . begat a son in his own likeness" (Gen. 5. 3). No suggestion is there made there, after the fall, of the likeness of God. Colossians 3. 10 reminds us that the sinner needs "a new creation" to bear the image of the Lord Jesus (see 2 Cor. 3. 18, Rom. 8. 29). Have you this? One special nation was of old marked out by God, namely, Israel (Ex. 19, 3-6). They were brought into covenant with God, but they, like Adam, soon broke His covenant (Jer. 31. 32), and thus we notice how He Himself speaks of them as "dead" (Ezek. 37. 3, 11, 12, cf. Hos. 6. 2). This was a representation, in a very clear way, of the utter failure of the sinner to make himself "better." And earthly "life," without salvation is only existence. Hence the Lord Jesus, the Living One (John 1. 4, Rev. 1. 17), said, He came in order that believing ones might have life (John 10. 10, cf. 5. 24, 25, 20. 31). And now the question comes, Have you this

LIFE, or not? You may be able to "do" much, and yet to do nothing that pleases God (John 15. 5, Heb. 11. 6). Earthly and bodily life is not truly life before God (John 3. 6). There is such a great difference. Yes, God only speaks of those who trust in His Beloved Son, and are really saved as "made alive," as born "from above," as "a new creation" (Eph. 2. 1-8, John 3. 3, 2 Cor. 5. 17). They have felt their need, and have come to the Lord Jesus, and they find joy and peace in Him and in His finished work for them. They rest on HIS death, and so can praise God for the blessedness of life in Him. This is a wonderful change, a reality, a new position and experience altogether.

We have spoken of the miracles the Lord Jesus did. He Himself said, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11. 5). All these wonderful works tell of parallel spiritual blessings. Luke 14. 21 plainly shows this. By nature how blind we all are to His glory: we are lame, and never walk in His ways; we have the deadly leprosy of sin: we are deaf and do not hear His loving voice (John 5. 24, 25). But He delivers from all, and raises up from this dead condition, to true blessedness. How wonderful to become a child of God. Are you one? How grateful you should be if your heart can humbly say, "By the grace of God, Yes." How concerned, and anxious, you should be if you can only answer, "No, not yet."

And so the words of Matthew 9. 18, and John 4. 53, have a precious meaning to-day. It is blessed to live "in Christ Jesus." Let us remember, too, that sin is **not only** an illness, **not only** a death, but a wicked thing before God (Jer. 44. 4), and we are all guilty (Rom. 3. 19). Hence the Lord Jesus did not die by sickness, nor only as a great martyr, and rejected by men: He actually bare the holy judgment of God for unworthy sinners. This shows us how terrible our sin is, and how we should fear, and how ashamed we should be of every sin. But many are never ashamed to-day. Have you ever felt a **horror** of sin AGAINST GOD? Blessed are those who know the meaning of the words, "He died—that they which live should not henceforth live unto themselves" (2 Cor. 5. 15). Salvation means a new life with its fruit. God spoke at the first and it was done (Ps. 33. 9), and the Lord Jesus spoke on both the occasions before us, and there was LIFE. It is very beautiful to see that, just as in Genesis 1. 3, THE VERY WORDS of the Lord come in the fulfilment

("Thy son liveth," John 4. 50, 53). Are you alive with new life? Then it must be seen. We notice that **food** was at once appointed for the little daughter (Mark 5. 43). And so is it spiritually. Those who are saved should feed on God's words, and this delight to do His will. A mere profession, "I am a Christian" means nothing. Yes, the result of life is to be seen every day, in young and old who are saved by the precious blood of Christ.

How blessed it will be if some praying parent hears the words to-day, "Thy son liveth," through God's gracious use of the reading of these lines.

"Thy son doth live"—the words were clear:
What peace the father knew;
And still Christ's loving voice we hear,
And still His words are true.

"And she shall live," Jairus said;
Faith claimed Christ's love and might:—
The damsel rose from off the bed,
Her parents' great delight.

Each miracle reveals God's "way"—
A parable of love!
And saved ones still Christ's power display,
Since quickened from above.

But have YOU heard His call, His voice?
Is peace within YOUR heart?
Tell me, Do you in Him rejoice?
Is life—or death—your part?

Notes on Memorized Verses.

(Continued from page 72).

way: e.g. We will meditate a little longer on the Lord if only we can lie in bed a little longer, and so forth. How searching is His truth. 16, Not our reasonings, but "what the Lord hath said." 17, Beware (2 Chron. 26. 15, Hos. 13. 1). 19, "Obey" is the precious word which we often forget: self emphasizes feelings, activities, results: but God lovingly says "obey" (hear). 20, Self defence: but a tender conscience is humbled quickly. "Voice" (John 10. 27). 21, Thy "God," so spoke Darius (Dan. 6. 20) and Israel (Jer. 43. 2, 3): contrast Joshua 14. 8. "Gilgal" should at once have reminded him of the dread sin of self-choosing (see ch. 13. 7-14): wait God's time: never let us take things into our own hands. 22, "Delight," Proverbs 15. 8, see Psalm 40. 6-8, with Matthew 3. 17, 17. 5, John 8. 29. Remember Cain's fruit, and the Pharisees' religiousness: ignoring God's revealed will: cf. too Christendom's cathedrals, we can give our money, time, &c. but it is vain unless we obey (Isa. 29. 13). 23, Saul had cut off such (ch. 28. 9), but his own sin was unjudged, all sin is alike: Rom. 2. 1, 21; the flesh is willing to attack some sinS, but the appointed attitude is against all sin, and all the abominations (Ezek. 9. 4). 24, "I have sinned," but added words "because, &c.," so in 30: contrast Psalm 51. 4 "Commandment," "Mouth" (Ezek. 33. 7, Matt. 4. 4). O for a broken heart that never excuses ourselves, or seeks advantage for self. May our concern ever be God's honour!

"The name of the city from THAT day shall be,
The Lord is there." Ezekiel 48. 35.

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

IT is deeply interesting, and helpful spiritually, to compare and contrast the endings of various books of Scripture. There are so many possibilities of profitable study by "comparison," every believer, even "young," can find so much that is ever new, and as long as there is spiritual "eating," and humility, there is true blessing. As soon as pride comes in, or a mere desire for mental knowledge, everything goes wrong.

The **glory** of the future Kingdom is the Lord's own presence. We remember the words, "Lo, I come, and I will dwell in the midst of thee" (Zech. 2. 10, 11, cf. 8. 3). The glory of the eternal state is likewise "The tabernacle of God is with men, and He will dwell with them" (Rev. 21. 3). We look back and see how sin cut off the first Adam from fellowship with God, and then the gracious purpose for a redeemed people is seen in the words, "Let them make Me a sanctuary, that I may dwell among them" (Ex. 25. 8). And the present dispensation has always the same characteristic. The life and death of our beloved Lord, leading up thereto, show how grace makes this wonderful and true nearness and intimacy possible. Matthew's gospel begins with "Immanuel," i.e., "God with us"; concluding with, "And lo, I am with you all the days, even unto the ending of the age." The emphasis on this Divine indwelling, both of the individual believer, and of the Lord's people **collectively**, is very clear throughout the epistles. We may well worship and adore as we read the words, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "Christ in you, the Hope of Glory," and again, as to a local assembly, "He will worship God, and report that God is in you of a truth," and "In the midst of the Church will I sing praise unto Thee." Our Father delights in His people,—"the Father Himself loveth you." The delights of the Lord Jesus are still with the sons of men. How much is possible in Christ for us in daily life? And so the key to blessing is ever the recognition of relationship to God, **personally**, and the desire of His presence. We are not mere labourers in a factory for "spiritual mass production," but made members of a family to enjoy fellowship, and to lead others to our glorious Saviour, ever longing that **He**, and not **we**, may be ever **central** in all. Should it not be so, in our experience?

PRESENT DAY NEEDS.

Humility in Thinking of Ourselves and in Dealing with our Brethren (Concluded)

Thus the reference to Old Testament types is full of practical instruction as to our present experience. Truth is ever practical, and searchingly so. And other Scriptures may well come to mind. For example, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; **considering thyself**, lest thou also have been tempted" (Gal. 6. 1). It is never for me to say, "I have not failed as he has." What if I have not been tempted so fully? What if I have been sheltered, through my upbringing, and protected in varied ways till this moment? Shall I boast? Impossible. The same flesh is in me: I must feel lovingly for my brother, even as Moses pleaded for his people. What have I which I did not receive (1 Cor. 4. 7)? Where is boasting then? It is shut out. Again, even in seeking to restore, we must acknowledge our own danger. Is it not written, "Others save with fear" (Jude 23)? The garment spotted by the flesh may infect us. We are not immune. Numbers 19 comes to mind: contact means defilement while we are in this life. The Lord Jesus alone was "holy, harmless, undefiled" in an absolute sense: in **increasing degree** this should be our experience, as we grow in grace, and become like to Him (2 Cor. 3. 18). Blessed be God for His patience.

We recollect the needed and striking testimony of Oded in 2 Chronicles 28. 10. A victory had been obtained, and the men of Judah were laid low because of sin. The flush of victory was dangerous to Israel, and the message sounded forth, "Are there not **with you, even with you**, sins against the Lord your God?" At times of encouragement, and overcoming, we need special grace to be kept from "spiritual pride." It may be **expressed** in terms of gratitude to God, while it contains in **essence** something of confidence in ourselves. Is it not so? Have we not felt this? We cannot be too humble.

Some Scriptures dealing with our relationship to one another have a very helpful bearing on this subject. Confess your faults one to another, and pray one for another. How different from auricular confession, or confession to a self-styled priest. "One to another": we are to feel our own failure as well as that of the brother who seeks our loving help, and our humility is to be before **him**, and not only to someone else. This is the message of John 13. "Ye ought to wash **one another's feet**." This must never be one-sided: it could only be blessedly **one-sided** in rela-

tion to Him Who never said, "ye ought to wash My feet." They were washed—physically, and with tears, and they were anointed. Striking are the contrasts suggested thereby.

The same constant attitude to one another is emphasized in Ephesians 4. 2. A self-confident, overbearing "comparing" of oneself with others is the peril, and the root of much failure, and division, among children of God. The more we realize our constant need, and that in our flesh "dwelleth no good thing," the more shall we seek grace to walk by faith, and to humble ourselves under the mighty hand of God (1 Pet. 5. 6). God hates the attitude of Isaiah 65. 5. This does not mean that we excuse sin, because of our own infirmity or strengthlessness. We would hate it wherever found (Luks 14. 26), but would ever remember, "yea, and his own life (soul, and self) also," in this verse. So shall we glorify God, in humble dependence, for He giveth more grace. "Thus saith the High and Lofty One, That inhabiteth eternity, Whose Name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57. 15, cf. 66. 2).

Poems to Help Christian Experience.—62.

"Jesus Christ, Whom having not seen ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."
1 Peter 1. 7, 8.

Lord Jesus, Thou art mine, and I, by grace,
Am Thine; I would be Thine alone;
Though now the heavens hide from me Thy face,
And clouds conceal Thy glorious throne,
Thy promise shall not fail,
Thou wilt remove the veil.

O Gracious, Unseen Lord, 'tis Thee I love,
With joy unspeakable rejoice
In Thee; be my affections all above.
Where Thou art; let me hear Thy voice
Each day; O guide and guard;
The way seems lone and hard.

If e'en Thy voice behind me I should hear,
'Twould be in grace, for Thou art nigh;
But I would walk with Thee in holy fear,
And e'er be guided by Thine eye;
Mine eyes would look to Thine,
O Gracious Shepherd mine.

And I would look, my Lord, at things unseen,
Eternal—what is seen shall fade.
If aught doth hold me here, in mercy wean
My soul, and let my mind be stayed
On Thee; O keep me now
In peace. My God art Thou!

"I made haste and delayed not" (Ps. 119. 60): but wait for the Lord's leading (2 Sam. 5. 23, 24): do not force yourself, with feverish excitement, to act in fear, or in worldly wisdom, before His appointed time (1 Sam. 13. 12).

Unbelief.

WHAT is unbelief? The word may suggest a thousand thoughts and more, inasmuch as there are myriads of persons and facts to be believed or disbelieved. But it is remarkable if a man says "I am an unbeliever," he is at once understood to mean "An unbeliever in God." Likewise "a believer" confesses he believes God. Hence the very language crystallizes the thought that the standard is found in connexion with God and the Scriptures. And this is true, as many have found,—to their joy, both now and for ever.

Some profess that it is a mark of superiority not to "believe." Why? A greater mistake could not be made. The question must be raised, "Believing Whom, or what?" Is it wisdom to believe **nothing**?—Wisdom to remain always in uncertainty, if a certainty is to be found? No wise man will say, "Yes." Agnosticism, at its "best," is a confession of a blank, and an emptiness. Blessed be God, there is One Who gives a certainty and a fulness, and there are many who know Him. Is not unbelief against sufficient evidence foolishness? Against absolute truthfulness is it not wickedness? Against a PERSON, in certain relationships, is it not an insult? There is no glory in unbelief: and, alas, how many who claim to be unbelievers "believe" themselves, and their own opinions, with an overweening dogmatism.

Many years ago, a man on a nigh-wrecked ship said, "I believe God," and the words God had sent soon came true. God IS (Heb. 11. 6), and God has manifested His truthfulness again and again. There are many who ruthlessly set aside these facts, but how different have been the experience and the true usefulness of those who have believed, and acted on their faith. And, blessed be God, they enter into "rest" (Heb. 4. 3). A contrast with the restlessness of unbelieving men. They "know" Whom they have "believed" (2 Tim. 1. 12). There is no uncertainty as to unseen force when you have a sensitive apparatus, and there is no uncertainty as to God's grace when the heart is sensitive to Him. True faith is not a dream: it is (as one of old was inspired to write) "the substance of things hoped for, the evidence of things not seen" (Heb. 11. 1). It depends (as the very Hebrew word suggests), on the **veracity** of One Who cannot lie. And as the "laws" of eclipses are demonstrated by the calculations depending on them, so is it with faith. Its fruit shows the reality of the tree.

Faith is deeper than mere shallow thinking. Hebrews 3. 12, deals with the fountain of lack

of faith:—"An evil heart of unbelief." The affections are wrong. We all want our own way naturally: hence the alarming words, "They did not like to retain God in their knowledge" (Rom. 1. 28). Be honest, dear reader, and search within: there is a deeper reason for unbelief than you realize. The Lord Jesus truly said, "Ye WILL not come to Me, that ye might have life" (John 5. 40).

And you are losing such a blessedness. He, the Son of God, has died to save sinners, and He **does** save, and saves eternally: and you are without the blessed knowledge of Him. To one of old Christ said, "Except ye see signs and wonders ye will not believe," but "ye" is plural, and the man was "wise" (cf. 2 Tim. 3. 15) and "believed the word," and found the truth and blessedness of it (John 4. 48-53). To another the Lord Jesus put it thus, "Blessed are they that have not seen and yet have believed" (John 20. 29). And it is with a desire that many may share this blessedness which we too have proved, that these lines are written, for God will not fail a single soul that trusts in Him. It is not "believing is seeing" but "believing to see" (Ps. 27, 13), for God has given a sufficient "witness," and he who believes receives the witness **in himself** as a blessed, and present, and permanent and unquestioned **INNER KNOWLEDGE** (1 John 5. 10).

I am not a believer **because** I was brought up to it. The truth has become my living experience, and works out according as it claims. There are far too many evidences to call them all coincidences. Ah, dear reader, beware of shutting your eyes to this. Your unbelief is disobedience (the same word in Rom. 11. 30 and Eph. 2. 2), and the judgment will truly fall on those who "know" not God and **obey not** the gospel of our Lord Jesus Christ (2 Thess. 1. 8). You can find no fault with the gospel, you have no substitute for it, you are rejecting that which would become in your experience that which could no more be doubted than your own physical life. Will you analyse the air first, or breathe it? If you "come" to the Lord Jesus your doubts will be settled even as the electric current answers every question when the "receiver" comes in touch. Thanks be unto God for the realities of faith.

"Faith without works is dead," but living faith has many precious works. So can all test which theirs is.

It is well to remember that God speaks through circumstances; but it is dangerous to interpret them apart from His revealed will, and a humble attitude.

Suggested Daily Readings.

"IF THE LORD WILL."—AUGUST, 1936.

Day	READING		LEARNING	
	1 Samuel	Matthew	Matthew	Psalms
1	1. 1-28	23. 23-39	26. 36	1:8
2	1-17	24. 1-14	37. 38	129, 130
3	18-36	24. 15-31	39	131
4	1-21	24. 32-51	40	132
5	1-22	25. 1-13	41	133
6	1-12	25. 14-30	42	134
7	1-21	25. 31-46	43. 44	135
8	1-17	26. 1-15	45. 46	136
9	1-22	26. 16-30	47	137, 138
10	1-14	26. 31-46	48	139
11	15-27	26. 47-61	49	140
12	1-27	26. 62-75	50	141
13	1-15	27. 1-18	51	142
14	1-12	27. 19-33	52	143
15	1-23	27. 34-49	53	144
16	1-23	27. 50-66	54	145, 146
17	24-46	28. 1-20	55	147
18	47-15.9	Mark 1. 1-15	56	148
19	10-35	1. 16-31	1Sam. 15. 10-11	149
20	1-23	1. 32-45	12	150
21	1-19	2. 1-13	13	151
22	20-39	2. 14-28	14	152
23	40-58	3. 1-19	15	153, 154
24	1-16	3. 20-35	16, 17	155
25	17-30	4. 1-20	18	156
26	1-24	4. 21-41	19	157
27	1-23	5. 1-17	20, 21	158
28	24-42	5. 18-34	22	159
29	1-15	5. 35-6.6	23	160
30	1-23	6. 7-29	24, 25	161, 162
31	1-18	6. 30-45	26	163

Notes on Memorized Verses.

MATTHEW 26. 36-56.

36, "Then," as if to follow 35, and remind us that words are not sufficient: even when honestly meant: O to be kept from unconscious boasting, and expectation from self,—kept in conscious dependence. "Gethsemane," olive press: leading up to the Wine-press where He was, as it were, trodden: but He will tread (Isa. 63. 3): the sword was against Him (Zech. 13. 7). He will come with the sword (Rev. 19. 15). 36, "Sit," a striking word, contrast 39, and most references to attitude in prayer (kneel, stand). 37, A privilege beyond that of others, but lost. 38, "My soul," see Isaiah 53. 10, 12, 12. 27, with John 10. 17, 14. 1. Continue (Luke 22. 28) and "watch": the word implies keeping awake, and in this very point they failed. "Here": "with Me": but they missed the opportunity (see Song 5. 6, John 16. 32). He did not ask them to come to Calvary with Him: He was alone there (John 13. 36), the Substitute (Matt. 20. 28): blessed be His Name. 39, Observe "if it be possible": no word or wish against omission. "I will," into the sanctuary of such words of His must no cold reasoner enter: suffice it to say

that He desired the Father's will absolutely ("Not," &c.), and revealed His perfect humanity also, from which standpoint it would have been unbefitting had He wished to endure "being forsaken"; in His holy humanity we see a perfect attitude as to the guilt of His people which He hated, and yet loved them with a loving readiness to bear it (ask for a leaflet on this hallowed theme, to help worship, not inquisitiveness). 40, "Asleep," the opposite of His word: note Luke 22. 45 ("for sorrow"), 24. 41 ("for joy," cf. Acts 12. 14): how important that feelings should be rightly "used." 41, (a) Watch and (b) pray: both commands are important, and closely related (Eph. 6. 18, Col. 4. 2). "That ye enter not": we oft seek victory too late. "Watch" first. Wherein do we "enter"? We should live on the line of our prayers: it is vain to pray "lead us not" (Matt. 6. 13), if we are careless about "entering" (yet grace is wonderful, 1 Cor. 10. 12). "The spirit," the Lord's tenderness. "Strengthless," see Romans 8. 3, 26: two aspects of "flesh" in Scripture (a) physically, (b) morally: how much the Lord teaches us about both here. 42, No failure with Him. 43, "Again." 44, "Again," a contrast. "The same word" observe, in each prayer, God's WILL. Continue in prayer. The three prayers remind of chapter 4, and Satan's three-fold temptation, (and defeat), in wilderness (contrast Israel) and garden (contrast Gen. 3. 1-6, verse 6 is threefold): see John 14. 30 with Luke 22. 44 ("conflict," Col. 1. 29, 2. 1, a). 45, Rather, it seems, "Do ye sleep now, &c.?" 46, "Us," "ME." 47, How awful was Judas' position, in view of Mark 3. 14, 6. 7. 48, The word "Kiss" is from the root of "friend" in John 15. 14: but the Lord Jesus uses the other word, as in Matthew 20. 13, 22. 12: a deep lesson. So "Rabbi" (49), even as verse 25 (contrast 22, Lord: Satan entered into him, and to such evilly "inspired" ones 1 Cor. 12. 3 applied). 51, "Peter":—Why not named till John 18. 10?—Does this illustrate that John's gospel is later? 52, "Thy sword" contrast Zech. 13. 7. A lesson as to separation from warfare and vengeance, till "that Day." 53, The Lord Jesus could ever pray with power (John 11. 42), but He never prayed against the Father's will (54). 55, "The same hour" cf. Luke 22. 53, John 7. 30, 8. 20. 56, As in 54, the Scriptures (cf. John 19. 24, 28, 36, 37, Luke 24. 27, 44, &c. "Fled," see Hebrews 13. 5, with 2 Timothy 4. 17.

1 SAMUEL 15. 10-26.

10, 11, The word used implies God's deep feeling, and has some parallel with the Divine use of language as to God's eyes, &c., for our understanding, but does not suggest surprises: it is clear God had His plan before for Judah's tribe (both the city, and kingship were, at first, Benjamin's, Jos. 15. 8, 63, 18. 16): a deeply solemn message practically, "Me, My commandments." 12, One can set up a "place," without full obedience. 13, Was there a wish to smooth over the sin, or an unconsciousness through a long hindered conscience? 15, "They have brought," cf. 21 "the people," (so Gen. 3. 12, 13, Ex. 32. 22, 23). "To sacrifice": how often we are willing to give unto the Lord (professedly), if we can have our
(Continued on page 69).

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Thoughts from The Word of God

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Correspondence
Concerning the Will
of GOD welcome.

A Monthly, as God enables, to glorify His Name by rejoicing in His grace and His will, with "that Blessed Hope" in view for all "in Christ Jesus."

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Free.

"Lord, Thou hast been our Dwelling Place in all generations." Psalm 90. 1.

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

"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." Isaiah 8. 13, 14.

"The church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ." 1 Thessalonians 1. 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.

SOME OF THE CONTENTS Page

"This Gives Him the Pre-Eminent Place."	66A
"O Thou Afflicted"	67A
"Shew Me a Penny"	68A
"Was not Abraham our father justified by works?"	69A
The Example of Christ	70A
"But if He Draw Back"	70A
"To-day, if ye will hear His Voice"	71A
Notes on Memorized Verses	72A

"Abide in Me, and I in you . . . if ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15. 4, 7.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. . . . For ye died and your life is hid with Christ in God." Colossians 3. 1, 3.

"God is love; and he that dwelleth in love, dwelleth in God, and God in him." 1 John 4. 16.

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. 217, Brockley Road, S.E.4 (Phone to New Cross 2083). Meetings, The Lord's Day, 11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8, 2, Crosby St., Stockport (The Lord's Day, 11, 3, 6.30, Tues. and Sat: 7.45). Glemsford (The Lord's Day and Wed.).

Words of Introduction.

REDEEMED by the precious blood of Christ, and made to sit together in heavenly places in Him, we would rejoice in our exceeding great and precious privilege because of God's exceeding great and precious promises, which are all yea, and amen, in Christ; and would seek to tell something of His great love and purpose and will, as He enables, with the joyous consciousness that He is the everlasting God, and the Same to-day as of old. The Scriptures are not a dead letter, but livingly applied by the Living Holy Spirit; and it is surely the heart's desire of His humble people to please their Father, and walk with Him, and to see the reviving which He has graciously promised, together with the loving, united obedience of His own, without variation, questioning, or delay, to His ever perfect will (Matt. 12. 50, Rom. 12. 12).

"How Precious . . . How Great." Psalm 139. 17.

Precious Thy thoughts, beyond our comprehension! Deep is Thy love to us, Thou God of grace! Wondrous Thy ways,—how great Thy condescension! Only in part our seeking hearts can trace.

Far, far in mercy, Thou hast separated From us our sins; yea, in Thy love hast cast Behind Thy back: and now to Thee related, Graced in Thy Wellbelov'd, Thou holdest fast.

Who, but in part, Thy love and grace can measure? Boundless in breadth: nor can the deepest sea Reach to its depth: earth's greatest, rarest treasure Cannot compare with all we have in Thee.

Grant us, O God, with grateful hearts to render Ourselves a living sacrifice to Thee, Grieving to grieve Thee, with our conscience tender, Till, glorified, our glorious Lord we see.—A.W.H.

Words of Encouragement.

"The Spirit, and the Bride, say, Come." The last recorded word of the Bride is to the Lord Jesus, and with personal love to Himself. What a contrast we have with the harlot of Revelation 17.

The Bride is gladly subject to the Spirit. The order of words is perfect;—not the bride and the Spirit. How real the relationship of God's children to Himself, and how blessed it is to be "led" in prayer (Gal. 4. 6). In like manner the Lord Jesus leads the praise in Hebrews 2. 12. The bride is not independent. The Spirit of God ever attracts to delight in Christ Himself. "He shall glorify Me" are the precious words of John 16. 14. When there is a departure from the Lord Jesus, when the unity graciously appointed is not sought, when the Coming of Christ is not ardently expected, how sad is the spiritual loss. The Spirit of God never approves of worldliness. Do we not desire by grace more of the attitude which this one word "come" indicates? Has there not been in many other spheres as well as Romanism, something of the attitude of the harlot? How beautifully, in nature, the wheat, near harvest time, loses the green of "nature," and becomes more detached from the earth. May we, as living, fruitful believers, have an ever deeper enjoyment and experience of the last chapter our Father has graciously given to us.

"This Gives Him the Pre-Eminent Place."

EVERY child of God must feel encouraged by all that exalts our Lord and Saviour. How often have we been caused to rejoice over the testimony of John the Baptist, "He must increase but I decrease," and again, "He that cometh after me is preferred before me." We rejoice not simply because such a testimony showed John's humility, but more especially because of the definite exaltation of Christ thereby. It is this indeed that ever reaches our hearts. Can we read the witness of God's servants in the Acts, and also in the Epistles, to the exaltation of Christ, without feeling that the very testimony of which they were the privileged bearers was a source of joy to their own hearts, a joy which even prison chains could not check?

The statement that heads this paper is not a quotation from Scripture, but from the letter of a dear brother in Christ, and acknowledged for many years as a teacher among some of God's dear people, known as "brethren." It may be well to give the context, "I am quite sure that the early brethren (I refer to 100 years ago) were guided of God to have the Lord's Supper in the morning. This gives HIM the pre-

eminent place." It may be that quite a number of others think as the writer of the above, but would it not be well prayerfully to test all our thoughts by the Scriptures? Has not the Lord Jesus linked the two in such expressions as, "If ye love Me, keep My commandments," and "Me and My words"? First of all, can any Scripture be cited that we could say is the foundation of this practice (i.e., the Lord's Supper in the morning) and, if not, can we say that God guided believers without and quite apart from the Scripture? And further, if, on the other hand, we have the record in the Scriptures of still earlier brethren (not 100 years ago, but nearly 1900 years ago) gathering in the evening for the Lord's Supper (and we do possess such a record); are we to say that such were not guided by God? We dare not say this; we must acknowledge that the mistake was not with the earlier brethren. Might not our brother's statement, that having the Lord's Supper in the morning gives the Lord Jesus the pre-eminent place, almost suggest to some that the disciples failed so to do, because they did not have the Lord's Supper in the morning, but rather in the evening? Is it quite fair for many to assume they could not meet earlier? Furthermore, is it not true that the writer of the letter is rather deciding as to what gives Christ the pre-eminent place, instead of allowing the Scriptures so to do? This is so strange in view of the fact that both he and many others rightly and loyally emphasize the need for Scriptural guidance in other things. Why deal differently with this matter?

Again, how can I understand the suggested emphasis on the morning supper giving the Lord Jesus the pre-eminent place when in the same letter he tells of being quite willing to fall in with the arrangements of a meeting to have the Lord's Supper in the evening once a month for convenience; why forego the privilege of giving Him the pre-eminent place for once? And should we be quite willing to fall in with arrangements IF they fail to put Him first?

O that all our hearts may be searched and the Scriptures also in the enabling power of the Holy Spirit, that we may know what is seeking Him after the due order, and what is not, for His glory's sake alone.

W. Ellis.

Rather remarkably in a publication for beloved believers in Germany who emphasize a deep concern for God's glory, and deny sectarian names, we read—"Many think we must break the bread at evening, since the Lord according to the first two Gospels has appointed on an evening. But Luke, who, as the companion of Paul, has more of his ministry in his thoughts,

leaves the hour for us open. *We have put* (our italics) the hour for the breaking of bread on the Sunday morning" (Die Versammlung and Andere Betrachtungen mit J. Taylor, page 7). We read Luke 22. 14, and His appointment followed; and the very word "Supper," used by the Holy Spirit, in the epistle, is His witness. May our hearts respond.

Poems to Help Christian Experience.—63.

"O thou afflicted, tossed with tempest, and not comforted; behold, I will lay thy stones with fair colours, and thy foundations with sapphires."

Isaiah 54. 11.

O thou afflicted, tempest-tossed,
Thy God hath not forgotten thee.
How could He, Who at such a cost
Hath bought thy liberty?
Thou everlastingly art saved,—
This ere the ages God designed;
Thou art upon His hand engraved,
Art ever in His mind.

The half of all His love to thee
Can ne'er by human lips be told,
For never couldst thou ransomed be
By silver or by gold,
Nor by the victims sacrificed,
Foreshadowing that Blessèd One,
But by the precious blood of Christ,
God's well-beloved Son.

Believe His love, His purpose wise.
He is Thy Father; then shalt thou,
His child, let doubting fears arise?
O trust thy Father now.
Art thou in pain, art thou bereaved,
Or doth the prospect thee appal,
Have disappointments sorely grieved?
Thy Father knoweth all.

Thy God, thy Father, hath not planned
A rosy path, an easy way;
But He will lead thee by the hand,
And guide thee night and day.
Since He such mercy hath revealed
To thee, who under sin wast sold,
Thy gracious God, thy Sun and Shield,
Will no good thing withhold.

He Who will make Jerusalem
In all the earth a praise and fame,
Adorning her with many a gem,
A dwelling for His Name,
Hath richer blessing stored for thee—
Though oft thy vision is so dim
Of Christ—That One thine eyes shall see,
And thou shalt be like Him.

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.

"He hath showed His people the power of His works."

Psalm 111. 6.

1. For children of God who are suffering for conscience before Him, whether by loss of position, or by imprisonment, or through "petty persecutions,"—that they may "in everything give thanks."

2. For believers who are depressed and despondent, that loving fellowship in prayer, and wise counsel, may lead them to the Lord, and to His tender "way out."
 3. For believers who are still found in worldly situations, and friendships or societies, and who do not seem to see the effect on their own life, and that of others, including their children,—and the dishonour to His Name (Eph. 5. 14).
 4. For lands that we often overlook:—Hungary, Tibet, Algeria, Peru, Western Australia.
 5. For the Lord's work in these magazines, and related service, by literature, lip and life, that it may be humbly in the power of the Holy Spirit. Daily prayer is valued for brethren usually in other lands—M. Ruda, I. Sofer, M. Waszczuk, and for our brother normally in Stockport district (W. Ellis), that the Lord may enable throughout. He is faithful. Missionary service is not easy. Also remember God's children in Germany.
- "God is Faithful." 1 Corinthians 1 9, 10. 13.

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—8.30.)

SUGGESTED SUBJECTS FOR SEPTEMBER:

- 1st. THE BELIEVER AND CIRCUMSTANCES.
 1. To What Extent are we Responsible for our Circumstances?
 2. God's Lessons through Circumstances (the History of Israel in Lev. 26, 2 Cor. 12. 7, Heb 12. 1-13).
 3. The Danger of Misinterpretation of Circumstances (Gen. 42. 36, 1 Sam. 26. 8, &c.). Notes on the Undue Influence on our Feelings (contrast Isa. 43. 2, 1 Sam. 30. 6).
 4. "Easy Circumstances," "Improving our Circumstances," &c.
- 8th. THE FOUR GOSPELS.
 1. The Wondrous Life, Death and Resurrection of the Lord Jesus.
 2. The Standpoint and Special Emphasis in each Gospel.
 3. What is Recorded in all Gospels: What is only Found in One: What is Omitted in All.
 4. God's Use of His Different Servants.
 5. Relation to the Old Testament, and the Quotations.
- 15th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 22nd. JOY.
 1. The Holy Spirit's Emphasis on Rejoicing throughout Scripture (Ps. 43. 4, 16. 11, 1 John 1. 4).
 2. The Vain Merriness of the World (Eccl. 2. 2, 7. 6, Rev. 11. 10).
 3. The Joy of the Lord Jesus (Heb. 1. 9, 12. 2).
 4. "As Sorrowful, yet Always Rejoicing" (2 Cor. 6. 10): an Appointed Twofold Experience.
 5. "The Joy of the Lord is your Strength" (Neh. 8. 10, with Notes on John 16. 24, Gal. 5. 22).
- 29th. To be announced later.

YOUNG PEOPLE'S COLUMNS.
"Shew Me a Penny"

Luke 20. 24.

THEY watched, and sent forth spies." Thus men sought to trap the Lord Jesus Christ. The word "spies" causes unhappy thoughts. At once we think of fear and uncertainty, of untruthfulness. Frankness and openness are delightful. How deep was the sin of these men against Christ, who sought to "feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor." The human heart becomes conscious that the light of the Lord Jesus shows up its hidden sins: hence we see the wish to get rid of Him. It is blessed when any desire Him and His holy truth to come right into every part of their being, and to see themselves in His light. Surely such will not only feel their need of a Saviour, but find in Christ the very Saviour Whom they need!

But these men had no sorrow over sin: they wanted their own way. They asked "Is it lawful for us to give tribute unto Cæsar, or no?" Why this question? It seems they thought only two answers were possible. If the reply were "Yes," the crowds who listened to the preaching of Christ would look on Him as One Who upheld the Romans, and who cared little for the circumstances of Israel. If He answered "No," how quickly could this be reported: there would be a charge, "forbidding to give tribute to Cæsar."

But the Lord Jesus knew their hearts through and through, and saw their covered-up sin. He had, moreover, a third answer,—to live when the lives of the questioners are all forgotten, an answer to show the duty of men, and secondly, the privilege of children of God, and the path of such in the world. How wondrously He overruled all.

"Why tempt ye Me?" were His first heart-searching words. The sin was unmasked, but they did not repent. Then the simple request, "Shew me a penny." The word "penny" is "denarius," a Roman silver coin, used in taxes. This was brought. It was issued by the government, and, as such, bore a likeness of a Roman emperor, and certain words, for example "Rome." There was no doubt as to the origin. The fact that this coin was for daily business made clear that the people of Israel were under the Roman government. Hence the Lord Jesus asked, "Whose image and superscription hath it?" When they said "Cæsar's," they had answered their own question! But the Lord Jesus went further. "Render therefore unto Cæsar the things

which be Cæsar's, and unto God the things which be God's."

Few words have been more often repeated. The history is well known. But are you rendering "unto God the things which be God's"? "It is He That hath made us, and not we ourselves" (Ps. 100. 3): when men say "Our lips are our own: who is Lord over us?" (Ps. 12. 4), they utter a lie. The breath of men is in God's hand (Dan. 5. 23), and the eyes of all wait upon Him (Ps. 145. 15). No one can make life, or keep himself alive—no one can make the harvest. God is God, and all men owe everything to Him. Hence men ought to love God with all their hearts. They bear the stamp of His creation, and if they please themselves, and go their own way of sin, they are stealing from God.

But it is sadly true that the original mark of God's GLORY has been lost. In Genesis 1. 26, God said "Let us make man in Our image," but in Genesis 5. 3, after Adam had sinned and was away from God, he "begat a son in his own likeness, after his image." Hence the need for redemption, which none of us can make (Ps. 49. 7). Hence the need for a new creation (2 Cor. 5. 17). And the Lord Jesus came to do what we could not do, and what we did not even desire. So the silver "denarius" becomes a beautiful picture of one who is "redeemed with the precious blood of Christ" (1 Pet. 1. 18, 19). Silver was used in redemption money (Ex. 30. 13). When any are saved by the work of the Lord Jesus, they are, in reality, God's coins. And this is the mark of a Christian. Hence the question comes, Are you one or not? Let us notice the characteristics together—

1. A believer is God's work, even as a coin is sent forth by those in authority alone. No private person or firm can "coin." This would be "forgery," and would bring heavy punishment. It is a great sin to be an "imitation Christian": and there will be a heavy punishment when such false "coins" are "uttered."
2. A believer bears the image of Christ: he is not to think of himself, or of his own glory. Notice, in this connection God's will that His children should be like one another, because all like Christ (Col. 3. 10).
3. A believer has also God's words written upon him (cf. 2 Cor. 3. 3) he shows a delight in the Scriptures: the will of God has become his will (Matt. 12. 50).
4. A believer bears this witness wherever he goes, that all may see to Whom he belongs (1 Cor. 6. 20, Eph. 2. 10).
5. And, as we have already seen, the silver here tells of "redemption" (1 Pet. 1. 18-19).

How beautiful is the description of a child of God, and how clear is the lesson through a coin. Now there comes the question—Am I in this way one of His coins? If so, is the coin clean? Is the image distinct? Are the words plain? Can all see Whose I am? Sometimes a coin, **WORN DOWN BY BEING IN THE WORLD**, is so damaged that we can hardly tell what it is. Here is an important thought for a believer. A bright coin, with the image and writing neither covered up, nor rubbed down—such should each saved one be.—Are YOU saved, or not?

Whose is this image, and this writing too?
'Tis no mere coin, a **person** comes in view:
To **SOMEONE** I belong: two cannot share!
Am I redeemed, Christ's likeness now to bear?

Some have the stamp of sin, and Satan's sign
His lies, and not God's truth, in every line:
Though owing all to God, the coin's debased,
Sold under sin, and ruined and defaced!

If I am Christ's, His words, impressed on me,
Should, in my life, be clear, that all may see!
When men behold, do they my Lord behold?
They well may doubt, apart from likeness bold.

Not only what I say but what I am!—
The coin is e'er a coin, and ne'er a sham.
Its source and purpose cannot hidden lie,—
Still more I'd "render," since redeemed am I.

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the Altar?" James 2. 21.

"If Abraham were justified by works he hath whereof to glory; but not before God."

Romans 4. 2.

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

HOW often are the words uttered, "The Bible is full of contradictions,"—by those who repeat the statement without first seeking to "verify" it (or, rather, **TEST** it) by a personal study of the Scriptures. How few have read the Sacred Volume through! Have you, dear reader?

That the Scripture contains difficulties we own. That no translation is perfect we acknowledge. But if this Book, written by many writers, and at various periods, had not been given by "Inspiration of God," how much greater, and how different in character, would the difficulties be. The possibility of contradictions could not be ruled out, unless these "holy men of God" had been under the control of the Holy Spirit. We rest assured that they were. (See 2 Tim. 3. 16, 2 Peter 3. 16, 2 Peter 1. 19-21, 1 Cor. 2. 12, 13).

A young believer may ask why it is that many of the wise and learned, of this world, do not accept the Scriptures as a Divine Revelation; and the answer is given in the Epistle to the Saints at Corinth. "The natural man receiveth

not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2. 14).

Let us then, who believe, consider these two portions of Scripture that have been brought together. If we study their contexts,—and this is essential—we shall see that both writers acknowledge the authority of the earlier Scriptures:—"For what saith the Scriptures?" (Rom. 4. 3). "And the Scripture was fulfilled which saith" (James 2. 23). They agree that "Abraham believed God, and it was counted unto him for righteousness." May we not then say that the difference is one of relative emphasis?

Permit an illustration. Two physicians, trained in the same school of medicine, are now in practice. We are invited to be present as they each interview one of their patients. At first we are puzzled, as the instructions given do not seem to agree, until we are reminded that the cases are of a different character and suggest to them separate and distinct treatment. So it is here, and far more is this manifest, for the world's physicians make many mistakes, but God diagnoses perfectly. The first case before us is that of a man who says, "I have faith." By profession he is a Christian, but there is no outward evidence of the law of God written upon the heart. To such an one the words are addressed, "But wilt thou know, O vain (empty) man, that faith without works is dead?" followed by the question under consideration, to which is added, "Seest thou how faith wrought with his works, and by works was faith made perfect?" (James 2. 22).

The second case is that of one who is seeking to be justified by his own works, and to establish his own righteousness. This one needs to be reminded that by the deeds of the law there shall no flesh be justified in His (God's) sight. That God is the Justifier of him which believeth in Jesus, and thus all boasting is excluded. That if Abraham were justified by works he hath whereof to boast.

There are still these two classes, and the Holy Spirit's message through God's servant James is to those who are "brethren," that they may shew their faith by their works, and thus be a contrast with the empty man addressed, and the empty vine (Hos. 10. 1). May we, dear fellow believers, also give diligence to make our calling and election sure (2 Peter 1. 10), remembering the words addressed to children through yet another servant of God, "He that doeth righteousness is righteous," and "Whosoever doeth not righteousness is not of God" (1 John 3. 7, 10).

—B.

The Example of Christ.

IN all the life of the Lord Jesus we behold a wondrous pattern, a perfect example. He did always those things that pleased the Father, and when believers think of "the meekness and gentleness of Christ" (2 Cor. 10. 1) their hearts are often concerned to show His "image and superscription" in their daily life, and to "walk as He walked," and to become more and more transformed and drawn from the natural, ordinary, earthly and worldly standpoint. But there are many who speak of the example of Christ in a way that is quite unscriptural and impossible. They leave out His atonement, and vainly profess to follow His example. This is awful presumption. We must first "meet" with God, by the death of Christ, and realise our own inability to please Him (Rom. 8. 8). It is impressive in this connexion to see the Holy Spirit's order in **two** verses which give a striking witness, and are associated with one another. In 1 Peter 2. 21 we read **first** that Christ suffered for us, **then**, "leaving us an example that ye should follow His steps." True, the example was **first** in His life, **but** in our experience His suffering for us **must** precede. And so in the very next chapter, the good manner of life in Christ of a believer, and his suffering as a patient disciple at the hands of men (verses 16, 17) are said to be "because" Christ suffered and died **for** sins, the Just **for** the unjust (verse 18). The word "because" at once indicates, in such a context that the ground of our obedience is His atonement. May our hearts realise this. Correspondingly in Revelation 14 those who follow the Lamb, whithersoever He goeth, are **REDEEMED** from the earth, **REDEEMED** from among men (verses 3, 4). We call to mind how John 13 precedes chapter 21. "Thou canst not follow Me **NOW**; but thou shalt follow Me afterwards" (13. 36). The Lord Jesus must be alone in Golgotha. Then the precious privilege of the thrice encouraged and restored disciple is before us—"Feed My sheep," "Follow Me" (21. 15-19). Both Peter and Paul were privileged to **GLORIFY** the Lord in their death (John 21. 19, Phil. 1. 20); and all love to Him is because of **HIS** love, and **HIS** bearing of judgment—in which His redeemed ones have no share.

John 12. 24-26 gives a similar message—"THE corn of wheat" by His death brought forth much fruit. Then we have our privilege of loving and serving and following Him. O that this may be ever manifest, in the power of the Holy Spirit. The Lord Jesus is ever the example **for His redeemed**. He, when reviled, reviled not again, when He suffered, He threatened not. This description is deeply important. It shows

us that the primary thought is not our doing something great before men. We are not to expect or wish to "do" everything that He did, but His **attitude** is to become ours. We are to **walk "as" He walked**. How much this means. "His steps" unveil His holiness of walk, and the Holy Spirit ever emphasizes this word. In like manner 1 Corinthians 13 with Galatians 5. 22, 23 impresses the **attitude**. Have we not too often thought of **actions** rather than the whole character and manner? Have we not urged the leading of the Holy Spirit in "this" point or "that," instead of the blessed privilege of being "led ones," that is those who are in a condition of glad harmony with the revealed will of our Father. This is precious. Shall we not seek this representation of our Lord Jesus more and more? The world sees Him not, and, indeed, no unsaved one saw Him after His resurrection, as far as we know. But the world sees us. Does it see Him in us, and our likeness to Him, and our reflexion of Him, or not? How deeply these thoughts speak to our hearts.

"But if He Draw Back."

Hebrews 10. 38.

THE message of Hebrews 10. 38 is for **ME**, and for **YOU**, however long we have known the Lord. "Any man" (in italics) seems to blunt the edge. The Holy Spirit is not speaking of another but of the same individual, who lives by faith. "Justified," he can well rejoice. But the practical outcome, the spiritual fruit in the life, must ever be before such. If the sails are taken in, if the hands hang down, if there is a tendency to give up, if there is slackening or slowing down, can this please our gracious God? It is impossible. Hence the searching words, "My soul shall have no pleasure in Him." Do we not desire that God should delight in our way (Ps. 37. 23), and our prayer (Prov. 15. 8)? And do we not remember the Perfect One Who did ever the things that pleased the Father (John 8. 29), and of Whom the Father said "My Beloved, in Whom **My soul is well pleased**" (Matt. 12. 18, cf. 3. 17, 17. 5)? Is not He our Example, as well as our Lord and Saviour? Do we think sufficiently of the delight of delighting God? May it be ours to press toward the mark (Phil. 3. 14), and to have the path of the just, which shineth more and more unto the perfect day (Prov. 4. 18).

Thanks be unto God, for free mercy, which never excuses sin. We recall the words, "Nevertheless My loving kindness will I not utterly take away from him, nor suffer My faithfulness

to fail" (Ps. 89. 33). And thus there is a remarkable limitation in Hebrews 10, for the next verse adds, "But we are **not** of them that draw back **unto** perdition." We think of the grace unveiled in Hebrews 7. 25, and of the gentle utterance, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22. 32). The Lord Jesus will lose nothing of that which is given Him, but this fact of grace is never viewed in isolation from the loving responsibility of His own. The flesh would always misuse grace (Rom. 6. 1, 2), but the new life has God's laws written on the heart (Heb. 8. 10). Hence we feel a deep concern, and are tender, as Josiah was. It is clear that the ungodly draw back to perdition. Shall we draw back **a little**, and become in any measure, like to such? The piece of silver lost **in the house** is described by the same words as the sheep lost outside, and if we are wandering children of God we need to be brought to **repentance**. The same limitation is suggested by 1 Corinthians 3. 15 in conjunction with Matthew 16. 26, "For what is a man profited, if he shall gain the whole world, and lose **his own soul**?" is the solemn message as to the unsaved. But regarding believers, we read, "If any man's work shall be burned, he shall **suffer loss**"—The same word as "lose"; "his own soul," however, is **not** added: in contrast, "but he himself shall be **saved**; yet so as by fire." "Saved," an encouragement: "Yet so as by fire," a warning, that we may never misuse mercy. It is well to rejoice with trembling. God does not explain all that "suffering loss" involves. His silence should speak loudly to us. If we truly love Him, we dread grieving the Holy Spirit. Jude 23 is not meaningless: 2 Corinthians 5. 10 has a deep lesson for an exercised believer. It is natural for those who creep in unawares to turn "the grace of our God into lasciviousness" (Jude 4), but "the grace of God . . . hath appeared . . . teaching us" (Tit. 2. 11, 12). Have we not "learned Christ" (Eph. 4. 20)?

Ephesians 5. 6 has often spoken to me, "Because of these things cometh the wrath of God upon **the children of disobedience**." Shall I therefore be careless, because I am not appointed to wrath? No! The very reverse, "Be not ye **therefore** partakers with them" (Eph. 5. 7). If we can humbly say our beloved Lord died for us "that, whether we wake or sleep, we should **live** together with Him" (1 Thess. 5. 10), it is our privilege to put on "the breastplate of faith and love; and for an helmet the hope of salvation: for God hath not appointed

us to wrath" (1 Thess. 5. 8, 9). The freeness of grace is an argument for daily holiness. "Sin, when it is **finished**, bringeth forth death" (Jas. 1. 15):—inasmuch as God prevents it being "finished" in us, because of Him Who saith in accomplishing salvation's work, "It is finished," shall we dare to obey sin in the desires thereof (Rom. 6. 12)? Nay; we would constantly walk in the Spirit, for we are bought with a price. O that we may not draw back even a little, or for a little season, but be alert and watchful,—characterized by the faith of God's dear children of old shown to us again and again in the very next chapter, to encourage our like precious faith to-day (Hebrews 11).

**"TO-DAY, if ye will Hear His Voice, Harden
not your Hearts."
Yesterday will Not Return.
To-morrow may Not Come.**

CAN we lay too much emphasis on the value of TO-DAY? Time is given to us for a purpose. We can neither retain it, nor prevent it: we cannot store it, and use it when we feel more fitted so to do. "To-day" comes, and "to-day" goes, and we either glorify God or dishonour Him. The indelible record remains: TO-DAY is blessed to one who hears God's voice, and listens to the music of the words, "Behold, now is the accepted time." But there is something alarming in the ceaseless flow of time, unless we have this blessed experience.

If mercy were only yesterday, I should be afraid to write. If the gospel were only for to-morrow, how many would wish for it to come. But, because it is "to-day," many are indifferent. That which is "nigh" to us is often disregarded. "They made light of it" was, and is, the attitude to a present invitation (Matt. 22. 5). Indifference is one of the gravest perils.

Men little realize how real the realities of life and death are. To-day is not our "freehold." It is a very short lease: but it leaves, as we have seen, an eternal effect. "We" are not grass, "which TO-DAY is, and to-morrow is cast into the oven" (Matt. 6. 30), but man's earthly life is as a vapour, and even a thousand years before God "as yesterday when it is past, and as a watch in the night" (Jas. 4. 14, Ps. 90. 4). But we turn away from this thought for a moment, and more than a moment, to consider One Who is "the Same yesterday, and to-day, and for ever" (Heb. 13. 8), and Who died once that all who believe into Him might live for ever, redeemed by His precious blood (1 Pet. 1. 18, 19). In the light of all this, dear reader, will

you not heed the solemn words which are first given in the Old Testament (Ps. 95. 7, 8) and repeated with emphasis in the New Testament (Heb. 3. 7, 8)? "To-Day, if ye will hear His voice, harden not your hearts." How terrible is the end of a hardened heart. Pharaoh is a lasting beacon (Ps. 135. 9) to be "remembered" even as Lot's wife (Luke 17. 32).

Suggested Daily Readings.

"IF THE LORD WILL."—SEPTEMBER, 1936.

Day	READING				LEARNING	
	1 Samuel		Mark		1 Samuel	Psalms 119
1	23.	19-29	6.	46-56	26, 21	164
2	24.	1-22	7.	1-13	22	165
3	25.	1-24	7.	14-30	23	166
4	25.	25-44	7.	31-8.9	24	167
5	26.	1-20	8.	10-26	25	168
6	26.	21-27.12	8.	27-38	27-1	169-170
7	28.	1-14	9.	1-18	2	171
8	28.	15-25	9.	19-37	3-4	172
9	29.	1-11	9.	38-50	5	173
10	30.	1-16	10.	1-16	6	174
11	30.	17-31	10.	17-34	7	175
12	31.	1-13	10.	35-52	Mark 12, 13	176
13	2 Sam.	1.1-27	11.	1-19	14	1-2
14	2.	1-17	11.	20-33	15	3
15	2.	18-32	12.	1-17	16	4
16	3.	1-21	12.	18-40	17	5
17	3.	22-39	12.	41-13.13	2 Sam. 5, 1	6
18	4.	1-12	13.	14-37	2	7
19	5.	1-25	14.	1-21	3	8
20	6.	1-23	14.	22-42	4	9-10
21	7.	1-17	14.	43-65	5	11
22	7.	18-29	14.	66-15.14	6	12
23	8.	1-18	15.	15-32	7	13
24	9.	1-13	15.	33-47	Luke 1.46-47	14
25	10.	1-19	16.	1-20	48, 49	15
26	11.	1-21	Luke 1.	1-17	50	16
27	11.	22-12.14	1.	18-37	51	17-18
28	12.	15-31	1.	38-55	52	19
29	13.	1-20	1.	56-80	53	20
30	13.	21-39	2.	1-20	54, 55	21

Notes on Memorized Verses.

1 SAMUEL 26. 21-27. 7.

21, Saul could say "I have sinned," and could realize the foolishness, but where is there the broken heartedness of Psalm 51?—We find nothing of this character: words mean very little: emotions may be very temporary: God's work is very deep (Luke 15. 18). How changeable was Saul's attitude before (24. 16-22). 23, David felt that God gave him the test: often an "open door" speaks to us in like manner: it is wrong to say, "This MUST be God's will": David could have killed Saul, but he had no warrant from God so to do: circumstances are nothing without Scripture. 24, Graciously fulfilled (2 Sam. 22. 1).

27. 1, Saul was not trusted, nor trustable, but this does not excuse David's unbelief: if only he had sought GOD about everything! 2, 600, so 23. 13, 30. 9: their continuance, yet without increase, is remarkable, but how sad is 30 22 5. David seems to lack fellowship with God very sadly here: the name of the Lord is left out of the record. 6, God's overruling. 7, How long David remained in this position! —But God brought revival and deliverance, yet in a remarkable emergency (ch. 29), and with pain (30: 6).

MARK 12. 13-17.

13, Fellowship of rival factions against Christ; a trap, not truth. 14, They said the truth, but the object was wrong: addressed to a man, such words would have been flattery:—beware of the flatterer (Prov. 2. 16). 15, They thought there were only two answers, but Christ's third answer pierced to their hearts, and speaks to ours. 16, The image was not without the superscription (Col. 3. 10. Heb. 8. 10): we cannot be like Christ unless we have the words of truth. 17, Romans 13. 6, 7: every coin and every postage stamp show that our Lord Jesus has not yet come, and that we are strangers and pilgrims. Believers belong to God, we bear His image, do we render all to Him?

2 SAMUEL 5. 1-7.

1, "All the tribes," contrast 2. 9. "Thy bone and thy flesh": a beautiful description of fellowship: we remember our still closer union with Christ (see Gen. 2. 23). 2, Had they known this so long, and yet not acted on it? or had they only just learnt what God had of old revealed? 3, Hebron and Jerusalem are remarkably associated with ABRAHAM too (Gen. 13. 18, 14. 18): who is mentioned with David in Matthew 1. 1 also. In the light of Hebrews 7. 2 the meaning of the names, and their ORDER, will help: Hebron, FELLOWSHIP: Jerusalem, possession of PEACE. 5, Judah first. 6, The Jebusites still there, note Joshua 15. 18 after 12. 10. The vain boast seems to imply, "Even if our garrison were lame and blind, we could defeat David": this explains verse 8. How empty is pride (1 Kings 20. 10, Isa. 10. 10, Mal. 1. 4).

LUKE 1. 46-55.

46, 47, The two lines should be read together as the balanced lines in the Psalms: observe the personal note, and "Lord" and "Saviour." Praise and rejoicing are associated. 48, "For": the Lord's gracious and mighty works, all undeserved, call forth our praise. "Blessed," "call me happy": this word (in Jas. 5. 11) has been misused, as if it were a title, &c.: it is from the same root as the words in Romans 4. 6, 7. 49, Mighty and holy: God's mercy is never against His holiness (50), 51-53, Truly we were of low degree and hungry (cf. 1 Cor. 1. 26-28, Luke 14. 21, Ps. 107. 5): all is grace, and we are "filled" (John 1. 16). 54, Remembrance (72). 55, "As He spake" (70, Mic. 7. 20). How we rejoice in the truthfulness of God!

Encouragements are nothing without God, and God is everything without natural encouragements.

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

Thoughts from The Word of God

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

A Monthly, as God enables, seeking to make known something of His wonderful love, and power, and will, that His children may please Him by loving obedience.

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Free.

"I am poor, and needy: yet the Lord thinketh upon me."

Psalm 40. 17.

"He that hath mercy upon the poor, happy is he."

Proverbs 14. 21.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

Proverbs 21. 13.

"I mean not that other men be eased and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want."

2 Corinthians 8. 13, 14.

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.

SOME OF THE CONTENTS Page

"Singing with Grace"	74
"He knew what was in man"	74
"If any man Serve Me"	75
"I am the Light of the World"	76
"Likewise also was not Rahab the harlot justified by works . . . ?"	77
Godly Concern for the Home	78
"The Day of Judgment"	79
Notes on Memorized Verses	80

"A poor man that oppreseth the poor is like a sweeping rain which leaveth no food."

Proverbs 28. 3.

"He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy."

Psalm 72. 12, 13.

"Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?"

James 2. 5.

"Bear ye one another's burdens, and so fulfil the law of Christ."

Galatians 6. 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. 217, Brockley Road, S.E.4 (Phone to New Cross 2083). Meetings, The Lord's Day, 11, 3 and 6.15. Mon: 8, 1st Wed. in month: 8, Thurs: 8, 2, Crosby St., Stockport (The Lord's Day, 11, 3, 6.30, Tues. and Sat: 7.45). Glemsford (The Lord's Day and Wed.).

Words of Introduction.

"THIS is a faithful saying, and worthy of all acceptance," wrote the apostle, having tasted that the Lord is gracious. Experience was his blessed background for the testimony. When we tell of the lovingkindnesses of the Lord, it is because we have received undeserved love. When we speak of His patience, it is because we have known His amazing patience with us. When we write of His forgiveness, it is because our sins have been forgiven. But yet it is true that we are conscious how little we have yet experienced, with the consciousness and joy that are possible, HIS INCOMPARABLE FULNESS. Hence, though these pages are the reverse of mere philosophy or theory, though we have no mere religion to set forth, we are concerned that none should imagine we are on a higher pedestal, or seek to set ourselves thereon. By grace have we been saved, and by grace we are what we are, and it is of the Lord's mercies we are not consumed.

"Delivered by the determinate counsel and foreknowledge of God." "Guilty of death." "Crucify Him." Acts 2. 23, Matthew 26. 66, Luke 23. 21.

"Guilty of death!"—we hear the words with wonder. Could it be said of Him, the Spotless One? Here in its sinful climax bursts asunder,

The hate of man 'gainst God's Belovèd Son.

What is their cry? O hearken to their madness, Choosing for self, and thus by Satan led,

Poor human heart, (unutterable sadness), Far off from God, in darkness, hopeless, dead!

But is this all? Nay, o'er the sad, sad story Breaketh the light, and through the gathered gloom

Shineth the grace of God—to Him the glory;— Christ is in heav'n,—on earth, an empty tomb!

God's counsel was fulfilled, and now He giveth Life through the blood of His belovèd Son.

He triumphed over death, and ever liveth:

Herald the joyful news—"that He hath done"

(Psalm 22. 31).

A.W.H.

Words of Encouragement.

“ Singing with grace in your hearts to the Lord.” The individual believer should sing (Jas. 5. 13). “ Thou, Lord, hast made me glad through Thy work.” There is no call for a new dirge, but for a new song. Believers too should sing. Praise belongs to the redeemed (Isa. 35. 10, 51. 11, Rev. 5. 9). It is good to sing together. Praise is connected with worship, and with the assembly of saints (Ps. 111. 1). It is not associated with the unsaved, nor with usual gospel ministry to them. The hearts of the redeemed affect their lips (Heb. 13. 15): “ Out of the abundance of the heart the mouth speaketh.” Grace is in the heart as the root of gratitude. This singing is “ to the Lord.” True, we encourage “ one another ” thereby, but there is a peculiar emphasis on Himself. It is the delight of His heart to hear our praise. “ To the Lord ” is a precious refrain. Is this sufficiently our thought? The two aspects are alike helpful. He leads the praise: “ In the midst of the church will I sing praise unto Thee ” (Heb. 2. 12). And He receives it. There is no thought of a man-made musical instrument in this verse, or, indeed, anywhere else in the epistles. The contrast with the book of Psalms cannot be overlooked. God’s dispensational arrangements are perfect, and we cannot improve them, nor would we wish to try. Praise God for the privilege of singing with grace in our hearts to the Lord. Let us not lose our opportunity.

“ He knew what was in man ”

John 2. 25.

THE Lord Jesus Christ needed not the testimony of man concerning man; and likewise He received not testimony from man regarding Himself (John 5. 34). The gospel ever sets aside “ man ” (John 1. 13), and shows the glory of Christ. And has this object of the gospel become our object also? Christ is seen as the Way for those who are in the wilderness where there is no way: as the Truth for those misled by the father of lies: and as the Life for those who are dead in sins. Everything is found “ in Christ.” Do we need the Bread of life? He is that Bread. The water of life? It is alone from Him. Are we sheep who need a Shepherd? That is His Name. Everything is in Him. All Scripture glorifies Him.

“ He knew what was in man,” and He knows still what is in us. In Revelation 1 we behold His eyes as a flame of fire, and He tries the reins and

the heart. And what is there in us? The question does not concern merely our external appearance, or our words, which may be verbally in accord with the truth. But what is there in us? To a certain extent we know far more than others (1 Cor. 2. 11), yet we may well pray, “ See if there be any wicked way in me ” (Ps. 139. 23, 24), for He knows us far better than we know ourselves. “ O God, Thou hast searched me and known me ” is the message of the same Psalm.

“ He knew what was in man,” covered up awhile, and often unrealized; but, at the cross, the thoughts of many hearts were revealed (Luke 2. 35). What was in men, even in religious men, then **came out**, and bare its bitter fruit. How needful is a cleansing, yea, a quickening work **within**. How powerless is religion without a mighty Saviour. And after coming to Him how we ever need Him (Rom. 7. 18, John 15. 7).

The verse before us says that He did not entrust Himself to men, even to those who believed when they “ saw ” signs. How searching is the question, “ Can the Lord Jesus entrust Himself to me? ” He made known His ways to Moses, His acts unto the children of Israel ” (Ps. 103. 7). Do we only see His acts, or can He entrust His ways to us. “ I have called you friends: for all things that I have heard of My Father I have made known unto you ” (John 15. 15). Here is a wonderful intimacy. He could not entrust Himself to all: the secret of the Lord is with those that fear Him. Can we rejoice that we are like to those whom, when they were alone, He expounded all things? He cannot give such knowledge to all. There is an appointed preparation for this privilege. Can the Lord entrust us with that which prophets, kings, and righteous men have failed to understand? If the Holy Spirit says to God’s people that they are brought into the holiest, and if it is blessedly true that we are bidden to do all in the Name of the Lord Jesus, it is clear that **He entrusts Himself to us**. O that we may value and enjoy so great a privilege, and live in the light of His love, and make known what He is. The more we know of the Lord Jesus, the more we shall desire to know of Him. The Father leads to the Son, the Son reveals the Father, the Holy Spirit glorifies Christ: there is such a glorious harmony in our Triune God in showing the preciousness of One another. And when we know God, and are made conscious of the riches of His grace, and experience something of being filled with all the fulness of God, is not our life changed? What possibilities lie before a believer!

CORRESPONDENCE BIBLE STUDY.

"In **everything**, by prayer and supplication, with thanksgiving," would we glorify God. It is a joy, and privilege, to encourage "one another." Some who humbly feel the need for more **definiteness**, in their use of God's precious gift of Scripture, will rejoice that our brother, Edwin Kirk, (who contributes the poems to help exercised believers), is willing to assist others, as well as those who attend his Tuesday Bible Course for brethren in Christ. (Particulars gladly sent: more would be welcomed, 8 o'clock). The opening outlines strike me as reverent, suggestive, and helpful (P.W.H.), and **any** will be gladly enrolled who want to know God's will, and **DO IT**. A Christian mother needs an all-round knowledge of the truth, that there may be the training of Timothies, as well as a brother who preaches. Feeding on the Scripture is not for a few. The question of "fees" does not enter, though we shall be thankful if believers, who are able, prevent **postage loss**, etc. But our object is God's glory, and true growth in grace, in the use of His truth, and in the Holy Spirit. That is all.

Write our brother, c/o 61, Upton Lane, E.7. Be definite—with prayer.

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:

- 6th. **THE BOOK OF JUDGES.**
 1. Opening and Closing Words (1. 1, 21. 25).
 2. The Record of Failure, "Neither" (ch. 1).
 3. God's Dealings in Epitome (ch. 2).
 4. The Judges Individually: God's Choice and Gracious Work: the Failure of Man.
 5. Some Thoughts on Gideon's First and Last Experiences, and Allusions in the New Testament (2 Cor. 4. 7, Heb. 11. 32).
 6. Samson Compared with Solomon (contrast the Power of God, 1 Cor. 1. 24).
 7. Micah: Religion by "the Commandments of Men."
 8. Godly Discipline in Holy Contrast with chs. 19-21.
 9. Humbling Parallels, with the Times of the Judges, in this Dispensation.
- 13th. **MATTHEW 16. 13-20.**
 1. The Varying Thoughts of Men.
 2. The Unveiling of God's Son (17, cf. Gal. 1. 16).
 3. The Gospel in Relation to the Person of Christ (2 Cor. 4. 4-6).
 4. Peter (a Stone), and Christ (the Rock): 1 Peter 2.
 5. "The Gates of Hades."
 6. "The Keys of the Kingdom of Heaven."

7. "Shall be that which HATH BEEN BOUND IN HEAVEN," etc. (Acts 10-15): the *Contrast* with the Usual Interpretation: Peter, and all Believers, kept within the sphere of the Lord's Heavenly Will.
- 20th. **QUESTIONS.** These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 27th. To be announced later.

Poems to Help Christian Experience.—64.

"If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour."

John 12. 26.

"If any man"—Ah! yet again He speaketh,
 Whose lips, like lilies drop with fragrant myrrh;
 What words but His the true believer seeketh?
 How full of power! To holiness they spur!

"If any man will serve Me." O how gracious
 That He should deign in ministry to use
 His servant:—but the vineyard is so spacious,
 How can I know my place, my service choose?

I would rejoice in Him, in His good pleasure,
 Though His appointment be a pathway rough.
 He will be with me; grace in fullest measure
 He promiseth, and is not this enough?

I would not grieve Him with pretences hollow;
 O may my love to Him be true, sincere!

"If any man will serve Me, let him follow Me." 'Tis His word that falleth on mine ear.

"And where I am"—O true and faithful saying,
 Wherewith my Lord doth now encourage me
 To serve Him ever with a glad obeying,
 "And where I am, there shall My servant be."

Yea, more, it giveth God the Father pleasure!

"If any man will minister to Me,
 Him will My Father honour." Let me treasure,
 His word, His promise,—and His "bondman" be,

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.

"When ye stand praying forgive." Mark 11. 25.

- For revival among God's children (Isa. 57. 15) and love one to another, with related unworldliness.
- For those who have run well, who have stood out from compromise, who have served Him, and afterwards have hesitated, or who now seem discouraged.
- For children in Christian homes (Eph. 6. 4).
- For lands that we often overlook:—Luxembourg, Afghanistan, Kenya, Guatemala, Papua.
- For the Lord's gracious work through these magazines, and for the service unto Him associated, including the witness among seamen of varied nations, and the gospel testimony to Jew and Gentile in Poland and other lands. Daily prayer valued for our brethren M. Ruda, I. Sofer and M. Waszczuk: missionary service is not easy. And do not forget H. A. Werner. The service unto the Lord in Stockport district ever needs prayer (at time of writing our brother W. Ellis had tent-witness also): "continue in prayer" for fruit afterwards. We depend on our Father: He is Dependable!
 "And watch in the same with thanksgiving."

YOUNG PEOPLE'S COLUMNS.

"I am the Light of the World."

John 8, 12; 9. 5.

THE Lord Jesus Christ has many names. Each one describes something of His glory. And it is a great blessing when any know Him definitely in accord with each one of these names. For example, He is the Shepherd. But happy am I, if I can say from the heart, "The Lord is my Shepherd" (Ps. 23. 1). He is the Rock, but how blessed am I if I am resting on Him as the Rock of my Salvation (Ps. 40. 2).

So is it with the name "LIGHT." The very words suggest a contrast, and that contrast is DARKNESS. And we must not hide the fact that all of us are, by nature, darkness. We read in John 1. 5, "The Light shineth in darkness, and the darkness comprehended it not." This is explained by verse 10, "He was in the world, and the world was made by Him, and the world knew Him not." So we read of those who have the "understanding darkened" (Eph. 4. 18), and the apostle, speaking to believers, said, "Ye were once darkness, but now are ye light in the Lord" (Eph. 5. 8). "God is Light, and in Him is no darkness at all" (1 John 1. 5), but the words of Matthew 6. 23 are a sad contrast, "If therefore the light that is in thee be darkness, how great is that darkness." And so we must own that the sinner is darkness, and in him is no light at all.

But the Light can remove the darkness! And so believers rejoice to say, "God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ" (2 Cor. 4. 6). These words are very precious. They show that salvation is not only something done FOR us, but IN us as well. God changes everything, when He saves a soul. The blood of the Lord Jesus removes the guilt: the light of the Lord Jesus removes the darkness.

And so, when we receive Him, we see what we could not see, or understand before. The natural heart does not receive the things of the Spirit of God. Everything seems strange, and impossible. But when God's light comes within, then in His light we see light (Ps. 36. 9), and know what we could not know before. Then we have the personal note, "The Lord is MY Light and MY Salvation" (Ps. 27. 1).

In natural things, light is important. We think of pit-ponies and blindness. We realize how dependent the plants are upon the sun. No light, no harvest! God has given light in nature, and we gladly have windows in our houses to receive this gift. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun" (Eccl.

11. 7), but this is only temporary. The next verse speaks of "the days of darkness; for they shall be many. All that cometh is vanity" (8). But there is a Light that remains, and yet many close their heart against this, and desire no windows there (John 3. 19, 20). How strange it seems that many choose darkness, though it will mean "the blackness of darkness for ever!"

When the light comes, it penetrates, and those who receive the light, can shine thereby. Hence the words "Arise, shine; for thy light is come" (Isa. 60. 1). Ah, the next sentence says "The glory of the Lord is risen upon thee." Is this your happy experience spiritually? Has the light of the gospel come into your heart? If so, it will show up the darkness and dirt of sin, and make you hate that, and cause joy in God's will.

Do you remember where the light was in the Tabernacle which Moses made? It was where God dwelt: in the holiest of all, i.e., where the blood of the sacrifice was before God. So is it now. The light of God is for all who are saved by the precious blood of Christ. He is the Light of the World to such, and says that those who follow Him "shall not walk in darkness, but shall have the light of life" (John 8. 12).

The first mention in Scripture is "And GOD said 'Let there be light,' and there was light," and the last, in the very last chapter, is, "The LORD GOD giveth them light, and they shall reign for ever and ever." How blessed is this gift of GOD. Has He said, "Let there be light" in your glad experience, and are you called into His marvellous light (1 Peter 2. 9), or do you still remain in "the shadow of death" (Matt. 4. 16)? This is the most important question you can ever be asked.

Christ is the Light: the world in darkness lies:
No land is "Christian": none from sin arise.
Sin hides from God, with darkness as its goal:
But "God hath shined," for us, to change the whole.

"The Light of Life," how precious is this thought;
The light is come, hath us in darkness sought:
The darkness is dispelled when He comes in,
The saved one hates the darkness and the sin.

None other light:—without Him all is dark!
Of old God's light was o'er the cov'nant ark.
So is it now: redeemed by Christ's own blood,
And only thus, we have the light of God.

And where are you? In darkness, or in light?
This is the question:—can you answer right?
'Tis "while ye have the Light," Christ said,—thereby
To show that grace is now, but judgment nigh.

God is able to do exceeding abundantly above all that we ask or think. And He is willing. Do we quote the verse or believe it? Do we "ask" much, and expect more? Do we act on our faith?

“Likewise also was not Rahab the harlot justified by works when she had received the messengers, and had sent them out another way?”

James 2. 25.

A Few Words with Young Believers and Older Ones Too.

THIS, even as the previous question concerning Abraham, is not asked to modify anything written by another brother in his epistles, but to correct any who say they have faith, and have not works; and the writer adds, “For as the body without the spirit is dead, so faith without works is dead also.” These words do not conflict with any other portion of Scripture, but, when faith is to be illustrated, or a record given of those who have obtained a good report through faith, **works** are mentioned as the **evidence**. By faith Abel offered a more excellent sacrifice. Enoch had this testimony that he pleased God. Noah, being warned of God, prepared an Ark. Abraham obeyed God; and the time would fail to tell of those who through faith subdued kingdoms, wrought righteousness, while others suffered and patiently endured. (Read Hebrews 11). “Ye see then how that by works a man is justified, and not by faith **only**” (James 2. 24).

Let us now consider for a little the choice here made by the Holy Spirit to illustrate living faith. Should we have chosen Abraham and Rahab? Abraham, Yes! But Rahab the harlot,—for she is thus described, one whose mode of life, had been such that the world would deem her a sinner! Such an one is declared to be dead while she liveth (1 Tim. 5. 6). The repeated emphasis, elsewhere also, upon her past is remarkable (see Joshua 2. 1, 6. 22, 25, Heb. 11. 31). Why then has the Holy Spirit made this choice? The answer, at least in part, is, “To show that ‘where sin abounded, grace did much more abound.’” Has it come as a surprise, when reading of those who shall not enter the Kingdom of God, to find the words added, “**And such were some of you**” (1 Cor. 6. 11)? And what of the words of the Holy Spirit to the Saints at Ephesus? “And you, who were dead in trespasses and sins . . . Children of disobedience among whom also **we all had our conversation** (manner of life) in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, even as others” (see Eph. 2. 1-3). Why this strong emphasis upon their (and our) past ruined condition? The answer is found in the words which follow: “But God, Who is rich in mercy.” Yes, this is to make known God’s mercy and grace, and may we not add, “that no flesh should glory in His presence!?”

How striking are the words of the Lord Jesus, and especially so when we consider to whom they were addressed. “Verily I say unto you, that the publicans and harlots go into the Kingdom of God before you” (Matt. 21. 31). Do they go in as they are? Nay, the unrighteous ones of 1 Corinthians 6 were washed and sanctified and justified in the Name of the Lord Jesus (verse 11). Those who were once dead in sins are quickened together with Christ, and the object in view is brought before us in the words of the Holy Spirit addressed to Titus, speaking of the Lord Jesus,—“Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, **zealous of good works**” (Tit. 2. 14).

And what shall we say of Rahab? Brought out of a doomed city, she was saved alive, to dwell in Israel (see Jos. 6. 23, 25). Is this all? Was there no change in heart and life? No further mention is made of her name in the earlier Scriptures, but if we do not omit the list of names given at the beginning of the New Testament, we shall read, “Salmon begat Obed of **Rahab** (Rahab), and Obed begat Jesse of Ruth, and Jesse begat David.” The names of mothers in this table are few, but those given are by inspiration of God. We note also the omission, no mention being made of her past, for the same God of all grace, Who made Abraham a father of many nations, made Rahab a mother in Israel. And what of ourselves, dear readers? May the following words come with power to our hearts. “Wherefore, remember that ye being in time past Gentiles in the flesh, . . . that at that time ye were aliens . . . and strangers . . . having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.” (Read Eph. 2. 11-19).—B.

The failure of animal sacrifices, in themselves, is evident, in that they were not raised from the dead, and in that there were oft times two or more sacrifices for the same sin. The remembrance of sin proved that the worshippers were not purged. There are many who teach a universalism in the substitutionary work of Christ, and yet afterwards declare to the same persons that judgment will fall on them for their sins. Is not this to lower the perfect work of the Lord Jesus to the level of the types, and also to take away all peace from the anxious soul who rests on His work? If substitution is substitution there is an eternal covenant salvation, but if it be not substitution, what ground of salvation remains?

PRESENT DAY NEEDS.

Godly Concern for the Home.

GOD has not formed men as units and in isolation. He created Adam and Eve, and then at once appointed families. Nor has His plan changed. Thus we see the deep and primary importance of the home. None are born into the world full grown, but in weakness and dependence, needing everything through others: thus we behold God's emphasis on the home from the standpoint of time, and its continued godly training. The whole of Scripture brings this before us. And if God's first arrangements for Adam include the home, Satan's first attack is on the home. The ruin in Cain's line is marked as in the home, and the blessing in Enoch's experience is associated with his family (Gen. 5. 22). Where is the failure in Noah's life, and in Lot's—the two brought before us as personally righteous in 2 Peter 2?—Is it not in the home? and the loving interest of God in Abraham's family shines forth in Genesis 18. 19.* As we read the histories of Isaac and Jacob we see where the need lay. Nor can we be unmindful of Leviticus 10 with regard to the first priest, and Eli's sons Hophni and Phinehas are a parallel at once before us.

The sin of the TWO sons in each case would emphasize that herein is God's solemn WITNESS to us. Eli was **blamed** particularly in this connexion (1 Sam. 2. 29, 3. 13) for lack of faithfulness (2. 35), and Samuel's TWO sons, after all this, indicate the grave danger, (even when we have seen the beacons of warning), and the deep, deep importance of the home (1 Sam. 8. 3). "Mine own vineyard have I not kept" (Song 1. 6). If we think of David, we must call to mind Amnon, Absalom, Adonijah. Faithfully God portrays all, that we may see the great peril, and how subtly and continuously the enemy fights for this citadel.

God appointed, at the outset, care for the home. "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children" (Deut. 6. 6, 7, cf. 4. 9, 10). If the homes go wrong, everything goes wrong, but if the home is blest everything is blest. The blessing of Elijah's ministry in Malachi is connected with the home, and John the Baptist, who went before the Lord Jesus in the spirit and power of Elijah, was enabled as to the homes (Luke 1. 17),—himself the child of godly parents (Luke 1. 6); the fruit of

* Rightly translated, this verse shows more clearly God's PURPOSE for His people.

this we see in that in two cases, at least, the disciples who were with John brought **their brothers** to Christ (John 1. 40, 41), and He accepted both as His disciples. This was appointed as the characteristic of the present dispensation, for "the church in the **house**," meeting in connexion with a home, is consistently emphasized (Acts 2. 46, Rom. 16. 5, 1 Cor. 16. 19, Col. 4. 15, Phm. 2). No special public buildings were erected, nay, the home was, and should be, the constant background. Brethren, have we realized this, as we should?

Do we expect God's work in our own homes? Do we spend sufficient time in prayer for this? Do we feel the hindrance if this is not laid upon our hearts, a hindrance in our own experience, and a hindrance in the testimony? The record of failures by others is not to excuse or encourage our parallel failure, but to be a beacon that we may pray more and live more to God's glory. The record may make us tender in thought as to **another**, who has home-difficulties, and we shall remember how Satan fights against godly homes, and help him in love and prayer, but we would hold fast the principle, and feel **OUR OWN NEED** for godly concern all the more. Is it not remarkable that though we have noticed the failure of a prophet, a priest and a king among Israel, who were peculiarly favoured, yet in the New Testament, the Holy Spirit's stress in 1 Timothy 3 and Titus 1 puts a higher standard as to this in an assembly? "One that ruleth well his own house, having his children in subjection with all gravity," "Having faithful (and believing) children, not accused of riot or unruly." So great is the privilege of the present dispensation. 1 Timothy 5. 13, Titus 1. 11, show the opposite of godliness, and that Satan's tactics have not changed.

It is well to recollect that God is our Father and we are His children. Hence the "home" ought to be a bright illustration of spiritual relationship: and so it is with regard to "Christ and the church." Hence we realize how important it is that the home should not become a contrast or misrepresentation, but that in love, unity and discipline, it should go forward in spiritual parallels, and thus be part of the witness in the power of the Holy Spirit. I know there are many who desire this. Can we not help one another to its fuller attainment?

It is sadly possible to understand much truth, and to declare it without the power of the Holy Spirit.

“The Day of Judgment.”

THE words are well-known, and they have absolute authority. The Lord Jesus Christ definitely speaks of “the Day of Judgment,” and He does not use words merely to scare. At once we learn that the judgment is not yet. The theory that men have their heaven or hell now, as they “make it,” is a lie. The thought that all retribution comes in this life, and that there is nothing afterwards, is a deadly delusion. “It is appointed unto men once to die, but after this the judgment” (Heb. 9. 27). The judgment is not now, but the judgment will surely come. It is a fixed DAY, and there is a reserving, of fallen angels too, unto judgment (2 Pet. 2. 4, 9), “From day to day” (verse 8) men sin, but one DAY will come when God will bring every work into judgment. It is certain: it is revealed. No reader can truthfully say, “I did not know.”

Men are not finally judged when they die. They are conscious, and there are anticipatory sufferings by “spirits in prison,” but the judgment on the whole man is to come. “I saw the dead, small and great, stand before God” (Rev. 20. 12). There is an awful and inevitable prospect.

Man will not be his own judge (Prov. 21. 2). There will be no imperfect judge, no fellow creature, prone to favouritism, and unacquainted with veiled sins. God’s own judgment is inflexibly just (Rom. 3. 6). And God has already shown the character of His holiness on Calvary. One Who was perfectly righteous, in Himself, took the doom of others. The wrath was terrible. Nothing in His personal character could modify the judgment. All thoughts of condoning are thus absolutely removed. The Day of Judgment will be, unquestionably, a strict Day of Judgment. I know nothing calculated to terrify a soul more than the anguish of the Lord Jesus on the cross,—unless, and until, He is received as a Saviour, THEN, and then only, the terror is changed to peace. Then, and then only, will there be “boldness in the Day of Judgment” (1 John 4. 17). Every one who trusts in Him can humbly, yet truthfully say, “My Day of Judgment is passed” (see John 5. 24, Rom. 8. 1). But apart from Christ—apart from living union with Him, and living faith, the Day of Judgment is to come (Acts 24. 25).

Now it is “man’s day” (1 Cor. 4. 3, marg.), and men go on frowardly in the way of their own hearts, but the Day of the Lord will bring a remarkable, and all-affecting change. “The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that Day” (Isa. 2. 17). Solemnly the words ring out, “Woe

unto you that desire the Day of the Lord! to what end is it for you? The Day of the Lord is darkness and not light. . . . Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?” (Amos 5. 18, 20), and again, “A Day of darkness and of gloominess, a Day of clouds and of thick darkness, as the morning spread upon the mountains” (Joel 2. 1, 2). It is evident that a great crisis is nearing. The reader cannot avoid it, however prudent he be, by earthly wisdom or shrewdness. The Day of Judgment is a fact: Christ has said so. The only hope is, as we have seen, in Him:—for, if our Day of Judgment is not past, it is future: if, by grace, it is past, it will not be future—God will not judge twice. Christ’s work will not fail. Every other hope is a spider’s web. But the welcome in the Day of Salvation (2 Cor. 6. 2) is as amazingly gracious, as the wrath in the Day of Judgment will be amazingly righteous. Well may the message sound forth, louder and yet louder, “Come, for all things are now ready.”

“Texts for Our Walls.”

IT is a privilege for believers to have God’s words on their walls. Also we would not seek worldly adornments. It is sad to see in the house of a child of God, pictures of battles, and “other things,” sometimes doubly unsatisfactory. How we should adorn the doctrine of God in all things. In His grace we have added to our list of plain texts, and will gladly supply, as He enables, to those who will use. The type is clear, and there are no floral decorations that often obscure the precious words (see Isa. 40. 6-8).

The list is as follows (not always the complete verse):—

- (1) Deuteronomy 31. 8.
- (2) Deuteronomy 33. 3.
- (3) 1 Chronicles 28. 8, 9.
- (4) Job 37. 14, 16.
- (5) Psalm 89. 15.
- (6) Psalm 92. 4.
- (7) Psalm 104. 24.
- (8) John 14. 15, 15. 14.
- (9) Galatians 6. 9.
- (10) 1 Thessalonians 2. 12.
- (11) 2 Timothy 1. 10.
- (12) 1 Peter 1. 18, 19.
- (13) Parts of Psalms 42. 2, 5, 8, 43. 2, 4.
- (14) Parts of Mark 11. 22, Psalm 72. 18, Joshua 10. 13, 2 Kings 6. 6, Psalm 48. 14.

Pray over this, and write.

Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1936.

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

permit our own heart to be "stolen" from whole-hearted devotion to Him Whose we are.

LUKE 7. 1-23.

1, Only a few incidents in the life of our Lord Jesus are recorded: many of them in two gospels and more: we may be sure that the Holy Spirit has a deep purpose in the perfect selection. This centurion illustrates humility (verses 2 and 7), and faith (7. 8). It is blessed to see God's work in a Gentile even then. Moreover, his servant was "dear" unto him (2): yet he was plainly a disciplinarian (8). His character (including love to Israel, and generosity, 5) is very beautiful. How often we dishonour the Lord in our background life. Our doctrine is better than our practice. 4, 6, 7, "Saying, 'That he was worthy,'" "I am not worthy," "Neither thought I myself worthy." 7, "In a word": faith depends on the Lord's word: it is not a mere emotion: it desires nothing against or beyond His word. 8, A clear description of obedience: is OUR attitude to the Lord Jesus parallel and prompt? or when He says, "This do," or "Do this," do we choose something else?—and then defend the alteration? Love does not argue, but obeys. 9, Cf. Matthew 14. 28, how sad is Matthew 13. 58: what about our faith? Is it little or strong? 10, Finding it as He said, 19. 32, 22. 13. 12, Only recorded here: the Scripture describes all in a way to awaken sympathy: this shows what pleases God (Jas. 1. 27). 13, How deep was our Lord's compassion, and is (contrast Luke 20. 47). 14, 15, Cf. spiritually, "The dead shall hear" (John 5. 24). "To his mother": the Holy Spirit ever emphasizes care for parents (Matt. 15. 5, 6, 1 Tim. 5. 4, John 19. 26. 16, "A great Prophet," cf. Matthew 16. 14, John 6. 14, 15: but they never realized His glory as the Priest and Sacrifice: they felt not their need. 19, John felt the long strain in prison. It is easy for us to condemn, when we are not there. "Another": thanks be to God, there is none other. 21, Everything graciously timed. "Many." 22, Afulness of blessing, and everything with a spiritual parallel, and with fruit in a changed life (note Isa. 61. 1, 2). 23, "Happy." It is so easy to "stumble," when we make up our mind first what we should expect. Let us ever be willing for the Lord's will, and for His waiting time.

Notes on Memorized Verses.

2 SAMUEL 15. 1-6.

1, "After this": after Absalom had seen the king: the sin was thus intensified (e.g. "Kissed" in 14. 33, and 15. 5): but do we not see failure as to the welcome (e.g. 14. 24, no "Justification"), and the admittance (only said to be ONCE), after the ungodly wrongdoing of 14. 30? How dangerous is a "patched-up" overlooking of guilt: how contrasted is the righteousness and reception of the redeemed,—"in Christ Jesus." 2, Enthusiasm and early rising are blessed, but THEY are no evidence of holiness. Satan's servants are energetic. 3, Apparently flattery without any investigation (cf. Luke 16. 4). 5, 6, Seeking affection to gain the hearts: observe that stealing is not only material, and outwardly. "Hearts" belong to God: sin steals from Him. How sinful to attract to ourselves the love that belongs rightly to Him. Absalom is a remarkable type of Antichrist, against the Greater than David. May we learn from this history never to listen to flattery, and never to

1 KINGS 4. 29-34.

29, Largeness of heart, (cf. Ps. 119. 32, 2 Cor. 6. 13, 10. 15). 30, "Wisdom" again emphasized, but there was failure through misdirected (self-directed) love (ch. 11. 1): so we see the need for love to use everything within the will of God (1 Cor. 13). 31, "All" still emphasized: but, thanks be unto God, for One Who is the Wisdom of God (1 Cor. 1. 24). 32, Many proverbs, not all, recorded. "The Song of Songs," full of references to Christ: even if there be ten thousand songs, the song must be of Him: so the new song (Rev. 5. 9). 33, Two types of Christ, both in Leviticus 14. 6. 34, Thus the King of Tyre was impressed and Queen of Sheba came: but how many were truly blessed? How much more wonderful will be the fulfilment of God's plan "in that Day." (Ps. 72. 10, 11, Isa. 2. 3, Zech. 8. 22, 23.)

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"A river went out of Eden to water the garden; and from thence it was parted, and became into four heads." Genesis 2. 10.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." Psalm 46. 4.

"He shall have dominion from sea to sea, and from the river unto the ends of the earth."

Psalm 72. 8.

"And by the river upon the bank thereof, on this side and on that side, shall grow all trees for

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.

SOME OF THE CONTENTS	Page
"The Lord dwelleth in Zion"	82
Some Thoughts on Jeremiah 31. 31-34 ...	82
"Through Faith"—"He is"	83
"Samuel did not yet know the Lord" ...	84
"My brethren, be not many masters" ...	85
Concern for the House of God	86
Grace and Peace	87
Notes on Memorized Verses	88

meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary."

Ezekiel 47. 12.

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

Revelation 22. 1.

"They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." Psalm 36. 8.

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

An earnest invitation also to gatherings to the glory of God "If the Lord will."—Meeting Room, 61, Upton Lane, Forest Gate, London, E.7. The Lord's Day, 11. 3 and 6.15, Mon: 8, Thurs: 8, Sat: 6.45. 217, Brockley Road, S.E.4 (Phone to New Cross 2083). Meetings, The Lord's Day, 11. 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8. 2, Crosby St., Stockport (The Lord's Day, 11. 3, 6.30, Tues. and Sat: 7.45). Glemsford (The Lord's Day and Wed.).

Words of Introduction.

AGAIN, enabled by our all-sufficient God, we would send forth these pages. What do they mean to me, and to you? It matters not if I write and you read: that is secondary. Are the words full of God's humbling and reviving message to me, and to you? or are they only interesting Bible helps, that we may know a few more facts and speak better in a Bible Class? It is so important that there should be spiritual application in all our lives. Unsanctified knowledge may impede and poison even more quickly than quite undigested food. Scripture study is precious, but it must be in the Holy Spirit, or all is vain. How deeply we need to realize the meaning and application of Ezekiel 2. 8.

"Who teacheth like Him?" Job 36. 22.
"As many as I love, I rebuke and chasten: be zealous therefore and repent." Rev. 3. 19.

Gracious lessons God is teaching,
Sometimes hard to understand,
To my inmost being reaching,
In His love and wisdom planned.
Patiently each lesson bringing,
Step by step He doth unfold,
Drawing me from vain earth-clinging,
To His treasures yet untold.
Do I love my Saviour dearly?
Is He All in All to me?
Do I see His pathway clearly,
Longing more like Him to be?

A.W.H.

Words of Encouragement.

Such are the words with which Joel closes, and when we compare dwelleth the other shorter prophecies (called in Zion." "Minor Prophets"), we find striking parallels. The glory of God in blessing a saved people is often before us—"I will plant them," "Thou wilt perform," "I have chosen thee," saith the Lord. Every blessing is associated with the Lord and His own presence. This is the central thought. The message of Habakkuk ends in the same way, although there we behold his joy amid strain and trial "to-day." Nahum is an impressive contrast, regarding Nineveh, "Upon whom hath not thy wickedness passed continually?" There is ever the reminder in Scripture that judgment is a solemnizing reality. Universalism is a deadly lie. If we rejoice in Revelation 21. 7, we must not overlook verse 8, and Revelation 22. 11 has TWO parts. How blessed is the stress on God's dwelling (Exodus 25. 8). A constant encouragement to the humble soul is found in Isaiah 57. 15, and John 14. 23. The promise of His dwelling is the background of joy in Zechariah 2. 10, and the climax is found in Revelation 21. 3. Redeemed by the precious blood of Christ, we have no other possible standpoint; but our need is an increasing consciousness of this promised experience.

Some Thoughts on Jeremiah 31. 31-34.

THE "new covenant" is not a dream, but a reality. Israel boast and rest in the law (Rom. 2. 17) but the law unfulfilled can only condemn. Unfulfilled, its commands are broken, and a broken law can only mean judgment. Thanks be unto God, the new covenant is associated with the magnifying of the law (Isa. 42. 21), and the end of the law into righteousness (Rom. 10. 4). Hence we see that the first "new thing" in Jeremiah 31 is a promise of the miracle of Messiah's birth (verse 22). Remarkably in the context we find verse 15, fulfilled in Matthew 2. 17, 18. But the birth of Messiah would not save any without His death. Hence we observe the ground of blessing is introduced by the word "for" in verse 34. "I will forgive their iniquity, and I will remember their sin no more." And Hebrews 8. 12, by its translation, suggests how definitely this refers to atonement. And this is clear, because God never excuses sin. He can wait in longsuffering, but that is not eternal. He gives everlasting salvation by the substitutionary death of His Beloved Son. It is all so wonderful; not a call to mere understanding, or argument,

or even preaching, but to praise, and to a life of gratitude. "Thanks be unto God for His unspeakable Gift."

How often have these verses been before me in the privilege of witness to poor Israel in various lands. Here is God's definite promise not only of a new covenant, but of one different from the old, and the points of differences are clearly indicated. First, "which My covenant they brake," may imply that this new covenant is not to be broken, and, as we read on, we shall see it is unbreakable. The first covenant was dependent on men, this is dependent on God! The first "asked" from men, this is full of a gift from God. He asks nothing, He gives everything, in the gospel.

Then the other distinctions are:—

1. God's law, not on tables of stone, but in the hearts.

2. All "knowing" God, i.e., in contrast with Israel of old (Ps. 95. 10). Observe the blessed parallel with Moses in the very context of the giving of the law. "Show me now Thy way, that I may know THEE" (Ex. 33. 13).

3. Iniquities forgiven, and sins remembered no more, whereas "in those sacrifices there is a remembrance again made of sins every year" (Heb. 10. 3).

When one meditates on these blessings one's heart must be grateful for the gospel of the grace of God. Surely everything here "exceeds" in glory (2 Cor. 3. 9). We can understand the emphasis in the word "better" in Hebrews. Not that the holy law of God was defective. But it was necessarily weak **through the flesh** of men (Rom. 8. 3). Hence God sent His beloved Son in the likeness of sinful flesh (Rom. 8. 3, Heb. 10. 20), and condemned sin in His flesh (cf. Col. 1. 22), and took the middle wall of partition, and the handwriting out of the midst (Eph. 2. 14, 15, Col. 2. 14), and He is Himself now in the midst.

I have often asked men of Israel what these words mean. It is my privilege to visit rabbis in different lands and to speak with them. One comes before me. He answered to this effect: "I will tell you: **now** we have TWO things, the law in one place, and the heart in another, but a day will come when the two will be **united**." I was thankfully able to say, "Dear rabbi, we have this blessed uniting, in Christ and His gospel." But one's heart needs to pause, and admire, and personally worship. O what love that God should condescend to **write** His law in our hearts. Of old He wrote His law twice:—first upon the first tables which were not prepared on earth nor given to the ark. These were soon broken, and tell of God's longsuffering.

(If the Lord will, to be continued).

Poems to Help Christian Experience.—65.

“Through faith we understand . . . things which are seen were not made of things which do appear.”
Hebrews 11: 2.

“All things were created by Him and for Him. And He is before all things, and by Him all things consist.”
Colossians 1. 16, 17.

“He is . . . He becometh a Rewarder of them that diligently seek Him.”
Hebrews 11. 6.

“God is,” and, “None can stay His hand
Or say to Him, What doest Thou?”
Shall man, weak mortal, disallow
What Wisdom Infinite hath planned?

God is Creator! Who can strive
With Him, Who holdeth in His power
The universe, that doth each hour
From Him all sustenance derive?

‘Twas not from things that do appear
Creation into being sprang.
He doth the earth on nothing hang,
And all things by His will cohere.

“Let there be Light,” and, “There was Light.”
He spake the word, and darkness fled,
And, in the scene where all was dead,
New living forms came into sight.

And all His holy eyes beheld
Was pleasing to His holy Mind.
He for His pleasure all designed—
‘Twas good, nor could it be excelled.

That Mighty One my Father is—
Eternal, over all, is He—
Who gave His Son to rescue me,
And save me from the dread abyss.

My life a chaos was till He,
By that same pow’r that made the earth,
Dispelled the darkness, gave me birth,
A new creation caused to be.

He needed nothing when He made
The universe, In Him was all,
And by Him all consist. The small
And great on Him alone are stayed.

He needeth nothing now, indeed,
Who formed the creature from the dust,
But yet He asketh for my trust
That He will meet my ev’ry need.

My Father, work this grace in me,
Nor let mistrusting thoughts be nursed;
For I would seek Thy Kingdom first,
And leave all else, my God, to Thee.

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:
3rd. ISAIAH 53.

1. The Glory of the Lord Jesus throughout the
Prophetic Scriptures (Luke 24. 27).

2. Thoughts on the Translation, and the Precious
Fulness of Some Expressions.

3. Allusions to Psalm 22 (e.g. verses 6, 29, 30).

4. The Message of the Context in Isaiah.

5. The Fulfilment of the Confession of Christ in
this Chapter in the Humbled Remnant of
Zechariah 12. 10.

10th. LEAVENED BREAD IN
SCRIPTURAL TYPES.

1. Every Arrangement of God is Perfect, and
has Deeply Important Instruction.

2. Leavened Bread an Approved Type (Lev. 23.
17 and 7. 13). Teaching as to Believers with
regard to

(a) Acceptance before God.

(b) Humility and Consciousness of our own
Unworthiness (Lev. 2. 12).

(c) Holiness and Hatred of Sin (Fire, cf.
Isa. 6).

3. Leavened Bread never a Type of Christ: How
is His Glory Emphasized thereby?—with
Preceding Point (2).

4. The Contrast between Leaven and Leavened
Bread.

17th. QUESTIONS. These are welcome, the Lord
enabling, at least a week before, that many
may prayerfully ponder.

24th. 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 THANKS-
GIVING.”
Colossians 4. 2.

“Praying in the Holy Spirit.” Jude 20.

1. For a definite revival among God’s dear children,
and a deeper concern as to preparation for the
near Coming again of our Lord Jesus (2 Tim.
4. 8).

2. For believers who are in LONG-CONTINUED
trials, for example, without work for many
months, and who are perplexed, because un-
able to see what God is teaching,—and who
seek sympathy, and fellowship in prayer.

3. For the little ones entrusted to those who have
been married “in the Lord,” that there may
be unity in training in the nurture and admoni-
tion of the Lord, and that such may be the
little ones which believe in Him (Matt. 18. 6).

4. For lands that we often overlook—Finland, Man-
churia, Gold Coast, Colombia, Western Aus-
tralia.

5. For the Lord’s work in our prayerful charge,
that we may be simply dependent on Him for
everything, and in everything, and that He may
be glorified in the magazines, leaflets, meet-
ings, visitations, journeys, everything. How
EACH fellow worker needs the Lord’s en-
abling: how important is UNITED growth in
grace, that the whole work may be in godly
harmony with His will.

6. For beloved brethren,—W. Ellis, M. Ruda, I.
Sofer, M. Waszczuk, H. A. Werner—“and for
me, that utterance may be given” (Eph. 6. 19).
“According to His will.” 1 John 5. 14.

YOUNG PEOPLE'S COLUMNS.

"Samuel did not yet know the Lord"

1 Samuel 3. 7.

WHY was this? He had a godly mother. He knew much about God's truth, and lived with Eli, Israel's high priest. But "Samuel did not yet know the Lord." "There may be some special thought," you say, "in these words." Did not God cause them to be written with regard to such as you? Why did not Samuel know the Lord? Was his age the difficulty, because he was only young? This does not seem possible, for he was brought to know the Lord almost immediately. What then? Shall we rather ask the question with regard to ourselves?—"Do I yet know the Lord? If not, what is the hindrance in my way?" Has God given any verse in Scripture to shut you out? Is your age the obstacle? Is your lack of earthly wisdom the difficulty? Surely not. What then? The hindrance is in the heart. "Samuel did not yet know the Lord." None of us know God **naturally**. Since Adam sinned, all are away from God, and they know Him not. Hence there must be a change, a new beginning, a crisis in the life, and that "new beginning" is your great need. The Lord Jesus said, "This is the life eternal, **THAT** they might know Thee." So that this subject is all-important, and you ask, "How can I have this experience?"

Will not the history of Samuel help? "Samuel did not yet know the Lord," but he was brought to hear the Lord's voice, and that was the beginning. And is not the Saviour calling sinners to-day as of old, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest"? Ah, is that **YOUR** name? Are you heavy laden? If so, why not answer? He will surely hear. Then you will have the blessed experience of John 5. 24, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5. 25). Is not that a beautiful verse? And what I like about it is that there is no uncertainty. There must be a beginning, and that beginning need not be **to-morrow** if you feel your need **to-day**. "To-day if ye will hear His voice, harden not your hearts" (Heb. 3. 15). Could anything be clearer?

Has not the Lord been graciously calling to sinners? Yes, He came and called Samuel, and yet again, and yet further. Ah, if you have been careless of His words before, will you not hear His voice now? How blessed to be brought to **KNOW THE LORD**. Have you read the words of Hebrews 8. 11, repeated from Jeremiah 31. 34? "And they shall not teach every man his neigh-

bour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest." Why "from the least"? if it were the teaching of men it would begin with the greatest ones. But God's mercy reaches the little ones. The very word "least" means "a little one," and we think of the precious words of the Lord Jesus, "These little ones which believe in Me" (Matt. 19. 6), and another Scripture says, "We have **KNOWN** and **BELIEVED**," showing that true believing depends on heart knowledge. How wonderful it is for one who is little before God to be brought really to know Him! There is no difficulty because of age. If you know you are a sinner, and feel the burden of sin why not come to the precious Saviour Who died for such? Then you too will have the joy of knowing the Lord (1 John 5. 20).

The further sentence in 1 Samuel speaks of "the word of the Lord," and though it refers to Samuel, as one whom God called for a special work it may remind us that God speaks now through the Scriptures, and makes them His words to a heart which is "opened," as Lydia's (Acts 16. 14). Hence we do desire you to search the Scriptures daily (Acts 17. 11), and to ask God Himself to speak to you, and to show His Own way of salvation, thereby.

When any hear God's loving voice,
To "know the Lord" they can rejoice:
At first e'en Samuel did not know,
But God was pleased His love to show.

And now my question is for you:—
The answer can be brief, but true—
Do you rejoice to "know the Lord,"
In heart have you received His word?

The little ones believe, Christ said,
It was for such His blood was shed!
Age hinders not! The weak, the small,
Troubled by sin, may hear His call.

And, hearing, they can come to-day,
He will not turn the lost away:
Salvation is so full and free,
Salvation lasts eternally.

A CORRECTION.

A misprint for which we cannot account, but would take the blame, occurred on page 77. Boaz, whose love of the Lord, and typical value is so helpful, was omitted, and names were misplaced—"Salmon begat Booz of Rachab (Rahab); and Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David." By the grace of God there was no doctrinal mistake, but Scripture history is important, and we owe it to God's children to keep out errors of every kind. May we take the opportunity of asking prayer for the proof-reading, and all the mechanical details, unto the Lord? A leaflet, "Some Remarkable Facts in the Genealogy of Matthew 1," may also be helpful to some. (Gladly sent).

"My brethren, be not many masters (teachers) knowing that we shall receive the greater condemnation (judgment)." James 3. 1.

A Few Words with Young Believers and Older Ones Too.

IT may help to a fuller appreciation of the meaning of these words if we go back in thought to the times when they were first written, and thus seek to understand the conditions then prevailing.

No distinctive buildings marked the meeting places of believers, nor elaborate ceremonial their worship, but the simple gatherings for the breaking of the bread, for teaching, exhortation and prayers were in the homes of certain faithful brethren, who would act as hosts (Rom. 16. 3, 5, 23, Philemon 2).

One inner view of primitive gatherings is granted to us through the epistle to the Corinthians, and the earliest ministry to the saints is there seen to be a contrast with much to-day. We need grace to distinguish what is there approved and what reprov'd. Prayerful thought will ever be blessed.

No line was then drawn between priesthood and people, or clergy and laity, but brethren, having gifts differing, exercised these for the edification and comfort of the whole assembly. This principle ever remains, and it is heart-searching to know what gifts God gives or withdraws for any time and gathering.

To help us in our present study it is important to note the detailed instructions given by the Holy Spirit concerning ministry (1 Cor. 12-14); we thus learn that even when there was bestowed a plenitude of gifts of the Spirit, there was also the need of "the fruit of the Spirit," which includes self-control (Gal. 5. 22, 23).

"Are all teachers"? This and other associated questions are asked in the chapters mentioned, and the answer is given, "God hath set some in the Church . . . teachers." Included also in the instructions given, which are to be acknowledged as the commandments of the Lord, we read, "Let your women keep silence in the churches, for it is not permitted unto them to speak," and with this agrees a further command given later. "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2. 12). Such commandments were not given to deal with a local condition, or a particular period only, nor were they dependent on the possession of certain gifts, but are in accordance with the appointment of God from the beginning, when separate spheres were ordained for the man, and for the woman. The first woman failed and brought sorrow and trouble to herself, and to her husband, though

his guilt was the greater (1 Tim. 2. 13, 14), with solemn results that continue. But when no such results are manifest, and even when blessing seems to attend the setting aside of the Lord's commands by some, it is still our wisdom—and much more—to obey (1 Sam. 15. 22).

That the one who beguiled Eve through his subtlety, succeeded in corrupting the minds of many of the Lord's people from the simplicity that is in Christ (2 Cor. 11.3), with attendant loss and chastisement, the later epistles bear their testimony (e.g. 1 and 2 Timothy, Titus, Rev. 2 and 3).

Although this is not fully acknowledged by many of the Lord's people to-day, it should be considered that **these** epistles are **not** addressed to churches as such, but to brethren holding positions of special responsibility, for discipline and teaching, while elders or bishops, (men **apt to teach**) were (in 1 Tim. 3. and Tit. 1) appointed to assist in the ministry, in God's gracious care for His children in some changed circumstances.

No mention is made of elders in the **last** letters, of Revelation 2 and 3, and the brethren called angels are alone blamed for failures, which may indicate that the office of elders did not then continue; but if this be so the principle, which underlies the reproof of the Holy Spirit in Hebrews 5. 11-14, still remains. "For when for the time ye ought to be teachers." These and the following words shew the privilege, and responsibility, of older brethren who have grown in grace, and who by reason of use have their senses exercised to discern both good and evil.

That there are gifts of our ascended Lord which continue until the end, including Evangelists, Pastors and Teachers, the Holy Spirit makes known in the precious epistle to the Ephesians (ch. 4, observe a contrast in the word "foundation" in ch. 2. 20); and thus we see God's gracious provision for His people unto the Coming of the Lord.

May the Scriptures considered in the enabling of the Holy Spirit, cause a prayerful concern lest we fail on the one hand in not fulfilling our responsibilities, and on the other hand, lest we take to ourselves responsibilities without the necessary qualifications. The words of God's servant, James, still come as a needed warning. "My brethren, be not many teachers, knowing that we shall receive the greater judgment."

—B.

The Holy Spirit never leads to reluctant obedience or to half-heartedness. "I suppose I must" is not spirituality, however outwardly exact it may be.

PRESENT DAY NEEDS.

“Concern for the House of God.”

“Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?” “When ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house.” Haggai 1. 4, 9.

THE repeated words of Haggai, “consider your ways,” are, as the margin rightly shows, “Set your HEART on your ways” (1. 5, 7, 2. 15, 18). This fivefold imperative is needful. Out of the heart are the issues of life (Prov. 4. 23), out of the heart of the unregenerate come evil thoughts and practices (Matt. 15. 19), and, contrastedly, God’s gracious work is first within, so that with the heart man believeth (Rom. 10. 10), and we have constant need to remember our responsibility, for the heart affects all: “As he thinketh in his heart, so is he” (Prov. 23. 7), and “out of the abundance of the heart the mouth speaketh” (Matt. 12. 34).

The question, therefore, comes, and comes searchingly, “Is our heart set on OUR WAYS, with regard to A HOUSE OF GOD?” The people in Haggai’s days did not speak against such a house. Far otherwise: they approved. But they said, “The time is not come” (verse 2). We look around, and we see failure, and do we WAIT LAZILY for REVIVAL, instead of realizing our responsibility? None who wait on God are lazy. All who have accomplished much, though they have rightly emphasized God’s sovereignty and their own nothingness, have been men of purpose and activity. David “set his affection” to the house of his God, and therefore prepared with all his might (1 Chron. 29. 2, 3). We remember Hezekiah too in 2 Chronicles 29. He did not only lament the ruin, but brought in the priests, and spoke earnestly with them, and urged, yea, demanded promptness. “Be not now negligent.” His enthusiasm for the house of God, even as Josiah’s, involved personal action. Are we, too, alive and awake to the need? God can work without us, but God is pleased to work through us. Are we gladly willing to be His instruments?

The stress on “ways” in Haggai 1 is important. We drift into a listless attitude unconsciously, if we are “waiting” for REVIVAL. Have we not seen the same standpoint as to salvation? A man will say, “I cannot save myself: I need God’s work: and I WAIT for this.” This is not an imaginary case: Such words have sounded, alas, in my ears. I have emphasized that God has never said “wait.” The Lord Jesus did not say “Sit still,” but

“Come.” If a soul asks, “How?” we answer that He Who gave the power with the command, “Stretch forth thine hand,” and again, “Lazarus, come forth,” is the Same to-day. What are “our ways?” Are we concerned to see God’s work? In a Psalm regarding God’s house we read of a right standpoint. “Blessed is the man whose strength is in Thee: in whose heart are THE WAYS” (84. 5). When Joshua rightly humbled himself before the Lord, he was called to action also. “And the Lord said unto Joshua, Get thee up; wherefore liest thou upon thy face? Israel hath sinned . . . neither will I be with you any more EXCEPT YE DESTROY the accursed from among you.” Ezra realized this. He sat down astonished, and waited before God, and prayed, and THEN soon rose up, in connexion with the words of an awakened people, “Arise; for the matter belongeth unto thee: we also will be with thee: be of good courage, and DO IT” (9. 3, 5, 10. 4, 6). Determination is needed: we must GO “in the strength of the Lord” (Ps. 71. 16). “GO UP to the mountain, and BRING wood, and BUILD the house; and I will take pleasure in it, and I will be glorified, saith the Lord” (Hag. 1. 8).

We call to mind the words of prophecy fulfilled in our Lord Jesus. “The zeal of Thine house hath eaten Me up” (Ps. 69. 9, Joel 2. 17). We observe at the beginning and end of His ministry this deep concern regarding the house of God. Are we, in contrast, quite unmoved? Can we see the sad parallel with “a house of merchandise,” and take little, or no notice? Do we recognize the stress God Himself lays on a house, a dwelling place, for His own glory? A “factory” is not a “home”: an exhibition of industry is not a temple. God’s standpoint is revealed in Exodus 25. 8, “Let them make Me A SANCTUARY; that I may DWELL among them.” And nothing else will satisfy His heart. We may crave for organization, and boast of our activities, and be pleased with our success, but God seeks a house, a dwelling place (Note Ps. 132) with its precious “ought” of adherence and obedience to His own words (1 Tim. 3. 15, Note Isa. 66. 1, 2).

“This is the law of the house.” Ezekiel 43. 12 begins and ends with the same words. Of very few verses may this be said (Note Isa. 53. 6). There is a Divine emphasis on the law and the limit, and the exclusiveness of holiness. God cannot excuse sin. “The law of the house” should be illustrated in our lives and assemblies, if we are personally, and collectively, “the temple of God,” as 1 Corinthians 6 shows.

Grace and Peace.

WONDERFUL words! And they tell of a reality. Grace is real, and therefore the peace that springs therefrom is real. Without God's grace, peace must be a temporary dream, a delusive imagination, a vain and barren "hope." Of old a prophet of God said, "They have healed the hurt of the daughter of My people slightly saying, Peace, peace; when there is no peace" (Jer. 8. 11), and men will yet again cry "Peace and safety" when sudden destruction cometh (1 Thess. 5. 3). "I shall have peace" says one (Deut. 29. 19): "Ye shall have peace" is the empty promise of others (Jer. 23. 17), but God declares, "They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word" (Ezek. 13. 6). O, the bitterness of a sudden awakening, "I am lost, and it is too late: I am condemned, and there is no escape: I thought, yes, I thought all was well: I have built and expected and trusted—all—all—without a foundation: there is nothing—nothing but judgment now." Reader, is it kind to lull others to sleep in a false security? If you say, "Do not disturb and annoy me," are you not your own enemy? "Peace" without ground or security, is a lying word, calculated to deceive the heart of him who utters, and of those who hear it. Why not face facts. Have you peace—peace with God—peace for eternity?

"Grace and peace." That is God's order, never "peace and grace." You need "grace," and you can neither make nor earn this. But grace undeserved is the very grace which God gives, PURE GRACE, ABSOLUTE GRACE. It is this completeness which makes "peace" possible. If God waited till men did something meritorious, however small, we should never have peace. The war of the human race against Him is the great world war, and all the petty feuds of race and class along the centuries, are the result of failure to love the neighbour BECAUSE of absence of right love and relationship to God. All earth's strife is but one evidence of the root-enmity—"the mind of the flesh is enmity against God: for it is not subject to the law of God" (Rom. 8. 7). Man is a sinner at heart, and has been at war with God from the day Adam sinned. He cannot make his peace with God, but,—wonder of wonders—God Himself has provided a way whereby poor, burdened sinners can acquaint now themselves with Him and be at peace, for Christ has made peace by the blood of His cross (Col. 1. 20), and thus peace reigns through righteousness, and the work of righteousness is peace, and the effect of righteousness is quietness, and assurance for ever, and, being justified, by

faith, we have peace with God through our Lord Jesus Christ (Rom. 5. 1). Hence it is ever "grace AND PEACE." No cheap gospel, but a free gospel: no mere offer, but a gift; not a help but a complete work. Reader, we have no other gospel, none other hope,—but what have you?

O how blessed is the fact—Peace with God. No indemnity to pay: Christ has satisfied every claim. No judgment to face. We are "accepted in the Beloved" (Eph. 1. 6). And no longer the enmity felt on our side, but a new attitude, with God's law written on the heart. Such is the change the gospel has brought, within as well as in relation to God, both now and to eternity. "Grace and peace." Ah, the music of the words. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8. 1). "Grace and peace," whatever circumstances come, they are only around. "Peace as a river," for the God of all grace is the God of peace (1 Pet. 5. 10, Heb. 13. 20), and He says to believing souls, as in Isaiah 54. 10, "MY kindness shall not depart from thee, nor the covenant of MY peace be removed" (cf. John 14. 27). Reader, are you content to remain without this priceless possession? Do not misuse God's present longsuffering: it is marvellous, but it is only SPACE FOR REPENTANCE, it is not eternal. Peace, by Him Who is "our Peace," Who died that there might be peace (Isa. 53. 5), is the only permanency. Have you such peace with God, or have you not? There is no third alternative, there is no larger hope, there is no "after-chance." CHRIST NOW—or A LOST ETERNITY—WHICH?

"Moses and Elias, who appeared in glory, and spake of His decease ("Exodus, way out") which He should accomplish at Jerusalem" (Luke 9. 30, 31). Both of these servants of God had found the strain of service, had experienced fainting and reaction, and had then spoken of death, showing the imperfection even of the godliest man. Moses said, "I am not able to bear all this people alone, because it is too heavy for me: and if Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favour in Thy sight" (Num. 11. 14, 15). Elijah said, "It is enough; now, O Lord, take away my life; for I am not better than my fathers" (1 Kings 19. 4). But where they failed, the Lord Jesus never failed: He endured the fullest strain, and then accomplished His decease,—His wondrous "way out," that we, poor, guilty sinners might have the "way into" the Holiest (Heb. 10. 19). O how glorious are the glories of Christ.

Suggested Daily Readings.

"IF THE LORD WILL."—NOVEMBER, 1936.

Day	READING				LEARNING	
	1 Kings	Luke	1 Kings	Psalm 119		
1	7. 23-8.11	13. 18-14. 6	8. 65	57, 58		
2	8. 12-30	14. 7-35	66	59		
3	8. 31-52	15. 1-19	9. 1, 2	60		
4	8. 53-66	15. 20-32	3	61		
5	9. 1-28	16. 1-18	4	62		
6	10. 1-13	16. 19-31	5	63		
7	10. 14-29	17. 1-19	6	64		
8	11. 1-22	17. 20-37	7	65, 66		
9	11. 23-43	18. 1-17	8	67		
10	12. 1-15	18. 18-43	9	68		
11	12. 16-33	19. 1-19	Luke 13. 24	69		
12	13. 1-19	19. 20-40	25	70		
13	13. 20-34	19. 41-20.8	26	71		
14	14. 1-16	20. 9-26	27	72		
15	14. 17-31	20. 27-47	28	73, 74		
16	15. 1-20	21. 1-24	29	75		
17	15. 21-34	21. 25-38	30	76		
18	16. 1-14	22. 1-18	1 Kings 18, 21	77		
19	16. 15-34	22. 19-38	22	78		
20	17. 1-24	22. 39-53	23	79		
21	18. 1-16	22. 54-71	24	80		
22	18. 17-35	23. 1-12	25	81, 82		
23	18. 36-46	23. 13-33	26	83		
24	19. 1-21	23. 34-49	30	84		
25	20. 1-21	23. 50-24.12	31, 32	85		
26	20. 22-43	24. 13-32	33	86		
27	21. 1-16	24. 33-53	34, 35	87		
28	21. 17-29	John 1. 1-14	36	88		
29	22. 1-28	1. 15-28	37	89, 90		
30	22. 29-53	1. 29-51	38, 39	91		

Notes on Memorized Verses.

1 KINGS 8. 65—9. 9.

65, Seven ("tabernacles," Lev. 23. 39) and seven: climax. 66, "The Lord had done" (Ps. 92. 4). 9. 1, "The house of the Lord" first, but see 6. 38, 7. 1. "All Solomon's desire" (Eccl. 2. 4, 10). 2, 11. 9. 3, "I have heard" (Isa. 38. 5, 1 John 5. 14). "My Name," "Mine eyes," "Mine heart." "There" (Deut. 12. 5). 4, "Walk" (Zech. 3. 7, Eph. 5. 2). Heart (1 Chron. 29. 17-19). The heart AND the Commandments of the Lord. 5, God's promise was definite to DAVID'S house,—and thus fulfilled in the Lord Jesus, but it was conditional to SOLOMON'S line (note the sad end in Jeremiah 22. 28-30). 6, The solemnizing contrast. "Me," "My commandments," cf. Job 14. 15. 7, Israel and this house laid low for worship of other gods, fulfilled as to the first temple: and the second temple was likewise "left" (Matt. 23. 38). for the equally grievous sin of not recognizing the Lord of glory, and of rendering lip-worship without the heart (Isa. 39. 13). 8, Why?—Answer in

9: (contrast Ex. 12. 26, 27, Jos. 4. 6, 7). 9, "Taken hold upon other gods," how solemn, and how foolish, is sin (Jer. 2. 13). Joshua 23. 15 is impressive.

LUKE 13. 24-30.

24, "But" a warning against speculative questions. Intensity is important for believers, and in witness to the unsaved: so many are indifferent,— "they made light of it" (Matt. 22. 5). "Many," not only a few: "will seek," a certainty in future: how many will desire salvation too late. 25, The Lord Jesus is here seen in His authority, and definiteness: He Himself shuts the door, it is not merely an angel's work. "BEGIN to stand": "what shall the end be?" (1 Pet. 4. 17). "Stand and knock": no entrance, no seat, no rest. "I know you not": everything depends on HIS "knowing" (John 10. 14). "Whence": i.e. From where: are we born FROM above (John 3. 3)? It is not only "Who" or "What," but "Whence." 26, "Begin," a second time: "what shall the end be?"—how earnest we ought to be. Knowledge of truth is not salvation (Heb. 10. 26, 2 Pet. 2. 20, 21). 27, Again the words "know," and "whence." "Workers": whatever be the knowledge, whatever the profession, all is vain, if the works show there is no new life (Matt. 7. 20, 23). Salvation is by grace, but it is ever proved by works. 28, "There," a definite place. "All" 29, Gentiles also, saved by grace (John 10. 16). 30. These words warn the unsaved, but also speak to believers, for there are different positions in the kingdom (Matt. 5. 19, Luke 14. 9).

1 KINGS 18. 21-26, 30-39.

21, Trying to remain in two positions at once: the word "halt" is a fairly clear rendering, the idea is NOT leaping over from one place to another, but endeavouring to act as the Samaritans in 2 Kings 17. 33. "Pass-over" is the same word: it should be "pause over": God RESTED where the blood was, and would not suffer the destroyer to enter (Ex. 12. 23): there is no suggestion that He passed by the house: the beautiful teaching that he stayed where the blood was must never be lost (a leaflet gladly sent). "Follow?" No answer: in another context no answer (26): a blessed contrast in 38 (in accord with 24). 22, Cf. 19. 10, 14, but note 18 and Romans 11. 4 (grace). 24, "Your gods," "the Lord": how great the contrast. Baal was the so-called "sun-god," hence the appropriateness of Elijah's challenge, and the stress on noon (26, 27, 29). 26, Leaped: rather "halted" (their foundation, same word 21): it may be that they limped through the usual wounding of false cults. 29, At the time of the evening sacrifice—the hour when the Lord Jesus died. 30, "Healing" the altar. 31, Cf. Joshua 4. 5, Ezra 6. 17. "Israel shall be thy name"; a prince of God: how sadly had the nation wandered. 33, Some may have thought, If no rain, whence the water?—The sea was near Carmel (43). 34, Thus twelve barrels, as if ALL the twelve tribes were hindrances, "but God." 36, "Thou," "Thy word," Luke 5. 5. 37, "Hear Me that," John 11. 42. 38, "The fire of the Lord," (Lev. 9. 24, how solemn is Rev. 20. 9). 39, A testimony—repeated: but how long did they continue? (see Ps. 106. 12, 13, 1 Chron. 29. 18: O that we may remain "stedfast with God," (Ps. 78. 8).

Correspondence from any Believers and Enquirers:—

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Thoughts from The Word of God

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

A Monthly, depending on God for all supplies, and
for His gracious use of the pages to His own
glory. "The Coming of the Lord draweth nigh."

Vol. xxxvi. No. 12.
DEC., 1936.
Free.

"Thou lovest righteousness,
and hatest wickedness: therefore
God, Thy God, hath anointed
Thee with the oil of gladness
above Thy fellows."

Psalm 45. 7, Hebrews 1. 9.

"Ye that love the Lord, hate
evil."

Psalm 97. 10.

"I hate vain thoughts; but
Thy law do I love."

Psalm 119. 113

"I hate and abhor lying: but
Thy law do I love."

Psalm 119. 163.

"Love no false oath: for all
these are things that I hate, saith
the Lord."

Zechariah 8. 17.

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.

SOME OF THE CONTENTS

	Page
"Through Your Prayers"	90
Some Notes on Jeremiah 31. 31-34	90
"Whom they laid daily at the gate of the Temple"	91
Pearls	92
"My brethren, be not many masters"	93
"Thou shalt die and not live"	94
"Believing about" or "Believing into"	95
Notes on Memorized Verses	96

"He that sinneth against Me
wrongeth his own soul: all they
that hate Me love death."

Proverbs 8. 36.

"Men loved darkness rather
than light, because their deeds
were evil: for every one that
doeth evil hateth the light."

John 3. 19, 20.

"If a man say, I love God,
and hateth his brother, he is a
liar."

1 John 4. 20

"Nevertheless I have somewhat
against thee, because thou hast
left thy first love . . . this thou
hast, that thou hatest the deeds
of the Nicolaitanes, which I also
hate."

Revelation 2. 4, 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. 217, Brockley Road, S.E.4
(Phone to New Cross 2083). Meetings, The Lord's Day,
11, 3 and 6.15, Mon: 8, 1st Wed. in month: 8, Thurs: 8.
2, Crosby St., Stockport (The Lord's Day, 11, 3, 6.30, Tues.
and Sat: 7.45). Glemsford (The Lord's Day and Wed.).

Words of Introduction.

"FOR ever, O Lord, Thy Word is settled in
heaven" (Ps. 119. 89). This is our joy. We
have confidence in God, and are sure as to His
words. We think of the book unsealed in heaven
(Rev. 5) before the events take place on earth.
Everything is under God's control. Moreover, the
actions of His children are ever to recognize this.
In prayer and service we are to work WITHIN
His work ("He shall build the temple," "They . .
shall build in the temple," Zech. 6. 13, 15). This is
the meaning of Matthew 16. 19:—"Whatever thou
(as a faithful steward, 1 Cor. 4. 1, 2) shalt bind on
earth shall be that which hath been bound in heaven"
—nothing else (cf. Acts 10. 15). God is ever first!
It is so in salvation, and as to Christian service.
With a desire to enjoy and emphasize this are these
pages sent forth. Is this your standpoint, your wish,
your object? If so, can we not pray together, and
correspond to His glory?

"I was brought low, and He helped me. Return
unto thy rest, O my soul; for the Lord hath dealt
bountifully with thee." Psalm 116. 6, 7.

"Then hear Thou in heaven, and forgive."

1 Kings 8. 34 and 49.

Brought low, but not forsaken;—

How pitiful Thou art!
For Thou hast undertaken
And cheered my sinking heart.
Hear Thou in heav'n, Thy dwelling,
O Father, and forgive:
Thy grace is past our telling;
By grace alone we live.

How oft Thy secret dealings

Are hard to understand;
In strained and tensest feelings
We see Thy chast'ning hand,
Which to Thine own Thou reachest
. To draw us nearer Thee:
With purpose wise Thou teachest,
From sin and self to free.

A.W.H.

Words of Encouragement.

“ Pray for us: for we trust we have a good conscience, in all things willing to live honestly. Through your prayers.”

Phm. 22. But I beseech you the rather to do this, that I may be restored to you the sooner ” (Heb. 13. 18, 19). It is plain that prayer has a great effect on the lives of one another, and even on our seeing one another. So elsewhere the apostle makes request, “ Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me . . . that I may come unto you with joy by the will of God, and may with you be refreshed ” (Rom. 15. 30-32). I am not concerned as to the so-called philosophy of prayer: it is far more than philosophy. I am not willing to answer curious questions as to “ why ” I should receive a blessing through you, and you through me. I am content to rest in God’s will, and to know that “ through your prayers ” there will be a real result, if those prayers are in the Holy Spirit. Are we grasping our privileges in prayer? Or are we slack? Paul desired to be at Colosse. God’s hand could work directly, but He brought before Philemon, and other saints, their privilege and responsibility, that the blessing might be through their prayers. Pray, if you desire! “ Ask, and ye shall receive ”—“ Ye have not, because ye ask not ” (Jas. 4. 2). How much we lose through omitting to pray, or omitting to continue in prayer.

Some Thoughts on Jeremiah 31. (Concluded)

But God cannot change His holy truthfulness, and the very same words were written the second time by the same “ finger of God,” upon tables prepared on earth. One cannot but think of Psalm 40. 6-8, Hebrews 10. 5, and the glory of the Lord Jesus. But with another typical lesson, so far as Israel were concerned, these second tables were always UNSEEN. They were not given to people as such, but hidden in the ark. To behold them was death (1 Sam. 6. 19).^{*} Is it then true that God means that in the New Covenant He Himself deigns to write, not once, but on every one of His people, however, weak and small? Blessed be God, it is true. Isaiah 66. 2 is a reality. What does this include? The holy ark was a priceless treasure. But can I have God’s very laws written in me? Can I be thus unspeakably favoured? It all seems too wonderful

^{*} See articles in “ The Student of Scripture ” on 2 Corinthians 3 and 4. Now reprinted (gladly sent).

for words. But God “ only doeth wonderful things.” And at once we see that God intends us to realize that we become, as it were, His “ ark,”—yet not with a mercy seat and atonement, but BECAUSE OF the ONE Ark, and the ONE Mercy Seat, and finished atonement of the Lord Jesus. Hence 2 Corinthians 3 (with 4. 7) shows that this writing, unlike the law in the closed ark (associated with propitiation), is to be seen, as it were, while we make known His will.

Further, the ark was God’s dwelling place, and this promise means He dwells with, and in, us (Isa. 57. 15). We find among Israel many who emphasize their great rabbis, and the learned men of years gone by. Hence it is not without a meaning that God declares “ from the least,” not “ from the greatest.” So in 1 John 2. 12 it is first of all, “ I write unto you little children ” (so in the second “ trio ” of verses 13, 14). Yes, Matthew 11. 25 is the revelation of grace. My heart longs to realize this thought more and more: God’s law in my heart, God’s holy place and temple there (2 Cor. 6. 16, with 1 Cor. 3. 16). How much “ better ” is the new covenant, because it “ gives,” and does not wait for the obedience I should have rendered but failed to bring. Ah, God gives me now the wish, and power, to obey, for He makes His law a part of myself, and writes it on the place of my affections, even the heart. The Holy Spirit’s work is seen in this (2 Cor. 3. 3). Thus obedience is the fruit not the condition of blessing. It is not, “ This do, and thou shalt live,” but “ LIVE, and thou shalt do this.”

The “ knowledge of God ” is emphasized in John 17. 3, and 1 John 5. 20, so contrasted with Satan’s vain and empty promise in the garden. And this blessedness comes upon sinners, for the next verse emphasizes “ iniquity ” and “ sin,” but both are put away, righteously and permanently. God Himself says “ remember no more,” and none can alter His words. Any Jew should see that this is a designed contrast with the day of atonement, and with an earthly bringing up of sins, even of those for which a sacrifice was already offered, for all the sins of the year were repeated, and thus the appointed failure of the previous offering suggested the failure of the similar offering on that day itself (Heb. 10. 4) to draw the heart (even as Ecclesiastes, in a totally different way) from the incompleteness, and profitlessness (Heb. 7. 18) of everything as to eternal life, except the one finished work of the Lord Jesus, Whom our hearts rejoice to love, and of Whom we would ever boast, as those “ accepted in the Beloved ” (Eph. 1. 6).

Poems to Help Christian Experience—66.

"Whom they laid daily at the gate of the Temple, which is called Beautiful . . . Expecting to receive something . . . All the people saw him walking and praising God . . . And His Name through faith in His Name hath made this man strong."

Acts 3. 2, 5, 9, 16.

Long did I lie at the Beautiful Gate,
Looking, but never I entered therein;
Poverty, beggary, such was my state,—
Worse, I was wretched because of my sin.
Daily my friends in their tenderness brought
Me and my need to that entrance so bright,
Ever my good for eternity sought,
Praying for mercy and healing and light.
Ah! They could never by merit of theirs
Cause me to enter Thy temple, my God;
Yet they continued in crying and prayers;
Well-worn the path to Thy presence they trod.
Then, in a season known only to Thee,
Grace overflowing made me to expect
Thou wouldst give of Thy fulness to me,
Such as Thou givest to all Thine elect.
Strengthless was I, and enfeebled my will,
Saving the strength of Thine almighty hand.
Strong in Thy love—yea, Thou lovest me still—
Thou didst uplift me and cause me to stand.
Then, with such joy as I never had known,—
Then, in accord with Thy wonderful will,—
Learned I that Christ is the Way to Thy throne.
Ah, precious hour! I remember it still.
Now I am Thine by the life that He gave,
Nigh in His blood, I am drawn unto Thee;
Ever a sense of that nearness I crave;
Let me His beauty increasingly see.
All is by God-given faith in His Name,
All of Thy mercy so sovereignly shown;
Nothing I had but my sin and my shame;
Raised from the dust, I am brought to Thy throne.
Now in the pathway my feet have been set
Let me exultingly, joyously, run,
Loving Him only, Whose mercy hath met
All of my need,—Thine adorable Son!

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:
1st. UNBELIEF.

1. The World and Its Unbelief: yet its Credulity and Superstition.
 2. Unbelief, in the History of Israel (Num. 14. 11, Heb. 3. 19, Matt. 13. 58).
 3. Thoughts on 1 Timothy 1. 13.
 4. The Believer and Unbelief (Heb. 3. 12, see Num. 20. 12, Mark 16. 14: Meditations on "Little Faith," Matt. 6. 30, 8. 26, 14. 31, 16. 8, 17. 20, Luke 12. 28).
- 8th. PSALM 119.

1. The Longest Chapter in the Bible, with Thoughts on Acrostic Psalms and Lamentations.
 2. The Psalmist and God's Words (Love, Delight, &c.).
 3. The Psalmist and Prayer: Its Meaning and Power.
 4. The Psalmist and his Enemies: a Godly Attitude (e.g. 23).
 5. The Members of the Body in the Lord's Service (e.g. 13, 18, 48) with Emphasis on the Heart (2, 7, 10, 11, etc.).
- 15th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 22nd. To be announced later.
- 29th. BUILDING.
1. The Lord's Work and Object "I will Build My Church" (see also Eph. 2. 20, 1 Pet. 2. 5). Notes on the Type of Genesis 2. 22 margin, also Zechariah 6. 13, 15 (build, build in) and Psalm 129. 1: also Old Testament Parallels and Contrasts.
 2. Building by God's Children, and the Sin of Hay and Stubble (1 Cor. 3. 12-15). Thoughts on "the Temple of God."
 3. The Two Builders of Matthew 7. 24, 26, Luke 6. 48, 49.
 4. Building up One Another (1 Thess. 5. 11, see Rom. 14. 19, 15. 2, 1 Cor. 8. 1, Eph. 4. 12, 16, 29).

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 ye have faith, and doubt not."

Matthew 21. 21.

1. For children of God who are burdened and perplexed, that they may be enabled to cast all their care upon Him; with simple faith, as to physical and material things also.
2. For God's gracious blessing, both enabling and restraining, upon translators of Scripture, that there may be accuracy and power.
3. For more expectancy of God's promised revival among His children, and for a corresponding attitude, manifest in all, and seen upon the very face (Ps. 43. 5).
4. For lands that we often overlook—Finland, Tibet, Somaliland, Alaska, Peru, Colombia.
5. For the Lord's work connected with this magazine that it may be pure and spiritual, and that the witness in England, and other lands, may be in His will and His power. Daily prayer is valued for brethren, W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, and many who devote time to the service, that meetings, conversations, and all, may be fragrant of Christ.
"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Romans 15. 30.

Faith cannot be "first": it must have Someone on Whom to rest. Spiritual faith is a living response to God's character, His words, and His work.

YOUNG PEOPLE'S COLUMNS.

Pearls.

“I SHOULD like to be rich, to have a beautiful house, and many jewels, and costly pearls”—Why? We would not rudely interrupt, but yet would question anyone speaking thus, for we have received something so much better. Yes, the Lord Jesus Christ has graciously altered everything in our lives, and He can do this for others. Why do people always look at the things that are “seen”? In the beginning, Eve saw that the tree of knowledge of good and evil was “pleasant to the eyes,” and one of the last books of Scripture warns lovingly, “Little children, keep yourselves from idols,” and this word “idols” meant, at the first, something SEEN (Prov. 23. 5, Eccl. 5. 11). Babylon, the great city, in Revelation 18 has “precious stones and pearls” (verse 16). It is natural to like a mere “display.” But there is SOMETHING far, far better, because of Someone Who is altogether glorious.

God's words and promises are the true pearls. The Lord Jesus said, “Give not that which is holy unto the dogs, neither cast ye your pearls before swine” (Matt. 7. 6). The dog and pig were unclean animals, and this shows that, unless saved, we have no right to God's pearl-promises: not only so, if we had them, we should misunderstand and misuse them. Our character must be changed first: we need a new life. When any are brought to feel themselves lost SHEEP, then everything is different. The precious gospel promises just fit the troubled sinner's need. The Lord Jesus never forbade the giving of promises to His SHEEP. Many are still lead astray by vain hopes, and many vainly promise them life (Ezek. 13. 22). But such a “refuge of lies” (Isa. 28. 17) is quite against God, and can only bring death. There is no lasting blessing apart from the blood of Christ. In Him there is every blessing. There ARE heavenly pearls, and salvation is not a dream, but a wonderful reality. Yet it is not to be “cast” to “everybody.” Only needy and burdened ones come to Christ. In a cemetery almost all are said to be “better off” when they die. Is this true? You know it is not. If any die unsaved, they are still unsaved afterwards, unsaved for ever.

Not only are God's precious promises true pearls, but His redeemed ones are also. In the parable of Matthew 13. 45, 46, Who sold all and bought the one pearl? Surely not the sinner, but the Lord Jesus. We cannot buy Christ or salvation. He calls His own by this beautiful name. Why? Because God loved them, and gave them to Him to redeem (John 6. 37), and He gladly did so at all costs. How delightful is His love, and how wonderful to be made part of

His one pearl, of a great number united “in Christ Jesus,” and then to possess the “exceeding great and precious promises” (2 Pet. 1. 4). The world has no idea of the privileges of a Christian. Most misunderstand the blessings “in Christ” altogether. Are you among such? Or are you already brought into the beautiful UNITY of God's children? You will notice in the parable there were not TWO pearls, but one. From another standpoint, it is true, EACH believer can say, “The Son of God loved ME and gave Himself for ME” (Gal. 2. 20). This, too, is precious. I think sometimes of names. Does every “Theodore” and “Dorothy” realize that these names mean “God's gift”? It is possible to have the name without possessing the fact. How many “Johns” and “Hannahs” remember that their name signifies “The grace of the Lord”? It is a poor thing merely to be called “Grace”: it is a blessed thing to be a partaker of the grace. And as “Margaret” is “a pearl,” we may well ask how many Margarets are GOD'S “pearls”? Even our “names” should speak, and remind us of the difference between a “label” and a “reality.” The last king of Israel was called “Salvation,” and the last king of Judah “The righteousness of the Lord,” but, like the prophet Hananiah, both were untrue to their names. Do not trust to a false label, nor call yourself a Christian unless you are.

A day will come when the Lord alone will be exalted (Isa. 2. 17), and of the new Jerusalem we read, “Every several gate was of one pearl” (Rev. 21. 21). This seems to remind of redemption, and also pictures the great contrast with the TRIVIAL AND TINY pearls of earth. The glories of the heavenly city are amazing. Yet most vainly seek the things of earth that fade away (2 Cor. 4. 18). O that many who read these lines may become a contrast, and seek God and His grace ere it is too late. You can never have eternal life without the Lord Jesus. When we next see a “pearl,” let us remember that God's gospel-promises are far, far more beautiful, but we cannot obtain so much as one, without the blood of Christ. Nothing without Him, BUT everything in and with Him. Reader, where are YOU?

The richest pearls of earth are nought
Compared with Christ, and those He bought.

His blood the priceless price!

God's gospel-promises transcend

Earth's fullest wealth, and know no end,
But every need suffice.

How infinite is God's free grace,

How glorious is His heavenly place,

How great heaven's pearls must be!

Seek not the vanities of earth,

Nor pride of riches, pride of birth,

The passing things you see.

Christ is alone beyond the whole.
 He gave His soul to save the soul
 Of all who hear His "Come."
 Eternal life is full and free,
 To-day—and then eternally:—
 How can our praise be dumb?

"My brethren, be not many masters (teachers), knowing that we shall receive the greater condemnation (judgment)."

James 3. 1 (continued).

A Few Words with Young Believers and Older Ones too.

LET us bear in mind that although ch. 1. 1 speaks of the Lord's people as "scattered abroad," ch. 2. 2 suggests a Scriptural gathering and fellowship, and the words "be not many teachers," are written to believers thus gathered. An important principle is set forth in Hebrews 5. 4, which in its application is not limited to the one exalted office of High Priest, but is for our guidance in lesser spheres of Service unto the Lord.

The words which follow, "knowing that we shall receive the greater judgment," should also prevent any hasty action, while the words of the Lord Jesus concerning discipleship (Luke 14. 25-33) may also be applied in all subsequent service. It is important that we sit down first and count the cost, whether we have "sufficient"; and consult, whether we "be able." But, praise God, if we are called to any task beyond our power, it is not beyond His, and His strength is made perfect in weakness (2 Cor. 12. 9).

The final word here used by the Holy Spirit contains the thought of "judgment," but not necessarily of "condemnation." We are reminded elsewhere that "We must all appear before the judgment seat of Christ" (2 Cor. 5. 10), yet the view of this solemn event granted us is not that we shall then receive a greater or lesser degree of condemnation. For faithful and willing service there is the promise of reward. It is also written "God is not unrighteous to forget your work and labour of love which ye have showed toward His Name, in that ye have ministered to the saints, and do minister" (Heb. 6. 10). The thought of receiving the greater judgment, may be somewhat parallel with that which is contained in the words of the Lord Jesus, "Unto whomsoever much is given, of him shall much be required, and to whom men have committed much, of him they will ask the more" (Luke 12. 48).

This is a general, though but a partial, view of the subject, and we now pass on to consider the particular aspect, so strongly emphasised by

the Holy Spirit in this Epistle, viz.: "the control of the tongue." The words of verse 2 may be rendered, "For in many things WE ALL OFFEND. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." This is, indeed, humbling, but if we are to be used of God, it is necessary that we should see and know ourselves (cf. Isaiah 6. 5).

Let us not think that Jeremiah is reprov'd for the WORDS "Ah Lord God! behold I cannot speak: for I am a child" (Jer. 1. 6). It is true the Lord answered, "Say not I am a child: for thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak." It was good for him to feel his weakness and insufficiency at the first, and it was then that the Lord put forth His hand and touched his mouth (verse 9). Likewise the words addressed to the returned remnant, "Mourn not, nor weep" (Neh. 8. 9), were not spoken to rebuke but to encourage, WHEN the words of God's law had first come with searching power.

So, dear readers, if we are brought to feel our weakness and imperfection it is well, for it is indeed a great responsibility to teach; to declare God's truth; to expound the Holy Scriptures; to give meat in due season:—and so difficult to "offend not in word." Many of the Lord's people would gladly recall things spoken in the past, which they thought became "sound doctrine," for now, with fuller knowledge and experience, they are seen to have been according to the tradition of men. But words once spoken cannot be unspoken, and these exert an influence for good or ill, reaching to the ends of the earth, and may continue so to do, long after the voice of the speaker is hushed in death. Such is the power of the tongue.—B.

—————
 "If the Lord will"—

Liberty from ordinary daily business gives children of God the blessed opportunity to gather prayerfully to learn and meditate on His will, December 25th and 26th (Fri. and Sat.), 3 and 7 o'clock, at 61, Upton Lane, Forest Gate, London, E.7 (also at 2, Crosby St., Shaw Heath, Stockport). Come prayerfully, come punctually, come in the afternoon and stay on. If any believers in the country think they would be spiritually helped by remaining over the Lord's Day, we shall be glad to hear from them early. OUR HEART'S LONGING IS HIS REVIVAL. Surely there is a need for entire separation from the world's "Christmas." It may be added that various leaflets on this subject have been printed to God's glory, and we shall be thankful to send. "Christmas" may belong to "Christendom," but it does NOT belong to Christ, and should not our hearts seek Him, and His will alone?

—————
 If God says "a new covenant," we rejoice in it: if man makes "a new cart," we reject it.

"Thou shalt die and not live"

2 Kings 20. 1.

HOW should we feel if such a message were brought to us? But it is written for us, for our instruction and blessing. Let us not turn aside the holy sharpness by saying, "He did not die at once." That is true, nor did God say "at once," though the language suggests that he would have died almost immediately, had not something taken place in his life. Thus there was, and is, a call to exercise of soul. In thus observing God's truthfulness, and yet the definite warning, without informing us exactly of times and seasons, we have a sidelight on, "If I will that he tarry till I come," and on the well-pleasing attitude of the early Christians. We are ever to live as if we might die to-day, though death is not our expectation: we are to live looking for that blessed Hope, though from God's standpoint there is a fixed time, and He has revealed some of the appointed steps thither, including revival. But we must never misuse this part of truth any more than misuse the fact of election against fervent prayer and earnest gospel preaching. Human logic is a peril whenever it deals coldly with Scripture: we need more warmth of love to Him and His will. He has expressed Himself in the best way, and I long that my feelings may be more and more kindled by His perfect words, and awakened to love's earnestness.

Have we nothing to set in order? Would we not wish to do much more to please the Lord ere dying? How important is the "house." The "home" is ever before us. This is a striking message still. No one can doubt the love, and faith and intensity of Hezekiah. The Holy Spirit definitely brings it before us. And we see God's tenderness in dealing with him, and how beautifully his request as to the house of the Lord was answered (Isa. 38. 22, 2 Kings 20. 5). And yet, as we have often seen, his house was **not** set in order, but 2 Kings 20. 12 comes almost immediately after, and Manasseh too was born in this period, of whom the solemn words in 2 Kings 21. 20, 23. 26, 24. 3 are written, even though he repented, and was personally forgiven (2 Chron. 33. 13, 19). We think sorrowfully of Eli's house (1 Sam. 2. 28-30, 3. 13, 14), of Samuel's (1 Sam. 8. 3-5), of David's (2 Sam. 12. 10), and realize Satan's determination against the "house." We see his attack at the beginning on a home (Gen. 3), and our hearts feel the intense meaning of 1 Timothy 3. 4, 5, and Titus 1. 6, and the great importance of prayerful concern that our houses may

be "set in order." O that we may live for God at home, and that we may expect families full of love and obedience to the Lord.

LIFTED UP (EXALTED).

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3. 14.

"When ye have lifted up the Son of man, then shall ye know that I am He." John 8. 28.

"I, if I be lifted up from the earth, will draw all men unto Me." John 12. 32.

Jottings.

The privilege of prayer is far greater than we realize. Access to a greater man on earth is usually estimated by men very highly, and yet it is often resultless. Why is it believers underestimate their access to God, Who is over all, as their Father, an access which is never resultless, when we draw near aright?

The Scriptures are far more than a book: they are not only transcripts, or translations, of God's perfect revelation, without error, but the Holy Spirit makes them to-day a living message to a believing heart, and food, and strength.

"Be not forgetful to entertain strangers." How many errors come in through forgetfulness. The same chapter reminds us again "To do good and to communicate, forget not." It is a very blessed thing to show hospitality (Rom. 12. 13). But though there should be loving welcome, far removed from the receiving of persons according to their material conditions (James 2. 3), there must be wise and loving discernment, that there may be no encouragement of evil against the doctrine of Christ (2 John 7, cf. Jude 12). How important is discretion, and how willing is our gracious Heavenly Father to guide in judgment.

"Who can say, I have made my heart clean?" None, for One alone WAS clean, and those who have been made clean, have received this blessing by Him, and not by their own work.

Do we see the Lord through our trials, or our trials through the Lord? Is He nearer, or are they? Do we let them distort Him, or do we view them, as they are, with Himself in between?

"The high priest": there is an impressiveness in the Hebrew expression, "the great priest." (See also Heb. 4. 14). In English we miss the parallel with "That Great Shepherd of the Sheep," etc. How great is the Lord Jesus.

How real is the love of Christ seen to be when we acknowledge we deserve judgment. Without a deep sense of sin, there is no deep sense of grace.

"Believing about" or "Believing into."

YOU tell me, dear reader, that you once "believed about religion" what I believe, but you do not now. One moment: I am not writing of "religion" but of "Christ Jesus, my Lord." And, secondly, I have read the Bible, but have never found the expression "believe ABOUT." Why not test this for yourself? I have found "believing in, or INTO" (e.g. John 3. 16, 6. 40, "God so loved the world that He gave His only Begotten Son that whosoever believeth in(to) Him should not perish, but have everlasting life"). That is quite different. You have given up believing **about** a thing: I have no reason to give up believing **into** a Person, Who is my known Saviour and Lord, and my all in all. Do you not see the difference? "About" is "outside": "into" is "inside." We know HIM. I could never believe, without knowing first.

The words "believe" and "faith" are beautiful when people stop misunderstanding them. Most use them wrongly, against the foundation-meaning, and against God's changeless Scriptures. Most say, "I believe" when they intend "I think": and this is exactly what the word "believe" cannot rightly indicate. If its English root, denotes satisfaction, that suggests a true restfulness, and certainly the terms used by the Holy Spirit emphasize "Truth," and "being persuaded," with "confidence" as a linked word. In English, too, "faithfulness" and "fidelity" give us some help. Do not misuse and degrade the delightful word "Faith." A "MAKE-believe" reminds us of the REALITY that is counterfeited.

You have till now held the mistaken idea that "faith" is the opposite of "knowing." You could not make a more distressing mistake. The right use of the words is shown in 1 John 4. 16, "We have KNOWN AND BELIEVED the love that God hath to us." Knowledge does not hinder believing: on the contrary ignorance is the hindrance. You have been confusing "seeing" and "knowing" all the time. Many things you "know" and yet do not "see,"—including your own "life," that wonderful personal "I"—by which you are able to "know." You have never seen the power "inside" that thinks, speaks, and walks. Never be so unwise as to say, "I only believe what I see." Moreover, you have never seen your own thoughts: possibly it would be well to disbelieve them more often. What if I say, "Do not believe in Christ

till you know Him"? You may reply, "What do you mean?" I mean that those who KNOW His Name PUT THEIR TRUST in Him (Ps. 9. 10), as the healed man of John 9 said, "WHO is He, Lord, THAT I MIGHT believe on Him?" (verse 36). "Ah," you say, "now you have told me not to believe." Wait a moment, you have left out part of my words. It SHOULD BE an alarm to you if you do NOT know Him, for many do know Him, HE IS TO BE KNOWN, and for the soul to be without knowledge of Him is not good (Prov. 19. 2), it is the deadliest ill. O my reader, you are trifling with your most costly possession, even with your life, and eternity.

You say "I do not believe." You state a fact, but it is a sad fact, an alarming fact. And "your" believing or not believing has no influence on the truth: it has an influence on you. Your unbelief does not kill God's certainty, but it judges you. Unbelief cannot alter things, except to rob YOU. It does not make God unbelievable. We have an experience of Him, in His love, and we know He still welcomes sinners, yea, and saves them, and makes them His children by the blood of His beloved Son (Eph. 2. 13). You cannot by your LACK of knowledge deny our privilege of knowing Him. Your negative cannot remove our precious positive, "in Christ Jesus," and you cannot deny the knowledge of others, UNLESS you yourself have universal knowledge of everyone else's experience. There are many, thank God, who know Him (John 17. 3). If you say, "I do not care," is that true wisdom? It is worse than un wisdom: it is suicidal sin. But if you say, "I cannot know Him," you speak without a foundation. Would you really rejoice to know this precious Saviour of ours, and to experience acceptance in Him, and the certainty of blessing, with the removal of guilt, and fear, now and for ever? There is a way, rather "THE Way" (John 14. 6), and if you, feeling your negative and need, cry out for God's "positive," the blessed experience we have is not limited to us. The principle of Jeremiah 29, 13 still applies, "Ye shall seek for Me and find Me, when ye shall search for Me with all your HEART." Yes, with the HEART man believeth (Rom. 10. 10), and a troubled HEART finds a Saviour Who gives real rest (Matt. 11. 28), and thus the life of FAITH, in Him Who is FAITHFUL, begins, to the praise of the glory of God's grace. What a wonderful transformation,—nay, more, a new creation (2 Cor. 5. 17). Simpler than "simple," the gift of God—to a burdened HEART. Christ has died really TO SAVE!

Suggested Daily Readings.

"IF THE LORD WILL."—DECEMBER, 1936.

Day	READING				LEARNING	
	2 Kings		John		2 Kings	Psalm 119
1	1.	1-18	2.	1-22	4. 38	92
2	2.	1-25	2.	23-32	39	93
3	3.	1-27	3.	22-36	40	94
4	4.	1-26	4.	1-26	41	95
5	4	27-44	4.	27-54	42	96
6	5.	1-27	5.	1-23	43	97, 98
7	6.	1-17	5.	24-47	44	99
8	6.	18-33	6.	1-21	John 7, 37	100
9	7	1-20	6	22-48	38	101
10	8.	1-29	6.	49-71	39	102
11	9.	1-16	7.	1-24	40	103
12	9.	17-37	7.	25-52	41, 42	104
13	10.	1-17	7.	53-82	43, 44	105, 106
14	10.	18-36	8.	21-41	45, 46	107
15	11.	1-21	8.	42-59	47-49	108
16	12.	1-21	9.	1-23	50, 51	109
17	13.	1-25	9.	24-41	52, 53	110
18	14.	1-22	10.	1-21	2 Kings 19, 20	111
19	14.	23-15-15	10	22-42	21	112
20	15.	16-38	11.	1-20	22	113, 114
21	16.	1-20	11.	21-40	23	115
22	17.	1-17	11.	41-57	24	116
23	17.	18-41	12.	1-22	25	117
24	18.	1-16	12.	23-50	26	118
25	18.	17-37	13.	1-17	27	119
26	19.	1-19	13.	18-38	28	120
27	19.	20-37	14.	1-14	29	121, 122
28	20.	1-21	14.	15-31	30	123
29	21.	1-26	15.	1-6	31	124
30	22.	1-20	15.	17-16, 11	32	125
31	23.	1-20	16.	12-33	33, 34	126

Notes on Memorized Verses

2 KINGS 4. 38-44.

38, Elisha's presence did not remove the dearth: believers must be tested. 39, SOME food was available. Possibly the gatherer was encouraged: the "WILD vine" grew amid the dearth: how many reminders of the fall we see in nature. In spiritual things some are encouraged, and think they are helping when they have not "tested" the doctrine which they possess. 40, A solemn discovery: it is still more solemnizing when the preaching is deadly. 41, Meal often pictures the Lord Jesus: as in Exodus 15. 25 and 2 Kings 2. 20 HE changes all. If error is being taught, we need to bring His "meal," the fine flour of truth. Even in a time of spiritual dearth, this is available. How tenderly God dealt as to the mistake of ignorance: there is no suggestion that He would have done so had there been intention, or careless disregard: we cannot excuse wrong doctrine. 41, Darkness is dispelled by light: error is destroyed by truth: but, in the physical sense, faith was then needed to eat. 42, God's VARIED ways of providing in the time of scarcity: so let us trust God when we have material and financial trials: He will not always supply in the same manner, or through

the same persons, lest we rest on "means" instead of on Himself. "Give": the prophet's love to others. 43, How slowly even the prophet's servant learnt faith (Matt. 14. 17). 44, "According to the Word of the Lord," cf. John 6. 12, 13: He delights to supply an overplus, not to make us indulge, but that there may be to give (2 Cor. 8. 14, 9. 9).

JOHN 7. 37-53.

37, Israel always rejoiced in "Tabernacles": water was brought up from Siloam, with delight: the Lord Jesus spoke of a greater joy: no created being could thus have associated everything with himself: the Deity of Christ always shines out: our need, too, is still ever met in Him. "Thirst": do we feel the PAIN of drought apart from Himself? 38, Coming and believing are ever together (John 6. 35), "As the Scripture hath said": VARIOUS portions seem to be united here. "Out of him": we must receive first (ch. 1. 16): read this verse with 4. 14. How much is possible if we are "believers"—"rivers" not one rivulet. Blessing to OTHERS. 39, Nothing without the Holy Spirit. 40-42, They thought of a Prophet, and of the Anointed King: His Deity and His sacrificial work were not realized—except by grace in a humble heart—"revealed" (Matt. 16. 17). 42, It is easy to quote Scripture, and by OUR INFERENCE to spoil it: the Lord Jesus WAS born in Bethlehem; this prophecy did not mean He would stay all the time there. Observe knowledge of Scripture without the fruit, in Matthew 2. 5, 6, and ignorance of Scripture in verse 52 (Jonah, 2 Kings 14. 25, see Matt. 22. 29).

2 KINGS 19. 20-34.

20, How definitely, and how soon, God encouraged a man of prayer. "I have heard" (1 John 5. 14). 21, It is sufficient if the Lord has SPOKEN THE WORD. 22, The words were not against Hezekiah, but against the God of Hezekiah: "Whom": do we realize the awful character of sin against God? How blessed is the contrast when we praise Him (Ps. 50. 23), and lift up our eyes to Him (Ps. 123. 1). 23, 24, "My" and "I": contrast "I" in 25. The Assyrian was in God's overruling hand (Isa. 10. 5-7). 26, History is not chaos: God uses the wrath of men to praise Him, in the laying low of other evil ones, "until the very time . . . come" (Jer. 27. 7) and then He sets aside those who have failed to learn the lesson so clearly taught (Isa. 26. 11), and have misused their exaltation, against God (Isa. 10. 12, Jer. 46. 17, Dan. 5. 23, contrast Ezra 1. 2, 3). 27, "I know" (cf. Hos. 5. 3, Rev. 2. 2). 28, Ezekiel 38. 4. 29, Cf. Leviticus 25. 21: God is never limited. 30, Root, fruit: do we have a deepening of the work?—Then there will be fruit-bearing. 31, No doubt: but only a remnant (Isa. 10. 21). 32, Not, nor, nor. 34, "For Mine own sake" (Ezek. 36. 22, Lev. 26. 42). 35, "That night" (Ex. 2. 29, 30, 42, Dan. 5. 30). The two "they's": how solemn is God's judgment:—a poet can write of this event with fervour, and yet, by his life, show no personal realization of the righteous wrath of God against sin. How searching is this to us: how does truth affect us (Ezek. 1. 28, 2. 1, Rev. 10. 9, 10)? 37, A miserable end to the glory of man: murdered in the midst of idolatry, and by his own children!

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