

Thoughts from The Word of God

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

A Monthly to exalt the Name of the Lord Jesus,
and to encourage the children of God in the path
of His revealed will, as they look for their Lord
from heaven.

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Free.

"Keep me as the apple of the
eye, hide me under the shadow
of Thy wings." Psalm 17. 8.

"How excellent is Thy loving-
kindness, O God! therefore the
children of men put their trust
under the shadow of Thy wings.
They shall be abundantly satis-
fied with the fatness of Thy
house." Psalm 36. 7, 8.

"Yea, in the shadow of Thy
wings will I make my refuge,
until calamities be overpast."

Psalm 57. 1.

"I will abide in Thy taber-
nacle for ever: I will trust in
the covert of Thy wings, Selah."

Psalm 61. 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.

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"In the shadow of Thy wings
will I rejoice." Psalm 63. 7.

"He that dwelleth in the secret
place of the Most High shall abide
under the shadow of the Almighty
. . . He shall cover thee with
His feathers, and under His wings
shalt thou trust." Psalm 91. 1, 4.

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

"A full reward be given thee
of the Lord God of Israel, under
Whose wings thou art come to
trust." Ruth 2. 12.

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.

GOD is Changeless. His grace abides. His Word
stands. His attributes are fixed. It is a joy to
have the Scriptures, and to know that what is therein
written is the truth, and absolutely reliable. We
have no uncertainty when "God hath spoken in His
holiness." Our heart's desire is that these pages may
ever glorify Him, and that His people may be re-
freshed as they read, and pray, and seek to "possess
their possessions," and to enjoy following not afar,
in the gracious and constant enabling of the Holy
Spirit. We should be concerned as to revival—God's
own reviving work. We should pray for this, and
expect this. True revival will never make light of
His grace, nor of His commandments.

"Set your affection on things above."

Colossians 3. 2.

I do not ask a life of shadeless pleasure,
Nor do I wish to have earth's gilded treasure,
But this I seek by grace,—
His secret dwelling-place.

Into the night my soul He sometimes leadeth,
And, all in love, with bitter herbs He feedeth,
Yet there He doth renew
His tokens sweet and true.

May we have grace to set our heart-affection
On things above, pursue without defection,
The path our Saviour trod,
In fellowship with God.

Out of a full supply more grace He giveth;
To intercede for us Christ ever liveth,
Until Himself we see,
From sin for ever free.

A.W.H.

Words of Encouragement.

God is not poor. We are not poor if we are "in Christ." Ephesians 2. 4 tells us He is "rich in mercy," and verse 7 soon adds, "the exceeding riches of His grace." Then chapter 3. 16 gives to us another aspect, "the riches of His glory." Truly our hearts may say, "God is not poor." We are not dependent on ourselves, nor on circumstances, but on Him. We need the exceeding riches of His grace, for by nature we have nothing and can do nothing. But when we have the riches of His grace we have no need to want. His riches far excel our poverty: there is no comparison. His fulness is greater than our emptiness. Our hearts may well trust and rejoice. God is so wonderful and He only doeth wondrous things. We receive out of Christ's fulness, and that never becomes, nor can become emptiness, never shrinks to a half-fulness, but always remains an absolute fulness. Praise be unto His Name.

How does a beggar dress? Not as a prince. How is a prince arrayed? Not as a beggar. Let us show that the riches of His grace affect our spiritual clothing, and let us ever wear "the garment of praise." We are privileged to show what the Lord is to us to-day.

"By Grace."

THESE words are among the best known in the English language, or, at least, they were! But O how few realize the wondrous meaning and fulness of "the grace of God!" The old shipping documents were headed "By the grace of God," and the very coinage of this land still has the Latin words, "By the grace of God." Proclamations have preserved the language, and men still speak of "this year of grace," BUT the grace of God is largely unknown, and generally, alas, forgotten. There are many "fossilized" words to-day, with their sad reminders of the trend of the times. How different is the living language of Scripture. Twice in Ephesians 2 the Holy Spirit used the expression "By grace are ye saved" (verses 5 and 8).

But, thanks be unto God, there are some who still know the meaning and music of the words. They have realized that *grace* is contrasted with *debt* (Rom. 4. 4), contrasted with *sin* (Rom. 5. 21), contrasted with *works* (Rom. 11. 6). Because of grace there is an assurance (Rom. 4. 16), and the same word in Luke 6. 32-34 ("what 'grace' have ye?") reminds us that

grace is undeserved and reaching to the undeserving. How refreshing to be able to say that "the grace of God hath appeared," and that "by the grace of God" we are what we are (1 Cor. 15. 10, Tit. 2. 11).

Every passage of Holy Writ has many facets, and we cannot examine all in a moment. The special thought before me just now is the Holy Spirit's use of the word "that" on each side of Ephesians 2. 8, "*That* in the ages to come He might show," and "Lest any man should boast" (lit.: "*that* not any man should boast"), and "*that* we should walk in them." There is ever an emphasis on God's definite purpose. He has an object in view and He will not fail, nor be discouraged. We see His plan regarding the display of His glorious grace, and regarding His children's loving obedience. And what do we find in Ephesians 1? "*That* we should be holy"—"to the praise of the glory of His grace" (verses 4 and 6). The same twofoldness 1 Peter 2. 9, echoing Isaiah 43. 21, combines the two thoughts "that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light." The grace of God never leads us to carelessness. It teaches and trains us (Tit. 2. 12), and then we have the goal "the appearing of the glory" (Tit. 2. 13). Grace and glory are ever linked (1 Pet. 5. 10, Heb. 2. 9, 10). A similar message is before us in 1 Peter 4. 10, 11. Good stewardship of the manifold grace of God is that God in all things may be glorified. Is He glorified in your life and mine?

Poems to Help Christian Experience.—67.

"Thy time was the time of love." Ezekiel 16. 8.

"Because Thy lovingkindness is better than life my lips shall praise Thee." Psalm 63. 3.

"The Father Himself loveth you." John 16. 27.

The Father's love remaineth, never ceasing
In all its wondrous outflow to His own:
In heart-experience known and e'er increasing,
Like as the river from His crystal throne.

Better than life His love! Ah! no one liveth
Except he be begotten from above;
Eternal life in His own Son God giveth,
Who loveth with an everlasting love.

And even me He loved—O the wonder—
Loveless and loathsome in my sin and shame.
Drawn to Himself, what force my soul can sunder
From Him, safe-sheltered in His Mighty Name?

O what a Gift Unspeakable was given
When His Beloved Son as Man was found!
And what a Sacrifice! His side was riven,
Whence flow to me all blessings that abound.

O that my love to Him may be a fountain,
Uprising in a heart enriched by grace,
Till I behold my Lord on Sion's mountain,
And worship Him, adoring, face to 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.

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

1. For God's dear children throughout the world, and revival, revival, **REVIVAL** (one thinks of the inspired prayers of Paul, e.g. Eph. 1. 16-19, 3. 14-19, Phil. 1. 9-11, Col. 1. 9-11: full of real meaning).
 2. For believers in distress, that they may **experience** Isaiah 43. 2, and NOT look to others,—BUT that "others" may NOT forget their privilege to look lovingly and help such.
 3. For the homes of saints, that they may be holy homes.
 4. For lands that we often overlook—Portugal, Tibet, Nigeria, Alaska, Colombia, Tasmania.
 5. For the Lord's work lovingly entrusted to us, that it may be "His" through and through, and that our full dependence may be in Him, and on Him, whether as to magazines and publications in this and other lands, or as to the testimony on the ships, and in journeys, or as to all the related correspondence and responsibilities, that are known to Him alone, and He only can enable.
 6. For beloved brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner,—that service may be "in the Holy Spirit."
- "But my God shall supply all your need according to HIS RICHES IN GLORY BY CHRIST JESUS." Philippians 4. 19.

IF THE LORD WILL:—
GATHERINGS for BELIEVING MEN,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING JANUARY:
5th. 3 JOHN.

1. "Love in the Truth," and "Walking in the Truth" (cf. 2 John).
2. Bodily and Spiritual Health and Prosperity: Interest in One Another (Eph. 6. 22, Phil. 2. 26-28).
4. Going Forth for the Lord's Name.
5. Taking Nothing from the Gentiles, and the Dependence of Faith upon the Lord for All Service.
6. "Loveth to have the preeminence" contrasted with "That in all things HE might have the preeminence" (Col. 1. 18).

7. The Names Mentioned Here,—and Elsewhere in Scripture (e.g. Acts 19. 24, 28).
8. The Ministry of Letter Writing.
- 12th. FAITH AND FEELINGS.
 1. The Troubled Sinner and Simple Faith (Acts 16. 31, Matt. 11. 28).
 2. The Value of Feelings in the Christian Life (Rest, Love, Compassion, &c.), in the Line of God's Will.
 3. The Danger of Feelings against God's Will (Jos. 9. 14, 1 Sam. 13. 12, 1 Kings 11. 1, see also 1 Chron. 15, Acts 21. 20-26).
 4. Growing Up into Christ in All Things (Eph. 4. 15).
- 19th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 26th. To be Announced later.

Jottings.

In the beginning of Scripture we read how God created man, but our hearts grieve to hear the words of Satan "Ye shall be as God," and ever after we see man against God. The words of 2 Thessalonians 2. 4 ring out where "the man of sin" shows himself that he is God, and Ezekiel 28. 2 conveys God's warning in such a case, "Thou art a man, and not God." To the believer, the contrast is clear, and he hears the message of Isaiah 51. 12, 13, "Who art thou, that thou shouldest be afraid of a man? . . . and forgettest the Lord?" and his heart cries out, "The Lord is my Helper, and I will not fear what man shall do unto me" (Heb. 13. 6). Then comes the precious thought that though man is so contrasted with God ("God is not a man, that He should lie," Num. 23. 19), yet by grace it is possible to be born not of the will of man but of God (John 1. 13), and we read with joy of "a man of God" (2 Tim. 3. 17), and of the blessed future for the redeemed, "The tabernacle of God is with men, and He will dwell with them . . . their God" (Rev. 21. 3). Such is the miracle of grace.

God's will is decisive: it is revealed in His words, and expects in us a glad conformity with those words.

God does not appoint that our will should be lost, broken, or bent, but brought into living and loving and active harmony with His will.

The Lord Jesus did not reprove little faith, but littleness of the faith. There is much grace in His word to those who have little faith, for there are those who have no faith. If my faith is little, there is much room for large unbelief. "Be not afraid, ONLY believe" shows the blessed attitude of driving out unbelief.

YOUNG PEOPLE'S COLUMNS.

A Stone, a Serpent, a Scorpion.

Luke 11. 11, 12.

THE three "S's" impress us all, and help our memory. But they are a great contrast with the Found Sheep, the Found Silver, and the Found Son, the three "S's" of redemption, in Luke 15.

A stone is useful for building, but worthless for eating. Thus a word may have two typical meanings. But God graciously shows which is meant. This passage speaks plainly of food, and so we have three "impossibilities" for our meals. No one would eat a stone, a serpent, or a scorpion. And that is the point. The Lord Jesus declares that a FATHER would never think of giving such to his children. A father loves, and is thoughtful. In contrast therefore we have his gift of bread, and fish, and an egg. But God is wiser than the wisest earthly fathers in giving all that is needful to His children.

But are all His children? Scripture says, "NO" (John 8. 44), and makes known that sinners need to be born again into His family (John 3. 3). But if any ask "How?" the answer leads on to the thought "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life" (John 3. 14-16). If you feel your need of Christ, and simply look to Him—trust in Him—come to Him (in your heart, not outwardly with the body)—you will know what it means to be born into God's family. Remember it is not only knowing about the Lord Jesus Christ, but looking to Him, lifted up on the cross, dying in "my" place, for "me, the sinner."

Then the attitude of God's children is that they "ask." A true Christian is to be full of prayer. Daniel had definite times of prayer, thrice daily (Dan. 6. 10). Prayer is speaking with God. It should be in great humility, but there is a real nearness and fellowship. God is not to be regarded as far away (Ps. 145. 18, Isa. 55. 6). If anyone does not know what it means to "ask" God, how can he be a real Christian? The blessing of a believer, as one who can always "ask," is very great (Matt. 7. 7, Jas. 1. 6). No difficulties around should frighten children of God. Such can always bring everything to their Father. The only thing that can really hinder them is SIN within. The thought of "saying prayers," and having "religious forms" is quite different from real prayer; so that heart prayer is a beautiful test as to those who are really "in Christ Jesus."

Luke 11 continues to speak of the Holy Spirit. He has always been GOD the Holy Spirit, and has always worked among men. We find that men of God were moved by the Holy Spirit to write the Old Testament Scriptures (2 Pet. 1. 21) before the Lord Jesus came down and became flesh. The Spirit of Christ was in the prophets (1 Pet. 1. 11). But after His death and resurrection, believers are made "members" of Him, and the Holy Spirit dwells in them (John 14. 17), and "seals" them as God's possession, till the day when their bodies also will be made like to Christ's body of glory (Eph. 4. 30). All these thoughts as to salvation seem strange till one "believes" and "comes," and also seem too wonderful for human words. It is strange that people generally are so careless and indifferent to God's grace.

But what will the end be? If we are not among those who have "the Bread of Life" and "the Water of Life," there can only be the Stone which will fall, as Daniel 2. 34 prophesies. There we have the image of a "man," broken to pieces, and it pictures the glory of man, just the opposite of the church which is "the body of Christ." Thus the two positions and portions are put in front of us, and the question comes to many a heart, "Where am I?" The falling of the STONE is seen again in Matthew 21. 44, and those who are under God's judgment will not be with Christ but be with the devil and his angels. Is not he called the "SERPENT" (Rev. 20. 2), and are not those who come out of the bottomless pit likened to SCORPIONS (Rev. 9. 3)? Thus there are two roads and two goals, two families and two futures. You and I cannot have both: we must have one. It is so important and precious to be saved to-day. It is so dangerous to be lost to-day. "To-morrow" may not be on this earth. We cannot say: but we can say, "Behold, now is the day of salvation."

No father will a serpent give
 Instead of wholesome bread:
 The child can trust, and thus can live—
 From father's bounty fed.
 God is the Father of His own
 Who in His Son believe:
 Their needs to Him are fully known,
 And He will ne'er deceive.
 But more than earthly food He gives;
 His Spirit they possess.
 Each with eternal life now lives;
 Thus God has deigned to bless!
 But Satan is the serpent still
 And stones and scorpions brings:
 Yet many, with their sinful will,
 Choose all these deadly things.
 But what of you? Is Christ "unknown"?
 Or are you now made nigh?
 Sinner! 'Tis Christ can save alone,
 He came for such to DIE.

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body." James 3. 3.

A Few Words with Young Believers and Older Ones too.

WHY does the Holy Spirit direct our thoughts to this well-known and simple fact? Considered alone, the verse does not appear to contain any message of spiritual value, but when we open our Bibles, and read it together with its context—which is ever important—we see how it is joined with the words that have gone before. "If any man offend not in word, the same is a perfect man, and able also TO BRIDLE THE WHOLE BODY." Verse 3 therefore is an illustration of the aspect of truth presented in verse 2.

So far, in our present study of this chapter, we have thought of the responsibility of teachers, and certain words spoken concerning the priests of a past dispensation might well apply to such. "For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts" (Mal. 2. 7). How delightful if the Lord can still speak of any as of Levi. "The law of truth was in his mouth, and iniquity was not found in his lips" (Mal. 2. 6). But James 3 is not marked, "for teachers only," it contains an important message for those who are disciples (learners), and should be received with meekness by all the Lord's people to-day.

When a lad, the writer of these notes removed the bridle of a horse, before loosing him from the shafts. It was done with no wrong intention, but the act was nevertheless foolish, and the results were serious. The horse bolted, ran down a slope and fell, thus overturning the cart to which it was still attached, and only with difficulty was it released from a perilous position. On another occasion, this usually quiet and tractable animal was given its freedom for a few days, and resisting the attempt to bring in again for service, he suddenly turned, and kicked with such force that but for the Lord's mercy, the then-unsaved writer might have been seriously injured, or even killed. In each case the thing that happened was so unexpected, so surprising. It did not seem possible that it could happen, and in this lay the danger. In themselves these incidents are of little value to the reader, but they are recorded in the hope that together we may see a likeness to the spiritual dangers to which the Holy Spirit directs attention in the chapter now before us. Has there been anything comparable with these in our spiritual experience? Have we at any time removed the bridle spoken

of in chapter 1, 26, and thus given freedom to the tongue, which has brought us into difficulty and danger, out of which, but for God's grace, we should not have been extricated? And again, has there ever been a condition of heart which has manifested itself, first by words followed by actions, which have grieved and wounded others?

If we can rejoice that there has been victory in the enabling of the Holy Spirit, yet, in the light of the exceptional statements which follow, we need to be on our guard continually, lest suddenly we are overtaken in a fault. We would not forget that the failure of one of the disciples followed very quickly after his strong affirmation, "If I should die . . . I will not deny" (Mark 14. 31); yea, the failure of all the disciples.

May the words of the Lord Jesus, therefore, to them, come with power to our hearts also. "Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak" (Mark 14. 38).—B.

"A Sweet Savour of Christ"

2 Corinthians 2. 15.

OF old, God had many, many sacrifices. All the bullocks and goats were a reminder of the Lord Jesus, or rather a prophecy of Him and His work. God would have had no pleasure in them otherwise. He asked, "Will I eat the flesh of bulls, or drink the blood of goats?" (Ps. 50. 13). He could not have pleasure in sacrifices for their own sake. All the beasts of the forest are His, and the cattle upon a thousand hills. He needs nothing. The value was in the **type**, and the testimony to men.

But now God has appointed no such sacrifices. Yet He has arranged many, many precious and **living** reminders of His beloved Son. His believing people are to be such (Rom. 12. 1). This is a thought of deep importance. If God emphasizes "a savour of rest" as to the animals, which had no love or knowledge, and were only pictures, what delight He must have in His redeemed people who are not only types but the loving, living personal fruit of the work of the Lord Jesus, His beloved Son, once for ever accomplished. Such a redeemed one is permitted to be "a sweet savour of Christ," and unless we hide our relationship to Him, unless we cover up the glory which God has graciously put upon us, this is our continual privilege. Could anything be more wonderful? A poor, lost sinner changed into a sweet savour of Christ! God Himself says so

PRESENT DAY NEEDS.

The Believer's Appointed Attitude as to Prayer and Preaching, with regard to God's Sovereignty and the Prophecies of Coming Evil.

THOUGH our hearts are restful that Christ shall see of the travail of His soul and be satisfied (Isa. 53. 11), and though we know that God will not permit others to be under His judgment for ever because of our neglect and omission, yet we would never misuse His mighty grace, or make an excuse for our callous indifference. Election is never unfolded in Scripture to weaken our obedience to God's revealed will, nor to modify the need for our godly enthusiasm as to souls. Far otherwise. As soon as "logic" and human inference set Scripture against Scripture in our **experience**, is there not a deadly "criticism," which is even more dangerous than that which untruthfully speaks of Scripture contradictions? I do not know anything fully, but only "in part." I cannot understand **how** your prayer may be used to lead to a revival in your village, or **how** the Lord may use another believer, or even myself, to say words whereby a lost soul is saved. Nor dare I philosophize, "how" God would have worked otherwise: all such "if's" are intruding into His own authority, and ONE underlying thought in Acts 1. 7 always applies helpfully.* We should be more concerned about "witness," yea, about the power of the Holy Spirit in our lives, and not about that which is unrevealed. "Speculation" is always attractive to many temperaments, and possibly our own, but our Father calls us to do His will. That is the important matter. "Why" and "How" are often perils; remember "Who" speaks and "What" He appoints. Romans 9-11 must ever come with Divine freshness in this connexion. Election is by no means hidden in chapter 9, yet the inference is not for us to "leave" all in God's hands, but a call to intense prayer (Rom. 10. 1), and also to deep concern as to gospel preaching (Rom. 10. 14). Nor can we forget the holy stress on accountability in 9. 32 and 10. 3. And the holy climax is worship (Rom. 11. 33-36). I do not understand "how":—what has that to do with obedience, dear fellow believers? A child does not know **HOW** his food digests, but he eats. We breathe the air without understanding fully how God works thereby. The farmer, too, sows, and the grain springs up "he knoweth not how" (Mark

4. 26, 27). But it is his privilege, and duty, to sow.

Prayer, too, must be joined with activity. When Joshua was lying on his face the Lord said unto him, "Get thee up . . . Israel hath sinned . . . neither will I be with you any more, except ye destroy the accursed from among you" (Jos. 7. 10-12). And when our adorable Lord said, "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (Matt. 9. 38), He at once showed activity, on the line of the intense prayer.

Prophecy is quite clear that "perilous times" will head up under "the man of sin." This revealed fact must never hinder our concern for souls. Shall we expect failure because it shall be as it was in the days of Noah? We cannot alter revealed events, but does this obstruct us in the prayer "Even so, come, Lord Jesus," nor hold us back from obedience to 2 Peter 3. 12, while we expect the blessed and happy hope (Tit. 2. 13)? Never!

God's sovereignty is not the ground on which I came to Christ, but as a lost sinner I believed His invitation, and afterwards learnt the loving and sovereign mercy that drew me. God's sovereignty is not the ground of our preaching, but the precious command, "Go ye"; though when the hearts of men are opposed we rejoice to remember "He shall not fail, nor be discouraged" (Isa. 42. 4), and our heart delights in the words, "COMPEL to come in, that My house may be FILLED" (Luke 14. 23). It is enough for us that the Lord has commanded. It is enough that the love of Christ constraineth. If I need "reasoning" to constrain me, am I not an unsaved soul? A boasting reasoner is a poor disciple. Can you "explain" everything in the nature of God, and His Triunity, with regard to eternity, past and future, with respect to life, and sin, and salvation and judgment? To attempt this would be sinful. It is in such a context that we need to feel the humbling rebuke, "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know: but if any man LOVE God, the same is known of Him" (1 Cor. 8. 2, 3). There is all too little LOVE among us. We "think" instead of loving, and draw inferences instead of obeying and leaving all in our Father's perfect wisdom. Our Father seeketh worshippers, and not reasoners, dear fellow believers. We shall know hereafter. All is not revealed. There are many opportunities for real faith, and we long that, in this part of our Christian experience also, our FAITH may grow exceedingly, and that we may rest in Our Father's will implicitly, for the Holy Spirit never leads to any other attitude.

* Another underlying thought there emphasizes "is": the times and seasons are more fully unveiled by God in His own appointed way.

The Open Door, and the Closed.

"THE Lord shut him in" (Gen. 7. 16), "the door was shut" (Matt. 25. 10), "when once the Master of the house is risen up, and hath shut to the door" (Luke 13. 25). Such verses cause us to think, and to think much. How long does it take to shut a door? Five seconds, or less. But how great is the difference between a door open, or closed. A train may be lost, and that may be serious. An appointment may be broken, and that may be resultful for the whole life. But when the closing of the door concerns eternity, and your position, or mine, with regard to God Himself, it is more than ordinarily serious, it is a matter of life and death.

The door of the ark was open up till a certain moment, and then—then it was closed. It was not again opened till all the judgment had fallen, and all had died. I have seen a gate closed for a train, and then suddenly opened because the train was delayed half a moment, or, on the other hand, opened again in a minute because the next train would soon follow, but the door of the ark was closed permanently, and nothing could change God's action. Those outside were outside, and "the flood came and took them all away." There was no exception. There was no alternative hope or way of escape. And there is an outside as to eternity, **"WITHOUT** are dogs . . . and whosoever loveth and maketh a lie" (Rev. 22. 15). "Ah," says my reader, "I am not among such." Unless any believe God's testimony concerning His Son, and against ourselves, and flee for refuge to Him, in very deed, they make God a liar (1 John 5. 10), but, in so doing, they themselves "make a lie," and must therefore be "without," and without for eternity. "The door was shut," and the words sounded forth, "I know you not."

In an office I had an opportunity to speak of the Lord Jesus, and one who had listened quietly but who did not believe, spoke to this effect: "If I believed what you believe, nothing else could be of any primary importance, you OUGHT to emphasize this." Yes, if we believe in the Lord Jesus we must tell of Him, if we acknowledge God's revelation as to a lost eternity we must warn at all times—"instant, in season, out of season," for "behold, now is the acceptable time; behold, now is the day of salvation."

Who can overestimate the privilege of being in God's very presence? Who can tell the meaning of "the blackness of darkness for ever"? Crying without seems so fearful: "weeping and gnashing of teeth." Sometimes we see the words "Mistakes cannot afterwards be rectified." But the matter of a few pence is **NEGLIGIBLE IN THIS CONNEXION**. "What shall it profit a

man if he shall gain the whole world, and lose his own soul?" The dire mistake, the awful sin of setting aside the Lord Jesus can never afterwards be rectified. "Universalism" is a soul-condemning lie. "Hope after death" is a cruel delusion. The Lord Jesus died to open the door closed with a sword in Genesis 3. 24. He finished the work He came to do. He bore the judgment for sinners, and all who are burdened with sin, and seek God's open door now, through Christ's precious blood, are sure of a complete welcome. The first Adam caused the door to be shut, the Last Adam opened it wide at the cost of His blood. But as He came to save and **will** come to judge; as He was the Vine Whose life-blood was poured out, and **will** soon tread the wine-press, so He Who met the sword **will** return with a sharp sword going out of His mouth (Rev. 19. 15). O my dear reader, can you dare to fight against Him? Can you take your hopeless chance? The madness and the ingratitude and the iniquity of sin are alike immeasurable. **BUT** the Saviour still calls and welcomes **TO-DAY**. The door is not yet closed.

FULNESS.

"The Word . . . He was before me, and of His fulness have all we received, and grace for grace." John 1. 16.

"That in the dispensation of the fulness of times He might gather together in one all things in Christ." Ephesians 1. 10.

"The fulness of Him That filleth all in all." Ephesians 1. 23.

"That ye might be filled unto all the fulness of God." Ephesians 3. 19.

"The measure of the stature of the fulness of Christ." Ephesians 4. 13.

"For it pleased (the Father) that in Him should all fulness dwell." Colossians 1. 19.

"In Him dwelleth all the fulness of the God-head bodily." Colossians 2. 9.

Everything in Christ is "full": there is no emptiness, no "half-fulness" in Him. How contrasted is the empty man of James 2. 20. How contrasted are all broken cisterns with the Fountain of living waters (Jer. 2. 13)!

Notes on Memorized Verses.

(Continued from page 8).

the Lord's will, and of love's obedience) shall be (constantly, exclusively)—**THAT WHICH HATH BEEN BOUND (OR LOOSED), IN HEAVEN,** i.e. nothing else, there is no independence. God has appointed who are to be welcomed, **AND** the doctrine **AND** the practice: there is no room for development, or traditions, or for human "leaven" to change His fine meal. If only this were realized! And in prayer too (1 John 5. 14). We are not to lead the Holy Spirit, but to be led by Him.

Suggested Daily Readings.

"IF THE LORD WILL."—JANUARY, 1937.

Day	READING		LEARNING	
	2 Kings	John	2 Kings	Psalms
1	23.	21-37	17.	1-26
2	24.	1-20	18.	1-18
3	25.	1-17	18.	19-40
4	25.	18-30	19.	1-22
5	1 Chron. 1.	1-54	19.	23-42
6	2.	1-55	20.	1-25
7	3.	1-4.11	20.	26-21.8
8	4.	12-43	21.	9-25
9	5.	1-26	Acts 1.	1-14
10	6.	1-53	1.	15-26
11	6.	54-81	2.	1-21
12	7.	1-40	2.	22-40
13	8.	1-40	2.	41-3.11
14	9.	1-44	3.	12-26
15	10.	1-11.3	4.	1-17
16	11.	4-47	4.	18-37
17	12.	1-40	5.	1-20
18	13.	1-14	5.	21-42
19	14.	1-17	6.	1-15
20	15.	1-29	7.	1-19
21	16.	1-19	7.	20-41
22	16.	20-43	7.	42-60
23	17.	1-15	8.	1-19
24	17.	16-27	8.	20-40
25	18.	1-17	9.	1-22
26	19.	1-20.8	9.	23-43
27	21.	1-30	10.	1-24
28	22.	1-19	10.	25-48
29	23.	1-32	11.	1-18
30	24.	1-31	11.	19-12.5
31	25.	1-31	12.	5-25
			16	161, 162

Notes on Memorized Verses.

2 KINGS 23. 11-27.

11, 12. The many details indicate Josiah's determination and thoroughness, and involve references to other kings, with sad contrasts.—Ahaz (12). Manasseh (12, 26), Solomon (13), Jeroboam (15). Burning, beating down, breaking. "Cast the rest of them into the brook Kidron" (cf. Ex. 32. 20:—This brings us to deep thought, for there is no doubt as to the godly repentance of Manasseh, and he boldly cast the altars "out of the city" (2 Chron. 33. 15) but he did not BREAK them, and so Amon could bring in the discarded but not destroyed images (2 Chron. 33. 22): here is a call to thoroughness (Acts 19. 18, 19): another aspect of that whereof Ecclesiastes 2. 19 speaks. 13. It seems impossible that Solomon, beloved of his God (Jedidiah), Who "had appeared unto him twice" (2 Chron. 11. 9) could thus sin, but the key is found in 1 Kings 11. 4 (in accord with Deut. 7. 3, 4 and sorrowfully in remembrance in Neh. 13. 26). We shall not "win" others by breaking the Lord's command, and mixing with the world: we shall lose our family, as Lot, or our own separatedness, as Solomon. 16. How many years had passed, but God's words stood. 17. Unnamed, but

"a man of God": his word came true, but how saddening was his SEPULCHRE THERE: O that we may not be side-tracked—unconsciously. 19. "AH" thoroughness; and a little reminder of the once-united kingdom (Samaria). 20. As in 16, "bones" linked with polluting (Matt. 23. 27): how striking a witness against man: contrast the bones of the Righteous One (Ps. 34. 20, John 19. 36). 21. When there is cleansing, there is a right preparation for further positive obedience. (a) Unto (b) as: motive and manner glorifying God. 22. Even David had not thus kept, and Hezekiah's prompt passover was in the second month (cf. Num. 9): we wonder that he did not observe more fully the second year: were the people slower afterwards? 24. Further cleansing "That." 25. David is marked out as a king after God's own heart, and Solomon excelled in wisdom (1 Kings 3. 12, 4. 31), and Hezekiah was characterized by faith (2 Kings 18. 5), but Josiah stands pre-eminent in THIS wholehearted obedience: yet "after him"—O how saddening the history is (Zeph. 1. 8). 26. Forgiven sin may have earthly results (2 Sam. 12. 10, 13, 14). 27. Observe the great contrast: how blessed are we if the Lord's Name is called upon us.

ACTS 8. 1-8.

1. "And" ("but") links the chapters, closely, so 9. 1: Saul went far, but the grace of God reached him, and Stephen's PRAYER was answered (7. 60). Why "except the apostles"?—How graciously God used others. "Sown abroad," as "seed" (such is the expression), to take "the word" (verse 4) to others. 2, 3, Stephen, Saul: in great contrast, but now united, because in the same "book of life of the Lamb," and saved by omnipotent grace. 5. The SECOND ONE (Stephen the first) appointed to "serve tables" (6. 2): God goes beyond our thoughts, and also the principle of 1 Timothy 3. 13 (see Luke 16. 10) applies. Please God where you are: do not despise daily business, or little things; and seek publicity: God will guide, when there is FAITHFULNESS, "Christ" ever the Theme (verse 35, 9. 22, 1 Cor. 2. 2). 6. A blessed and sudden result. 8. Great joy, so in 1 Thessalonians 1. 6, Luke 2. 10.

ACTS 10. 9-16.

9. God times everything. 10. Even our physical frame under His control. 11. In heaven first, then on the earth. 12. Very many—"all manner," yet NONE were sacrificial animals (14). It is deeply important to see that eating followed the sacrifice (Lev. 17. 4, 5): God first (so the first and second commandments). Nothing eaten till God had accepted has a SPIRITUAL meaning for us,—in doctrine, in everything (note too Rom. 15. 7). 15. "God," "thou"—follow His will. Not clean, in itself, but cleansed. 16. "Thrice," a reference to John 21. 15-17 ("My sheep"): yes, all such were unclean in themselves, but God has acted first, and so we welcome. This is explained as to Gentiles being brought into the "one" company only one sheet (verse 28): one body in Christ (Eph. 3. 6. At once we see the principle of a Christian assembly: the sheet was in heaven first: the Lord's word (Ps. 119. 89) decides everything. This at once removes all theories as to Matthew 18. 19. The Lord does not ratify a Peter's decision, or those of anyone, but "Whatsoever thou shalt bind (or loose) on earth, (the "thou shalt" of

(Continued on page 7).

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Thoughts from The Word of God

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

By the grace of God—words never out of date—
we would send forth a messenger of God's grace
and truth that His children may follow His will
more closely.

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before the people."
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A contrast: "I know thy abode,
and thy going out, and thy
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Me."
2 Kings 19. 27.
"The house . . . the goings out
thereof, and the comings in there-
of . . . most holy."
Ezekiel 43. 11, 12.

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

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

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

"A MAGAZINE periodically issued, with some
articles on Bible study, to help preachers, and
others":—No, that is not our object. We value
study, we recognize preaching, but our OBJECT is
GOD'S GLORY in the spiritual life of reader and
writer alike, that we may grow in grace. These
pages are not merely to assist in head-study and
knowledge. A deep work of God is needful to-day,
both in the beginning of the new life, and through-
out. We need to cry unto God for revival, that
He may be honoured. It is so easy to become
superficial. And there may be much accuracy there-
with, and much activity! Surely, dear fellow be-
lievers, our concern is for the glory of God, even
our Father, and that we may walk in the light.
The days ARE dark but "the Coming of the Lord
draweth nigh."

"Without Him was not any thing made that was
made."

"His own received Him not." John 1. 3, 11.
"Upholding all things by the word of His power."
Hebrews 1. 5.

The Lord of Hosts, the God of all creation
Came here below, with lowly footsteps trod
This earthly scene; and heaven's adoration
He laid aside, to be the Lamb of God.

We contemplate with awe the mighty Saviour
Upon the tree which HIS own hand had made;
His creatures' scorn endured with meek behaviour,
And, dying, for His foes in love He prayed.
Such condescending grace our hearts should soften;
Such tender love to contrite tears should move,
As day by day, beyond our thought, how often
Unchangingly His mercy still we prove.

A.W.H.

Words of Encouragement.

Not a word about witnessERs, or onlookers. Rather we **"A great cloud of witnesses."** should think of those who Hebrews 12. 1. have boldly witnessed to the truth, the men of faith in the days gone by. We thank God for their biography-chapter which He has given us in chapter 11. But that is not all: indeed, that does not seem to be the primary meaning. The verb "witness," (though differently translated) is before us FIVE TIMES in chapter 11, and each time it tells of GOD'S witness, or testimony, to His faithful people recorded in Scripture:—**"By it (faith) the elders OBTAINED A GOOD REPORT"** (2).

"By which (the sacrifice, and faith therein) he OBTAINED WITNESS that he was righteous" (4).

"God TESTIFYING of (in) his gifts" (4).

"Before his translation he HAD THIS TESTIMONY, that he pleased God" (5).

"These all, having OBTAINED A GOOD REPORT through faith, received not the promise: God having provided a certain better thing, concerning us, that THEY WITHOUT US should not have been brought to the goal" (39, 40).

The fact that this word is at the very beginning and the very end alike, and that chapter 12 starts with **"Wherefore"** takes away our uncertainty. We are running in the path marked out by HIS WORDS, and so we find His constant testimony is to those who took Him at his word. His precious testimonials remind us that He is not unrighteous to forget (Heb. 6. 10), and therefore we can, like Moses, endure, **"as seeing Him Who is Invisible"** (Heb. 11. 27), and **"looking off unto Jesus, the Author and Finisher of the faith"** (Heb. 12. 2). May this be our experience.

"Thanksgiving to God."

"Thanksgivings to God."

THE repetition, and the emphasis of both singular and plural must impress our hearts (2 Cor. 9. 11, 12). Giving unto the Lord is to be fruit, i.e., the result of a new life, and the growth of that life. It is also a rich blessing to others. But, **beyond all**, the object is thanksgiving to God, unitedly and individually. There was thanksgiving on the part of the apostle, and his fellow workers, there was likewise thanksgiving among others elsewhere, hence **"many thanksgivings,"** and these again and again repeated. And the climax of the chapter is similar,

"The exceeding grace of God in you:—Thanks (Gratitude, the same word "grace" in its response-meaning), be unto God for His unspeakable Gift" (2 Cor. 9. 15).

This precious thought comes in another context in 2 Corinthians 1. 11: **"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf."** **"Continue in prayer, and watch in the same with thanksgiving"** (Col. 4. 2). Yes, **"In everything by prayer and supplication with thanksgiving, let your requests be made known unto God"** (Phil. 4. 6). **"Pray without ceasing: in everything give thanks"** (1 Thess. 5. 17, 18). Is it so with us?

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"In My Name." John 14. 14, 16. 24.

1. For children of God throughout the world, that there may be revival—revival is miracle: hence in 2 Chronicles 29. 36 **"God had prepared the people: for the thing was done suddenly."** But He usually works in accord with fervent prayer.
2. For believers needing daily work, and otherwise tried, that they may be encouraged, and use time to God's glory (rising early), and that doors may be opened, through the prayer of faith.
3. For blessing in our homes, that the unseen life, which our Father seeth, may be full of grace.
4. For lands that we often forget:—Luxemburg, Hungary, Persia, Portuguese Guinea (Africa), Guatemala, Chile.
5. For God's work entrusted to our prayer and care, in magazines and other ministry, among those of varied nations in this land and in other lands, that ALL workers and ALL work may be in simple dependence on Him, in accord with that which He supplieth in strength and wisdom (1 Pet. 4. 11), and in the Spirit, and that God's glory may be dear to us, and nothing else. Do pray for revival, and assemblies according to His will, in different lands. Is anything too hard for the Lord? Daily prayer is valued for the brethren whose names are often before you—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner.

"The effectual fervent prayer of a righteous man availeth much." James 5. 16, 17.

How wondrous to be accepted in the Beloved. It is impossible to be unaccepted, or half accepted, **IN HIM.**

Readers in Birkenhead district are welcomed to gatherings (God willing) at 176, Rodney Street. The Lord's Day 7.0. Thursday 8.0.

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:
2nd. SOME THOUGHTS ON HEBREWS 11 AND
GOD'S TESTIMONY TO HIS PEOPLE.

1. Link with the Surrounding Context (10. 38, 39, 12. 1, 2).
 2. The First Example (11. 3). (a) "We," (b) "Understand," not "by Understanding we Believe," (c) Definite Acceptance of the Word of God, cf. Matthew 4. 4, contrast Genesis 3. 1-4, (d) Remarkable Reference to Genesis 1. 2, 3.
 3. Abel and the Sacrifice.
 4. Enoch and Translation. Walking with God (Gen. 5. 24), and Pleasing Him.
 5. Noah and the Ark. Observe Types of Christ.
 6. "By Faith Abraham . . . Obeyed," and Sarah, too, Believed.
(a) The Home.
(b) Faith in View of Death.
(c) What is Recorded: What is Graciously Not Recorded.
(d) The City which hath the Foundations, and the Heavenly Country.
 7. Isaac—Jacob—Joseph.
 8. Moses, his Choice and his Riches (cf. 13. 13).
 9. Rahab—a Gentile Included.
 10. Names WE might not have Expected Specially Here.
 11. The Remaining Verses, the Practical Power of Scripture (Rom. 15. 4), and "that Blessed Hope" (40).
- 9th. To be announced later.
- 16th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 23rd. THE WORD AND THE SPIRIT.
1. In Nature (Ps. 33. 6).
 2. In Scripture (2 Pet. 1. 21, 1 Cor. 2. 13).
 3. In Christ's Life (Matt. 3. 16, 17, 4. 1, 4, John 3. 3, 4, etc.).
 4. In the Gospel of Salvation (Isa. 40. 7, 8, 1 Thess. 1. 5, John 3. 5 with 1 Pet. 1. 23).
 5. In the Believing Experience (Hag. 2. 5, John 6. 63, Eph. 6. 17, Rev. 2. 1, 7).
 6. At the end of Scripture (Rev. 22. 17), so at the Beginning (Gen. 1. 2, 3).

We have nothing in ourselves whereof to boast, for we HAD nothing acceptable, and all that we HAVE is by God's grace. "Worthy is the Lamb That was slain." "We boast in God through our Lord Jesus Christ."

Poems to Help Christian Experience.—68.

"What do ye more than others?"

Matthew 5. 47.

What do I more than others
If I but kindness shew
To mine own friends and brothers?
But He Who loved me so,
And came in human fashion,
In pity for my lot,
Had ever deep compassion
On them that loved Him not.

"Father, forgive," in pity,
This loving Saviour cried;
Though cast outside the city,
He for its people died.
With words and actions furious
They met His ways of grace,
Yet ne'er one thought injurious
Found in His heart a place.

But how unlike the Saviour
The saved by grace can be!
How thoughtless in behaviour,
With lack of courtesy!
But tenderness of feeling
Marked all He did and said;
For love and life and healing
His gentle presence shed.

O God, before Thee weeping,
I mourn the frequent fall,—
Ill sowing, painful reaping,—
The word, beyond recall,
In harsh unkindness spoken,
Its bitter memory,
The promise often broken,
My lack of sympathy.

At times mine eyes have wandered
To gaze on vanity;
How often have I squandered
The gifts that come from Thee!
My spirit—Thy bestowment—
My body and my soul,
Are Thine, and every moment
Should be in Thy control.

My Father, all Thou knowest,
Yet all to Thee I tell.
Forgiveness Thou bestowest;
Wilt Thou not grant as well
Such grace, that my behaviour
May be of help to some,
To point them to the Saviour,
To-day, and "till He Come"?

Some have been confused in Luke 16.8 because the lord, (or master, i.e. in the narrative, not the Lord), "commended" the unjust steward "because he had done wisely," i.e. he was wise for himself. This was not true wisdom. James 3. 15 shows there is a wisdom "earthly, sensual, soulish, natural, demoniacal," even as James 2. 20 unmasks a dead faith. A striking example of language, illustrating Luke 16. 8 is found in 2 Samuel 17. 14, "the good counsel" of Ahithophel was not morally good, but "good" to SUIT its own ends.

YOUNG PEOPLE'S COLUMNS.

"Talitha Cumi."

YOU say, "What language is that?" Have you not heard these words before? They occur in our English Bible.* You will find them in Mark 5. 41. Do you know the story? A little girl was ill, desperately ill, even dying. Her anxious father went to the Lord Jesus, and He readily came, and, though a message as to death was brought on the way, He would not turn back, but raised her up, and showed His mighty power. What shall we learn from all this?

First, we see that a child can be dying. Death is not only for old men and women. Elijah and Elisha too were face to face with death in connexion with the young. You are not too young to die, whoever you may be, even while you read these lines. It would be well if we felt how real and near "death" is. So many are careless, because they think it will not come yet. But it **may**, and we have no proof that we shall live another year, or even another week. Are we ready to die? Unless our sins are taken away by the blood of the Lord Jesus, we are not ready.

I like to see the interest of the Lord Jesus in **ONE**. It may be in an aged man, as Nicodemus, or it may be in a blind Bartimæus. You remember (in the parable) how the shepherd did **NOT** say, "It's only **ONE** lost sheep, I cannot trouble about that." Far otherwise. The Lord Jesus still takes interest in one. You are not too small, nor too unimportant for His love. Is not this a beautiful thought?

It is well to see the longing of the father. Have you heard about the nobleman who came from Capernaum to Cana of Galilee for his son? and, again, about the Gentile woman in Matthew 15 who asked on behalf of her daughter, and, yet again, about the man at the transfiguration mount who brought his son? God loves homes, and delights to hear the request of a parent for a child, and to see the love of a parent to a child. A home is, or should be, a lovely and loving place. Your parents do not want you to die, but Jairus could not save his daughter, only Christ could do this. And so it is to-day, as to salvation for the soul. You need a Saviour.

We long to see families saved. We find the

* It is unusual, I grant, but sometimes we have the exact Aramaic words the Lord Jesus spoke, and next they are translated into Greek. And in every case there seems to be a reminder, (by the two tongues), that He came to save Jews and Gentiles. It is so with "Eli, Eli, lama sabacthani?" telling how He was "forsaken," that those of all nations who come to Him, should be saved. Likewise, "Abba, Father," tells of believers of all languages united in one family, and praying to One God and Father,—only believers.

whole family of Cornelius, and of others, saved. Why should it not be so to-day? Are all in your family saved? How would you feel if you were the only unsaved one in it?

The Lord Jesus never left out the children. When Pharaoh asked Moses who would go into the wilderness the answer was "We will go **WITH OUR YOUNG** and with our old, with our sons and with our daughters" (Ex. 10. 9). Parents do not want to lose one of their family. Christ does not overlook the young people. Twelve years old is not too young for Him. What an encouragement this is. Does it not speak to your heart? Would you not like to be His saved one now? And the Lord's love shines out in the two words, "Talitha Cumi." They are translated, "Damsel, arise," or "Little girl, get up." How simple! How easily she could understand such words, but they had a mighty power; and death could not hinder the might of the Lord Jesus Christ. The word "little girl" seems to be from the same word as "Lamb." It is thus a beautiful example of Christ's tenderness. How deeply he loved and loves. He used a loving word, and it is also true that those who are saved become His lambs, for He is the Good Shepherd. How fitting, therefore, it all was, and this is all much more than a story of what really happened once, it is a picture of what the Lord Jesus is able, and willing, to do for sinners now. He cares for one! His hand touched, and His mouth spoke, and she was raised. It was no work of men. And thus it is with salvation (Jon. 2. 9.). Would you not rejoice, like this little girl, and Lazarus (John 11. 43), to hear the voice of the Lord Jesus, and hear it in your heart? Then look at John 5. 25, which speaks of a raising up from the death of sin because the Lord Jesus died to save sinners. Are not you a sinner? If you feel your need of Him, remember He is the Saviour **TO-DAY**. The little girl could not raise herself, her parents could not raise her, no one else could raise her, except the Lord Jesus Christ. So is it as to salvation. Such was the joy then of someone else, while Christ was on the journey to Jairus' house. A woman who had spent all she had on men's remedies, and only grew worse, was healed by the same Saviour. She had been ill twelve years, exactly the age of the little girl. And so if one much older reads these lines, he (or she) needs the same Saviour. No one else can take His place, and our hearts' longing is that many may feel their great, great need of Him now. He saves from the **ILLNESS** of sin, He saves from the **DEATH** of sin, because He died, once for all, to save from the **GUILT** of sin, and He still says "Little girl, I say unto thee, Arise."

"Behold, we put bits into the horses' mouths,
... and we turn about their whole body.*

Behold also the ships, which though they be
so great ... yet are they turned about
with a very small helm.

Behold, how great a matter a little fire
kindleth." James 3. 3-5.

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

A THREEFOLD cord is not quickly broken
(Eccl. 4. 12), and the threefold illus-
tration, here employed by the Holy Spirit,
strengthens the emphasis which, in this epistle,
is placed upon the influence of the tongue for
good or ill, and upon the vital need for its con-
trol. Elsewhere we are reminded that death and
life are in its power (Prov. 18. 21).

The strong, impulsive horse, which in the
Scriptures is usually associated with battle (Jer.
8. 6), is under control, only as its mouth is held
in with bit and bridle. Given a free rein, it may
rush into danger, being governed by influences
from without, rather than by the understanding
from within (see Psalm 32. 9).

"Behold also the ships." Are we observant
of the many things around, to which the Scrip-
tures direct attention? The days of the great
sailing ships are well nigh past, but the lesson
here taught remains. So long as the small helm
is under the watchful care of the helmsman, the
great ship, although driven by fierce winds, is
not at their mercy, but is turned about as the
Master of the Vessel decides; but let there be
neglect, even momentarily, of his instruction,
and that which was instrumental in maintaining
the ship on its course becomes at once the means
of bringing it into confusion and distress. "Even
so the tongue is a little member and boasteth
great things" (verse 5). How true are the words
of Solomon, the son of David, King of Israel,
in this connection:—"Whoso keepeth his mouth,
and his tongue, keepeth his soul from troubles"
(Prov. 21. 23).

What is this charred and blackened mass that
disfigures the countryside? It is the remains of
what was once a scene of life and beauty,* but
a spark was kindled, not with intent to destroy,—
just thoughtlessly, and this in turn caused a con-
flagration. It is true there may still be life
hidden beneath the ruins, but for many days the
results of that action will be seen. "And the
tongue is a fire, a world of iniquity; so is the

tongue among our members, that it defileth the
whole body, and setteth on fire the course of
nature, and it is set on fire of hell" (verse 6).
That these piercing words concerning the tongue
are true of the unsaved there is no doubt, but
we shall be turning aside the edge of the sword,
if we apply only to such. The repeated words,
"My brethren," shew that they were primarily
addressed to the Lord's people, and we do well
to give heed to the Holy Spirit's warnings, lest
we should be deceived in thinking that no longer
is there a need for keeping under the body and
bringing it into subjection (cf. 1 Cor. 9. 27).

There is One of Whom it is written, "Thou
art fairer than the children of men, grace is
poured into (over) Thy lips, therefore God hath
blessed Thee for ever" (Psalm 45. 2). The
psalmist's heart was bubbling up with this
matter, and his tongue was affected thereby.
May we also be occupied with HIS perfections
Whose precious Name we bear.—B.

"BEFORE the Answer."

"LORD shall we smite with the sword?" A
very natural question. But, alas, without
waiting for the answer, "One of them smote the
servant of the high priest, and cut off his right
ear" (Luke 22. 49, 50). Impulse, not faith:
misguided love and zeal, not obedience. It is
so easy to imagine an answer, or to give our
own answer, to prayer, instead of humbly wait-
ing before God. He is wise, and His time is
best:—He sometimes keeps us waiting, but never
waiting in vain. We do not know "why," but
He knows. That is enough. The precipitancy
of Saul, that acted when he forced himself, and
offered a burnt offering (1 Sam. 13. 12) did not
"seem" so wicked, but it spoilt all (verse 14),
and led on to the far more manifest iniquity that
cost him his life. At the end when "he enquired
of the Lord, the Lord answered him not"
(1 Sam. 28. 6). Instead of waiting, instead of
humbling himself, he dared to cut all restraints
and warnings away, and to seek one with a
familiar spirit. O how sad an end after a prom-
ising beginning, and the first action that was
directly marked out for reproof was that hurried
UNWILLINGNESS TO WAIT FOR GOD in
1 Samuel 13. How much depends on a wrong
step: how much this means to us, for we have
the same danger as Saul, and Peter. It is not
easy to wait: it is not attractive to wait: it is
not what we choose. We would rather decide
and do. God leads us to simple willingness for
His will, whether it is made known to-day, or
to-morrow, or not for a long while. Our times
are in His hand. Are we WILLING?

* Some MSS. suggest "But if we put bits in the
horses' mouths ... we turn about their whole
body": the teaching is the same.

* The "matter" of verse 5 may be a "forest."

PRESENT DAY NEEDS.

"The Altar and The Laver."

IN the tabernacle we must reach the altar first. How important is this. We cannot rightly arrive at the words of truth, with their cleansing power, unless we have redemption by "the precious blood of Christ." But the further thought is here, namely, that if we have been thus redeemed and forgiven, our next and immediate, and continued, privilege is the right use of God's words. We have not merely a book for study: "water" is not primarily for analysis, but for washing. Our Father emphasizes this as to all who are in His family. And we have often seen how that the priests, whichever way they were going, were viewed as using the laver. One direction was that of worship, the other rather of service, and how we need God's words in preparation for both. Nor was their use of the laver conditioned on their feelings, nor on their observance of special marks of dirt. God's appointment linked the use with every condition. How important it is that we too should know we always need cleansing. And the water is always there.

It is needful to avoid confusion of parts of God's truth. All are essential in their place. The water added nothing as to atonement, and acceptance in this connexion. Our cleansing, in the daily walk and work, does not make us "accepted in the Beloved," or more accepted. The finished work of the Lord Jesus Christ alone is the ground of our justification. Sanctification, and the experience of God's truth, and a hatred of sin, and a holy purifying of ourselves are precious fruits, but they do not help to remove the guilt that barred our way. That guilt, blessed be God, has been removed completely by the blood of the Lord Jesus. His work for us is the ground of peace (Col. 1. 20) and His work **IN** us, and **ON** us are the ever associated results.

Further, the laver seems to picture the assembly of God's people holding God's truth, and nothing else, and holding it in its cleansing power. The one who is "in Christ Jesus," who has the antitype of the altar of burnt offering, is to seek a share in assembly fellowship. There is no room in an assembly for those who are not justified, for those who do not have faith in the blood of the Lord Jesus. But those who have experienced this blessing should seek Christian fellowship, and will be blest therein. But it is not the appointed fellowship unless the truth is held practically. The Holy Spirit never leads to a merely mental acknowledgment and gram-

matical understanding of the Scriptures. His work is always deeper and affects the heart and life.

Let not this subject be only a "subject." Let it be a **personal** joy. How blessed it is to **KNOW** the Lord Jesus, and to seek to grow up into Him in all things. That which has been accomplished for us in His one offering for sins for ever, can never be undone or invalidated, and nothing can be added to it. But the constant cleansing by the word of truth, we have seen, is not thereby made unnecessary; rather the one emphasizes the other, as all parts of truth harmonize in a wondrous unity, and "cleansing" is not only to be what we believe is necessary for others, but what we seek continually for ourselves. If one speaks of redemption in a way that undervalues the word of truth in its daily use and the work of God in our daily life, he is on dangerous ground. But if we **SPEAK** aright, and in right proportion, yet do not go beyond speaking, how much we must grieve the Holy Spirit. The fact that we are sealed by Him till the day of redemption (Eph. 4. 30) will **NEVER** make a tender conscience hard as to His grief. How can we excuse one sin that brought our precious Lord to Calvary?

CORRESPONDENCE BIBLE STUDY COURSE.

Some have prayerfully taken this up. Others may be pondering. It is well to pray, it is well to ponder, it is well to seek and to find God's will:—but it is important not to be indefinite, or uncertain, or procrastinating. "Suffer the word of exhortation." Our hearts are convinced that many dear children of God have lost time when really longing to use it to God's glory, and have obtained a somewhat confused knowledge of His truth, and contracted an irregular habit in Bible study (and obedience), without intending this, through lack of concentration. Is it not so? And we all "meant" to be more determined. Rehoboam did evil, "because he prepared not (margin, fixed not) his heart" (2 Chron. 12. 14). O that we may have the "fixed heart" (Ps. 108. 1, 112. 7).

Our brother, E. Kirk, who contributes the "Poems to Help Christian Experience,"* is guiding the course, and will be glad to hear from others (c/o 61, Upton Lane, London, E.7, or 9 Oakbury Road, Fulham, S.W.6).

PRAY ABOUT THIS TO-DAY.

* A fourth reprint booklet in hand: have you written for the first three, and passed on copies, in letters, &c.?

The Lord Jesus died, but He is not dead: having died once, He dieth no more, but He lives, and says, "Behold, I am alive for evermore," and, because He lives, His redeemed ones live also; and He, their Life, will soon appear in glory. Let us realize that He **IS** living, and act accordingly.

"Where is the Harm of it?"

THE above words are not new (to reader or writer). We could not possibly count how often we have heard them, could we? The phrase is one of long standing, and seems to be used as much to-day as ever, and one wonders what many would do if they were "robbed" of this convenient statement. In view of the fact that this question plays such an important part in the lives of not a few, being so frequently used in justification of their actions, and of the words and actions of others too, would it not be well to weigh it—to weigh it, if possible, in the balances of the sanctuary of GOD? The expression seems a striking acknowledgment of one's accountability before GOD not to do what has "harm" in it, and more than a hint that the natural tendency is to do that which is wrong. "Apologies" often imply much more than they say, is it not so? The truth is often confused in an INDIRECT way, but it is well to face it more directly, for it is solemnly true that all men ARE accountable before God, their words being remembered by Him, and their actions weighed, and not only so, but their very thoughts being seen by Him, as the Scriptures so clearly show again and again (Matt. 12. 25, 1 Sam. 2. 3, Mark 7. 21). And what if many find, yea, what if you, dear reader, find that there has been "harm" after all, and more than harm in "this" or "that," which you have been "free" to say or do? What if it has been sin, sin that shall be set in order before your eyes, as Psalm 50. 21 declares?

Would it not be well to recollect that we have a subtle enemy, one who would cause us to use such words to hide the real character of the action, and to cover up the true condition of the heart which often desires that which is sinful and selfish, and so deceives a man, that he modifies the language, and leaves out altogether the terms right and wrong?

Only to-day a man said to me, "There is no harm in going to see a football match." Now why did he say this to me? I had not said there was. Besides, I would have no wish to discuss football, or other amusements, with one who did not know the contrasted pleasures that are eternal. So I answered (desiring God's blessing upon him), "There is no harm in a man wanting a drink of water:—but there is a cause, and there is a real cause why men feel unhappy without the fleeting pleasures of the world." He answered, "O, but they enjoy themselves." Undoubtedly they do, in measure, but the feeling, "I MUST have this or that," is because they have nothing better. "They don't want anything better," was his reply. What a lamentable confession. How could seeing a few minutes'

game be the climax of happiness? Surely this must be because many do not KNOW of anything better. A child, given the choice between two things may, judging from appearance, choose the one of much less value, e.g. a bright penny instead of a treasury note,—we know the reason, and we are not at all surprised, in fact we expect it from a child. And why? Because we acknowledge the contrasted condition of the child's mind and that of an adult. In such a matter no one blames, but a full grown man acting in a similar way would pain any sensible person. Is it not so? Yet there is more than a measure of parallel that causes those who have been made wise unto salvation, and who will inherit glory (2 Tim. 3. 15, Prov. 3. 35), to be deeply grieved, when they behold how that many, very many, alas, alas, have not power to see the mighty difference between the paltry, O so paltry, passing pleasures of this world and those which God gives His people, bought with the precious blood of His dear Son! And He gives to enjoy, not only to-day and to-morrow, but for all eternity! Here is a joy that will never, never cease. It is possible that you, my reader, know nothing of this fulness of joy which the Lord Jesus said would be in His people (John 15. 11, with Ps. 16. 11). If you do not, are you not blamable in choosing that which is superficial, and throwing away your life, and leading others to the same mistake, and all the while ungratefully withholding from God that which belongs to Him, and disregarding that which is truly blessed and precious? You, it may be, are an educated person, possibly you have been brought up religiously, and would be ready to claim that you have never done anyone any harm, and that you have done your best. It is possible that you have felt a little hurt at the parallel shown earlier in this paper, but may I plead with you to weigh the matter well, and you may be forced to own that it is true. Have you not proof of its truthfulness, even in the world to-day? Are there not many who are so definitely satisfied with the things of God, that they can do without those things which you feel you "must" have, and things that you would not like taken away? But would not a sick bed put an end to many of them, and death, yes, death, dear friend, put an end to all of them; although you have said of them again and again "There is no harm in them?" No harm in them, when they are blinding your eyes to matters of eternal importance, yea, even to the very glory of Christ (2 Cor. 4. 4-6). Your condition and position is serious, its seriousness is seen in that the Lord Jesus wept over these in a similar condition, those who did not know and could not see (Luke 19. 41, 42) O that you may

(Continued on page 16).

Suggested Daily Readings.

"IF THE LORD WILL."—FEBRUARY, 1937.

Day	READING				LEARNING	
	1 Chronicles		Acts		2 Chron.	Psalm 119
1	26.	1-32	13.	1-22	1, 1	163
2	27.	1-34	13.	23-43	2	164
3	28.	1-21	13.	44-14-7	3	165
4	29.	1-16	14.	8-28	4	166
5	29.	17-30	15.	1-21	5	167
6	2 Chron. 1.1-17		15.	22-41	6	168
7	2.	1-18	16.	1-18	7	169, 170
8	3.	1-17	16.	19-40	8	171
9	4.	1-22	17.	1-17	9	172
10	5.	1-14	17.	18-34	10	173
11	6.	1-23	18.	1-28	11	174
12	6.	24-42	19.	1-20	12	175
13	7.	1-22	19.	21-41	Acts 19, 17	176
14	8.	1-18	20.	1-16	18	1, 2
15	9.	1-31	20.	17-38	19	3
16	10.	1-19	21.	1-19	20	4
17	11.	1-23	21.	20-40	21	5
18	12.	1-16	22.	1-21	22	6
19	13.	1-22	22.	22-23.10	23, 24	7
20	14.	1-15	23.	11-35	25	8
21	15.	1-19	24.	1-27	26	9, 10
22	16.	1-14	25.	1-27	27	11
23	17.	1-19	25.	1-32	28	12
24	18.	1-27	27.	1-20	29	13
25	18.	28-19.11	27.	21-44	30	14
26	20.	1-21	28.	1-31	31	15
27	20.	22-37	Rom. 1.1-17		32	16
28	21.	1-20	1.	18-32	33, 34	17, 18

Notes on Memorized Verses.**2 CHRONICLES 1. 1-12.**

1, "With him" (Gen. 39. 2, 3. 23, Ex. 3. 12, 1 Sam. 3. 19, &c.): there is no blessing otherwise. 3, An emphasis on worship, but then there was a separation of the ark (4): how slowly had Israel appropriated "the place" (Deut. 12. 5, 11. 14, 18, 21). 5, Still the continuance of God's will revealed in Exodus 27. 1-8: how important it is not to bring in new carts (2 Sam. 6. 3) and new contrivances. 6, 1,000, associated with the kingdom (cf. 1,000 years in Rev. 20). 7, "In that night," contrast the nights of other kings (Ex. 12. 30, 1 Sam. 28. 25, Est. 6. 1, Dan. 5. 30; see also Job 33. 15-30). How blessed is the Lord's "Ask" (Matt. 7. 7), how contrasted was Herod's vain offer (Mark 6. 23). 8, A right attitude of gratefulness, and of confidence in God (9), and of humility (10). "Give me now wisdom": we call to mind James 1. 5. 9, "Established," 2 Samuel 7. 28, 29. "Go out and come in": the latter is often harder (1 Sam. 18. 13). "Thy people" (2 Chron. 9. 8). 11, "In thine heart": prayer should be in the heart (2 Sam. 7. 27) filling the affections, or it is only formal. 12, Beyond what was asked: so is it ever (Eph. 3. 20): but let us ever SEEK GRACE to use what is given, else we misuse, as verses 16 and 17 sadly show. The commercial spirit so soon comes in. It is often easier to bear trials and losses than encouragements.

ACTS 19. 17-34.

17, The Name of the Lord, not of Paul (cf. 3.12, 16): this was ever the desire of God's servants (contrast Gen. 11. 4). 18, Faith leads to confession: how different was the attitude of Simon in 8. 11, 13, 18: we see the contrast between Matthew 12. 29 and 43. 19, Definiteness as with Josiah: it was not enough to "put aside": this speaks to us. 21, Jerusalem, Rome (Rom. 1. 16): but how important to know God's time (see 21. 4). 22, Timotheus and Erastus both sent, but in 2 Timothy a contrast "Come," "ABODE" (4. 20, 21): we do NOT know the heart of Erastus, but this is written to stimulate US to be willing to do the Lord's will (Matt. 8. 9): may we never settle down. 23, "The way" (9. 2): a beautiful description: the whole life was affected: the truth was not merely doctrine or religion. 24, Gain, wealth (25), craft (25, 27): how much commercialism comes into human religion (Matt. 21. 12, 13). The only other reference to a Demetrius in the New Testament is in 3 John 12, as of one who went forth for the Name, taking nothing of the Gentiles (3 John 7): this is, at least, striking, the more so as a "Gaius" is here (29), and in 3 John 1,—possibly the same. Would not the Holy Spirit show by the names how He CAN change a silversmith Demetrius (contrast 2 Tim. 4. 14, strikingly this name also is here, Acts 19. 33: had he gone back, had he become the exact opposite? We do not know, but God warns US in His mercy). 26, An unsought testimony (verse 10, 2 Tim. 4. 2). 27, Selfish motives are often screened by "religious" language, whether linked with Diana or professing Christianity. 30, An absence of fear. "Suffered him not" (2 Sam. 21. 17): it is well to act together. 31, "Asiarchs": this exact description fits officials here: everything shows the accuracy of Scripture. "Being friendly to him": the usual translation would suggest fellow believers, whom we should expect to find among the "disciples" (30) and in the path of SEPARATION from these functions. 32, "Assembly," the very word for a "church": but the holy spirit emphasizes a blessed contrast (remember how He speaks more of "the church" and "a church" in connexion with Ephesus than as to any other city). How godly and orderly (1 Cor. 14. 40) an assembly should be (1 Tim. 3. 15). 34, A helpful contrast in Revelation 4. 8, 5. 9, 10, 12: may our hearts be willing to continue praising: we shall never praise God too much.

"Where is the Harm of it?"

(Continued from page 15).

be brought to realise the error of your way, and to "seek the Lord while He may be found" and to call upon Him "while He is near." For are we not reminded that God in His graciousness looketh upon men, and if any say "I have sinned" and perverted that which was right, and it profited me not, He will deliver his soul from going into the pit. Why?—Because He has found the Ransom (Job 33. 24-28). Ah, the Lord Jesus has borne the judgment due to the sins of everyone believing into Him. Would you not be one of such? O that it may be so for His precious Name's sake. W.E.

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.

Again in the mercies of God we write and send forth these pages. The only object worth having for writers and readers, is **THE GLORY OF GOD.** Is it ours?

Vol. xxxvii. No. 3.
MAR., 1937.
Free.

"Who hath wrought and done, calling the generations from the beginning? I the Lord, the First, and with the Last; I am He."

Isaiah 41. 4.

"I am He: before Me was there no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is, no Saviour."

Isaiah 43. 10, 11.

"I am the First, and I am the Last; and beside Me there is no God."

Isaiah 44. 6.

"Is there a God beside Me? yea, there is no God; I know not any."

Isaiah 44. 8.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"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.

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"I am the Lord, and there is none else, there is no God beside Me." Isaiah 45. 5, 18.

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

"I am He; I am the First, I also am the Last."

Isaiah 48. 12.

"He laid His right hand upon me, saying unto me, Fear not; I am the First, and the Last."

Revelation 1. 17.

"I am Alpha and Omega, the Beginning and the End, the First and the Last." Revelation 22. 13.

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.). 176, Rodney St., Birkenhead (The Lord's Day, 7, Thurs: 8).

Words of Introduction.

THE years may pass, everything may change, but the Lord changes not (Mal. 3. 6). "Thou remainest" (Heb. 1. 11): such words cause our faith to grow, and strengthen our hope. The continual glory of God and His faithfulness are ever before. In Him then is the "Rock of ages" (Isa. 23. 4 margin). The redeemed of the Lord have no need to fear, no need to be discouraged. God is!—see Hebrews 11. 6. The tendency to-day is to act as if realities were unreal. We speak of God as our Father, but do we depend on Him as on our Father? We emphasize the words "the Eternal God is thy Refuge" when we stand by a sick bed, but do we ourselves feel this at all times? "Underneath are the everlasting arms" is NOT ONLY a message for a dying believer, but for each child of God, in everyday life. The need is REVIVAL, TO REALIZE OUR GOD AND FATHER (Isa. 57. 15).

"O Lord, revive Thy work." Habakkuk 3. 2.
"From this day will I bless you."

Haggai 2. 18, 19.

Revive Thy work, our gracious God.

Amidst the years do Thou make known;

May "old paths" joyfully be trod,

For we are Thine, yea, Thine alone.

Revive us; may our love to Thee

Be by Thy grace a burning flame;

"This day and upward" may we be

A praise unto Thy holy Name.

No power of earth, nor fleshly might

Sufficeth for us in the fray,

But in our Saviour's strength we fight,

Press onward, upward, day by day.

So may it be! How can we lay

Aside our weapons in despair?

Before Thy throne of grace we pray,

For Christ our Advocate is there.

A.W.H.

Words of Encouragement.

"Refused" Moses was not marked by dubious uncertainty, as the double minded man, or man of divided soul in **"Choosing"** James 1. 8. By contrast, he, **"Esteeming"** like Abraham, was "not weak in **"... Riches."** faith," but "strong in faith" (Rom. 4. 19, 20), and, like Paul, he knew whom he had believed (2 Tim. 1. 12). He did not take the attitude "I suppose I must," "There is no help for it," "I HAVE to give up this or that." Far otherwise; he refused, he chose! His act was personal, definite, spontaneous, so far as circumstances were involved. He believed God, and took God at His word. Why should he not? What were Egypt's fading pleasures compared with "the recompense of the reward?" Surely they were only tinsel, at their best! "A mess of pottage" was not his aim in life. Esau's profane action found no counterpart in the man of faith. How definitely this speaks to us. Do the things that are seen sometimes grip us, at least in large measure? Are we only resigned to some "losses" for Christ, and the difficulties of the way, or do we choose? Is faith more or less "compelled" and only outward, or is it active, personal, ready, inward and joyous? O that our heart may refuse to be called men of this world, and refuse even the threads and shoe-latchets of the king of Sodom, as we own our heavenly birth, and enjoy the thought of our birthright, and love our Lord's appearing, instead of loving this present age (2 Tim. 4. 8, 10). Such are the men of bold faith that seeks God to-day. Such are the men to whom He bears witness even as to Moses, "faithful in all Mine house" (Num. 12. 7).

"He Halted upon his Thigh."

Genesis 32. 31.

DO we realize what this meant? Have we not all been slow to appreciate God's gracious lessons, and have we not tried to obtain our cherished wishes in our own way, till we needed to learn through pain and strain? What infinite patience our Father manifests towards us. Jacob believed in God before: there is no question as to this: he prayed, yes, prayed definitely at the beginning of Genesis 32:—he planned, he prayed, he planned. The planning was both sides of the praying, and somewhat independent: the planning was his. David pleaded with God to turn the counsel of Ahithophel into foolishness, and then he had a bright idea, and sought to deal

with the matter through Hushai (2 Sam. 15. 31-35). But could he not trust it all in God's hands still, and wait for God's counsel? It is so easy to put something in His hands,—and then to take it out. How we need the grace of quietness to leave it there: "If ye have faith, and DOUBT NOT." We often wonder why we lack an answer to prayer: is it not that we have come in afterwards to take the matter, at least partly, into our own care? Faith rests, faith has complete confidence in God. Many there are who have begun with expectation and then, on being disappointed, have wondered and inferred that they trusted too simply, and all the while the self-scheming that intruded, a little, or the wavering, has been undetected. It was this that spoilt the connexion, and hindered the blessing! Not too much faith, but too little. God delights to be trusted through and through.

Jacob wrestled hard, and obtained nothing: "He wept and made supplication" (Hosea 12. 4), when he could do nothing else; and then he received the blessing. How can a man with a THIGH OUT OF JOINT wrestle? What makes him boldly say, "I will not let Thee go, except Thou bless me" (Gen. 32. 26)? How CAN he hinder the going? Physically he cannot: but FAITH has now grasped the latent promise in the WORD, "Let Me go," granting him the mighty power of faith to claim spiritually what he could never gain physically. As it was with Jacob, so, in another sense, was it with Job, and yet, in another way, with Paul. "A messenger of Satan" must be permitted, "a thorn in the FLESH" that he too might learn "The flesh profiteth nothing," and that the Lord's strength is ever made perfect in weakness. Nor is the fruit to be one of five minutes' duration; but the permanent "reminder" may be needed for the permanent blessing, and so Jacob "limped" upon his thigh. No warrior would now meet Esau, no man of strength could carry out his own schemes, his bodily presence must be weak, and there must be a felt weakness that cast the soul upon God. Ah, how much some of us have needed this same gracious dealing of our Father. We prayed for a spiritual blessing, and God gave us a sense of physical insufficiency, that, through the exercise of soul, we might be brought to know our need of Himself all the time. Has our sinew been touched? or are we still strong in ourselves? Are we limping on our hip, that we may yet rely on His faithfulness alone (Ps. 18. 29)? Ah, it is not merely an article that we write: there is something personal for many of us in Jacob's history. Our Father might have broken our leg, but He only touched the sinew: O that it may be enough.

Poems to Help Christian Experience.—69.

"The marriage of the Lamb is come, and His wife hath made herself ready." Revelation 19. 7.

"In the day of His espousals, and in the day of the gladness of His heart." Song 3. 11.

O for the day of my Saviour's espousal!
O for the day of His gladness of heart!
Grant me, O God, by Thy Spirit, arousal
Out from all slumbering; keep me apart
From every fellowship, subtle, ensnaring,
All that would steal my affection from Him;
Let me be watchful, the flesh never sparing;
Ne'er may the view of my Saviour be dim.

O that to Christ I may have such affection
Deep in my soul, an unquenchable fire!
Draw Thou my heart in an upward direction;
Grant me a oneness of holy desire;
All of the past, with its failures, forgetting,—
Even the service my hand sought to do;
Firmly my feet in Thy pathway be setting,
Having the prize of His Calling in view.

Then in the light of the Day Everlasting,
Few will the days of my pilgrimage seem.
Glories await me, His joy overcasting
All of my sorrow! O may I redeem
Time that Thou givest wherein to be serving;
Let me be earnest,—to Thee would I live,
Ne'er from Thy word, nor Thy glory be swerving,—
All to my gracious Redeemer to give.

IF THE LORD WILL:—

GATHERINGS for BELIEVING MEN,

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING MARCH:
2nd. SOME VERSES IN HAGGAI.

1. The Lord's House, and Their Houses (1. 2, 4, 9).
2. "Set your Heart on your Ways" (1. 5, 7, see 2. 15, 18).
3. "The Lord's Messenger in the Lord's Message" (1. 13).
4. "This House," "This Place" (2. 3, 9).
5. "Be Strong" (thrice 2. 4).
6. "The Word," "My Spirit" (2. 5).
7. "No," and "It shall be Unclean" (2. 12-14).
8. "From This Day and Upward" (2. 18, 19).
- 9th. "A JEW INWARDLY."
1. The Danger of "Profession" (2. 17, Mark 7. 6, 7). The History of Israel and of Christendom.
2. The Blessedness of a Work Within (Deut. 30. 6, John 3. 3, Col. 2. 12, 13).
3. "The Israel of God" (Gal. 6. 16, see verse 12).
4. Israel's Blessing in the Future, in the Olive Tree (Rom. 11. 24, see Isa. 60. 21, Ezek. 44. 9).
- 16th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 23rd. To be announced later.
- 30th. THE DESIGN AND WISDOM OF GOD.

1. Seen in Nature ("Laws": Man's Mistakes, "The Survival of the Unfit").
2. Providence (Joseph, Esther, &c.).
3. The History of Israel and the Overruling of their Sin (Rom. 11. 12).
4. The Eternal Purpose for His Redeemed (Eph. 3. 9, see Rom. 11. 33-36).
5. In the Language of Scripture.
6. In Our Thankful Experience.

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.

"God is Faithful" 1 Corinthians 1. 9.

1. For God's gracious refreshment among His children that His words and will may be enjoyed (Heb. 13. 20, 21).
 2. For blessing in our homes, that the background life and the little things may be to God's glory, and the children be lovingly and gladly and devotedly trained for Him.
 3. For the lifting up of the hands which hang down (Heb. 12. 12), and the victory over depression.
 4. For lands that we often overlook—Luxemburg, Latvia, Hungary, Siam, Zululand ("Come" has just been issued in Zulu), Costa Rica, Chile.
 5. For the Lord's work through these pages, and by reprints, that we may be kept to His will, and that everything may be with much expectant, yet humble, prayer, and that the witness to those of other nations in this land, and in other lands, on journeys He enables, may be sustained in simple dependence on Him for all, and with fruit, to His glory, and gatherings thereby to His praise in His time and way.
 6. For beloved brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner,—that there may be ever fuller dependence on God, and fellowship with Him.
- "Praying in the Holy Spirit." Jude 20.

GRACE AND A REMNANT.

"I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi 3. 6.

"I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for I am God, and not man." Hosea 11. 9.

"I will not contend for ever, neither will I be always wroth: . . . I have seen his ways and will heal him." Isaiah 57. 16-18.

"Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Isaiah 1. 9.

"If the Lord will," Gatherings to His praise, during the "Holidays," March 26th and 29th, 3 and 7, at 61, Upton Lane. Also the usual Lord's Day Meetings, and Saturday 6.45.

Prayerful enquiries, etc., welcomed.

YOUNG PEOPLE'S COLUMNS.

"Until the Flood Came."

THE Lord Jesus uses these words, reminding us that the flood was a great reality. How awful it must have been. The rushing waters rose up from the sea, and the great waters poured down from heaven, and those who were on the mountains had no more hope of escape than those in the valleys. All were between two mighty masses of water, and whichever way they turned there was no possible way out. Moreover, no rock or cave could provide them protection: it had no shut door. If such a shelter could be imagined, it would only have proved a grave—there would have been no air. Solemnly the Lord Jesus said, "Until the flood came and took them all away" (Matt. 24. 39).

In this great event of history we see what sin brings, and we have a prophecy of what it will bring, for though God had declared there shall be no second flood (Gen. 9. 11), He has also said that fire will come forth upon the earth (2 Pet. 3. 7-10). Judgment is certain, and the need for salvation is a present and personal need, yes, for you.

But we turn from the thought of the flood to the subject of the **Ark**. As at other times, God Himself provided one way of salvation, and only one, but that one way was sufficient, and it was ready, and large, and close at hand. And so is it to-day, for the gospel of Christ is God's one message to-day, and the Lord Jesus Christ is the One Ark of Safety. Without His precious blood there can be nothing, absolutely nothing at all.

So the ark of Noah becomes a type, or picture, and shows us our need and how we may be saved. Shall we give heed, or shall we be careless? It is more than dangerous to be "indifferent," it is sinful, and God cannot righteously excuse a single sin.

Let us think of the ark in three ways:—

A WARNING — BEWARE!

A WITNESS — BEHOLD!

A WELCOME — BELIEVE!

It gave a very definite WARNING. In Hebrews 11. 7 we read, "By faith Noah, BEING WARNED OF GOD of things not seen as yet, moved with fear, prepared an ARK to the saving of his house." The people in the days of Noah had never seen a flood, they did not expect such rain, and "they were eating and drinking" (Matt. 24. 38), as if everything was all-right. Are there not many who are showing the same unwise attitude to-day? But all the

while the ark was being prepared, and it was all the while warning, as if to say:—There will be a real need for a place of escape: God's long-suffering will not always wait (1 Pet. 3. 20). So long the ark was BEING prepared the flood could not come: God would not allow Noah and his family to be drowned. But how often people misuse God's patience. They say, "Time enough yet." But the ARK gave its silent warning day by day: every piece of timber put into it spoke of the nearing doom: a flood IS coming. Why did not those who saw it take the warning? They did not believe God. The word "beware" still sounds out to-day (Acts 13. 40). Are you deaf to God's message? O that it may not be so.

But it was NOT ONLY a WARNING, there was a WITNESS, a witness that some would find shelter, and that there was to be a sure way of escape. So is it now: God testifies, or witnesses, concerning His Beloved Son (1 John 5. 9, 10), and shows His wondrous and complete work. The ark was being made ready, but the Lord Jesus has said "It is finished" (John 19. 30). We remember the words, "All things are ready" (Matt. 22. 4). Yes, the gospel is being preached in all the world for a witness (Matt. 24. 14), and there is no other gospel. The ark as a whole was just a picture of Christ, and so Christ is the ONE subject of the gospel. He never fails, and no work can be added to His sacrifice for poor, lost sinners. Just as the sacrifices, and the smitten rock, and the serpent on the pole preached of Christ crucified (1 Cor. 2. 2), so the ark told of One able, and willing, to go through the judgment in the place of sinners, and to be in between them and God's wrath. The very word "pitch" in Genesis 6. 14 means atonement or propitiation (Rom. 3. 25).

But, thanks be unto God, that was not all. The ark had a door, and that door was open till God shut it (Gen. 7. 16). And God did not shut it till all had entered who truly desired so to do. And to-day the gospel has a WELCOME, will you not BELIEVE in, and into, the Lord Jesus? "Now is the day of salvation," and now, if you feel your burden of sins, you are welcome to Him. Hence, not only "All things are ready," but "COME, for all things are now ready." But a DOOR has two sides, is it not so? And some were shut in, and some were shut out. Knowledge about the ark, and its door, was of no avail when "the flood came and took them all away." The only blessedness was to be within, under its cover, so that the waters of wrath could not touch those inside, because the ARK bore them instead. Ah, dear reader, the

* All three words are in Acts 13. 40, 41.

Lord Jesus gives an invitation still (Matt. 11. 28). There is God's WARNING. What is your realization of it? There is God's WITNESS. What is your reply to it? There is God's WELCOME. What is your response to it? The Lord Jesus is the mighty Saviour to-day. None in the ark were cast out: the ark made all the difference. Christ makes all the difference to-day.

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; But the tongue can no man tame, it is an unruly evil, full of deadly poison." James 3. 7, 8.

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

WE have previously considered how great an influence this small member—the tongue—may exert for good, when under control, as illustrated by the bit, and the helm; or for evil, if allowed its freedom, as pictured by the destructive power of fire. Next, in words taught by the Holy Spirit, its power is again presented to us in strong, forceful language, which may suggest that in this matter of the control of the tongue, believers are apt to become dull of hearing. Is it not possible that even by us these words have been lightly read, so that we have not heard with that inner hearing, which rightly disturbs, and causes exercise of heart, followed by godly action?

Before pondering the special thought which runs through these verses, let us pause for a while to consider the illustration now brought before our view. The English translation fails to convey fully all that is contained in the original words, as "**the nature**" of the beasts or birds, and creeping things, and things in the sea are here mentioned, and also "**the nature**" of man. The one is said to be tamed (or overpowered) by the other. Human nature is thus viewed as distinct from that of beasts, and this gives a witness against the baseless theory of Evolution, as also in another portion of Scripture, which deals particularly with the resurrection of man, where we read "All **flesh** is not the same flesh, but there is one flesh of men, another flesh of beasts," etc. (1 Cor. 15. 39).^{*} We rejoice to discover these incidental sidelights that refute the false teaching of men.

^{*} In this chapter it is the glorious resurrection of those who are Christ's at His Coming, but all men (contrasted with the beasts) will be raised (John 5. 28, 29).

If any difficulty is presented to the mind by the words "every kind (nature) of beasts . . . is tamed," it should be considered that there is no suggestion here that their character is, or has been changed. This cannot be accomplished by man, but God can and will thus work in a day soon to dawn, as the Holy Spirit has made known through Isaiah the prophet (Isa. 11. 6-9, 65. 25). Something of the truth set forth is illustrated by the large collection of animals which are found in many of the great cities, where may be seen the fierce lion, the powerful elephant, the swift eagle, the cunning serpent, and many other creatures, all of which have been brought under the power of man, while some have been trained for useful work and employed in his service.

We now pass on to the main theme. Mankind has brought into subjection the animal creation, but has failed to subdue the tongue, and it continues an unruly evil, full of deadly poison (or venom), thus reminding of certain species of serpent (Rom. 3. 13).

To what conclusion are we then brought? Are we, as those born from above, to expect constant defeat, or, at the most alternating defeat and victory in this connection? God willing, as we continue the study of this chapter we shall see that "these things ought not so to be" (verse 10). We rejoice that "the things which are impossible with man are possible with God" (Luke 18. 27), and are assured that the experience of the apostle to the Gentles contained in the words, "Having therefore obtained help of God I continue unto this day" (Acts 26. 22), is not exclusively that of an apostle, but is meant to be ours to-day. The verse further shews that the help granted not only kept from the evil recorded in Acts 9. 1, but enabled a positive witness to small and great concerning Christ, His suffering and resurrection. May this also be our experience, and lest we should limit the application of the Holy Spirit's teaching to the more public testimony of those who are called to preach, the words are written, "Let your speech be **always** with grace, seasoned with salt" (Col. 4. 6).—B.

The difficulties of unbelief are real, and (may we not say?) greater than the difficulties of faith! Faith has one key, unbelief none. What if faith be right, how blessed it is! What if unbelief be wrong (and it IS, and as it knows nothing, it has no "positive" to be right) how solemn it is. And faith in God, and His Words, is right. Everything fits when we have this key, and that is more than coincidence.

A Letter to One Distributing Tracts.

Dear Brother "in Christ,"

Greetings "in Him." It is a joy to be in Him, and I am thankful you feel a heart-concern for other souls, to bring them to the Lord Jesus Whom you have found so precious. It is deeply important that our zeal for Him should never cool. I have not called you a "Tract Distributor": I dread not only titles, but even the love of "description" of ourselves.

I know you will welcome a few hints, for prayerful pondering. And, I need not say, let everything be with prayer (Phil. 4. 6). If we are too "busy" to pray, everything goes wrong. And this leads up to my first thought. You desire to grow up into Christ in all things (Eph. 4. 15). So you will seek grace for a right proportion. Your time of service among OTHERS must not encroach on your time with GOD, and your feeding upon His Words, else your "service" will become mere "work," and the energy will be fleshly, and how can this be pleasing to Him? God will grant wisdom in all if we are humbly willing for "His will."

Further, let us ever remember that our manner counts for much. You would not like to give away a tract in a slipshod and heartless way. Let your concern for souls be a reality, and this will prevent such an attitude. Do not fall into a mere routine, to "get rid" of a large number of messages: do not work beyond the Lord's enabling, and beyond your faith, simply to "do" something. A light manner, too, ill befits a message of "life and death." We agree as to this, do we not? But do we always remember little things, as courtesy? It is easy to "force" a tract, to lean in front of others clumsily, and by many "tiny" blemishes to mar the brightness of the witness. You will not forget to pray, even as to details, will you?

And, linked therewith, is the background personal life. It is not primarily what we "do" outwardly and publicly, but what we "are," that counts. If you are offhand to someone at home, in order to get off on "tract service," do you think the effort will bring God glory? I have noticed of late how deeply practical the Scriptures are. We wish ourselves to BE "gospel tracts" as "epistles of Christ," that WE may adorn God's doctrine. If my work is active, but my life unholy, and worldly, and selfish, those who "know" will see the difference, and His Name will be dishonoured.

Do you read the tracts before distribution? Otherwise you may spread error, unconsciously.

Remember it is not the **number** of tracts you pass on, but the pure witness of Christ that is given. You may seek a "grant" of literature: be careful, for it may not be according to God's gospel. But you may hesitate to send it back, and so feel you "must" use it. Hence we see, in general, the importance of the principle that David mentioned, when he said he would not give God that which cost HIM nothing (2 Sam. 24. 24). Be careful what you obtain, and from whom. Even though you have relation with some dear children of God who do not sell, and have confidence in what they publish, and have "fellowship" as the Lord leads and enables, READ the tracts personally just the same, and you will be helped, and know more fully how to pray, and when to use each.

(If the Lord will, to be continued.)

"To make known"

"That ye also may know"

"That ye might know."

Ephesians 6. 19, 21, 22.

EARLIER in this chapter we find repetition, "That ye may be able to withstand in the evil day, and having done all to **stand; stand** therefore" (verses 13, 14), but the emphasis there is quite expected. It is blessed to see in the passage before us not only the fervent desire of the apostle that the gospel and the mystery should be "known," but also the concerns, and needs, and trials, and encouragements of "one another." We are members one of another, and brethren. Do we not often forget this, and act as if strangers? Is it not possible to have even rivalry and "interests" so distinct, and contrasted, that there is **less love and intimacy** than "in the world"? One feels how easy it is to overlook what is wrapped up by the Holy Spirit in the often-used words, "Our Father," "brethren," etc. The home-aspect needs spiritual emphasis, not with a worldly indulgence, not with an unholy, busybodying, or unspirituality, not ignoring the principles of 1 Timothy 5. 1, 2, but with the holy concern for "one another's" true welfare which Ephesians 5. 29 brings before us, and the tenderness of a godly family. May it be so more and more, in our lives, in the gracious energy of the Holy Spirit.

The Lord Jesus came delighting to do the Father's will (Ps. 40. 8), and found His meat therein (John 4. 34), and accomplished it (Heb. 10. 9, 10), and will see the fruit thereof (John 6. 38-40).

What? To Whom? Where?

Isaiah 10. 3.

THREE questions, and they are pointed, and by no means out of date. "WHAT will you do?" not only to-day, but in the sure, though unseen, future, and when you reach the end of your earthly life? Yes, and when all your life comes in review? WHAT will you do in the day of judgment, when God visits sins, in perfect righteousness? Of old, in one of Christ's parables, so true to life, a man said, "WHAT shall I do?" and vainly answered his own question in pride (Luke 12. 17, 18), and another asked it, and answered with scheming for himself (Luke 16. 2-4). But, on the day of Pentecost, when some were pricked in their hearts, and said "WHAT shall we do?" and could not invent a reply, a gracious answer was given, concerning the salvation of their souls. It was not too late then: it is not too late now: but it will be too late in "the day of visitation." O, dear reader, you cannot rightly delay even a little. There is a future, a real future, and "WHAT will ye do in the end thereof?" (Jer. 5. 31). "WHAT shall the end be of them that obey not the gospel of God?" (1 Pet. 4. 17). How urgent is this question. Do not be careless, "WHAT will YOU do?"

Is there a PERSON from among your friends who can eternally guarantee help? No! We change from "WHAT" to "WHOM." "To WHOM will ye flee for help?" The Lord Jesus will not be a Saviour in the day of judgment, unto those who now set Him at nought. The door of the ark did not remain indefinitely open. And to WHOM will you flee if you have not already fled for refuge to lay hold upon the Hope set before us (Heb. 6. 18)? Is there another Saviour, another way, another gospel? There is not! It is impossible to find a second or alternative salvation. To WHOM then will you flee? Of some we read, "They cried, but there was NONE to save" (Ps. 18. 41), and again, "They have no knowledge . . . and pray unto a god that cannot save" (Isa. 45. 20). Every hope will be a spider's web in that day. Refuge will fail you, for "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. 28. 17). What heart-rending words! But there is a Hiding Place in Christ to-day, and He is never swept away (Ps. 61. 2). "To WHOM will you flee" now? Why not flee to Him? He has DIED to save sinners, and thus there is a sure hope for any who see and own their utterly lost condition.

Possibly you say, "No: I cannot lower myself thus: I do not feel I deserve a curse: I need a

helper, but I am not so black as you paint me." Friend, it is not a question of "paint," all are, by nature, black **through and through**: it is not only what you DO, but what you ARE. You are confident—without a foundation. Your glory will fly away like a bird, and prove but as the glory of the fading flower (Isa. 28. 1, 40. 6, 7): "WHERE will ye leave your glory?" You will not be able to leave it, it will vanish, and you will forsake it and give up all to the moles and to the bats to go into the clefts of the rocks, to hide (Isa. 2. 20, 21), but there will be no power to hide. Man's day began with a useless hiding of himself (Gen. 3. 8), and ends with trying to hide (Rev. 6. 15-17), but all in vain. "Where will ye leave your glory?" The question is to awaken to despair, for as you will lack a thing to answer to the question "What?"—and lack a person to answer to the question "Whom?"—so will you lack a place to answer to the question "Where?" It will be all "lack": you will be utterly at a loss, and at your wit's end, and the words of anguish will be bitter, "There shall be weeping and gnashing of teeth." Yet now, hear, before the evil day comes, even while the Lord may be found, we can tell you of a work that has been "finished," of a Person mighty to save, of a place where the lost sinner receives the salvation which is in Christ Jesus with eternal glory. How can you neglect this priceless message? How make light of this wonderful Saviour? O why do you not come to Him to-day? He met the sword that stood in between me and God, and the way is open, and all is ordered in all things and sure, to the praise of His glory, and that glory will never fade and never be left or lost!

Notes on Memorized Verses.

(Continued from page 21).

Scripture is perfect. Sisters are emphasized throughout Roman 16 (e.g. Mary, and the mother of Rufus, and the sister of Nereus, &c.). The assemblies in the house depend much on the spiritual condition of sisters: they are to encourage brethren, as on the resurrection day. Do our sisters in Christ grasp their real privilege, or do they wish to alter it? There is no rivalry, there are different spheres. 4, Love's risks and sufferings. Note "churches of the Gentiles" (as to birth naturally), "churches of Christ" (verse 16), "of the saints" (1 Cor. 14. 33). 6, "Much labour," cf. Nehemiah 3. 20. 14, 15, "With them": may not this suggest, as Acts 2. 46 (not "at home," but "according to house"), 8. 3, 20. 20 ("according to houses"), that the **one** assembly in a large town often met in different houses? All Scripture confirms this. What a difference with the great buildings of to-day for many hundreds. How important is the home as a background for the church (1 Tim. 3. 5): pray for godly homes.

Suggested Daily Readings.

IF THE LORD WILL.—MARCH, 1937.

Day	READING		LEARNING	
	2 Chronicles	Romans	Romans	Psalms 119
1	22. 1-12	2. 1-16	3. 1	19
2	23. 1-21	2. 17-29	2	20
3	24. 1-22	3. 1-18	3	21
4	24. 23-25.10	3. 19-31	4	22
5	25. 11-28	4. 1-15	2 Chr. 29, 1	23
6	26. 1-15	4. 16-5.5	2	24
7	26. 16-27.9	5. 6-21	3	25, 26
8	28. 1-27	6. 1-14	4	27
9	29. 1-19	6. 15-23	5	28
10	29. 20-36	7. 1-21	6	29
11	30. 1-12	7. 22-8.15	7	30
12	30. 13-27	8. 15-39	8	31
13	31. 1-21	9. 1-18	9	32
14	32. 1-20	9. 19-33	10	33, 34
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Notes on Memorized Verses.**ROMANS 3. 1-4.**

1, Such a question implies that some think the outward "sufficient," and if (as ch. 2 shows) this is not so, they ask "Is it any good at all?" The answer, therefore, reproves several errors: (a) A fatalistic view of blessing, and trusting to privileges in themselves; (b) an ignoring of real accountability for whatever is granted, and of the right use of blessings. How real are the advantages of an open Bible, of a Christian home, &c., &c. 2, A precious committal, a trusteeship: reader, we, too, have God's message, there are many languages without this: how terrible is the sin of neglecting the Bible. Believing reader, do we value God's oracles as we should (1 Pet. 4. 11)?—"Thy words were found and I did eat them." 3, "Some," not "all," thank God, cf. 11. 17. "The faith of God": we think of God's faithfulness, but the apostle uses the word "faith," and we remember Mark 11. 22 (margin). Does not the passage also imply therefore that the faith which belongs to God rightly lays hold of His oracles and thus there is the mixing with faith (Heb. 4. 2, see 1 Thess. 2. 13)? 4, Cf. 9. 6. "That Thou mightest

be justified": God declared (not "made") righteous—a judicial word. This explains Psalm 51: "Against Thee, Thee only, have I sinned" does not ignore the sin against Uriah, but means, "The sin is AGAINST Thee, it is mine: THOU hast no sin against me": there is NO counter claim: in human affairs the fault is often BOTH sides. But God is ever justified (cf. 4. 14-16, 11. 1, 2, Gal. 3. 17). He changes not, and changes not His words. Blessed be His Name. How sad is the sin of replying against Him (Rom. 9. 20).

2 CHRONICLES 29. 1-19.

1, Brought up in Ahaz's reign, and home, yet grace abounded: never doubt God's power. 2, "According to all": O to be saved from halfheartedness: obedience is practical: "did," "had done." 3, Psalm 119. 60: in verse 17 "the first day," a threefold first: not even one day late. "The house of the Lord" must be first (Ezra 3. 2, 8, Hag. 1. 9). 5, "Sanctify": unholiness can never do God's work aright, even if energetic: the "house" without "holiness" would illustrate "position" without "condition" (Ps. 93. 5). Sanctify, AND carry forth the filthiness (cf. 1 Thess. 4. 3). 6, Whither are our faces?—Psalm 16. 8, 32. 8, 34. 5, Jeremiah 50. 5 (see ch. 32. 33). 7, "Shut up": not merely the absence, but, as ever, before God, positive guilt, "put out the lamps." 8, Luke 21. 22. 10, "In mine heart" (2 Sam. 7. 27, 1 Kings 8. 18, observe "heart" in the context, 29. 31, 34, 30. 12, 19, 31. 21, yet 32. 25, 26, 31: may we be kept humble). 11, "Negligent": the root suggests "quietness": we must never settle down: O for grace to rouse ourselves. 15, The commandment was within the words of the Lord: may our arrangements ever be like to this. 16, Priests in the house: then the Levites co-operated outside: godly keeping to God's order then. "Kidron" linked with rejection in 2 Samuel 15. 23 (note Jer. 31. 40), and John 18. 1: its name indicates "darkness." 17, Began, and made an end; contrast Luke 14. 28-30: how we need determination (Ruth 3. 18). "Sixteenth day": too late for the 1st month Passover, but see Numbers 9—humbling, yet precious. 19, A blessed contrast: revival is not mere emotion: it is concerned with cleaning and clearing out.

ROMANS 16. 1-15.*

1, It is good to "commend" (3 John 6. 12). "As becometh saints," i.e. "worthily of the saints": we have a great reputation to maintain as "saints": we cannot drop to the world's level. 2, "For." "A succourer"—"standing before," "commend" and "assist" are from the same root: an emphasis on standing together, beside and before: very precious to our hearts. Why this reference to a sister first?—not only because she brought the epistle, it would seem:—for "Priscilla" (another sister) is the first to be greeted. Is it not an appointed parallel with the Lord's gracious arrangement to see sisters twice on the resurrection day before brethren? When, however, public ministry was His will He committed this to the brethren, and likewise the apostle omitted sisters in 1 Corinthians 15. 1-10: the proportion of

* See "The Student of Scripture," December, 1935, "Descriptions in Romans 16."

(Continued on page 23).

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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, in thankful dependence on God,
to make known His grace and His will, and to
encourage His people to walk by faith.

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"Great is the Lord, and greatly
to be praised."
Psalm 48. 1, 96. 4, 145. 3.
"In Judah is God known:
His Name is great in Israel."
Psalm 76. 1.
"Who is so great a God as
our God?" Psalm 77. 13.
"Thy mercy is great unto the
heavens." Psalm 57. 10.
"Great is Thy mercy toward
me." Psalm 85. 13.
"Great is our Lord, and of
great power: His understanding
is infinite." Psalm 147. 5.

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"The works of the Lord are
great, sought out of all them that
have pleasure therein."

Psalm 111. 2.

"I am jealous for Jerusalem
and for Zion with a great
jealousy." Zechariah 1. 14.

"They shall sing in the ways
of the Lord: for great is the
glory of the Lord."

Psalm 138. 5.

"Our great God and Saviour
Jesus Christ." Titus 2. 13.

"Our Lord Jesus, that Great
Shepherd of the sheep."

Hebrews 13. 20.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"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.). 176, Rodney St., Birkenhead (The Lord's Day, 7, Thurs: 8).

Words of Introduction.

A GAIN can we testify the lovingkindness of our Lord, and make known something of His love, His power and His fulness. The days go by, the opportunities go with them. We are passing along in our earthly life. It belongs to Him Who has redeemed us. O that this may be manifest to all. When men see us are they reminded of the First Adam, or of the Last Adam? Do they see our likeness to Christ? How many things have happened since the writer and reader first made acquaintance through these pages. But how have we lived to please our Lord? What has been the fruit of our coming to know one another through this magazine? Has it been a fuller and really fruitful knowledge of Himself, with more to His glory and joy in our daily lives? If not, how disappointing all else must be.

"Enoch walked with God . . . three hundred years."
Genesis 5. 22.

I want, O gracious God, to be
From selfish thoughts and wishes free,—
Just subject to Thy holy will,
Before Thee restful, happy, still,
To take with gladness from Thy hand
Whate'er Thou hast in wisdom planned,
With boldness for my Lord to speak,
Yet, like Him, ever patient, meek:
And if it seems Thou dost not hear,
Or answer prayer, and art not near,
Then give me grace to search my ways,
And still to lift my heart in praise.
O Father, do Thou grant to me
Thy grace TO-DAY to walk with Thee.

A.W.H.

Words of Encouragement.

Even as John 3. 16, we learnt Psalm 23. 1 in childhood. But it is still a living word. We never get beyond its meaning. Indeed till we were in a spiritual childhood, whether born again, by grace, in earthly childhood, or later, we did not have the blessed experience of His sheep. He says "My sheep" in John 10, and we say "my Shepherd," and no other word can take the place of "My." Salvation is personal, sanctification is personal, fellowship is personal: nothing is impersonal or merely general in the Christian life. The psalmist knew what he wrote. He felt his dependence as a sheep. He felt the sufficiency of the Shepherd. He knew what it was to be a shepherd: and grace taught him what it was to be a sheep. David knew what he expected from a shepherd: the standard was high, but the Lord exceeded the standard. "I shall not want": that is the corollary of faith. There is no need to limit it by saying something more. To explain is to modify. "There is NO WANT to them that fear Him." That which we do not "have" is what we should not have! The "having" would be a "losing." It is no real want, if the Lord does not give. O that our wishes may be on the line of His wisdom and His supply. He not only gives what I ask for my need, but what He knows is best beyond my asking, yea and beyond my thinking (Eph. 3. 20). Shall I be fearful with such a Shepherd? Shall I complain? Shall I be disappointed? It is beautiful to trust the Shepherd on paper: but infinitely more beautiful to be content to rely on MY Shepherd in the continually varying experiences of MY daily life. The Holy Spirit never leads us to doctrine without realization. How blessed is truth appropriated by faith.

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:

- 6th. "THAT BLESSED HOPE" (Titus 2. 13).
1. Death is not the Believer's Hope.
Notes on 2 Corinthians 5. 1-8.
2. The Holy Spirit's Emphasis on Hope, e.g.
Romans 15. 4, 13.

3. "That Blessed (Happy) Hope": God's Gracious Wish for His Children's Joy.
4. The Attitude of Looking for Him with Meditations on Circumstances and Events—Before and Accompanying.
5. The Practical and Devotional Power of Truth when Applied by the Holy Spirit (2 Tim. 4. 8).
13th. THE LIFE AND TIMES OF ASA.
1. The Godly Beginning of his Reign: Some Striking Contrasts, and Home-Cleansing.
2. The Relation of the Records in Kings and Chronicles.
3. The Victory of the Prayer of Faith (2 Chron. 14. 11-12).
4. The Changed Attitude of 1 Kings 15. 15, 18, 22 (2 Chron. 16. 1-6).
5. The Added Failure of 2 Chronicles 16. 10, 12.
6. 1 Kings 16. 14 in Relation to 2 Chronicles 16 (observe "first and last" in verse 11).
20th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
27th. 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.

"The throne of grace." Hebrews 4. 16.

- For God's dear children who are perplexed, and thereby inclined to worry, or depression, or even irritation against others, that they may be inwardly encouraged to trust and look, unto Him (Ps. 34. 5), to learn His loving lessons (Heb. 12. 11), and then to cast all their care upon Him (1 Pet. 5. 7). May His written words never be neglected: weakness follows lack of food inevitably.
- For believers in "lonely" places, e.g. in light-houses, on lightships, "alone" in distant villages, in prison for Christ's sake, &c., &c., that they may realize their Lord's presence, and that the last book of Scripture was specially written for one "alone."
- For lands that we often overlook; e.g. Luxemburg, Latvia, Lithuania, Hungary, Persia, Nigeria, Nicaragua, St. Kitts, Chile.
- For the Lord's work through these pages, and through many reprints, for saved and unsaved, that all prayerful circulation may bring Him glory, and that related meetings, witness on ships, correspondence, and English and foreign journeys may be definitely "in the will of God," and "as of the ability which God giveth," and that the quiet confidence of faith may experience the joy of His supply of every manifold need, including workers, and spiritual fitness, and that we may ever be those that "love His appearing." Further particulars of His work, and its many privileges, gladly sent, and prayer-encouraging letters.
- "Daily" for beloved brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner—"and for me."
"Elias was a man of like feelings as we are, and he prayed." James 5. 17.

Poems to Help Christian Experience.—70.

"This is a day of good tidings, and we hold our peace."
2 Kings 7. 9.

"We declare unto you glad tidings."
Acts 13. 32.

"How shall they hear without a preacher?"
Romans 10. 14.

'Twas for guilty ones He died—
Jesus Christ the Lord of glory!
For the lost was crucified!
Precious is the gospel-story.
Ye in Him now richly blessed,
Tell the way of peace and rest,
Tell it out with joyous zest.

We, beloved, do not well,
In this day of gospel-tidings,
If that news we do not tell,
Spite of hindrances and chidings
Human thoughts, and speeches fair
Never with that news compare.
Be the sinner's need our care!

Christ hath sent His own to preach,
Through His blood a great salvation.
Let us tell, in simple speech,
How He bore our condemnation—
Work that was completely done,
So that judgment there is none,
Left for those who trust God's Son.

Since we know our sins were laid
On our All-Sufficient Saviour,
Let the treasure be displayed
In our words and our behaviour.
Let us not forbear to tell
Of deliverance from hell,
As the Spirit doth impel.

Who hath power to proclaim
Such a message so transcendent?
Yet we may sound forth His Name,
On His Spirit now dependent.
Ah! what gladness it would be,
Sorrow over sin to see,
Slaves brought into liberty!

'Twas our Lord's delight to be
Here on earth The faithful Servant;
O for grace to walk as He,
Filled with tenderness, and fervent,
With a love so broad and deep,
As o'er sinful men will weep,
Yearning over straying sheep.

What rejoicing ours will be,
In our blest, eternal dwelling.
Other saved ones there to see,
Hear their lips, in rapture telling
Of His grace, in grace conferred,
Who believed the spoken word,
Who through us the gospel heard.

Yet the praise shall all be His,
All the glory everlasting;
Saints will, in their heights of bliss,
At His feet all crowns be casting.
Let us count His service dear,
Let us serve with godly fear;
Soon our Saviour will be here!

A Letter to One Distributing Tracts. (Concluded.)

Personal contact is very blessed. John 20. 31 helpfully shows God's grace in using that which is written to the salvation of souls, and it is good to give away copies of the gospel of John. And tracts are ever to lead to Scripture, and to be used with the heartfelt remembrance that God has emphasized the mouth (Isa. 12. 4). True, the word "evangelize" does not necessarily imply this, and so we see God's wisdom, for many members of our body may combine in gospel service. But the Holy Spirit's emphasis on the opened lips to tell of His ways is beautiful. Hence without pretending to know a great deal, without love of argument, without forcing it, without seeking prominence, it is good to be ready for personal dealing. Not all are called to preach in public, yet all are to have words of grace, and answers in meekness of wisdom (Col. 4. 6). We should "buy" up the opportunity (Eph. 5. 16). We should seek to be in harmony with the Lord to see what is a real opportunity from Him. Apart from the leaving of women and girls to sisters in Christ, whose less public witness is equally a blessed privilege, we may not be called to speak to every man. Silence, or "five words" in courteously handing, may suffice, but sometimes a longer word, in a railway carriage for instance, is truly helpful. As in all else, there is the need for a walk with God, to find out and to feel His will. We dare not claim to be prophets, yet our Father will graciously incline us to say a word to this one, or that one. May we have Isaiah's cleansed lips, and responsiveness.

Do not be discouraged by refusals, or by unkind words, or by being told you are "paid for it." Do not try to defend yourself. Simply show grace. The witness of sorrowful silence when evil language is used, may be the loudest testimony. And if you are even struck, your Lord suffered far more from men, and you can pray for those who spitefully use you. Never be angry: it is only grace you too are not still far off from God. Of how many other things could we helpfully speak, for example, concerning prayer before going out, as to tracts in other languages for some whom you may meet, regarding the privilege of half-a-dozen or a dozen leaflets given on an "ordinary" journey:—ah, everything is extraordinary when we are "in Christ Jesus." My heart's desire is that you and I, wherever we are, may seek to please our

Father, in the enabling of the Holy Spirit. If you have any difficulties or questions, I shall be pleased to receive, that we may prayerfully think over them together, with the one object of God's glory.

Yours in the Lord Jesus, all by grace,
One Redeemed by His precious Blood.

YOUNG PEOPLE'S COLUMNS.

"Dust and Ashes."

A STRANGE subject: yet not so strange after all. "Dust and ashes" are realities, and common things, and must have some important lessons in their history, in their position, in their use. God speaks by everything, however small. Have we ears to hear? That is the important question for every reader.

The first mention of "ashes" in the Bible is in a prayer, Abraham, a man who loved God, (or, let us rather say how God loved him), used the word to describe himself. Why was this? Indeed, he used the two words together, "I have taken upon me to speak to the Lord, which am but dust and ashes" (Gen. 18. 27). One thing is clear, he meant to show how unworthy he was. How different are "dust and ashes" from "gold and silver!" The Lord is high, but He looks to the lowly (Ps. 138. 6): a proud heart can never draw near to Him. "Am I proud before God? Do I think something of myself? Or do I see myself rather as God sees me, a poor, lost sinner?"—are questions that are rarely asked to-day.

"A poor, lost sinner." Why have we used those words? Because God shows clearly that such is the condition of every son of Adam. We will think of "dust" first. The word "dust" not only brings us to the **ground**, but takes our minds back to Genesis 2 and 3. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul" (Gen. 2. 7). But when sin entered, God specially referred to the "dust"—"**Dust thou art**, and unto dust shalt thou return" (Gen. 3. 19). Why? In God's sight Adam was already "dead." And hence God called him "dust" even then, though his body was still living. But it was one thing for God to say this in warning: it was another thing for one to confess it humbly. And Abraham did so. That is the all-important matter, namely to own the place where God has put us and acknowledge "I am no better than that." People often say, "I am not so bad as that," and thus they will not come to the Saviour (John 5. 40).

"Dust," moreover, is trodden down: we read of "the dust of death." Further, we think of

"the serpents of the dust" (Deut. 32. 24), for the serpent is cast down, and eats its food with dust. The sinner is not serving God, he is not precious, he has chosen the way of Satan, who appeared as a serpent. But when a sinner sees himself thus, he hates sin, and, by God's grace, begins to learn the blessedness of salvation by the work of Another, even the Lord Jesus.

Why "ashes?" This word comes second: it is more emphatic than dust:* not only are ashes cast out, and on the ground, but they remind of fire, and fire tells of judgment. Yes, a sinner deserves God's judgment. You will have noticed in Genesis 3, where God calls Adam "dust," a flaming sword is **at once** before us. If "dust" makes us look backward to the beginning of sin in Genesis, "ashes" cause us to look onward to the last chapter of Malachi, where sinners are "ashes" under the soles of the feet (verse 3), and right on to the end of Revelation where God's fire is revealed from heaven. How real will God's punishment on sin be. We hear the solemn words "Cast into the lake of fire" (Rev. 20. 15).

It is quite possible to say we are sinners without feeling it. God speaks of some who spread "sackcloth and ashes" (Isa. 58. 5), but all the while excused sin. Religion and words alone are not enough. The Lord Jesus said "Come unto Me, all ye that labour and are **HEAVY LADEN**" (Matt. 11. 28). There was a deep reality when Abraham used these strange names for himself, and when Job said, "I abhor myself, and repent in dust and ashes" (42. 6). But were not these alike godly men? Did not God Himself say of Job that "there is none like him in the earth"? (1. 8). Why then "dust and ashes"? Because such realize they cannot look to themselves, or trust in themselves (Luke 18. 9). And all true Christians to-day confess that their salvation is only **by the blood of Christ** (1 Pet. 18, 19). Apart from Him all must be lost for ever. Have you come to Him? What a wondrous fact that He went down to the dust of death (Ps. 22. 15), and, as the one Sacrifice, met the fire of judgment, that sinners might be saved, righteously saved (Rom. 3. 26). The thought of "dust and ashes" shows that we dare not depend on ourselves, but on Christ. And so we can happily preach God's gospel to all classes, without fear, for it is **QUITE FREE**, for those who have **NOTHING**, because the Lord Jesus really took the place of guilty ones, who deserve **NOTHING**. Hence if you know you are **SUCH A SINNER**, you are welcome to

* Hebrew sounds are similar, and impressive: cf. "wear and tear," "time and tide."

Him. Is not that a beautiful message? And then the life can become one to please Him, as Abraham's and Job's, not in one's own power, or with any confidence in self, but in His power. And this wondrous salvation is free to-day! Will you not "come" to the precious Saviour Who died once to save, and Who now lives for ever, to keep all who come to God by Him?

"Dust and ashes," strange the name,
Telling forth one's sin and shame:
Lost, in Adam nought have we,
Trust in self is vanity.

"Dust and ashes!"—great the love
Bringing Christ from heaven above:
For lost sinners He hath died,
God in Him is satisfied.

"Dust and ashes":—I confess
I am thus, and nought possess:
So "in Christ" I find my all,
Saving me from Adam's fall.

"Dust and ashes":—can I tell
Of your work to save from hell?
Nay, 'tis Christ we preach to you,
No one e'en a part can do.

"Dust and ashes." Do you feel
You are lost? In sorrow real,
Do you seek my Saviour's face?
He will NOT withhold His grace.

"Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not so to be." James 3. 10.

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

THESE words, together with those of verse 9 which precede, are, indeed, a solemn indictment:—"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." The question may arise in our hearts, Can these be viewed as general statements concerning the tongue? that with it God is blessed, and with it men are cursed? or do they go beyond this? It is with no wish to modify anything that is found written in the Scripture of Truth that we ask this question; but we rightly fear lest we add, even in thought, to that which is given by inspiration of God.

We may think of some known to us, whose lives are marked by reverence, and godly fear, and of others, whose mouths are oft-times filled with bitterness and cursing. Is this the testimony borne by James, the servant of God?

The words are again read, "Therewith bless we God . . . therewith curse we men." And it becomes clear that only one class is here before us; those who bless are also those who are said to curse, and with this the added words of verse 10 agree, "**Out of the same mouth proceedeth blessing and cursing.**"

In these studies we have been reminded of the wonderful change wrought in Saul of Tarsus

(Acts 9), and, may be, we have been impressed by the contrast of "breathing out threatenings and slaughter," followed later by the words, "Behold he prayeth" (verse 11). Yes! "**out of the same mouth,**" and we rejoice that, since that day, many who were on a road leading to destruction have also experienced a change which has been afterwards manifest in **words** as well as **works**. But again we ask, "Does this illustrate the passage we are now considering?" It may help us in our quest if we remember that the words "bless we" . . . "curse we" may be rendered "we are blessing" . . . "we are cursing," we shall thus see that the reference is not only to the same persons, but also to the same period; and the added words, "My brethren, these things ought not so to be" are conclusive, that they are especially addressed to those who are the Lord's people.

What then shall we say to these things? That in those early days of the church's history there was a need for such exhortation and reproof as we find in James 3? That these new converts had much to learn, and from which to be delivered? This may be true, but are we willing to leave the matter there, and to pass on? It may be difficult to think of such conditions prevailing **to-day**, that one child of God should curse another does not seem possible, **among us**. It is true that, in the fullest meaning of the words, we can neither "bless" nor "curse" (see Gen. 47. 15-20, Num. 23. 20), yet there may be an heart-attitude toward God which finds expression in words of gratitude and praise, and likewise causes us to speak well of our brethren. And, alas, history shews, it may be **our own** history, that this attitude may at times be lacking; and has there not been a "speaking down upon" * or "against" one another, as the word used by the Holy Spirit implies?

Cursing is usually associated in most minds with the use of strong and violent language, but this word is also found in another context; which may help us in our application (Mark 11. 21). We do not for a moment compare the action of our Lord Jesus Christ with that which is contained in the verses now under consideration. We acknowledge His holy right and wisdom in thus dealing with the fruitless tree, and consider its solemn typical meaning. We refer to the language He used, and the disciple's interpretation: "No man eat fruit of thee hereafter for ever." If this be the pronouncement of a curse, may we not learn, that not only should we put away all bitterness, and wrath and anger, and clamour, and evil speaking with malice (Eph. 4. 31), which may be included in this word, but

* We speak of "looking down upon" another.

also the expression of any wish which would not be for our brother's good (note Rom. 13. 10)? How heart-searching are the words of the Lord Jesus recorded in Matthew 5. 22, as to being angry with a brother, and as to one word of reproach, reminding us of the innerness of sin.

As we read on in the chapter from which our verses are taken, and think of the fountain, shall we not seek the enabling of the Holy Spirit that our words may be ever fresh and sweet? It is so easy to be unkind momentarily and to say that which may be bitter to the taste. And as we read of the trees with their appointed fruit, we would be reminded of "the fruit of the lips," and have grace whereby we may offer the sacrifice of praise to God continually (Heb. 13. 15).
B.

To Help Supplication for Other Lands.

A prayer request for Poland—especially its villages.

THE population of Poland is about 32,000,000. The predominating religion is Romanism, but there are many "Greek Catholics" (speaking Russian and Ukrainian). The Jews number about 3,000,000, Warsaw alone having 350,000, with large numbers in other main towns such as Lodz, Wilno, Bialystok, Brzesc, Lwow, etc.

The thronged markets and streets of the towns have afforded our brethren real privileges of service. There are multitudinous Jewish "shop-lets," so very small and poor; hundreds of tailors, boot repairers, etc., open till late at night, who have often given openings for serious conversation. Many Rabbis in different places have been approached, and the witness of the Hebrew Scriptures to the Lord Jesus, their rejected Messiah, brought before them.

In many of the villages, having Russian speaking people, life is very simple. Particulars of some visited may help:—The houses consist of but one room, with scanty furniture and kitchen utensils; for meals several use a common dish; everything is dimly lit in the evening, and there is but little ventilation. Many circumstances tend to hinder time alone with the Lord, and winter Bible study in the cold, short days, but there are many dear Christians, though little instructed, and much that would put more instructed believers to shame. A warm welcome is shown in hospitality, and the kiss of charity is still practised among brethren. A barn is often the only place suitable for a visitor to rest—amid the hay, with blankets lovingly laid. There is little sense of "time," but marked willingness for long and packed meetings—forms without backs are in use, for many there is only standing

room; the local friend leading the meeting may be barefooted because of the bog and mud. The difficult farm hours from daybreak easily lead to much indefiniteness as to spending time with God's words of truth.

If the harvest is good there is a precious supply of food, albeit in small variety. Home-grown rye, milled, and then baked in the huge ovens (over which one can sleep) is, with potatoes, a mainstay of diet. Butter may be reserved for the visitor; there may or may not be a plentiful supply of milk, while fruit, etc., may be markedly absent. Meals are taken at very irregular times.

In some parts, not only is the food home-prepared, but the clothing also; flax is grown, and the women spin from morn till night, and the clothing is often home-made throughout. It is a simple life, dependent upon God in nature. Much labour at times, and no opportunity to labour at others. The children's education is frequently limited; they oft mind the sheep on the wild bog-bound sandy levels from dawn till dusk. Most have primitive "springless" carts, and the horses slowly wend their way along. The small farms may be in twenty strips, far apart, some strips being only two or three metres broad, though this wasteful arrangement is being remedied. Often there is no village shop, or one (Jewish) at most, with tobacco, etc. The unexpected arrival of strangers to minister God's Word, or of brethren known, is soon spread, and a chosen room is packed at no pre-arranged time, for who has a watch? But souls have been saved in the past in large numbers, though this "harvest" now seems less; yet God is working, and will.

We have been privileged to issue and circulate in Poland the Scripture Text booklet, "Come, for all things are now ready," in the Polish, Russian and Ukrainian languages, and a little magazine, mainly for believers, is issued in Polish, and publications in Hebrew, Yiddish and Russian from time to time.

Two of our brethren (Polish) are regularly serving the Lord in this land: Isaac Sofer, at Radosc, nr. Warsaw, and Makary Waszczuk at Kobryn. Our brother, M. Ruda, has also been privileged to itinerate in the Lord's service there for some considerable periods, and has returned by grace. The editor's missionary journeys have included a number of weeks among the Polish towns and villages, and he has been enabled to visit many Jewish Rabbis.

Prayer is valued that God may graciously continue to guide and enable us in service unto Him in this and many needy lands. (Matt. 9. 37, 38).

E.P.McC.

Thoughts on God's Impressive Biography of Zimri.

A SHORT record, but how much it means and suggests. What a difference between Zimri's seven days, and Enoch's three hundred years, walking with God (Gen. 5. 24). No other "reign" was so short, but God has particularly used the words "reigned in his stead," so we count Zimri among the **Kings**. God overruled and gave him the throne, but he disgraced it. Seven days are rich with possibilities, we think of God's emphasized week in Genesis, and likewise the week before us in John 1. 19-2. 1, and of the last week of Christ's earthly life with all its precious fulness. But Zimri's week—how sad it was throughout.

God, Who used the Assyrian as the rod of His anger, used Zimri to destroy all the house of Baasha, according to His word (1 Kings 16. 12), but Zimri, as Jeroboam, cast God behind his back (1 Kings 14. 14). Only a week, even as Jehoiachin had only three months and ten days (2 Chron. 36. 9), yet the brief period was long enough to show what was in his heart and we have the solemn words that he "**died for his sins** which he sinned in doing the evil in the sight of the Lord, and in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin" (1 Kings 16. 19). Such words imply that it is not the length of the sin but the fact of the sin, and, moreover, suggest that he had his opportunity to repent, to act otherwise. He saw what sin had done to Elah, who was slain "drinking himself drunk," yet Zimri took no warning. We may see the sins of others without judging ourselves. IF only he had taken God's standpoint, have we not the suggestion his kingdom would have stood?—cf. 1 Kings 11. 38, 14. 7, 16. 2. BUT—he had a week, and he chose to sin, and helped to make others sin. Four times is the word sin before us in one verse just noticed. Sin!—what a terrible thing it is. "Sin" is the emphatic word, to characterize his life and reign.

His name has been said to signify "celebrated," but he was, indeed, ignominious. The root of the word is "prune" or "praise," and he might have used a knife to cut away the sin of Jeroboam, and restore the praise of God, but he did not. He came in with slaughter and went out with suicide. Conspiracy at the outset, and a burnt palace in "delightful" Tirzah at the end. He took no warning from the judgment of others, and strangely his sad end had no effect on the kings who succeeded him. Such is man. One may be overruled to punish other sinners, yet never judge sin.

We repeat it:—A week, but he sinned before the Lord: a week, but he walked in the way of Jeroboam; a week, and his acts were written. What does this mean to us, dear reader? It is more than history, it is God's message. Later, the dynasty which swept away Zimri was itself swept away by Jehu, and Ahab's iniquity as to Baal was judged. Surely it would have been well for him to remember that the sins of Jeroboam had ruined other kingdoms, but immediately after the words, "Thus Jehu destroyed Baal out of Israel," we read, "Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not," and again, "Jehu took no heed to walk in the law of the Lord God of Israel with all his heart" (2 Kings 10. 28, 29, 31). Such language shows us how men refuse, even when smitten, to receive correction (Jer. 5. 3), and seem to imply that had Zimri dealt with the evil God would have built his house, but, like Israel, he did not know, and our hearts think of the sorrowful testimony, "Because thou knewest not the time of thy visitation" (Luke 19. 44). How many warnings did God give at the time of the flood, and to Sodom, and to Israel, and He gives them to Europe and the world to-day, but men say, "The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change them to cedars" (Isa. 9. 10),—until the climax of Revelation 16. 19 shall be assuredly reached, "The great city was divided into three parts, and the cities of the nations fell." The goal of human glory is dire disgrace, but the future of a broken heart is the glorious kingdom of God. Redemption by Christ's blood is wonderful.

Notes on Memorized Verses.

(Continued from page 32).

2 CORINTHIANS 12. 7-10.

7. Why "lest I should be exalted" twice? The godliest man "needs" such ballast (1 Pet. 1. 6): this verse is one of the clearest witnesses against theories of assumed sinlessness, but is a tremendous plea for holiness. Knowledge, fellowship, hatred of sin, godly wishes are deeply important, but a thorn in the flesh was needed as well. Christ alone needed none. 8, 9, "I besought," "He said," The trial is not removed, but the grace is not withheld. Grace and power. 10, Still further ballast. Strengthless (in myself) powerful (in Him). note Galatians 2. 20, Philippians 4. 13.

It is a blessed fact that believers "know." They know God, they are shown the path of blessing, to know that they have eternal life, and they are privileged to know that if their earthly house of this tabernacle is dissolved, they have a building of God, and so forth. True, they know in part, but they do know.

Suggested Daily Readings.

IF THE LORD WILL.—APRIL, 1937.

Day	READING				LEARNING	
	Ezra	1 Corinthians	1 Cor. 8. 1	Psalm 119		
1	9. 1-15	7. 1-19	1 Cor. 8. 1	54		
2	10. 1-44	7. 20-40	2, 3	55		
3	Neh. 1. 1-11	8. 1-13	4	56		
4	2. 1-20	9. 1-16	5	57, 58		
5	3. 1-19	9. 17-27	6	59		
6	3. 20-4, 6	10. 1-14	7	60		
7	4. 7-23	10. 15-33	8	61		
8	5. 1-19	11. 1-16	9	62		
9	6. 1-19	11. 17-34	10	63		
10	7. 1-38	12. 1-17	11	64		
11	7. 39-73	12. 18-31	12	65, 66		
12	8. 1-18	13. 1-13	13	67		
13	9. 1-23	14. 1-19	Ezra 9. 1	68		
14	9. 24-38	14. 20-40	2	69		
15	10. 1-39	15. 1-19	3	70		
16	11. 1-36	15. 20-38	4	71		
17	12. 1-30	15. 39-58	5	72		
18	12. 31-47	16. 1-24	6	73, 74		
19	13. 1-14	2 Cor. 1. 1-24	7	75		
20	13. 15-31	2. 1-17	8	76		
21	Est. 1. 1-22	3. 1-18	9	77		
22	2. 1-23	4. 1-18	10	78		
23	3. 1-15	5. 1-21	11	79		
24	4. 1-17	6. 1-18	12	80		
25	5. 1-14	7. 1-16	13	81, 82		
26	6. 1-14	8. 1-21	14	83		
27	7. 1-10	22-9. 15	15	84		
28	8. 1-17	10. 1-18	2 Cor. 12. 7, 8	85		
29	9. 1-19	11. 1-20	9	86		
30	9. 20-10. 3	11. 21-33	10	87		

Notes on Memorized Verses.**1 CORINTHIANS 8. 1-13.**

1, We notice how chapters 5, 6, 7, 8, 9, have each a fresh subject, but the underlying spiritual condition of the Corinthians affects, and is seen in all. We might put "knowledge" in inverted commas, to bring out in English, read, too, with 7. 40: self-exaltation is a peril. "Puffing up" will not abide: building is on a Foundation. The old English word "charity" has now changed, and limited, (and negated?), its inner meaning: "Love buildeth up." 2, "Think that he knoweth," cf. 3. 18, 10. 12, 11. 16, 14. 37, Galatians 6. 3; how much we need humility. "AS he ought to know" (see Eph. 6. 20, Col. 4. 4, 6, 1 Thess. 4. 1, 2 Thess. 3. 7, 1 Tim. 3. 2, 7, 15): "as He walked" (1 John 2. 6). 3, "Hath been known of (by) Him" (first, 1 John 5. 1), see Galatians 4. 9—let us think more of His knowledge and love: cf. "the disciple whom Jesus loved," not the disciple's love first. 4, "We know": facts are important, but we must not misuse them in pride, nor to harm others, nor forgetful that wrong feelings can flourish when there are right facts. 5, 6. A contrast with the idols. No

more denies the Godhead of the Lord Jesus than it opposes the Lordship of the Father. 7, "Conscience" is not perfect, nor a "standard": it is an inner knowledge with discrimination, on which God often works: we would never undervalue it, but cannot REST on anything except His truth and His salvation. 8, Romans 14. 17, Hebrews 13. 9. 9, "This liberty (authority) of yours": how often we are unmindful of others: we say, "I can't help what others think: they ought not to stumble": is this a Scriptural attitude? We should walk "circumspectly" and "adorn" God's doctrine, and "Love one another." 10, "Knowledge." "Sit at meat": one action leads to another, the idol is "nothing," the temple is "nothing," "I can sit there":—fellowship with the world: by headlogic we can soon defend heart-wandering. 11, "Knowledge," again inverted commas, quoting their favourite word. "Perish," cf. Romans 14. 15. Does this mean WE can cause another to be lost? No Scripture suggests this (Isa. 53. 11, John 6. 39, 18. 9). What then? I am responsible for the trend of my action (Ezek. 33. 8), even though God graciously prevents. And as the "knowledge" is not "knowledge" from God's standpoint, is not the whole verse from the standpoint of the wandering believer? Israel made Christ's "grave with the wicked" because this was their WILL, even though Joseph of Arimathea was used by God: conversely Abraham offered up Isaac, from faith's willing standpoint. Men argue from the fruit, God sees the root-action in itself: so human law condemns a murderer who CARRIES OUT his heart-murder, but one who is merely frustrated, by force of others, is no murderer from man's standpoint (1 John 3. 15 shows God's opposite, and gives the key: never measure sin only by its result but by its nature). 12, "Against Christ," Acts 9. 4. 13, "Wherefore": because of Christ. "My brother," valued in Christ, Christ died for him—that decides our action.

EZRA 9. 1-15.

1, After the encouragement (8. 18, 23, 31, 35, 36). Marriage made the great danger, as with David, and Solomon; and it should be such a blessing (Eph. 5). 2, Isaiah 6. 13. 3, Depth of feeling: do not some of us find it easier to speak against sin, to criticize it, to oppose it, than to be broken down over it? How blessed was Ezra's anguish. 4, Ch. 10. 3, Isaiah 66. 2. 5, The sacrifice typified the ground of prayer. 5, 6, "My." "I am ashamed": though he had been far away: do we fail to pray for others, &c.? 7, Cf. Daniel 9 and Nehemiah 9 with Ezra 9. 8, Space, grace, place. "Now," also 10. 12. 10, "After this?" see 13. 14, "Again": sin is greater when we have received such mercy, and also have holy warnings in Scripture (1 Cor. 10. 1-11). 15, "Thou art Righteous," cf. "That Thou mightest be justified" (Ps. 51. 4), "The Lord our God is righteous" (Dan. 9. 14). "Before Thee," but cannot "stand": "dust and ashes."

(Continued on page 31).

* Leaflet gladly sent.

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Thoughts from The Word of God

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

A Monthly, as God enables, to encourage His
children in the pilgrim path, and to make known
the gospel of the grace of God with thanksgiving.

Vol. xxxvii. No. 6.
MAY, 1937.
Free.

"Ask what I shall do for
thee, before I be taken away
from thee. And Elisha said, I
pray thee, let a double portion
of thy spirit be upon me."

2 Kings 2. 9 (see John 14. 16).
("He shall acknowledge . . .
the firstborn by giving him a
double portion of all that he
hath." Deuteronomy 21. 17.)

"And he said, Thou hast asked
a hard thing: if thou see me
taken from thee, it shall be so
unto thee." 2 Kings 2. 10.

"Hitherto ye have asked no-
thing in My Name: ask, and ye

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shall receive, that your joy may
be full." John 16. 24.

"When He had spoken . . .
while they beheld, He was taken
up, and a cloud received Him
out of their sight." Acts 1. 9.

"Ye shall receive power after
that the Holy Spirit is come
upon you." Acts 1. 8.

"The church of the firstborn
ones." Hebrews 12. 23.

"Greater works than these shall
he do: because I go unto My
Father." John 14. 12.

"Ask, and it shall be given
you." Luke 11. 9.

Some lovingly enquire about the "Subscription." Valuing this
thoughtfulness and interest, we would refer them to booklets, &c.
(will be gladly sent):—"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 com-
mercialism, 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.), 176,
Rodney St., Birkenhead (The Lord's Day, 7, Thurs: 8.)

Words of Introduction.

A GAIN we would desire these pages to be written
and issued, humbly in the Name of the Lord
Jesus. Not to please ourselves, not to please men,
but to please Him—should be our aim. How many
readers realize Satan's attempt ever to hinder this
purpose of heart, and to obstruct a work of faith, and
to make it unfaithful, or to delay a labour of love,
and to change it to that which is formal, and un-
loving? But God is gracious, and God is "Greater"
(1 John 3. 20, 4. 4). Our desire is much prevailing
prayer, that these pages may always be more than
"a Help for students," even a heart-message to
believers, of all ages and conditions, that there may
be deeper love to the Lord and His will, and true
revival.

"Behold, He cometh with clouds; and every eye
shall see Him." Revelation 1. 7.

Soon will our glorious Lord

With clouds from heaven appear;

Soon shall He be adored,

And all the earth shall fear

The Mighty God, the Prince of Peace;

Earth's war and tumult then shall cease.

Soon will His people meet

From every tongue and race,

And cast before His feet

Their crowns, bestowed in grace;

For worthy is our Lord alone,

Exalted be His glorious throne.

A.W.H.

Words of Encouragement.

How beautiful is the emphasis on every word and every tense in Scripture. "God be thanked **But ye have obeyed**" Romans 6. 17. that ye WERE (and so ARE NOT), the servants of sin," God is praised that this condition and attitude are now passed. Believers are no longer servants of sin (John 8. 34). "Ye obeyed." How definite and important is the Holy Spirit's emphasis on obedience (Acts 5. 32, Heb. 5. 9). And true obedience is ever from the heart: it is not merely external, or formal, or restricted. How real is the change when one is brought "out of death into life." "The form of doctrine" may be rendered "a type associated with doctrine" and the margin rightly explains "whereto ye were delivered," or "INTO which ye were delivered." We have all noticed the Divine teaching as to immersion in this chapter, and may not this again come to mind, as a beautiful type? Delivered to a figure of burial, we would reckon ourselves as those who have died. O to experience the meaning of verse 13 more and more, and to take the type, or mould, of God's truth. As that which has been in a mould, and responds to it, takes its own shape accordingly, and shows where it has been, may we ever make manifest the pattern of the Lord's mould, and a loving response to His will. So will believers be in harmony with one another, and God will be glorified.

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).

4th. SOME OF ISRAEL'S CUSTOMS IN THE LIGHT OF GOD'S APPOINTMENT.

1. God's Stress on Obedience (Deut. 6. 8), and Jewish "Laying Tephillin" (Matt. 23. 5).
 2. Writing Upon the Door Posts, and Modern "Mezuzahs."
 3. The Present Day "Passover" without the Blood.
 4. "The Day of Atonement" without Atonement.
 5. "Bar Mitzvah": Israel's "Son of the Law" Contrasted with Sonship, "in Christ Jesus."
 6. Israel's Synagogues with their Ark, Perpetual Light and Ritual To-day.
 7. A Call to Prayer.
- 11th. To be announced later.

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

25th. PILLARS.

1. Jacob's Pillar (Gen. 28. 18, 27).
2. "A Pillar of Salt" (Gen. 19. 26).
3. God's Pillar of Cloud and of Fire (Ex. 13. 21, Neh. 9. 12, 19, Ps. 99. 7).
4. Tabernacle and Temple Pillars (Ex. 26. 32, 37, 27. 10, 1 Kings 7. 2-42 "Jachin" and "Boaz" the Meaning).
5. Wisdom's Seven Pillars (Prov. 9. 1).
6. Absalom's Pillar (2 Sam. 18. 18).
7. An Assembly, "a Pillar and Ground of the Truth" (1 Tim. 3. 15).
8. A Sure Reward (Rev. 3. 12, note Jer. 1. 18, Gal. 2. 9).

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 68. 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.

"Watch and pray that ye enter not into temptation." Matthew 26. 41.

1. For a reviving from God's presence, personal (Isa. 57. 15), and collectively (Ps. 85. 6).
2. For godly homes—as that of Zacharias and Elizabeth, as that of Aquila and Priscilla—for godly mothers as Eunice—for power in the background, through fellowship with God.
3. For children of God who "faint in the day of adversity," with hands that hang down and feeble knees," who are "much discouraged because of the way," that through prayer, and tactful exhortation, there may be strengthening.
4. For lands that we often overlook:—Finland, Turkey, Siam, Sudan, Alaska, Venezuela, St. Lucia.
5. For the Lord's work through these pages, and in all related testimony, in this and other lands, that it may be characterized by the gracious power of the Holy Spirit, by humility and brotherly love, and yet a holy firmness as to the truth, and that the testimony may be, not in part but in whole, a work of faith, and labour of love. There are many possibilities and open doors: some may not realize this, but if they are led to enquire they will find there is very much about which definite prayer is deeply important. But O that there may be "a great door and effectual" in a fuller degree, along the path of PREVAILING PRAYER.
6. Daily for brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner, "and for me." "Watch unto prayer," 1 Peter 4. 7.

"If the Lord will," usual Gatherings to God's glory "Bank Holiday," May 17th, 3 and 7: 61, Upton Lane, Forest Gate, E.; also at 2, Crosby St., Stockport, and at Glemsford. Correspondence welcomed from believers in other parts. Let those who can come, come prayerfully and early. How we need God's gracious reviving!

Poems to Help Christian Experience. 71.

"O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong. And when He had spoken unto me, I was strengthened."

Daniel 10. 19.

Yea, "peace be unto thee, be strong."
He Whom thou lovest cometh soon.
What though for Him thou suff'rest wrong,
Soon shall thy lips take up the tune
Of His new song, before the throne,
With all His own.

For all who **will** to truly live
In Christ a godly life, may go
In sorrow's pathway. He doth give
Not only faith Himself to know,
But trials He doth interlace
Therewith, in grace.

Thy pathway now may sheltered be;
As yet thou art not in the fore
Of raging battle, nor for thee
Are present pain and sorrow sore.
Do not such tender love misuse;
His path still choose.

What may thy gracious God permit,
In His pure wisdom, for thy good?
A lonely pathway, all unlit,
Through seeming endless, cheerless, wood?
But He will bring thee safely out:
Why shouldst thou doubt?

The pathway of the just doth shine
Still more and more until the Day!
The sorest hardships but refine,
And keep within the upward way;
All that **He** sends, of joy or pain,
Is nought but gain.

Temptation fierce can ne'er destroy
The soul that leans on Him alone.
And in the morning cometh joy,
When thou shalt stand before His throne.
Yea, He will joy to have thee there,
His throne to share.

God's Help in Prayer.

A DEAR brother writes how three words have helped him, "in 2 Timothy 2. 21, Titus 3. 1, Colossians 1. 10, 2 Thessalonians 2. 17, 2 Corinthians 9. 8, 2 Timothy 3. 17, Hebrews 13. 21," and adds, "Several of these I used in prayer without realizing that in each the same three words occurred, till it suddenly dawned on me." This illustrates, what we have gratefully acknowledged, God's help in prayer, and the Holy Spirit's gracious illustration of John 14. 26 in bringing to our remembrance. And may we also emphasize the use of Scripture in prayer, in accord with Ezekiel 36. 37, and with the last example, where "Even so come, Lord Jesus" is a response to, and quotation of, His Own promise! We mentioned to one that it is helpful when washing and dressing in the morning to

think (for example) of some words of Psalm 119, and to turn them into prayer.

We would also add sentences from the verses in full to which our brother alludes:—"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto **EVERY GOOD WORK.**" Titus 3. 1.

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in **EVERY GOOD WORK**, and increasing in the knowledge of God."

"Our Lord Jesus Christ, and God, even our Father . . . comfort your hearts, and stablish you in every **GOOD WORD AND WORK.**"

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to **EVERY GOOD WORK.**"

"That the man of God may be perfect, thoroughly furnished unto **ALL GOOD WORKS.**"

"The God of peace . . . make you perfect in **EVERY GOOD WORK** to do His will."

O that His truth may be applied, through the Holy Spirit to our hearts, with much fruit.

The contrast in Matthew 26. 6-16 is very helpful to our hearts. Mary brought everything to Christ, nothing was too costly for Him. "She hath wrought a good work upon ME," "ME ye have not always." The attitude of Judas was exactly the reverse: "What will ye give ME"? In like manner, Antichrist seeks worship for HIMSELF (2 Thess. 2. 4): the humble believer desires to render all to the Lord. Herein we see our constant danger, and our need of gracious upholding. Every sin has the same inner character, and true holiness has always the contrast attitude of devotion to the Lord. If self becomes larger, we are going away from the Lord, and backsliding, even when doctrinally exact. If He "increases" in our experience, there is the working out of God's gracious purpose (cf. John 3- 30). May it be so to His glory.

"He that glorieth, let him glory in the Lord" in 1 Corinthians 1. 31 is associated with sound doctrine and our salvation, and the same words in 2 Corinthians 10. 17 with godly practice and our service. These are ever linked. So "a little leaven leaveneth the whole lump" concerns unholy doctrine in Galatians 5. 9, and unholy practice in 1 Corinthians 5. 6.

Faith has no creative power, but it is responsive to God, and rests on, rejoices in and receives that which He has created, and which He creates.

YOUNG PEOPLE'S COLUMNS.

"Who is this King of Glory?"

Psalm 24. 8, 10.

HOW many times has the question been asked, "Who is that?", and how many have the answers been! But there is **ONE PERSON** about Whom everyone should always ask and Whom it is far, far more precious to know than all others. Almost every reader will guess—and more than guess—of **WHOM** I write. None other than the Lord Jesus. If we journey to many foreign lands, and change our language ten times, we never change the importance of this knowledge of Christ. In history we find that He was ever **THE ONE SAVIOUR NEEDED BY NEEDY SINNERS**. Yes, Abraham rejoiced to see His day, Moses wrote of Him, and Isaiah saw His glory and spake of Him. And still further back, the first one specially mentioned as a man of faith, Abel, believed God's testimony, and came to Him by a sacrifice, picturing the Lord Jesus Christ.

When He walked this earth, He did not show His kingly glory, but He wrought miracles for soul and body alike, and some asked the question, "Who is This, That forgiveth sins also?" (Luke 7. 49). Alas, many did not desire that precious forgiveness. Some dared to speak against Him (Luke 5. 21). Yet there are to-day many who can say of Him, "In **WHOM** we have redemption through **HIS** blood, the forgiveness of sins according to the riches of His grace" (Eph. 1. 7). How blessed and happy are such. Are you among them? The eyes of their hearts have been opened and they are like the **once-blind** man of John 9. When Christ said to him "Dost thou believe on (into) the Son of God?", he asked, "WHO is He, Lord, that I might believe on Him?" (verses 35, 36, contrast verse 21). How different was the questioning of John 12. 34, "How sayest Thou, The Son of Man must be lifted up? WHO is this Son of Man?" How blind were such to the "must" of John 3. 14, 15, "As Moses lifted up the serpent in the wilderness, even so **MUST** the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have everlasting life." No one but the Saviour **DYING** can meet the need of a sinner dead in sins! No one else can meet your needs. Do you **KNOW** this? Do you know **HIM**?

To enquire "about" the Lord Jesus without seeking Him as a personal Saviour is vain. Do you remember those who said "WHO is the Man That said unto Thee, Take up thy bed and walk"? They **persecuted** the Lord Jesus (John 5. 12-16).

And where were those eagerly who asked "Who is This?" on His royal entry into Jerusalem (Matt. 21. 10), when He, the very same week, was crucified and slain? Ah, **how vain is curiosity**. Herod shows this—so wickedly (Luke 9. 9 with 23. 11). **WHY** do you and I really want to know **CHRIST**? Is it because we have felt our deep heart-need of Him? Do you ask "Who is This?" because you know you are lost, and that He only can save, and because you long to be saved **TO-DAY**?

How different from that of men was the attitude in heaven toward the Lord Jesus. On earth He was "despised and rejected of men" (Isa. 53. 3), by those who owed everything to Him. But we behold the adoration of heaven in Revelation 5, "Thou art **WORTHY** to take the book," "**WORTHY** is the Lamb That was slain to receive power, and riches and wisdom, and strength, and honour, and glory, and blessing" (verses 9 and 12). Now we understand the glad, triumphant cry of Psalm 24, when the Lord Jesus ascended on high and led captivity captive (Eph. 4. 8):—

"Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors,
And **THE KING OF GLORY** shall come in.
Who is **THIS KING OF GLORY**?
The Lord, strong and mighty,
The Lord, mighty in battle"

(Ps. 24. 7, 8). All heaven welcomed Him then. There was not one discordant voice! How could there be? The words show that Christ is coming back, to be "the King of kings." Do you know this? Are **YOU** looking for Him? Is He **YOUR** Lord, or not?

Earth is in confusion to-day. We thank God for any quietness (1 Tim. 2. 2), and gladly give honour to whom honour is due (Rom. 13. 7), and a Christian rejoices to obey the command. "Fear God: honour the king" (1 Pet. 2. 17). But earth is not in real rest, and at every time—ordinary and extraordinary—we cannot forget that the Lord Jesus has become the Centre of our life, the One Who died to save, Who lives, ever remembering and praying for "His own," and Who is coming back for us, and then to reign over all. And we want others to know Him, and to be looking for Him, their Lord and Saviour. But this cannot be, unless they—let me be personal, dear reader, unless **YOU** are saved by His precious blood. For unsaved ones the solemn question will be, "**Who is This** That cometh from Edom?" (Isa. 63. 1), when He appears in judgment, and the chapter goes on to tell of the blood of sinners—not His blood—the blood of lost sinners poured out in judgment!

"WHO IS THIS That sins forgiveth?"
Many ASKED—sought not to KNOW,
Spoke 'gainst Him Who died and liveth
Full forgiveness to bestow.

"WHO IS THIS?" said Herod, hearing
Of the works that Christ had wrought:
But he ended up with jeering,
And the Saviour set at nought.

"WHO IS THIS?—the King expected?"—
Asked the crowd as in He rode!
That same week He died—rejected—
Few then felt their sinful load.

"WHO IS THIS?"—heaven's doors uplifting
Welcomed Him, the Victor, in.
Soon the heavens will be rifting,
When He comes—to PUNISH sin.

"WHO IS THIS?"—man's might repressing,
THEN His foes He will lay low;
NOW it is a wondrous blessing,
Saved by grace, Himself to know.

"WHO IS THIS?"—O are you seeking
Mercy by His blood outpoured?
To the heart God still is speaking,
Christ is Saviour, Christ is Lord!

"Who is a wise man, and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom." James 3. 13.

A Few Words with Young Believers and
Older Ones Too.

It is our hope that these notes will never be read alone, but that the Lord may use them to encourage some of His people in a fuller study of the Scriptures, and of this important Epistle in particular.

The verse now reached is the beginning of a new paragraph, but, if we prayerfully ponder it together with its context, we shall find that the Holy Spirit is not directing our hearts and minds away from the previous words to an altogether new subject, but that possibly the whole chapter may be viewed as a connected discourse.

The exhortation of the opening verse is given to check anything of haste, linked with assuming a position of prominence among the Lord's people, and the verses that follow, with their heart-searching references to the tongue, are meant to cause self-examination and humbling, but not discouragement. You will remember Isaiah, the prophet, was brought down to cry, "Woe is me. . . because I am a man of unclean lips" (Isa. 6. 5), not that he should despair, but that he might thus experience the Lord's gracious though painful dealings with him, to fit and prepare for fuller service and responsibility.

The question now asked, "Who is a wise man and endued with knowledge among you?"

can only be rightly answered as we remember that there are two standards,—that of this world (or age, 1 Cor. 3. 18-20), and God's own standard as revealed in the Scriptures. The Book of Proverbs contains much that will help to a right understanding of true wisdom. Let us for a few moments listen to its message.

"The wise man will hear and will increase learning."

"The wise in heart will receive commandments."

"The heart of the wise teacheth his mouth, and addeth learning to his lips."

"The tongue of the wise teacheth knowledge aright."

"The lips of the wise disperse knowledge."

(Prov. 1. 5, 10. 8, 16. 23, 15. 2, 7).

"Who is a wise man?" Do we hear? Do we receive commandments? Is there heart occupation with the things heard and received? Thus, and thus only, shall we be enabled to teach others.

The further word translated "indued with knowledge" is found but once in the New Testament Scripture, and that here. It is an interesting word, and the thought may be, "Who has the qualification for a position of responsibility among the Lord's people?" And we read on, "Let him shew out of a good conversation **his works** with meekness of wisdom." His works? Yes, for the word rendered "conversation" must not be limited to speech, as it embraces the whole of a child of God's activities;—his or her manner of life (this is seen in 1 Pet. 3. 1, 2, 16, 17). If we are to be used among the Lord's people, then the Lord has need of the whole man. Not by words only, but by works must the truth be presented. The opening words of the Acts of the Apostles remind us of One in Whose Life **works** and **words** were perfectly blended: "All that Jesus began both to **DO** and **teach**," and if we again enquire, what is the Holy Spirit's further word to our hearts? "In meekness of wisdom." We think again of our Lord and Saviour, Who was not only the greatest Teacher for His own, but the Perfect Exemplar of the Truth. May we, redeemed by His Precious Blood, seek next, by grace, to imitate Him (1 Cor. 11. 1), to follow His steps (1 Pet. 2. 21). Thus shall we please Him, and please our neighbour for his good to edification (Rom. 15. 2).

B.

We can never love nor praise God too much.

Why should we not believe God restfully? Is unrestful uncertainty living faith? Let us doubt ourselves, but never doubt God.

"Praise the Lord . . . Kings of the earth and all People."

Psalm 148. 7-11.

.. **B**Y Me kings reign!" How many times are these words of God's Wisdom quoted in the time of a nation's gladness, at the coronation of their king. Those who are, by God's grace, His children rejoice to confess "the powers that be are ordained by God" (Rom. 13. 1), and such rightly and often pray "for kings and all that are in authority" (1 Tim. 2. 2). A Christian is very grateful for "a quiet and peaceable life in all godliness and honesty," and for the many blessings and open doors for Christian service, enjoyed in the land of his earthly birth.

But a believer brings most blessing to any nation where he is placed, when he uses every opportunity to remind others of the "heavenly kingdom," and of "a better country, that is an heavenly" (Heb. 11. 16). Whenever we pray for the King, we long that he may enjoy a higher honour than the crown of England with its brilliant jewels, a greater seat than the coronation stone, a fuller happiness than that of his people's love and honour. And what is that? Ah, it is a privilege beyond all else to be a child of God, to be "made to sit together in heavenly places in Christ Jesus" (Eph. 2. 6), and, saved, by His precious blood, to fall down and render homage, yea, and worship unto Him! It is an everlasting honour to belong to the heavenly kingdom, and to be looking for Him to come, Who will be "King of kings and Lord of lords" (Rev. 19. 16).

David, himself a great ruler, wrote in Psalm 24, of ANOTHER—

"The earth is the Lord's, and the fulness thereof;

The world, and they that dwell therein,"
leading on to the climax—

"Who is this King of glory?"

The Lord of hosts, He is the King of glory." This was David's joy, but is it yours? The return of the Lord Jesus TO heaven is often before us in Scripture. He had come down to die for guilty sinners, and, having finished the work, He was indeed welcomed back. The everlasting doors were fully opened to Him, and, having made one sacrifice for sins for ever, He, Who was both God and Man, "sat down on the right hand of God" (Ps. 110. 1, Heb. 10. 12),—the joy of His Father, and our joy too if we are trusting in Him. Isaiah also spoke of His glory (John 12. 41), when he said, "Mine eyes have seen the King, the Lord of hosts" (Isa. 6. 5). But the prophet had sadness then

as well as delight. Why? Because in the light of God's holiness, he perceived his own sins, and cried out, "Woe is me! for I am cut off" (margin). Have YOU had this consciousness? It is deeply important not only to know that the Lord Jesus has gone back to the heavenly glory, as the One Who said "It is finished" (John 19. 30), but to see oneself as the sinner for whom He bore that death and judgment. Otherwise a knowledge of the history of the sufferings of Christ avails nothing. No one is saved by that. If the lips alone profess His Name, there is no salvation at all. We need to feel the burden of our sins, and **to seek the Lord while He may be found** (Isa. 55. 6).

What a wonderful time it will be when "the Lord shall be King over all the earth" (Zech. 14. 9), and "all kings shall fall down before Him" (Ps. 72. 11). But NOT ALL now living will be there then. Many nations are represented at an earthly coronation by their rulers, or by some dignity. How highly is the honour esteemed. But far greater will be the honour to be called unto the marriage supper of the Lamb (Rev. 19. 9), and to come back with Him when He shall be exalted as "Higher than the kings of the earth" (Ps. 89. 27), and when the events of Psalm 72, to which we have referred, will be actually fulfilled.

BUT no one can enter THAT coronation feast because of his own goodness or right, and therefore MANY WILL BE ABSENT THEN. If we could have five minutes with all the mighty men who have a share in this earthly coronation, we would not wish to speak of their glory, or of anything else "save Jesus Christ and Him crucified" (1 Cor. 2. 2). Our hearts would call to mind Psalm 2. 10-12:

"Be wise NOW THEREFORE, O ye kings;
Be instructed, ye judges of the earth.

Serve the Lord with fear,
And rejoice with trembling.

KISS THE SON, lest He be angry,

And ye perish from the way, when His wrath
is kindled but a little.

BLESSED ARE ALL THEY THAT PUT
THEIR TRUST IN HIM."

Yes, the fact that brings the highest and the lowest equally to one place is that we all are sinners, and need a Saviour to-day. Happy are those who find the one place by faith as "the place called Calvary" where He died, and who trust in Him alone. Such, in the words of our title, and such alone, can PRAISE HIM. If any do not find Him there before it is too late, the other one place, that will bring rich and poor together, is "the great white throne of

judgment" (Rev. 20. 11). O that many a reader may be kept from that dread meeting place; and thus again our hearts would praise our precious Saviour, and tell of Him to others, that, in the midst of earthly rejoicing, He may not be forgotten, nor put in the second place,—with the GREAT need thereby set aside. Once again the words may well sound forth, "**Be wise now therefore,**" for "behold, NOW is the day of salvation."

It is a wondrous fact that the Lord Jesus did not call Himself the KING of those who now come to Him, in the gospel, nor is this Name thus used in the letters sent to the early Christians. Why? They are brought into a far closer relationship to Him than that of subjects: He is their very Life, and they become MEMBERS OF HIMSELF, and will "reign in life, by one, Jesus Christ" (Rom. 5. 17). Is not this wonderful beyond words? No earthly king can give me his life, or his throne, but the Lord Jesus blesses thus.

Ah dear reader, in the light of His love, in view of your great, great need, do not let the joys and excitement of to-day make you forget the one all-important matter:—Are you saved by the precious blood of Christ, or not? **THAT IS THE QUESTION OF THE HOUR;** and who can say if you, or I, will be alive on earth the NEXT hour to answer it? "This is a faithful saying and WORTHY OF ALL ACCEPTATION, that Christ Jesus came into the world to save sinners." Does your heart respond, "I come to Him"? Then your joy and blessing will be far greater than all of earth, and the light that will shine in your heart will be wonderful beyond all dazzling illuminations (2 Cor. 4. 4, 6). Again I ask one simple question, "**IS CHRIST YOURS?**"

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace."

Psalm 37. 11.

THE meek do not inherit the earth to-day, but they shall! The opening words of Christ on the Mount are not only, "For theirs is the kingdom of heaven," but, in the next but one verse, "They shall inherit the earth," and at the close of Matthew's gospel we have this same twofold authority: "All power is given unto Me in heaven and in earth" (Matt. 28. 18).

There is the opposite of an "abundance of peace" now: wars and rumours of wars abound. But everything shall be changed. "Abundance of peace" is before us in Psalm 72. 7. God delights in fulness, completeness, abundance,

overflowing. It is so in the gospel: it was so in the miracles of Christ. The seventy-second psalm shows the ground, "The mountains shall bring PEACE to the people, and the little hills, by righteousness" (verse 3, Isa. 32. 17, Heb. 7. 2). This is a precious reality in salvation, and will be in Christ's kingdom. The meek cannot delight in war (Ps. 68. 30), nor in half-hearted truces, and outward appearances without reality. How blessed will that kingdom be (Rev. 11. 15). The kingdom of God has not yet come (Matt. 6. 10), though believers are in it, by grace (Rom. 14. 17, cf. Rev. 1. 9), even as they are in the new covenant, before the application of Jeremiah 31. 31-34 to Israel. There will be abundance of everything when Christ is exalted:—of light (Isa. 30. 26), of food (Ps. 67. 6), and all. So is it spiritually: there is no stint in Him, only fulness (John 1. 14, 17). And we should "delight ourselves" in Him, for Psalm 37 has a first delight in verse 4. Elsewhere God speaks of extending peace like a river (Isa. 48. 18, 66. 12).

The meek are not always in high honour now: they may be even trodden down, but then they will be the inheritors, and their joy will be full. But even now, if we have the Earnest of the inheritance within (Eph. 1. 14) we may have "peace, peace" (Isa. 26. 3, 4 marg., John 14. 27). Though the translation is different the Hebrew wording is similar in Psalm 119. 165, "**Great peace** have they which love Thy law; and nothing shall offend them." So may we "delight ourselves" even now in the riches of God's grace, even though circumstances are perplexing. He has His temple, His pavilion, His tabernacle (Ps. 27. 4, 5).

Notes on Memorized Verses.

(Continued from page 40).

COLOSSIANS 3. 12-15.

12, Clothing, to be seen, to cover. "As," election always leads to holiness (cf. 1 Pet. 1. 15, 16). "Inward affections," from the same root as when Christ was often "moved with compassion": O to be more like Him. All the characteristics are tender and unassuming (cf. 1 Cor. 13). 13, So Ephesians 4. 1-3. "A quarrel," rather "a cause of blame": may we never think of quarrelling: "it takes two to make a quarrel," let us walk in wisdom toward them that are without also (Col. 4. 5), "why do ye not rather take wrong?" (1 Cor. 6. 7). "Even as" (Eph. 5. 1, 2 with Matt. 18. 33). 14, A precious "overall," "A bond," not a severance: what a contrast with prison-bonds (living bands, Col. 2. 19). 15, Cf. "love, joy, peace," see also Philippians 4. 6, 7. Rule, "arbitrate": a hindrance to "wars" (Jas. 4. 1-3). "In one body": members in a body do not fight, nor disagree (Rom. 12. 4). Thankfulness rules out complaining, and hinders so much: have we time to grumble when we praise?

Suggested Daily Readings.

IF THE LORD WILL."—MAY, 1937.

Day	READING				LEARNING	
	Job	1 Corinthians	Galatians	Psalm 119		
1	1.	1-12	12.	1-21	2-11	88
2	1.	13-22	13.	1-14	12	89, 90
3	2.	1-13	Gal. 1.	1-24	13	91
4	3.	1-26	2.	1-21	14	92
5	4.	1-21	3.	1-12	15, 16	93
6	5.	1-27	3.	13-29	17	94
7	6.	1-30	4.	1-12	18, 19	95
8	7.	1-21	4.	13-31	20	96
9	8.	1-22	5.	1-26	21	97, 98
10	9.	1-17	6.	1-18	Job 9. 1, 2	99
11	9.	18-35	Eph. 1.	1-14	3, 4	100
12	10.	1-22	1.	15-2, 7	5, 6	101
13	11.	1-20	2.	8-22	7, 8	102
14	12.	1-25	3.	1-21	9, 10	103
15	13.	1-28	4.	1-16	Eph. 3. 1, 2	104
16	14.	1-22	4.	17-32	3, 4	105, 106
17	15.	1-16	5.	1-17	5	107
18	15.	17-35	5.	18-33	6	108
19	16.	1-22	6.	1-24	7	109
20	17.	1-16	Phil. 1.	1-11	8	110
21	18.	1-21	1.	12-30	9	111
22	19.	1-29	2.	1-13	10, 11	112
23	20.	1-29	2.	14-30	12, 13	113, 114
24	21.	1-18	3.	1-21	Job 23. 10	115
25	21.	19-34	4.	1-23	11	116
26	22.	1-30	Col. 1.	1-14	12	117
27	23.	1-17	1.	15-29	13, 14	118
28	24.	1-25	2.	1-17	Col. 3-12	119
29	25.	1-26, 14	2.	18-3, 11	13	120
30	27.	1-23	3.	12-25	14	121, 122
31	28.	1-28	4.	1-18	15	123

Notes on Memorized Verses.**GALATIANS 2. 11-21.**

11, Only One was never to be blamed: this does not excuse our sins, but draws us back from pride. O that we may value the loving help of "one another" (Prov. 27. 6). 12, "He was eating" (regularly): "he was drawing back and separating himself": the tenses are important. Continuance in failure leads to open, loving rebuke, but how humble it must ever be (Gal. 6. 1). 13, Influence, "even Barnabas." 14, "Toward the truth": let this ever be in view: the gospel unites Jews and Gentiles, Greeks and barbarians. "Livest": eternal "life" is ours apart from all merits: the Jewish believer "lived" even as the Gentile believer (Rom. 3. 30): neither contributed one iota to salvation: hence the "walk" should correspond (cf. 5. 25). 15, "Who are" italics, not in original, "rather" we by nature Jews"—by grace believed (verse 16, see 3. 28, 6. 15, Eph. 2. 3, 5). 16, 17, How gloriously is the Name of Christ emphasized. 17, "But if seeking to have been justified, in Christ, we were found, even we ourselves sinners, is Christ then a minister of sin?"—They came to Christ as sinners,

not as Jews,—stripped of all, judging themselves, and burying all (typically) in baptism: a division and distinction afterwards would imply that this first attitude of faith was sin, and would make free salvation sinful: a powerful argument. 18, Nay, the sin is to "build again." 19, Death, life: so Romans 6 (2 Cor. 5. 17). 20, I live, Christ liveth in me, I now live in the flesh, I live by the faith: observe fourfold emphasis and the wondrous order. 21, All is of grace and "in Christ" (Rom. 5. 21): praise, praise, praise!

JOB 9. 1-10

1, 2, The great and solemn question: "NOW" this is "revealed" (Rom. 1. 17, 3. 21-25). 3, Cf. 40. 1-5, 42. 1-6, Romans 3. 19—then read Psalm 51. 14, 15 with praise. 4, Joshua 2. 10. 5-10, Isaiah 40. 12, 13. The glory of God in nature is a background for His glory in grace. Job realized these words, yet he failed, and needed God's own application in ch. 38 of that which he already knew in measure. "Who teacheth like Him?" "How" do we know the truth? Well may our hearts ask God Himself to teach us His statutes (Ps. 119. 12).

EPHESIANS 3. 1-13.

"With reference to the grace of this" (lit.: resumed in verse 14 after the lengthy and precious parenthesis). "For you" (cf. 13. Col. 1. 24). 2, "Grace" again. 5, "The sons of men," contrast "His holy apostles and prophets" (plural, not only Paul). 6, A wondrous living unity: three words having the same prefix "with": heirs together bodied together, partakers together: "in Christ" leads to "with" His own. 7, "Grace" again. "In-working of His power" (1. 19, Col. 2. 12, also Gal. 2. 8). 8, No merit boasting, or self-confidence. "Untrackable riches of Christ" (Rom. 11. 33-36), so "the love of Christ which passeth knowledge" (verse 19): what a fulness there is in our Lord Jesus (John 1. 14, Col. 2. 2). 9, "The mystery" of union with Christ is "mysterious to the world, but revealed to saints": it can only be a spiritual experience (1 Cor. 2. 14): do we realize the wondrous grace of God as we should praisefully? Members of Christ! 10, A witness to the principalities (see Eph. 6. 12): where Adam failed, Christ failed not, and the prince of the power of the air CANNOT hold his sway (see Rev. 12). 11, Everything "in Christ." God's purpose stands Eph. 1. 9, 10, and ever glorifies the One Who became man to die for us, guilty, unworthy rebels! 12, Now we reach the wondrous experienced access and confidence that are our glad response (Rom. 5. 1, 2): come and praise. 13, Cf. Acts 5. 42, 2 Corinthians 4. 18, Philippians 1. 28, 29, 2 Thessalonians 1. 5, 6.

JOB 23. 10-14.

10, Your Father knoweth: there shall be a way out (Ps. 66. 12, 1 Cor. 10. 13, Heb. 12. 11). 11, 17, 19, Proverbs 4. 18. 12, Cf. Psalm 17. 4, Matthew 4. 4. 13, "And He is in one mind": God will not fail: this should be our joy (Isa. 46. 10). 14, Psalm 138. 8: never doubt: "trust in Him at all times."

(Continued on page 39).

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A Monthly, in simple dependence on our God and Father, to make known His covenant love, and the path of His will for those who have passed out of death into life, and are not of the world, but possessing the blessed Hope of soon seeing Him Who died for them.

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"On Thee do I wait all the day."
Psalm 25. 5.

"My tongue shall speak of Thy righteousness and of Thy praise all the day long."
Psalm 35. 28.

"Let my mouth be filled with Thy praise and with Thy honour all the day."
Psalm 71. 8, 15, 24.

"In Thy Name shall they rejoice all the day."
Psalm 89. 16.

"How love I Thy law! It is my meditation all the day."
Psalm 119. 97.

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"Every day will I bless Thee; and I will praise Thy Name for ever and ever."
Psalm 145. 2.

"Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long."
Proverbs 23. 17.

"Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day."
Exodus 16. 4.

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

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"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.). 176, Rodney St., Birkenhead (The Lord's Day, 7, Thurs: 8.)

Words of Introduction.

BY the grace of our God we continue to send forth the messages of His lovingkindness, and to desire that His children may be led thereby to value His words yet more and more continually. This magazine is not to be used instead of the Bible: it is to invite those who are His to the Scriptures, and O that the Holy Spirit may draw all of us there, for our daily manna. Let there be the regularity, and the earnestness and the expectation that He Who supplied the food of old will make His words the constant nourishment of our souls. Do not feed on poisons, or on mixtures: seek not the sweetmeats of clever and fascinating theories. Let there be a holy determination to keep to the words of God, and He will be exalted in prayerful and obedient use thereof. Thus will there be a true witness for Him, by daily life as well as by lips.

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."
Psalm 51. 7.

"Purge me with hyssop, and I shall be clean:"—
Precious the thought in God's wonderful grace! Spotless in His holy sight are we seen,—
Never a shadow of sin, nor a trace.

"Wash me, and I shall be whiter than snow"—
What with such whiteness as this can compare? Graced in our Saviour, our praises must flow,
For we are HIS, yea, His loved ones, all fair.

Saved by the blood of our glorious Lord,
Conscious of cleansing, as sin we confess,
Rest we with confidence now on His word:
Ne'er will His love or His power grow less.

A.W.H.

Words of Encouragement.

"As His Custom was." We often read words, but it is blessed when the Holy Spirit impresses them upon us. I was thinking of "habit," and how much easier it is to continue doing that which is the will of God if we seek to avoid any "omission." One omission soon leads to another, and the first excusing to the second. So is it with regard to getting up later, or with absence from a prayer meeting, or a season for Scriptural study. How blessed to realize our Lord's "habit," (before He became publicly known, in journeying about), with respect to the synagogue, when the Holy Scriptures were read He was regularly present. Ah, dear reader, are you becoming a little listless as to spiritual things? I know some are isolated for the truth's sake, and cannot attend meetings where they live, without compromise. But it is well, in such a case, to have regular times on the Lord's Day for home worship, and study, (with other members of the family present, if one is a parent)—consistently and **punctually**. In the week it is often possible to journey to a Scriptural meeting. It may involve a little effort, but this is precious. If impossible, there should be weekly seasons as well, not forgetting daily, early morning, personal "manna," and also prayer in the home, with some portion of Scripture, every morning or evening, or both. We cannot be too careful as to this loving recognition of our Father, and godly "habit."

And there is the problem of bad habits. How difficult we all find it to deal with these. O that we may have grace to help one another by **prayer**, that we, as the Lord's redeemed, may have more victory, in the Holy Spirit, give a fuller witness, with beautiful consistency, to His praise, and our own delight as well.

God's Way of Blessing.

NATURALLY I should like a blessing "once for all," without any difficulty as to its continued experience. It is blessedly true that our gracious God gives a new life that is eternal, but the experience of the blessing is Divinely appointed along a pathway of difficulty; and this is well for our training and spiritual profit. The manna was not given once for all in the wilderness journey, but day by day. If I received all I needed at once, there would be no instruction in watchfulness and warfare. If only my problems could be met for a whole year! No, I must abide in the Lord to-day, and then again to-

morrow, when to-morrow comes. I shall lose spiritually unless I am continually dependent. I cannot even live a week ahead. I shall fall, if I neglect the appointed food and prayer even for a day. Hour by hour I am kept dependent. Moment by moment I need my Lord. His words are more searching than ever, "Without Me ye can do nothing."

Naturally I should like the Lord to fight all my battles, and sometimes I do hear, as it were, the words, "Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you" (2 Chron. 20. 17). But it is not always so. Deuteronomy 33. 27 calls His people to warfare, after Him, and in dependence on Him (cf. 2 Sam. 5. 24). So it is not that the Spirit shall mortify the deeds of the body, but rather "if ye through the Spirit do mortify" (Rom. 8. 13). This gives me a responsibility to respond, and, though I "naturally" choose otherwise, I see His perfect wisdom in this way of blessing, and long that the attitude of my heart may be well pleasing unto Him.

"**BELIEVE** in the Lord your God, so shall ye be **ESTABLISHED**" (2 Chron. 20. 20): it is not usually realized that Jehoshaphat used the very same word twice. Trust in the Lord and ye shall be made trusty: "Amen" is thus in both sentences. Faith is a heartfelt "Amen" to God, it is "assurance" as to Him, and so ye shall be "made sure." Our restlessness is ever because of failure to rest in Him. The very same repetition is found in Isaiah 7. 9, but here with the solemnizing negative, "If ye will **NOT believe**, surely ye shall not be **established**." The absence of godly assurance will make one unsure: those who lack confiding in Him will lack fidelity. A fixed belief leads to a fixed believer. "He shall not be afraid of evil tidings: his heart is fixed trusting in the Lord." May it be so.

Moses chose to suffer affliction: it is easy to be resigned, or to bear things when we are found in certain circumstances, but he was personally delivered, and free, yet his choice was definite and deliberate. That was faith. The reproach was the reproach of **CHRIST**: ah, that made all the difference: the people were the people of **GOD**, and so he desired to be with them. And his joy was real, for the very reproach was to him riches, yea greater riches not than the accompaniments of a mediocre position, but than a position of affluence and glory, with the treasures of Egypt (did not Pharaoh have treasure cities?), however attractive and many, so real is the determination of living faith. Surely this speaks to our hearts.

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.

"In Whom we have boldness and access with confidence by the faith of Him." Ephesians 3. 12.

1. For God's children in all lands that the unity caused, by grace, may be sought in loving and obedient experience (John 17).
2. For believers who have trials and problems from the days before they were brought to know the Lord (e.g. acts of unrighteousness committed for which they long to make amends to those injured, debts of unconverted days, &c., &c. Deeply important is prayer for such. We think of Onesimus).
3. For young believers that they may grow in grace, by the sincere milk of the word (1 Pet. 2. 2), and not be hindered by the broadening and slackening of "others" who, alas, are "older."
4. For the fatherless and widows (James 1. 27).
5. For lands that we often overlook—Sweden, Denmark, Annam, Kenya, Nicaragua and the many small islands of the seas.
6. For the Lord's work through these magazines, and reprints, and the testimony among those of many nations in London and elsewhere, that our Father may enable faithfulness and fervency, that all may be devoted unto Him and that we may be more expectant, and in simple dependence on Him day by day, that He may be glorified in more definite and fruitful service in view of the near Coming of the Lord Jesus.
7. Daily for brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner, "and for me." "Before they call I will answer; and while they are yet speaking, I will hear." Isaiah 65. 24.

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

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING JUNE:**1st. BREAD.**

1. The First Mention (Gen. 3. 19, and the Contrast of the Shewbread).
2. The Second Mention (Gen. 14. 18).
3. "Bread of Sorrows" (Ps. 127. 2), "of Wickedness" (Prov. 4. 17), "of Idleness" (Prov. 31. 27), "of Adversity" (Isa. 30. 20), and "of Affliction" (Deut. 16. 3).
4. "Seed to the Sower, and Bread to the Eater"
1. The First Mention (Gen. 3. 19, and the Contrast 9. 10).
5. "The Bread of God" (John 6. 33), with Thoughts on "The Breaking of Bread."

8th. SOME WONDROUS WORDS OF THE LORD JESUS IN RESURRECTION.

1. His "First" Words (e.g. Matt. 28. 9, John 20. 15, 21).
 2. As to Scripture (Luke 24. 25, 26, 44).
 3. Concerning Faith (e.g. Mark 16. 14-17, Luke 24. 25).
 4. Regarding Gospel Witness in the Power of the Holy Spirit (e.g. Matt. 28. 18, 19, Luke 24. 47, 48, Acts 1. 8).
 5. His Will for His Own (Matt. 28. 19, John 21. 15-19), and His Coming Again (John 21. 22).
- 15th. QUESTIONS.** These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 22nd. REVELATION.**
1. A Glorious Person Unveiled (Matt. 16. 17, 2 Cor. 3. 18, Gal. 1. 12, 16, see Isa. 53. 1, Matt. 11. 25-27, Rom. 1. 17).
 2. Revelation in Holy Scripture (1 Sam. 3. 7, Amos 3. 7, Rom. 16. 25, 1 Cor. 2. 10, Eph. 3. 3, 5, 1 Pet. 1. 12: Notes on Eph. 1. 17, Phil. 3. 15).
 3. Our Lord's Soon Coming Again (2 Thess. 1. 7, 1 Pet. 1. 5, 13, 4. 13, 5. 1). A Sad Travesty (2 Thess. 2. 3, 6, 8).
 4. Thoughts on the Last Book of Scripture, and Its Appointed Title (1. 1).
- 29th.** To be announced later.

Poems to Help Christian Experience.—71.

"And this is life eternal, in order that they might know Thee, the Only True God, and Jesus Christ. Whom Thou hast sent."
John 17. 3.
"Serve the Lord with fear and rejoice with trembling."
Psalm 2. 11.

Life eternal! Life eternal!

Thus we know the Holy One—
Great in might, in grace supernal—
Yea, and Whom He sent—His Son.
Who the Everlasting knoweth
If he have not life for aye?
Ah! Such knowledge ever groweth
Through the blest eternal day.

To such height are we aspiring,
"Come, Lord Jesus," do we say?
Vain, how vain, is such desiring
For that solemn, holy day,
If we serve Him not with trembling!
Certain is His judgment-seat;
Then away with all dissembling,
Self-esteem and self-deceit!

Daily should we be preparing,
Brethren, for that Day of days;
Are we, in our pilgrim faring,
Seeking now our Father's praise?
Spirit, soul, and body keeping
Pure and clean and sanctified,
Or are we among the sleeping,
With our deeds unmortified?

Life eternal! Life eternal!
Gift of everlasting love!
Life abounding, fruitful, vernal,
Life imparted from above!
As the image of the earthy
We have borne, an Image new
We shall bear, though all-unworthy;
What a prospect is in view!

YOUNG PEOPLE'S COLUMNS.

"Written in Heaven."

Luke 10. 20.

"Written in the Earth."

Jeremiah 17. 13.

THE Lord Jesus did not kill joy: He came to create it. He gave a real reason for a real happiness. Listen to His words: "Rejoice, because your names are written in heaven." He meant what He said, and those to whom He spoke might well have been glad at once, and have continued such gladness. If they had been asked, "How do you know?" there would have been a simple answer, "He said so." And Who was He? The Lord of glory. He would not tell a lie: He **could** not make a mistake.

There are very many people who seek to rejoice now. But how strangely and unwisely they seek. Their joys bring what is called a "re-action," and make them sadder afterwards. And all the things of earth fade and fail, and fall. A person can make up a merriness without the Lord Jesus Christ, but he cannot secure true joy. He may have jolliness, but he will not obtain peace (Rom. 5. 1). He may become excited, but only One can say, "I will give you rest" (Matt. 11. 28). This is a fact, and many are spending their money and labour for that which does not, and will not, satisfy (Isa. 55. 2). What a pity it is that they do not take heed. But how about you; will **YOU** listen? "The pleasures of sin for a season" can never occupy the heart (Heb. 11. 25), only the Lord Jesus can really fill the void: and He was the One Who said "Rejoice." Was it not gracious of Him?

But I was not living then. Can I have the same confidence now? Yes, undoubtedly, if I come to God by Him (John 14. 6). Some people say we cannot know if we are saved till we die. This is sadly false, and it is too late to try and find out then. The words of Ephesians 2. 8. are clear, "By grace **ARE YE SAVED**, through faith, and that not of yourselves: it is the gift of God." Where is a doubt in that verse? I cannot find it: can you? And the reason is just the same as for those in Luke 10. 20. **HE SAID SO**, and He is the Truth. Far from it being a hindrance that we were not alive then, the Lord Jesus has given a special blessing to those who have not seen Him! "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20. 29). Could anything be clearer? And He is declared to be "able to save to the uttermost them that come unto God

by Him" (Heb. 7. 25). He will not lose them, He is ever living.

But what is the meaning of "written in heaven." Notice that the "names" are written. There is evidently a very long list of **personal** names. Do you remember a verse which says, "I have called thee by thy name; thou art Mine"? The Lord Jesus Christ has indeed, a right to tell those who belong to Him to rejoice, for the book of so very many names is "The Lamb's Book of Life" (Rev. 13. 8), and He is the Lamb of God Who taketh away the sin of the world, that is, He saves sinners from **all** nations (John 1. 29, Rev. 5. 9), unlike Israel's typical lamb, only for their firstborn in Egypt. So "the church of the firstborn" is said to be "written in heaven" in Hebrews 12. 23, for these are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1. 18, 19). So it is, indeed, His right to tell those who believe in Him to rejoice. And well they may be glad, with all their sins covered, taken away, forgiven. Is it not wonderful?

The ten commandments were written by the finger of God, and how great was the glory of God on Mount Sinai (Ex. 19. 18). How terrible was the sin of breaking God's holy law. But I am so glad that is not all which God has written. How precious to feel "The Lord Himself wrote my name in His book, and Satan cannot get to that book." I believe God, against all others; and I rest in His words to-day, and every day.

But how can I know that I am a real child of God, and that it is **my** name that is truly there? I do not hear a voice from heaven. But the Lord Jesus has gone to heaven, and He is "the Way." Have I come to Him? If I have taken my place as a sinner, and sought salvation by His precious blood, the words "none other name under heaven given among men whereby we **MUST BE SAVED**" comfort me and show me confidence (Acts 4. 12, Ps. 119. 49, 50). "I believe God, that it shall be as it was told me" (Acts 27. 25). And then there comes a wonderful proof through another "writing." In the new covenant God graciously writes not on tables of stone, but tables of the heart (2 Cor. 3. 3). We speak of a writing tablet, and the heart of a believer is actually made God's writing tablet, for a **LETTER OF CHRIST**, with His signature. So the one who believes is changed in his life, and really seeks to please the Lord Jesus, and thus is the happy proof of salvation,—but it is not the cause, it is the fruit. The precious blood of Christ is the cause. A Christian life is to be beautifully different from that of

unsaved ones, whether young or old: a Christian's food is God's words, and in prayer he talks with God.

But if this is not your joy, what then? You are only "written in the earth." Some seek this as an honour, but see 2 Samuel 18. 18, Psalm 49. 6, 7, 11-13. Their names are awhile in the mouths and histories of men. But fame often dies, and in any case the one who possesses it cannot keep alive his own soul. Death takes away earthly life, but cannot touch eternal life (1 John 5. 11). The longest things of earth are short. How sad it is only to be written in the earth, or to be "without Christ" (Eph. 2. 12), which then is yours, the gladness or the sadness? Are you written in heaven, or only in the earth? The question is important, not to-morrow but TO DAY.

"Written in heav'n" I well may rejoice,
Praising my Saviour with heart and with voice.
Wondrous the "Book of the Life of the Lamb,"
Saved by His death, blest for ever I am.

"Written in heav'n":—no thief can intrude;
Satan will never one saved one exclude:
"Written in heav'n." I trust what Christ said,
Gladly I rest, for His blood was once shed.

"Written in earth":—how empty earth's fame,—
Riches, and honour, and glory, and frame!
Which is your portion? And what is your peace?
Lasting for ever, or shortly to cease?

Christ is the Saviour, and none take His place:
Now is the day of salvation by grace.
If you neglect Him, ah, where can you go?
Is there ANOTHER? The answer is "NO!"

"This wisdom descendeth not from above, but is earthly, sensual, devilish" (James 3. 15).

A Few Words with Young Believers
and Older Ones too.

HOW do we read a letter? First, we make sure for whom it is, then we note from whom it is, everything else is then set aside as we read through, if possible without interruption, from beginning to end. What blessing would often attend our reading, if this principle was followed in the study of the priceless letters of the New Testament Scriptures. Think for a moment of the letter we are now considering. Near its beginning we read, "If any of you lack wisdom, let him ask of God, That giveth to all men liberally . . . and it shall be given him" (ch. 1. 5). Reading on, we find, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (ch. 1. 17). We continue, and so reach the question, "Who is a wise man and endued with knowledge among you, let him show out of a good

conversation his works with meekness of wisdom" (ch. 3. 13). Thus we note the connected thought running through, and now let us give heed to the searching words which follow, "But if ye have bitter envying (zeal), and strife in your hearts, glory not, and lie not against the truth. **This wisdom descendeth not from above, but is earthly**" (ch. 3. 14, 15). These words were written as a warning, lest any should be deceived. There is a zeal which is commendable, and may rightly provoke many (2 Cor. 9. 2): lukewarmness must ever grieve the Lord, "I would thou wert cold or hot" are His own words to the angel of the Church of Laodicea (Rev. 3. 15), and we, as the disciples of old, would remember that it is written of Him, "The zeal of Thine House hath eaten Me up" (John 2. 17), while seeking to follow His steps (1 Pet. 2. 21). The peril of these dear believers was lest they should fail to prove things which differ (Phil. 1. 10 margin), and is not this a danger that remains?

How often has persecution been linked with zeal, an evidence of which we see in the case of king Saul (2 Sam. 21. 2), and, likewise, of Saul of Tarsus (Phil. 3. 6.). But, it may be said, "this refers to men in an unregenerate state, even as Israel had a zeal of God, but not according to knowledge, but when any are saved there is a change." This we gladly acknowledge, yet if it is thought that no longer is there a possibility of speaking or acting wrongly, then there is self deception (see 1 John 1. 8). It is recorded for our instruction in righteousness that the meekest of men failed at least on one occasion in this respect, "Because they provoked his spirit, so that he spake unadvisedly with his lips" (Psalm 106. 33).

Do we pray for the manifest unity of the Lord's dear people, and sigh and cry because of the divisions which exist? If so, we do well, but let us beware lest there be in our hearts anything of the spirit evident in the words "He followeth not us, and we forbad him, because he followeth not us." And in all our contacts with other saints, as with those with whom we are in closer fellowship, may there ever be the "forbearing one another in love" and "speaking the truth in love" (Eph. 4. 2, 15). The writer is conscious of his own need for this word of exhortation.

But it may be asked, "Should we not earnestly contend for the faith which was once delivered unto the saints?" (Jude 3). There is no doubt as to the answer, but let us join with these words the further exhortation of the Holy Spirit through an apostle. "The servant of the Lord must not

strive, but be gentle unto all" (2 Tim. 2. 24). We would then learn from our meditation that there is a wisdom which is earthly, as well as that which is heavenly,—a wisdom which is natural, as well as that which is spiritual,—a wisdom which is from beneath, as well as one from above; and, in the enabling power of the Holy Spirit, let us "Prove all things," and "hold fast that which is good" (1 Thess. 5. 21).
B.

"The Fruit of the Spirit."

IN Galatians 5. 22, 23, we have a nine-fold unveiling, but the word "fruit" is blessedly left in the singular. "Fruit" implies life, and suggests growth, beauty, and refreshment. What a contrast with "the works of the flesh" in verse 19.

It is remarkable that one of the nine words indicates a defect in those who need it. God manifests wondrously **seven** of the qualities: and an eighth ("faith"), though not belonging to a sphere of glory, was beautifully manifested in the earthly life of the Lord Jesus (Heb. 12. 2). "Faith" is limited to certain conditions, but does not indicate defect. Temperance (self-control, "holding in"), alone reveals the need for **bridling**, and **THIS** humbling possession, which our beloved Lord never needed, is placed as the very climax for His redeemed. How full of gracious instruction is this: we can never boast of ourselves,—nor would we wish so to do.

"Love" is before us **first**: elsewhere we behold it as "the bond of perfectness" or completeness. "God is love," and love is always emphasized. The first commandment, and the second, and the new commandment contain this word: none other is found in all. But even when we love, and when the happy harmony of love, joy, peace, and other manifestations of grace, would denote a fruitful Christian life, there is still the need for humble confession that in us abides that which must be held in. The flesh has been judged, and the self-life should ever be subdued. O that it may be so.

Observe how the fruit of the spirit (and of the Spirit Who causes the gracious work, John 3. 6) affects the feelings, yet it is not limited to them. We cannot love without feeling, but love must **act** and **give**: it is not only within, it is far more than sentiment. How blessedly complete is God's provision for His redeemed people. Again, we cannot love miserably, nor joy complainingly, nor have peace distractedly. Thus "the fruit of the spirit" is suggestive of a life

that glorifies God in its all-round character, and it is meant to be a privilege, not a burden for the one who possesses these commanded qualities. It is **our own** blessedness to be within and to do God's will. And not one quality is bestowed as a mere "gift," it is livingly a part of the believer, and "increased" not by external addition, but rather by feeding the **personal life**. How definitely this shows us God's gracious way of blessing His children.

As in 1 Corinthians 13 "the fruit of the spirit" is seen in little things, in the background in the home, in our attitude. There is no mention here of great ability or mighty deeds and display. O that we may learn God's lesson at once.

"The meek also shall increase their joy in the Lord." Isaiah 29. 19.

GOD desires His people to be meek, and rejoices in their joy. Why should we not be more grateful and glad? The Coming of the Lord Jesus is a happy hope, and the happiness, through confidence in Himself, should be expected more to day. We are falling short of possessing our possessions. The Book of Psalms and the Address on the Mount both begin with a ringing note of happiness. "The joy of the Lord is your strength" was the word of encouragement in days gone by. Rarely does the Holy Spirit use such an expression as "again I will say," but He does employ this in connexion with the invitation, yea, loving command to "Rejoice in the Lord" (Phil. 4. 4). Reader, do not you and I, if we are by grace God's children, feel our need for revival in this?

And how great will be the joy when He comes Whose Name we bear? "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" (Rev. 19. 7). "Enter thou into the joy of thy Lord" (Matt. 25. 21, 23). It is well that there are tears now: a tender heart, not a hardened one, is needful, but there will be no tears then. "God shall wipe away all tears from their eyes" (Rev. 7. 17). "For the sighing of the needy, now will I arise, saith the Lord" (Ps. 12. 5). The meek may be cruelly treated now, and pain is pain, but God will plead His Own cause (Ps. 74. 19-22), and the weeping of a night will be turned into joy, albeit, as we have seen, **even now** His redeemed should be "as sorrowful, yet alway rejoicing" (2 Cor. 6. 10), because He is the **Gladness** of their joy (Ps. 43. 4 margin).

"That whosoever BELIEVETH."

"That ye might BELIEVE."

**"That all through Him
might BELIEVE."**

John 3. 16, 20. 31, 1. 7

THE object of Christ's finished work, and of John's ministry, and of the writing of the Scripture is very clear. That object was not, and is not, to awaken mere natural interest; the need is deep in the heart, and that need is "believing." Why should a man boast that he is an unbeliever? Is it a mark of superior intelligence to reject the true evidence of the truth, and to banish, or try to banish, all conviction, because the testimony does not come to the eyes? Have we nothing but eyes? It is un wisdom to object to anything valuable because it does not reach us in the way we choose to select. Naaman fell into this evil when he "turned and went away in a rage." And if that had been all, he would have been a leper till the day of his death.

Moreover, an unbeliever is a believer: but he believes a lie (see 2. Thess. 2. 11), and a liar (John 8. 44). You cannot have unbelief merely as a vacuum. There is a positive action instead, linked ever with it. Do you ask, What is that? You make God a liar (1 John 5. 10). He declares that He has given clear testimony, and you say "NO." You cannot be neutral. The rejection of God's words is a rejection of His truthfulness. How different was the attitude of David when he judged himself, "against Thee, Thee only, have I sinned, and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest" (Ps. 51. 4, Rom. 3. 4).

When I take my rightful place, as a lost sinner, and acknowledge God in His rightful place, I cannot be anything else but humbled, I **must** feel my danger, and hear His voice, and believe on the Name of the Lord Jesus Christ, Who suffered for sins, the Just One for the unjust (1 Pet. 3. 18), died for the ungodly (Rom. 5. 6). The Scripture shows this, the Holy Spirit explains it, I feel my guilt, and my burden alike, I cannot defend or trust in myself. I am convinced that the Righteous One could not **die** unless sin were laid upon Him (Isa. 53. 6), and thus I see a ground for simple faith, I hear the voice of invitation "Come," I take God at His word, and I come.

Thus the precious words of John 20. 31 become transparently clear, "These are written that ye might believe that Jesus is the Christ, the Son of God (as definite a living faith as

Peter's in Matt. 16. 16): and that believing ye might have life through (in) His Name." I do not stand before God in my own name, but in His. He alone answered for me, and now His Name is called upon me. I cannot "understand" why He loved me so much: I cannot tell **all** that this means: I cannot explain the full **future** blessedness (1 John 3. 2), but I believe God's witness, and thereby I have the witness and experience in myself (1 John 5. 10). I am satisfied with my Saviour. It is quite plain, as I said before, that He, the Holy One, could never have died at all, except for sinners, and I am encouraged in God's wondrous love in giving Him for a wretched sinner like I was.

How can I doubt such love? How can I excuse the sin that brought Christ to death for me? My hatred of the sin does not make Him love me: He loved me long ago, He was first (1 John 4. 19):—but I find a loud call to a new life in His **FREE** grace. Thus an absolutely free salvation leads to "good works," and if a Christian does not have "fruit," one may well doubt if there is a living tree at all.

But what about you? Do you **believe**, or not? Unbelief means the wrath of God upon a man for ever (John 3. 36). Do not make light of this. Unbelief is as wicked as it is foolish, and as foolish as it is wicked. O my dear reader, "Seek ye the Lord, while He may be found" (Isa. 55. 6). Longsuffering is not eternal: "Come" to the One Who invites the heavy laden (Matt. 11. 28), or you will remain lost for ever!!

"This is the record, that God hath given to us eternal life, and this life is in **His Son**" (1 John 5. 11). **NOWHERE ELSE.**

"**The blood** of Jesus Christ His Son cleanseth us from all sin" (1 John 1. 7). **NOTHING ELSE.**

"Jesus saith unto Him, I am the Way, and the Truth, and the Life" (John 14. 6). **NO ONE ELSE.**

(Continued from page 48).

body related to the "ear"—Isa. 50. 5, contrast Gen. 3. 17: God never adopts the LXX, we may rest assured, **unless** it has been overruled to bring out His appointed meaning). "The enemy and the avenger" tell of Antichrist's climax and defeat (see too 2 Chron. 20. 22). Verse 3 suggests earth's night. Verse 4 has two distinct portions: "Frail man" is remembered, and then "the Son of man," a Name of the Lord Jesus, is "visited":—God's eye was ever on Him. Hebrew 2. 7 gives this key: "Thou madest Him (Christ) lower a little while,* than angels" (incarnation), but this was with an object, "Thou crownedst Him." At once we see the Messianic fulness, and then His coming glory.

* Cf. Acts 5. 34: the other rendering "a little" would refer to His taking a body of humiliation.

Suggested Daily Readings.

IF THE LORD WILL."—JUNE, 1937.

Day	Job	READING	1 Thess.	LEARNING	Psalm 119
1	29.	1-25	1. 1-10	Job 33. 12	124
2	30.	1-24	2. 1-20	13	125
3	30.	25-31, 23	3. 1-13	14, 15	126
4	31.	24-40	4. 1-18	16, 17	127
5	32.	1-22	5. 1-13	18, 19	128
6	33.	1-26	5. 14-28	20, 21	129, 130
7	33.	27-34, 15	2 Thess. 1. 1-12	22	131
8	34.	16-37	2. 1-17	23	132
9	35.	1-16	3. 1-18	24	133
10	36.	1-33	1 Tim. 1. 1-20	25	134
11	37.	1-24	2. 1-15	26	135
12	38.	1-20	3. 1-16	27, 28	136
13	38.	21-41	4. 1-16	29, 30	137, 138
14	39.	1-18	5. 1-25	1 Thess. 4. 9	139
15	39.	19-30	6. 1-21	10	140
16	40.	1-24	2 Tim. 1. 1-18	11	141
17	41.	1-34	2. 1-15	12	142
18	42.	1-17	2. 16-3. 9	13	143
19	Psalms	1, 2	3. 10-4. 8	14	144
20	3. 4		4. 9-22	15	145, 146
21	5, 6		Tit. 2. 1-16	16	147
22	7, 8		2. 1-15	17, 18	148
23	9		3. 1-15	Psalm 8. 1	149
24	10		Phm. 1-25	2	150
25	11, 12		Heb. 1. 1-14	3	151
26	13, 14		2. 1-18	4	152
27	15, 16		3. 1-19	5	153, 154
28	17		4. 1-16	6	155
29	18.	1-24	5. 1-14	7	156
30	18.	25-50	6. 1-20	8, 9	157

Notes on Memorized Verses.**JOB 33. 12-30.**

God has given us the lengthy book of Job with a very definite practical purpose, and, though Elihu is not said to be a prophet, it is important to see God does not mention him with reproof in 42. 7, and his words seemed to be graciously used to lead up to God's own witness in ch. 38. His deep realization of God's majesty, and concern that none should blame Him, must ever refresh our hearts. Unlike others, he does not take Job to task for some special hypocritically concealed sin, but indicates how "words" had brought him to the same standpoint as the "works" of iniquity (e.g. 34. 5-8). In dealing with God's gracious ways of bringing souls to Himself, ch. 33 is well known. 12, This is fundamental: trust God, depend on His wisdom. 13, We know but "parts of His ways" (28. 14, Ps. 73. 16, 17, 1 Cor. 13. 12). 14, God speaks in, and through, circumstances and trials: how often this is so: the king of Sodom would not learn in Genesis 14, hence the destruction in ch. 19: so with Pharaoh. 17, God's object: how evil is pride (Isa. 23. 9, Prov. 16. 18): even Job needed painful humbling till at last he spoke what was "right" (42. 1-6, cf. 2. Cor. 12. 7). O to learn quickly (1 Cor. 11. 31). 18, How wondrously and graciously is pain overruled: how easy it is to "for-

get" when earthly things are smooth (Deut. 6. 11, 12, 2 Chron. 33. 12, Neh. 9. 27). 23, 24, The Lord Jesus is the only One, even as in Ecclesiastes 7. 28: He alone has "found" a ransom (Heb. 9. 12 lit., see Ps. 49. 7), and He delivers. 25, So is it spiritually: redemption FOR us is manifested by a work IN us: we are "born" from above, and have deliverance from leprosy (2 Kings 5. 14). 26, Prayer the fruit (Acts 9. 11), and fellowship. 27, "I have sinned": a leaflet showing occurrences of these words, gladly sent: repentance is deeply important:—with heart-confession to God. 28, Deliverance, and the light of life (John 1. 4, 8. 12). 29, 30, God's work, God's object (Ps. 56. 13, John 8. 12).

1 THESSALONIANS 4. 9-18.

9, They "needed" not, as they would if the love were absent, but it was precious to stir up what what was there (verse 9, with 2 Tim. 1. 6, see John 6. 45). This prevents misunderstanding of ch. 5. 1 which has been strangely misused to suggest that these "times and seasons" had nothing to do with the church (ch. 5. 2 gives a reason which might have prevented this error). And 1 John 2. 27 may be thus better understood: the believer HAS a new life that is not sinning, nor misled: hence there is not a "need" through absence (cf. Jer. 31. 34), but there is the blessed privilege of helping "one another" to walk in the power of this new life. 10, What we "do" should be increased (3. 12, 2 Thess. 1. 3). 11, The danger of losing balance, even among godly ones, and thinking because of "that blessed Hope" one may forget earthly responsibilities (see 2 Thess. 3. 11, 12, Acts 20. 35: our Lord's 30 years is a most striking witness). 12, If one "lacks" there is a difficulty for others: how blessed is giving. 13, Yet the apostle was also concerned that "ordinary" business, done holily, should never mean settling down, to put off getting ready for the Hope: how prone we are to one swing of the pendulum, or another, and to disproportion. 14, Not the "if" of uncertainty, but to lead to a sure inference: there is no doubt as to the resurrection of sleeping saints (2 Cor. 4. 14). 15, "By the word of the Lord," cf. 1 Kings 13. 17, 1 Corinthians 11. 23, emphasis on the word "Lord" in both chapters. "Prevent," old English "anticipate" (cf. Ps. 119. 147, 148). 16, "The Lord Himself," not figuratively, not a coming in death. "The dead in Christ," not for all (Rev. 20. 5). 17, Risen saints, and living saints changed, "together" (cf. Ps. 50. 4, 1 Cor. 15. 52, Heb. 11. 40) "with the Lord" (5. 10). 18, Use the VERY WORDS of Scripture to encourage (Ps. 119. 49, 50).

PSALM 8. 1-9.

One of the Psalms that begins and ends alike. Quoted in Matthew 21. 16, 1 Corinthians 15. 27, Hebrews 2. 6-8: a remarkable emphasis. The glory of the Lord's Name shines out: surely this is a call to worship. Verse 4 is central (even in the structure): before it we specially have the heavens, and after it the earth. How fitting that praise is in the heavenly portion (see Matt. 11. 25, 21. 9 with 15. 16, "in the highest"). "Babes," a new creation. "Perfected praise" is the Holy Spirit's explanation of "ordained strength": how much this means (cf. this elucidation in John 11. 15, Heb. 10. 5, our Lord's (Continued on page 47).

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Thoughts from The Word of God

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

A Monthly, as God gives grace, to emphasize the
glorious salvation of unworthy sinners, redeemed
to live to His glory.

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Free.

"Asa cried unto the Lord his God, and said, Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy Name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee."

2 Chronicles 14. 11.

"Because thou hast RELIED on the king of Syria, and NOT RELIED on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians

SOME OF THE CONTENTS

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and the Lubims a huge host? ... yet, because thou didst RELY on the Lord, He delivered them into thine hand. ... Thou hast done foolishly."

2 Chronicles 16. 7, 8, 9.

"In his disease he sought not unto the Lord, but to the physicians." 2 Chronicles 16. 12.

"We have no might ... neither know we what to do: but our eyes are upon Thee ... When they began to sing and to praise, the Lord set ambushments."

2 Chronicles 20. 12, 22.

"He Himself knew what He would do." John 6. 6.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"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.). 176, Rodney St., Birkenhead (The Lord's Day, 7, Thurs: 8.)

Words of Introduction.

AGAIN we record mercy, and that must be "the mercy of God." Our INSufficiency is of self, but our sufficiency is of God. We cannot find any fulness in ourselves, but we cannot find any emptiness in our Lord, and His completeness is more than our nothingness, and thus we can "go forward." God "is" (Heb. 11. 6). There is no question as to His power. We are not straitened, except in ourselves. He does not love with "an heart and an heart" (Ps. 12. 2 marg.). If we open our mouth wide, will He fail to fill? If we have vessels "not a few" will the oil stay? If we trust on Him, will He fail us? Never. The need for writer and reader is to trust: should we not, if we are His children?

"He is able also to save them to the uttermost that come unto God by Him." Hebrews 7. 25.

'Tis blessed that I can confide

In such a wondrous Saviour now,
Who for my every sin once died,

Upon the cross His head did bow:
He hath indeed met all my need,
From sin's dark bondage fully freed!

I can this wondrous freedom know,
Walk in His fear, rest in His love,
Yea, even now, while here below,
And then in fullest bliss above.

He says I may, just day by day,
By FAITH walk in His narrow way.

A.W.H.

Words of Encouragement.

Our trials are not denied by our Father. The manifold temptations are not treated as a light matter. Hebrews James 4. 6. 2. 18 and 4. 15, indicate the reverse. "But He giveth more grace." WE might wish the difficulties to be far removed (see 2 Cor. 12. 8, 9). But then we should have no **test of faith**. So our Father permits them to remain, AND supplies fulness of grace to meet emergencies, if only we are in a **condition** to receive. The absence of temptations would have no refining power, no message, as to **our condition**. The purpose of God is that lowly ones should be blest, and so the verse continues: He "giveth grace unto the humble." Thus the Divine plan shows if we are watchful or sleepy, if we are humble or self-satisfied. It puts a difference between those who seek the Lord and those who do not. The grace is available, but it is not wasted, it is not bestowed indiscriminately, as the sun shines on evil and good alike: it is ours as we **come** to the throne of grace (Heb. 4. 16). Yes, and **more** grace, the greater the trial is. The word "more" (even as in John 15) shows there are real differences in Christian experience. Everlasting life is the same for all the Lord's redeemed, but **this** supply of grace depends on a believer's spiritual attitude. God "gives": we have no merit: but where is the capacity to receive, and where the readiness, where the "coming," while pride and self-satisfaction have sway? Surely this word of encouragement, applied by the Holy Spirit, draws us to our Lord.

IF THE LORD WILL:— GATHERINGS for BELIEVING MEN.

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

TUESDAYS, 6.30—7.45.

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

SUGGESTED SUBJECTS DURING JULY:

- 6th. THE COMMANDS OF 1 THESSALONIANS 5.
1. Commands at the **End** of other Epistles.
 2. The Holy Spirit's Order in Instruction (e.g. Eph. 1-3 before 4-6).
 3. Precepts that Concern "One Another," First and Last.
 4. The Lord's Stress on Oversight and Care (verses 14, 15).
 5. His Appointment of Godly **Feelings** (e.g. "Rejoice," cf. "Love One Another").

6. The Importance of Prayer and Praise (16, 17), 25).
7. The Linked Promise (24).
8. Difficulties.
- 13th. PSALM 8.
 1. The Beginning and the Ending and the Joy of Praise.
 2. The Lord's Interpretation of Verse 2 (Matt. 21. 16: Why the Changed Words?).
 3. The Night and Meditation (verse 3).
 4. Adam or Christ? (verses 4 & 5 with Hebrews 2).
 5. Animals in Scripture (Gen. 2. 19, 9. 2, Rom. 8. 22, Isa. 65. 25).
- 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.—72.

"Whatsoever He saith unto you, do it."

John 2. 5.

"I say . . . to my servant, Do this, and he doeth it." Luke 7. 8.

What have I done? What may I do
My Lord to please,
To have Himself alone in view,
Each moment seize
To bring some glory to His Name?—
My soul, is this alone thine aim?
I read of those who laid their all
Before His feet,
Who heard His love-constraining call
To bear the heat
And trials of the weary day,—
Who followed fully in the way.
I think of Christ, and how His grace
He chose to shew,
By taking here a lowly place;
And, Ah! how low
The Lord of glory here became;
He knew both poverty and shame.
And is He calling me to deeds
Beyond my power?
He can, and will, supply the needs
From hour to hour.
Then may I do whate'er He saith,
Him magnify by life or death.
My soul and body, all are His
For Him to use;
He bought me! Should I be remiss,
Or fail to choose
His will for me, the place, the clime,
The kind of service, and the time.
To do alone what nature can,—
Is this for me?
Is this the limit of His plan?
It cannot be;
For many souls in darkness lie
And oft, not knowing Christ, they die!
The fields are white to harvest, see,
The labourers few!
Then here am I, O Lord, send me
Thy work to do,
And in that service to remain
Until Thou comest soon again.

The Holy Spirit never leads to pride: if we TALK much of ourselves, and of our "being led," we more than doubt if this is His leading.

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 have grace, whereby we may serve God acceptably with reverence and godly fear."

Hebrews 12. 28.

1. For children of God throughout the world that He may be exalted in our background daily life.
 2. For the families of believers, that children may be constantly brought up "in the nurture and admonition of the Lord" (Eph. 6. 4).
 3. For those who are discouraged, that Isaiah 42. 3, and Hebrews 12. 12, 13 may be blessed to them, and affect our attitude toward them.
 4. For lands that we often overlook—Luxembourg, Latvia, Persia, Nigeria, Chile, and the many small islands of the sea.
 5. For the Lord's work through these pages, and reprints, and that our Father may graciously bless, and use to His glory every page, and the meetings, and the work and printing in other lands, and that all may be kept dependent on Him for everything, and seeking to serve in humility, mutual love, and the power of the Holy Spirit.
 6. Daily for brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner "and for me."
- "Faithful is He That calleth you, Who also will do it." 1 Thessalonians 5. 24.

Questions and Answers.

Please explain, "I have FINISHED" in John 17. 4 and "It is FINISHED" in 19. 30. Did FINISHING begin in 17. 4 and end in 19. 30?

RATHER, let us seek the standpoint of John 17—"I have glorified Thee ON THE EARTH" (4), "I am no more in the world" (11), "while I was with them" (12), "so have I also sent them into the world" (18, cf. Matt. 28. 18-20), "with Me where I am" (24). Does not verse 13 explain?—"These things I speak in the world that they might have My joy fulfilled in themselves." The Lord Jesus prayed "in advance" AS He lovingly prays now in His intercession (Heb. 7. 25), that His disciples might hear BEFORE He went, how He would live to intercede after. What joy this gives. He could thus speak, for His "promise" was as sure as His "work." Hence He could take the glorious view from the throne, as it were (Ps. 119. 1).

"Father of LightS" (Jas. 1. 17). What is the significance of the plural?

You rightly refer to 1 John 1. 5 (cf. John 1. 4). God is in every way contrasted with sin, death, darkness, etc., ("no darkness at all"). Hence all that is good and blessed is from Him as James 1. 17 shows, (cf. "Father of Mercies"—plural—2 Cor. 1. 3). How grateful we ought, and delight, to be. The figure seems wondrously

taken from His work in nature. But grace exceeds: in grace there is no "parallax" (Greek, "changeableness") no shadow, no eclipse, no defect. Further, does He not lovingly refer us to Exodus 28, 30, where "Urim" is plural ("Lights")? By "Urim and Thummim" (as these begin with first and last Hebrew letters, may not "Alpha and Omega" allude thereto?) God graciously guided His people (Ezra 2. 63), and He is still tender and directs as we are humble (Ps. 25. 9), and He never misleads. He is also our Father (Jas. 1. 18). Wondrous love! "Please explain Hebrews 13. 10. Why is this verse linked with verse 11 by 'for'?"

Leviticus 4 in the precious "types" will explain. In that chapter we find four distinct sin offerings. In the first two alone the blood was taken within the tabernacle, and the bodies burnt without the camp. The priests (their own sins were included in these) could not eat of these (Lev. 6. 30, contrast 27. 28). But we, in the spiritual and royal priesthood (1 Pet. 2. 4), have the wondrous ANTITYPE excelling the type, and though OUR sins brought our Lord Jesus to death, we eat, by faith, at all times, of that heavenly food, even rejoice in Himself and His work, His death resting on the altar of His wondrous and complete life (cf. "foursquare," Ex. 27. 1, and note God's holy truth written upon the altar of unhewn stones—"perfect," needing no shaping—in Joshua 8. 31, 32). How praiseful we should be for Him, and in Him.

We are asked, What is meant by "The commandments of God" (Rev. 12. 17, 14. 12), and if the ten commandments are intended.

Some have claimed here a reference to the sabbath, but this is a strange assumption, for, after the resurrection of Christ, where the commandments are mentioned, the sabbath is never before us, and where the sabbath is mentioned a commandment is never given. Further, whereas the other nine commandments are all, verbally, or in parallel, incorporated in the law of Christ, given by the Holy Spirit for believers now, in the gospels and epistles, sabbaths are said to be a "shadow." And 1 Corinthians 7. 19 with Galatians 6. 15 helpfully shows that the keeping of the commandments of GOD is the manifestation of the new creation (Rom. 7. 22, Heb. 10. 16); and the contrast is, solemnly, with the commandments of MEN (Col. 2. 22, Tit. 1. 14). Likewise we find emphasis on the will of God in Matthew 12. 50; and oft times (i.e. Eph. 6. 6, Col. 1. 9, 1 John 2. 17), and on the words of GOD against the words of men. This is very fitting in the Revelation, where the evil decree connected with the one who has the number of "man" is prominent in ch. 13. 16-18.

YOUNG PEOPLE'S COLUMNS.

"What Wilt Thou?"

OR

Nigh unto Jericho.

A BLIND man sat by the wayside. There was nothing strange in the fact that he was a beggar. He knew of nothing else to do. Blindness may awaken our pity, and thankfulness to God for our eyesight, and those mercies which we call "common." But we do not "feel" his feelings. He knew he was blind, and his hope was a few coins, day by day. But suddenly a new possibility was before him. He heard the noise of a passing crowd, and, asking "why," he learnt that the Lord Jesus,—“Jesus of Nazareth,” said the people—was passing along that very road. Had he not heard of Him, and of His wonderful works? At once, in faith, he cried out, “Jesus, Thou Son of David, have mercy on me.” He did not understand all that the disciples knew: they always said, “Lord.” But the name, “Son of David,” showed clearly his faith. Some soon told him to be silent. What should he do? Was it not a good time to expect their gifts? Would he not hinder this, if he refused to be silent? But no such thoughts moved him: he had one longing, and that was for mercy to meet his deep need. So he cried out the more. The Lord Jesus arrived at the place, and He did not turn a deaf ear. He did not tell the blind man to be silent. He actually “stood still” (Mark 10. 49), and “commanded him to be called.” Possibly those who had said “Be silent,” were the very ones told to call him, even as the disciples who had turned the children away, were given the privilege of welcoming them (Matt. 19. 14). How sweet must the words have sounded in his ears, “Be of good comfort, rise; He calleth thee.” But he was still blind. Would his request be granted after all? Quickly casting away his garment, he came to the Lord Jesus. A simple question,—so simple in its English words that even a child can say them all,—went to the root of the matter, “What wilt thou that I should do (un)to thee?” Was there faith in Christ’s love and power alone? There was! He answered, “Lord (Rabboni, as in John 20. 16), that I may receive my sight.” He new his need, he believed Christ’s power, and at once the words sounded forth, “Go thy way; thy faith hath made thee whole” or “saved thee” (Mark 10. 52, Luke 18. 42). Bartimæus knew which way to go. The Lord Jesus was the First One his opened eyes could

see, and he straightway followed Him, filled with heartfelt praise.

This is a beautiful true story, but it is more. It gives a picture of another miracle that can take place to-day, though the Lord Jesus is not walking this earth, as He was then. There is a blindness more sad than that of the outward eyes, and all are, by nature, blind in their hearts. They are often thinking of earthly things, from day to day, as Bartimæus was, and often, unlike to him, they do not feel their great need. But when a sinner, whether young or old, is brought to be conscious of the sad blindness of which Isaiah 42. 7 speaks, nothing will (or can) bring rest and joy, but the gracious salvation of the Lord Jesus. The sinner will cry, as he did, and will not permit others to hinder. And how thankful am I to add that the Lord Jesus Christ is just as loving now as He was then. Do you think He will turn away from a troubled sinner? No! Do you think He will say “Some other time”? No! We do not read that the Lord Jesus passed through Jericho again. If you thought this might be the last gospel message you would receive, and the last day for you to come to the Lord Jesus, would you not be far more concerned about it than you are? If so, what does this make plain? Does it not show that you are “hoping” to have another invitation later on. Many have “put off” thinking of God’s gospel, and they are now away from God for ever, and in hell. It is important to be deeply troubled that “to-day” may not pass in the condition of one unsaved. Jericho was the city of a “curse,” and that is where sinners are still found. But if the sinner cries as Bartimæus, surely the Saviour’s welcome will be joined with our throwing away of the clothes of our self-righteousnesses (Isa. 64. 6), and the eye of faith shall behold the Lord Jesus, and the mouth sing His praise with a new song (Ps. 40. 3), and the feet of faith follow Him in the way (Luke 18. 43). What a joy if this is your experience to-day, and if your heart hears His loving words, “Receive thy sight: thy faith hath saved thee.” It is not that faith deserves anything because of itself, but, just as a treasury note represents real money that exists, faith is a living trust in the precious blood of the Lord, and salvation and life are in and through Him alone (John 20. 31). What a wonderful change for Bartimæus, and he did not wish to go back to his old life, and so will it be with you, if you really feel your NEED OF THE LORD JESUS CHRIST.

A beggar sits as Christ passed by,
The crowd was dense, what shall he cry?
Shall he their alms, so needful, seek,
Or only to the Saviour speak?

Shall he obey the crowd, and gain
Some coins? Nay, though they all disdain,
He has ONE thought—he cries—is heard.
The Lord responds with loving word.

A beggar poor, he casts away
His garment—nothing dare delay.
Blindness and need the Lord can meet
And grant, in grace, His work complete.

The blind can see! Those eyes behold
The One of Whom he has been told:
His seat he leaves, his begging too
To follow on, with Christ in view.

'Tis hist'ry, and it shows us still
The Saviour's love, and way, and will.
Each heart is blind; Christ died to give
New eyes to see, new life to live.

Faith simply trusts His work, and word,
Faith hopes, faith cries, and faith is heard:
Faith feels the need, and rests alone
On Him Who did for sins atone.

"But the wisdom that is from above is first pure." James 3. 17.

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

THE little word "but" now prepares us for a contrast with that which has gone before. We may be reminded of other contrasts of Scripture, and how great these often are, e.g., "But God," "But now" (Eph. 2. 4, 13),—contrasts not of degree only, but of kind, and so here, the wisdom from above is of a different character altogether.

Let us keep in mind the thought that we are not considering "wisdom" as an abstract quality, but in its relationship to ourselves. In the world of science, subjects may be viewed from both the theoretical and practical standpoint, but in the spiritual realm there is ever the thought of the application of principles to the life. Thus, as we continue our study and note the description, or definitions that follow, we may rightly think of them as the characteristics of one who is truly wise, and, in our more personal application we should ask, "Are these possessed and humbly manifested in some measure by myself?"

Then the words "from above" may direct our thoughts to the first essential of wisdom, even the birth from above, to which the Lord Jesus made reference in that memorable interview with Nicodemus, the teacher of the Jews, in words that still retain their power. "Ye must be born again" (lit. from above, John 3. 3, 7), and we remember that in the epistle we are reading, the Holy Spirit also has made clear that every good gift and every perfect gift is "from above" (ch. 1. 17). How much is contained in these words: they speak of that which is

heavenly, not earthly; spiritual, not natural; from God, not from the evil one; a gift in grace, and not a reward for merit. And this wisdom that is from above is first "**pure**," this is its pre-eminent characteristic.

The thought of purity, or chastity as the word may imply, is presented in something of its fullness in the words written to the Assembly at Corinth, "That I may present you as a **chaste** virgin to Christ" (2 Cor. 11. 2). The context reminds of the ever present danger of an assembly being drawn away from its undivided heart allegiance to Christ, and of godly separation from the world, a "condition and position" which is essential, if a gathering is to be acceptable and well pleasing to Him. How piercing are the words found later in the epistle of James, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" (ch. 4. 4). Adultery! Enmity! Yes! these are not our words. But it would seem that another view is before us in our present study. The word is also found in other connections which are likewise of deep importance. Sisters who have husbands are to be "**discreet, chaste**" (Titus 2. 5). Their husbands will behold their "**chaste manner of life**" (1 Pet. 3. 2). The instructions given to the young man Timothy indicate that the purity enjoined is not limited, for we read, "Let no man despise thy youth; but be thou an example of the believers . . . in **purity**" (1 Tim. 4. 12), and again, "Intreat . . . the elder women as mothers; the younger as sisters, with all **purity**" (1 Tim. 5. 1, 2). And yet again, "Neither be partakers of other men's sins; keep thyself **pure**" (1 Tim. 5. 22). Let us not think that these instructions are not needed by those who are believers, the words "**flee fornication**" were written to those who were called, saints (1 Cor. 6. 18).

We would not omit a further mention of the word, and not only of the word, but of the One Who perfectly manifested this Wisdom; Who was Wisdom (Prov. 8. 22-31), even our soon coming Lord. "And every man that hath this hope in **Him**, purifieth himself, even as He is **pure**" (1 John 3. 3). It is precious but heart-searching that those who go in to the marriage when the Bridegroom comes are likened to five wise virgins (Matt. 25. 10).
B.

Why did I read that chapter of Scripture? Only as a duty? Only because of a regularity, and a semi-promise? Only to find a subject? Only with the thought of information? or did I read it as my Father's message to me, that I might receive spiritual food and find His Will?

"It Is Finished."

John 19. 30.

ONLY three striking words, but how much they mean. In the Greek, moreover, all is contained in ONE word: yet who can measure its eternal preciousness, who can fathom its depth, who can realize its fulness?

"It is Finished!" The cry of the Lord Jesus was not one of weakness, or defeat, but with a loud voice (Luke 23. 46). It was a cry, yea, **the CRY** of triumph, it was the utterance of One Who could say in His wondrous prayer, "I have finished the work which Thou gavest Me to do" (John 17. 4).

Nothing before was truly "finished," as we review the lives of men! Verily, in Genesis 2. 1, "the heavens and the earth were finished, and all the host of them," and the appointment of God was carried through, for example, with regard to the tabernacle: "So Moses finished the work" (Ex. 40. 33). But no man had a life without a blemish: far otherwise. Of none except the Lord Jesus could God say, "This is My Beloved Son, in Whom I am well pleased." God the Father had changeless complacency in Him. If words were entrusted they were spoken (John 12. 49), if a work was appointed it was done (John 4. 34), if a cup was given it was not left undrunk (John 18. 11). "Six days shalt thou labour and do all thy work," said the Holy Law of God (Ex. 20. 9), but as Hebrews 3 shows none could enter into rest: everything was imperfect, everything unfinished! But on Calvary no qualifying or restricting words were needed, and the shout of triumph could sound forth, to the glory of God the Father, and a death knell against the plans of the enemy. But what does all this mean to YOU and me?

"It is finished." In how many different, though linked, ways can a redeemed one look at these delightful words. The Law was fully honoured. The Lord Jesus had become under the law, and no failure marked His perfect life. Did law say, "Thou shalt love"? Love in its fulness characterized Him. What a contrast with others. To Him that word "love" meant the whole will of His Father, in the full carrying out of His purpose, and the Lord Jesus was able to say, "I came down from heaven, not to do Mine own will, but the will of Him That sent Me" (John 6. 38-40). He was Perfect in Service, "I delight to do Thy will, O my God" (Ps. 40. 8, with Heb. 10. 7, 9). We repeat:—not one omission, not one alteration, not one mistake. And the law's **judgment**, too, was met, and the law's curse fell on Him and was fully

satisfied (Gal. 3. 13). But was this judgment for YOU?

If one thinks of the many prophecies of the Old Testament that concerned His first Coming, and what He would accomplish, the words ring out in this connexion, "It is finished." Not one word was broken, or modified. And His own prophecies, signifying by what death He should die, came true to the very letter. There was no mere accommodation, or partial illustration. "Finished" is the only word that applies.

We should remember, too, the types graciously given in the tabernacle, and the other sacrifices, the types of the Smitten Rock, and the Serpent on the Pole, and many others. They were all pointing to One Person, the Lord Jesus and His work. Some were but once, others were oft repeated, and continued their testimony up to the very moment of Christ's death; and then the word "Finished" may well be emphasized, for even the veil of the temple was rent in twain from the top to the bottom (Matt. 27. 51). The period of a closed way was thereby "finished," and the way into the very presence of God was blessedly opened. Everything depends on the death of the Lord Jesus Christ: that is the centre of history and of eternity. O, dear reader, is He your Saviour, or not?

We have already mentioned "Contrasts." Adam's life was spoilt, and broken, and the sad record of Genesis 5 shows every life under a thousand years, with a deep meaning, for a day is with the Lord as a thousand years, and a thousand years as one day: no life was truly "finished." The great effort of man's unity, of old, was Babel, and do we not read "They left off to build the city"? When Israel entered into the land, Judges 1 says, again and again, "They could not." Nothing was finished. Israel's priests are specially marked out as offering often times the same sacrifices, which can never take away sins (Heb. 10. 11). Those who came thereto were never made perfect (Heb. 7. 19, 10. 1); never brought to a completeness. But the Lord Jesus, "after He had offered one sacrifice for sins for ever, SAT DOWN on the right hand of God" (Heb. 10. 12). Here is the one hope of salvation, and it is blessedly sure and fixed. Finished, finished, finished!—Let the word be sounded forth in all its joy to those who realize its blessed meaning, and its undying fulness.

There are many religions in the world, there is only one gospel. This gospel is quite distinct. It does not look to a man, nor depend on ourselves, but directs the heart simply to the Lord Jesus Christ (Acts 16. 31). One says, "You

cannot know if you are saved till you die": the word "Finished" contains a wondrous answer that faith appreciates (Eph. 2. 8). Another speaks of "the sacrifice of the mass," and the Holy Spirit's reply against this grievous mistake is already written large in the word "Finished." Here comes one who would like to join "his part" to the work of salvation. He professes to believe in Christ, but his own good works and character count for something in his esteem. "Finished" sweeps away all such vain confidence and pride. Here comes yet another who is burdened beyond measure, and would wish to bring somewhat, yet feels himself unable, and filled with unworthiness and despair. The word "Finished" is a message of peace to this poor, anxious soul. Nothing can be added to the work of Christ, absolutely nothing. It was for the helpless, the hopeless, the undeserving that He died, and such are now accepted in Him the Beloved, because His redemption, without anything of theirs, is sufficient for those most conscious of guilt. Here then is God's gospel, a sweet message of mercy to a soul, but ah, dear reader, it is not a merely general witness that we give. Let all this come before you as if you were the only one reading it. The Lord Jesus said, "It is finished," and you know why He came into the world. Do you believe Him, or not? Do you rest upon Him, or not? No other work has been "finished," nor can be, but here is God's welcome, and the heart-broken He is ready to heal to-day (Ps. 147. 3).

Jottings.

"Found," in Daniel 5. 11, 12, 14, 6. 4, and then the contrast between 5. 27 and 6. 22, followed by 6. 23, must impress our hearts.

The Father seeketh not only worship but worshippers (John 4. 23): the persons, not only the act. Have you and I thought what that means?

The Holy Spirit never leads to reluctant obedience, nor to half-heartedness. "I suppose I must" is not spirituality, however outwardly exact it may be.

The psalmist was characterized by a whole heart, and should we not seek and expect the same attitude?

"That blessed Hope" is meant to cause a hopefulness and a blessedness, or happiness, in the daily experience of God's dear children. All truth is to bring forth fruit.

If we are believers, God, is our Father, and He does not want His children only in the factory, but in the family, for fellowship.

Faith is capacity, and readiness, to receive God's words without doubting Him or them.

Concentration is a privilege and a responsibility. It is important to thank God for it, and to trust Him for more, and to be earnestly seeking this, feeling one's responsibility at the same time. Otherwise we can hardly expect growth in concentration, yet without this our prayers are often indefinite, and our study listless and resultless. If there is love and intense feeling, will there not be much more holy definiteness in the Holy Spirit.

Loins girded, Lights burning, Likeness to men that wait for their Lord (Luke 12. 35):—how "like" we should be, but how different from their "Lord" is "our Lord."

Occupation with self is sinful, when it takes the mind off Christ, but if we speak much of Him, and fail to judge and purify ourselves (1 John 3. 3), we are misusing grace, and misapplying truth.

Notes on Memorized Verses.

(Continued from page 56).

yea" implies: hence parallel with Matthew 5. 33-37 (1 Cor. 6. 16 explains, with James 5. 9): love the brother you think "unkind," and do not be proud that you are kinder: NEVER go to law in this God-dishonouring way: "Why do ye not rather take wrong?" 13, Prayer, not legal redress: the highest court. Do we sing and praise enough? 14, If "strengthless" what do we "plan"?—Do we act AS the unsaved?—or is prayer a reality?—A booklet "God's Use of Means" gladly sent. His "Name" ever exalted (Col. 3. 17). 15, The power of real prayer. "Sin" often in connexion with physical and mental illness (1 Cor. 11. 30: but we would not forget John 9. 3, 11. 4). 16, Not one-sided priestly confession. Let us pray for one another's bodies: here is an encouragement to such prayer (cf. Phil. 2. 27). Righteous (a) in Christ, and then (b) in daily walk. "Effectual" may also be rendered "inwrought" (2 Sam. 7. 27). 17, "Of like FEELINGS": the prophets were not "supermen" in themselves: God can use Gideon, and US (1 Cor. 1. 27, 28), "He prayed in his prayer" (marg.): do we only talk? 18, "He prayed again" (Col. 4. 2, note 1 Kings 18. 41, "voice"—God's voice—then Elijah's prayer, 42, "a man's hand" 44, 1 Tim. 2. 8). 19, Galatians 6. 1, Hebrews 3. 13. What a privilege to win souls (Prov. 11. 30): stronger words than even John 20. 23, yet belonging to "ONE among you": this chapter is a Divine testimony against human priestcraft: the "ordinary" believer can be "extraordinary," in the Holy Spirit.

PSALM 56. 10-13.

10, This attitude was impressed by the Holy Spirit on the psalmist's heart (4): we can never separate God and His words (cf. Ps. 119. 12). "Praise" is because of God's word, and we are encouraged to praise that precious word, with joy in all He says (Matt. 4. 4). 11, God, man: trust is fearless, fear trustless. 12, Again emphasis on thanksgiving: we are too cold. 13, "For": the logic of praise. What God has done is a gracious pledge (Rom. 5. 10, 8. 11, 2 Cor. 1. 10, see Num. 14. 19). The object—walking before God (Rom. 6. 4, cf. 30. 12, 105. 45).

Suggested Daily Readings.

IF THE LORD WILL.—JULY, 1937.

Day	READING		LEARNING	
	Psalm	Hebrews	Psalm 25.	Psalm 119
1	19	7. 1-14	1, 2	158
2	20, 21	7. 15-28	3, 4	159
3	22	8. 1-13	5	160
4	23, 24	9. 1-14	6	161, 162
5	25	9. 15-28	7	163
6	26, 27	10. 1-18	8, 9	164
7	28, 29	10. 19-39	10	165
8	30	11. 1-16	11	166
9	31	11. 17-40	12	167
10	32	12. 1-11	13	168
11	33	12. 12-29	14	169, 170
12	34	13. 1-25	15	171
13	35	Jas. 1. 1-17	16, 17	172
14	36, 1-37, 10	1. 18-2-7	18, 19	173
15	37, 11-40	2. 8-26	20	174
16	38	3. 1-18	21, 22	175
17	39	4. 1-17	Jas. 5. 7	176
18	40	5. 1-20	8	1, 2
19	41	1 Pet. 1. 1-12	9	3
20	42, 43	1. 13-25	10	4
21	44	2. 1-12	11	5
22	45	2. 13-25	12	6
23	46, 47	3. 1-22	13, 14	7
24	48, 49	4. 1-19	15	8
25	50	5. 1-14	16	9, 10
26	51	2 Pet. 1. 1-21	17	11
27	52-54	2. 1-22	18, 19	12
28	55	3. 1-18	20	13
29	56	1 John 1. 1-10	Ps. 56. 10	14
30	57	2. 1-11	11, 12	15
31	58	2. 12-29	13	16

Notes on Memorized Verses.

PSALM 25.

An acrostic psalm (to encourage memorizing?): it has been pointed out that, just as in Psalm 24, "p" is repeated in Hebrew, with the precious word "redeem" in verse 22. (There are only 22 letters, but "h" and "v" are both in verse 5): God's "plan" is ever to emphasize redemption.* 1, How definite is the dependence on the Lord, a soul-dependence. 3, Love to other saints. 4, How much we find here about God's ways (8-10): we need not only His paths but His own showing and teaching: it is sad indeed if we keep to our own ways (Isa. 53. 6, 65. 2). 5,

* Verse 2 appears to begin with "Aleph" again, but "O my God" may belong to 1, and "In (B) Thee I trusted" start the next petition. But why "r" should begin in both 18, and 19, and "Koph" be omitted, we do not know. Sometimes God's plan remains unseen by us: it is noteworthy that the unexpected repetition here tells us that GOD SEES: if verse 18 were merely "changed" to "Koph," it would be, "Reject my humiliation."

Personal pleading continues: "for" is precious: observe its helpful repetition in 6, 11, 15, 16, 20, 21, 6, 7, "Thy" and "my": a solemn contrast: likewise "remember" and "remember not." Goodness and mercy together as in 23. 6. 8, The Lord's perfections: a beautiful "therefore": we might have expected, "Therefore He will exclude sinners": nay He is good, and at the same time upright; grace reigns, but reigns through righteousness (Rom. 5. 21, Isa. 45. 21). 9, Sinners become "meek" ones: only the meek can learn (John 15. 8), and how meek is He Who teaches them (Matt. 11. 29). 10, "All," without exception: He makes no mistake: "mercy and truth are met together" (Ps. 85. 10). "Unto such," see 18. 25, 26, Hosea 14. 9, Revelation 1. 3, 11, "Thy Name" is great, as well as "my iniquity" (Num. 14. 17-19, with Ex. 34. 5-9). 12, The Lord chooses (47. 4). 12, 13, Anxiety is through self-choosing (91. 1, 112. 7). 14, Not with all, not even with all believers (see John 15. 14: do we "abide"?). 15, Not only now and then. "He Himself": God's personal interest. 16, My very need is a plea before Him: so gracious is the Lord. 17, Heart troubles within, and distresses (plural) around, but God is more than sufficient (2 Cor. 4. 8-10). 18, A consciousness that the trials are a loving reproof, albeit they come through cruel enemies (19). 20, As in 2 (Rom. 5. 5, 10. 11). 21, Godly integrity: we must not have a divided heart, and expect blessing (Jas 1. 8-8). 22, The extra "p" and a wondrous bringing "out," so the climax in 44. 26, as well as 34. 22.

JAMES 5. 7-20.

7, "Therefore" (a) in view of expected trials, (b) in realization of the Just One (6). "Until" (repeated), "Here is the patience and the faith of the saints" (Rev. 13. 10, Matt. 5. 5, 2 Tim. 2. 12, Rev. 20. 4). In nature there is patient waiting; much more in grace. 8, "Be ye also (as the husbandman) long-suffering" (so in 7: God is "longsuffering," cf. Rom. 2. 4, 1 Pet. 3. 20). An established heart can rest (Ps. 112. 7, Rom. 1. 11, 16. 25, 1 Thess. 3. 2, 13, 2 Thess. 2. 17, 3. 3, 1 Pet. 5. 10). "For": how helpful is that blessed Hope: an antidote to worrying. 9, The danger of irritation against brethren, see 3. 9, 4. 11—"one another" blessedly in 5. 16 (twice): don't merely "put up with one another" but love and bear up one another. The Lord will decide (1 Cor. 4. 4, 5). 10, ALL the true prophets had trials: they were ALL longsuffering. 11, "We count them happy": to grumble is sin, and also kills our own joy: "long-suffering with joyfulness" (Col. 1. 11, cf. Matt. 5. 11, 12, 1 Pet. 4. 12, 13). "The end belonging to the Lord": not only His purpose in view, but His gift at the end (Job 42. 12): He will not leave half-refined silver (Mal. 3. 3, 4.) nor forsake; He pines,* but is not indulgent to spoil us: that would not be love, but only its counterfeit. 12, An unexpected exhortation: surely not only against law-court oaths,—as "yea,

* Only occurrence of this doubly intense word: "moved with compassion" (only used of God the Father and the Lord Jesus, Matt. 9. 36, 14. 34, Mark 1. 41, 6. 34, 8. 2, 9. 23, Luke 7. 13, 10. 33, 15. 20 from the same root).

(Continued on page 55).

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Thoughts from The Word of God

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A Monthly, in God's gracious enabling, to testify
the gospel of His grace, and to encourage His
people in the path of obedience.

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Free.

"Thou shalt bring them in, and
plant them in the mountain of
Thine inheritance, in the place,
O Lord, which Thou hast made
for Thee to dwell in, in the
Sanctuary, O Lord, which Thy
hands have established."

Exodus 15. 17.

"I bare you on eagles' wings,
and brought you unto Myself."

Exodus 19. 4.

"The King hath brought me
into His chambers." Song 1. 4.

"He brought me to the ban-
queting house." Song 2. 4.

"Christ... hath once suffered

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for sins, the Just for the unjust,
that He might bring us to God."

1 Peter 3. 18.

"In My Father's house are
many mansions... I go to pre-
pare a place for you: and if I
go and prepare a place for you,
I will come again, and receive
you unto Myself; that where I
am, there ye may be also."

John 14. 2. 3.

"Father, I will that they also,
whom Thou hast given Me, be
with Me where I am; that they
may behold My glory."

John 17. 24.

Some lovingly enquire about the "Subscription." Valuing this
thoughtfulness and interest, we would refer them to booklets, &c.
(will be gladly sent):—"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 com-
mercialism, 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.). 176,
Rodney Street, Birkenhead (The Lord's Day, 7, Thurs: 8).

Words of Introduction.

IN the multitude of his thoughts within him, God's
comforts delighted the soul of the Psalmist. And
again we read "This is my comfort in my affliction:
for Thy word hath quickened me" (Ps. 119. 50).
Amid trials that were not easily counted, the apostle
could write with confidence, "We are troubled on
every side, yet not distressed; we are perplexed but
not in despair" (2 Cor. 4. 8). And, probably with
far less difficulties than he, though the outlook
is indeed, dark, and our personal pathway has much
to cause exercise of soul, we can endure "as seeing
Him Who is Invisible," and would send forth these
pages, with encouragement from, and in, the Lord,
to encourage His beloved ones to press toward the
mark. O that there may be definite revival from our
God and Father on the precious revealed lines of
Isaiah 57. 15.

"He is Faithful That promised." Hebrews 10. 23.

No promise breaks when trusted,
No word a failure proves;
His truth is never rusted,
His grace He ne'er removes,

Still faithful God abideth,
And faith can only rest,
And he who thus confideth
Gains strength from every test.

The Lord knows every sorrow,
Each need doth understand;
The keys for each to-morrow
We leave within His hand.

A.W.H.

THOUGHTS FROM THE WORD OF GOD.

Words of Encouragement.

In Thy light shall we see light.
 Psalm 36. 9. Is it possible? Yes, God says so. Is it Divinely meant that we should remain in the darkness? No! But where was the light of old? Was it not in "the Holiest of All"?

How fitting then is the sentence just before, "With Thee is the Fountain of life." We call to mind John 1. 4, and Ezekiel 47. 1, 12. 1 John 1. 7 gives the graciously appointed key. Redeemed by the precious blood of Christ, we have access and boldness to enter into the holiest; and, thus, going into the sanctuary, we find that which is hidden from the wise and prudent (Matt. 11. 25). "Then understood I" (Ps. 73. 17). Alas, there are those who walk in the light of their own fire (Isa. 50. 11), and of their own philosophy. But how blessed it is to be brought near. It is well to wait till God gives light (Mic. 7. 8), and there is graciously refining, but the condition of waiting is not the only one. We should seek to possess our possessions, and via confession of our sins (Mic. 7. 9, Ps. 32. 5) to expect the fulfilment of God's promises. "In Thy light," not in our own light, not by our own reasoning, but because God has commanded the light to shine out of darkness (2 Cor. 4. 4, 6). Light causes us to see the light, when we are not blinded. That which maketh manifest is light. The world by its wisdom knows not God, and still men remain and walk on in darkness. But O how rich is the mercy which brings us to the "mystery" hidden from "generations," but made manifest to "holy ones" (Col. 1. 26), reckoned to Him as His generation (Ps. 22. 30, 24. 6).

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:

- 3rd. **SOME RECORDS**, with their Hints as to the Judgment Seat of Christ.
1. 2 Samuel 23. 8-39 with the Differences of Honour.
 2. The Importance and Power of Love (verse 16).
 3. Romans 16. 1-15 (Note "Beloved," "Labour," "much Labour," etc.).
 4. Colossians 4. 7-14 ("These only" and Silence).
 5. 2 Timothy 4. 7-21 ("Love His Appearing," "For-saken," "Departed," "Sent," "Abode").

6. Revelation 2 and 3 (Eyes as a Flame of Fire: O that we may be Searched).

10th. THE EPISTLE OF JUDE.

1. Greetings (1, 2), and the Doxology (24, 25).
 2. The Common Salvation, and Earnestly Contending.
 3. "Denying the Only Lord God" (cf. 2 Pet. 2. 1).
 4. Three Examples of Judgment (5, 7), and a Threefold Description (8).
 5. Michael's Attitude and Service (Dan. 10. 13, 12. 1, Rev. 12. 7, cf. 1 Thess. 4. 18).
 6. Three Further Beacons of Warning (verse 11).
 7. Enoch's Life and Witness (cf. Gen. 5. 24, Heb. 11. 5).
 8. "But, Beloved" (17, 20).
 9. Differences in Dealing with those in Danger (Threefold, 22, 23).
- 17th. **QUESTIONS.** These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

24th. To be announced later.

31st. ISAIAH 11.

1. The Glory of Christ in the Prophecies, and His Wondrous Character.
2. The Root and the Branch (1, 10)—Deity and Humanity.
3. The Two Comings Together (so in ch. 53, &c.).
4. Blessings to the Animal Creation (Rom. 8. 20, 21).
5. Israel's Future (11-16).

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.

"Verily, verily I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you." John 16. 23.

1. For a definite awakening among children of God; that we, too, may not get into a rut or a mere habit, but ever experience God's gracious reviving, and be anointed with fresh oil (Ps. 92. 10).
2. For believers in situations where their righteous soul is vexed (2 Pet. 2. 8), that they may have wisdom to discern (Jas. 1. 5), and grace and courage to do, THE WILL OF THE LORD (John 7. 17).
3. For translators of the Scriptures (and revisers) that they may be "kept" from mistakes that would mislead.
4. For lands that we often overlook:—Lithuania, Assam, Kenya, Alaska, Tasmania.
5. For the Lord's graciously enabled work in, and through, and in connexion with these magazines; that He alone may be exalted, both in this land and others, and that the work and the workers may go forward in faith, and that there may be gatherings to His glory, with a simplicity of purpose and of loving obedience, in view of the Lord's Coming.
6. Daily for brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner, "and for me."
 "Christ Jesus our Lord, in Whom we have boldness and access with confidence by the faith of Him."
 Ephesians 3. 11, 12. ;

Poems to Help Christian Experience.—73...

"Because of the savour of Thy good ointments,
Thy Name is as ointment poured forth; therefore
do the virgins love Thee." Song 1. 3.

"Not defiled . . . for they are virgins."
Revelation 14. 4.

And could it be, my Lord for me,
In love and pity, on the tree,
Endured God's wrath, and bore the curse—
That He, the Glorious Lord, came down,
And wore the piercing, thorny crown,
And died for one unclean, perverse?

Those wounds that marred His holy brow
Were through my sins; their memory now
Doth bring into my heart a pang;
Though all are put away, the smart
I would not soon forget; my heart
Would only on His mercy hang.

His blood His precious blood—alone
Could for my countless sins atone;
Ah! bitter was the grief He bore!
My Suff'ring Lord, my Saviour True,
What can I bear for Thee, what do,
To show affection more and more?

Thy Name how fragrant, gracious Lord!
'Tis as the ointment pure, outpoured,
Whose odour sweet the guest-house filled.
Thee would I love in virgin-truth—
O may it have perennial youth—
In this, beyond all else, be skilled!

"The virgins love Thee"; then may I,
Betrothed to Thee, the Lord Most High,
Be faithful; Thee my soul would love!
Since Thou, the Bridegroom, cometh soon,
O be my heart with Thine in tune,
My whole affection fixed above.

'Tis after Thee my soul would haste;
O keep me loving, true, and chaste—
Who else should my affections share?
I press along the pilgrim road,
In longing for that blest abode—
Thy Father's house—for Thou art there!

"For she loved much." *

Luke 7. 47.

THE Lord Jesus Himself said so. This is not the statement of other people. We cannot doubt His words. How blessed to realize it is possible to "love much." But who was the one of whom He thus spake? Was it one brought up in godly surroundings who had never known the depths of sin? No. "a woman . . . which was a sinner" (verse 37) is thus described by the Lord. Observe that Simon says, "She is a sinner." If only he had thought of his own PRESENT sins! But, to return, here is a wondrous hope, not only for guilty ones seeking the Lord to-day, not only to encourage faith when rightly preaching the gospel in the open air, but also for us, for believers who feel how unworthy they have been, and are. The Lord can do great things. "She loved much."

Her love wept, her love was lowly at His feet, her love gave, her love thought nothing too costly for Him, her love was occupied with Him and unmoved by the sharp criticism, her love sought no self-defence, her love "ceased not." Such was her love, and she loved much.

When Christ commended, was it not for great faith or much love? How differently He referred to "many wonderful works" (Matt. 7. 22). Our need is ever love, and everything else, without love, is nothing, and we are nothing (1 Cor. 13. 1-3). And how differently the Lord spoke of any who praised themselves. She did not say, "I love much": she was concerned with the Loved One, and He saw the loving one. Sadly we read that others were amazed, and asked, "Who is This?" and thought of other people's sins (verse 49), yet did not remember their own sins. How one-sided we all become.

"For she loved much." Does this mean the love won the forgiveness, or proved it? "For" can have both signification. Verse 47 itself gives the Holy Spirit's answer. "To whom little is forgiven, the same loveth little" shows the forgiveness and then the consciousness of forgiveness, preceding the love. Thus salvation is by grace, and its evidence is our love. The question in verse 42 confirms this as the only interpretation. How much have I been forgiven? How much do I realize what I have been forgiven? Do I wish my love to grow? Here is the food for love, a deeper and humbler sense of the love that the Lord has shown to "unworthy me."

"VESSEL" AND "HONOUR,"

"One vessel unto honour, and another unto dishonour." Romans 9. 21.

"That every one of you should know how to possess his vessel in sanctification and honour." 1 Thessalonians 4. 4.

"Giving honour unto the wife, as unto the weaker vessel." 1 Peter 3. 7.

"Vessels . . . some to honour, and some to dishonour. If a man therefore purge himself from these he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work."

2 Timothy 2. 21.

If the Lord will, Bible Gatherings, with worship and praise, during the "Holidays." May we specially mention August 2nd, 3 and 7, at Upton Lane, Forest Gate, and 2, Crosby Street, Stockport? We shall be thankful to hear of any heart-exercised believers seeking to spend Saturday to Tuesday at the gatherings. Come expectantly, with much prayer.

* A booklet on the Parables, including the Two Debtors, gladly sent.

YOUNG PEOPLE'S COLUMNS.

Two Children.

A LITTLE before the Lord Jesus was born into the world, a beloved father and mother, in the hill country of Judæa, had great joy through their little son. In one sense, therefore, we may call him the first baby in the New Testament. He had a lovely name, given to him by God, "the Grace of the Lord." That lovely name is still found in many lands and languages, John, Jean, Johannes, Jan, etc.—but very few think of its precious meaning. How different the world would be if every "John" were full of "the grace of the Lord." The parents were both "righteous before God," and we can well understand how they delighted to train their little treasure, from the very beginning, for God's glory. They did not think he was too young, or that the salvation of God was only for grown up people. Their prayers and love were not in vain. "The child grew," but that was not all: he became "strong in spirit" (Luke 1. 80),—yes, he was "filled with the Holy Spirit," and was marked out to "go before the face of the Lord, to prepare His ways; to give knowledge of salvation unto His people by the remission (forgiveness) of their sins" (Luke 1. 76, 77). And years after, the Lord Jesus gave a testimony that among those born there was no one greater (Matt. 11. 11). You have often heard of John's witness and how he loved to speak of Christ, "The Lamb of God, Which taketh away the sin of the world" (John 1. 29). But have you come to the Lord Jesus, that you may know that your sins are taken away? Moreover, John warned sinners openly, speaking of "the wrath to come" (Matt. 3. 7). Indeed, it was because he was so plain in his words against sin that he was later sent to prison, and put to death, while still a young man. His life was a wonderful one, although brief. He did no miracle, but the people said, "All things that John spoke of this Man (the Lord Jesus) were true" (John 10. 41). It is clear that he ever wished to tell of Christ.

But not many would have liked the place where he lived: "he was in the deserts till the day of his shewing unto Israel" (Luke 1. 80). Nor would most have enjoyed his simple food—"locusts and wild honey" (Matt. 3. 4). And his clothing, too, was not attractive. In fact, he realized how real the salvation of God is, and he was a man of living earnestness. How few there are to-day who feel the realities as John did! Many a reader has heard about the Lord Jesus a hundred, yea, a thousand times, and is still

unsaved,—still unmoved. That is the awful peril. The Son of God viewed the case of sinners as so dangerous, that He came down to die for such, and yet many act as though it did not matter.* Tell me, would you say "I believe I am in danger," if you were in a house on fire, or on a sinking ship, and yet remain sitting still? No, "believing," you would seek escape at once; and if there were a fire escape or a lifeboat, you know you would get in. If anyone did not get in, you would say: "Either he does not believe or he must be mad." Yet many neglect salvation (Heb. 2. 3) till they understand the awful words "The door was shut."

The last one whose boyhood is specially before us in the New Testament is the one to whom Paul wrote his last epistle. His name, too, is a good one, for Timothy may mean "Honouring God" or "God honours" (1 Sam. 2. 30). It is a joy to see what a good record he had from those among whom he lived (Acts 16, 2), and from the apostle with whom he worked in God's service (Phil. 2. 22). What kind of a testimony have we at home? If any one is a professing Christian, and is selfish, or unkind, or rude, it is more than a thousand pities, it is a serious sin (Prov. 20. 11). Never call sin by a more pleasant name.

Timothy from a child, or rather from "quite a baby," knew the Holy Scriptures (2 Tim. 3. 15). We are not left in doubt concerning those who taught him. His mother and grandmother had true and living faith (2 Tim. 1. 5). I delight to think—as one who myself had loving Christian parents—that the first baby in New Testament history, and the last, owed so much to their godly mothers. What an important message this is to any mothers who read these lines! And how can anybody, whether a mother or anyone else, bring another to the Lord Jesus, unless there has been a personal coming to Him first! Whether the reader is young or old, a child or a parent, the first question is, "Do you know the Lord Jesus as your personal Saviour, as the One Who died for you?"

Timothy early learnt the Scriptures, but we cannot say exactly at what age he was born again (through the ministry of God's servant Paul, 1 Tim. 1. 2). We see hereby that several are often used together to lead a sinner to Christ, and that good knowledge of the Scripture alone does not save. "Ye must be born again" (John 3. 7). Some may tell me they had a "Scriptural knowledge certificate," but that is not enough. Mark the added words in 2 Timothy 3. 15, "Through faith which is in Christ Jesus." We must feel the burden of sin, must personally

pass out of death into life (John 5. 24), or we are not saved, and, if not saved, we are lost for ever. May the brief history of these two boys make many really concerned about salvation **while** they are young, and also make many older ones, who are parents, troubled if they cannot say, "The Lord Jesus is my Saviour, and now my heart's joy and expectation, is to lead my children early to the Same Saviour."

When John was born God kept His word -
His parents' joy—prayer had been heard.
He grew, and knew God's blessing too:
A simple life, God's will in view.

At last, prepared, he came to preach
Repentance unto all and each:
He told of Christ, God's spotless Lamb,
John's "First One," yea, the great "I Am."

Many repented, were baptized,
God's wrath—and love—they realized;
But to God's counsel some said "No,"
As some to-day self's pathway go.

When little Timothy could read
God's precious word he loved to heed.
His mother—and grandmother too—
Had living faith:—but what of YOU?

The Scriptures make it plain and clear,
God calls the young, His voice to hear:
'Twas e'en for such the Saviour died,
And in His death **such** can confide.

But what of you? Ah, can you say
"Christ died for me"? Do not delay,
This urgent question waits reply,—
Are you "far off" or "now made nigh"?

"But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy."

James 3. 17.

A Few Words with Young Believers and Older Ones too.

HAVING briefly considered that which the Holy Spirit has placed first in this seven (or eight) fold description of wisdom, we now desire His enabling as we continue to ponder the definitions which follow. But first the question may be asked, "Why is 'purity' or 'chastity' given the pre-eminence?" In the following chapter the words are found written, "Cleanse your hands ye sinners, and **purify your hearts** ye double minded." Is it not, therefore, because this emphasis on purity bespeaks a condition of heart, and all that comes after depends upon this? How important is heart condition before God. "The Lord looketh upon the heart" (1 Sam. 16. 7). The world may be satisfied if there is a holding back from certain scandalous actions, but how penetrating are the words of the Lord Jesus, "hath committed adultery . . .

in his heart" (Matt. 5. 28). But we also read, "A good man, out of the good treasure of his heart, bringeth forth that which is good" (Luke 6. 45).

The word "then," of our present verse may be rendered "afterwards" or "after that," as in other contexts, and a delightful example of this is found in Hebrews 7. 1, 2. However, these verses go beyond grammar in their helpfulness, for when we read, "**first** being by interpretation, King of Righteousness, and **after that** also King of Salem, which is King of Peace," our hearts are directed not only to Melchisedec—although we would consider how great this man was—but to One infinitely greater, One Who was not "made like unto the Son of God," but the very One to Whom it was said, "Thou art My Son, this day I have begotten Thee" (Psalm 2. 7).

Let us not think that the possession of wisdom is a goal in itself. King Solomon asked wisdom that he might go out and come in before God's people, and that he might fulfil those responsibilities which were otherwise beyond his power (see 2 Chron. 1. 7-10), and it is with the appointed fellowship of the Lord's people in view that this Epistle has been written. Do we not feel the need of the wisdom that is peaceable, and gentle, easy to be intreated, **FULL** of mercy and good fruits in our fellowship with others, and in our humble sphere of service unto the Lord? Can we say that these are natural traits in our character?

It may be we have somewhat confused "wisdom" and "knowledge," thinking a wise man to be one who is well versed in the Scriptures, fluent in exposition, one able to deal with hard questions and to convince gainsayers; but here we learn that the wise man is one who is disposed to peace and concord. One whose moderation (gentleness) is known to all (Phil. 4. 5), who being conscious of God's mercy is full of mercy and good fruits, which is the evidence of a life of union (John 15), and communion (Psalm 1) with the Lord.

Finally, wisdom is manifest by the absence of certain natural characteristics. "Without partiality." How important is this, particularly for one having a position of responsibility among the Lord's people,—yet also for all (Jas. 2. 4). To have respect of persons, and to shew more consideration to some than for others, is so easy; to be impartial is difficult.

And then "Without hypocrisy." Do we say, "I am conscious of coming short in many of these points, but at least I am not a hypocrite"? Stay, these words are far reaching. Are we

ever really that which we appear to be? Are we always the same, in home as in the meeting room? To no one are these words more necessary than the writer, but, with confession of sin, he would again remind himself, and each believing reader, of that which is written earlier in this letter. "If any of you lack wisdom, let him ask of God."—B.

**"Egypt their glory."
"Israel, My glory."**

Isaiah 20. 5. 46. 13.

A REMARKABLE contrast. The book of Isaiah (as, indeed, the other prophecies of Scripture) contains much as to the setting aside of man's vain pride. We call to mind the words "And 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" (2. 17), and again, "The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth" (23. 9). Fat ones must be brought to leanness, and under the glory of every "Assyria" there must be a burning (Isa. 10. 16), for God cannot excuse sin, nor deny Himself.

It seems evident, moreover, in ch. 24. 21 that behind the powers of earth are often the workings of Satan. Daniel 10 confirms this, and in Ephesians 6. 12 we have a striking testimony, which makes us concerned as to the theories of patron saints for different lands, while Satan, the God of this age (2 Cor. 4. 4), is still seeking to assert himself as prince of this world (John 12. 31, 14. 30). Faith rests upon God. We know He will not fail, but as we read the words of Scripture we cannot but be alarmed for those who have their portion in this life. "The great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath" (Rev. 16. 19). Such words fill us with gratitude that we, as Abraham, look for the city, which hath the foundations whose Builder and Maker is God (Heb. 11. 10), and we, though utterly unworthy in ourselves, are receiving a kingdom which cannot be moved (Heb. 12. 28).

When Israel looked to men, men failed them. The "shadow" of Egypt proved no shade, but only a shadow instead of substance (Isa. 30. 2, 3). How different is confidence in Him Who says, "Neither fear ye their fear, nor be afraid: sanctify the Lord of hosts Himself; and let Him be your Fear, and let Him be your Dread, and He shall be for a Sanctuary" (Isa. 8. 12, 13, cf. Ps. 91. 1). God never fails.

"Their glory"—even the glory of all flesh—must fade as the flower of grass (1 Pet. 1. 24), in contrast with the revealed glory of the Lord (Isa. 40. 5). How bright is that Blessed Hope, and He will make the place of His feet glorious (Isa. 60. 13), and then the desert shall rejoice and blossom as the rose, and Jerusalem become a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God (Isa. 62. 3). "This people have I formed for Myself; they shall shew forth My praise" (Isa. 43. 21), must be fulfilled, and the promise shall assuredly come true. "I bring near My righteousness; it shall not be far off, and My salvation shall not tarry: and I will place salvation in Zion for Israel MY GLORY" (Isa. 46. 13). Here is a call to living and loving prayerfulness.

Concerning magazines issued in the Lord's Name. When an error is made as to address, or copies do not arrive, or duplicates are sent, we shall be so grateful to have particulars at once. We cannot afford a clerical staff, but our Father grants the loving and full co-operation of a number of His dear children. It will much facilitate if an envelope is sent back: then we shall know where the mistake is. We all desire everything to be to God's glory in details (1 Cor. 14. 40).

The blind one of John 9 is remarkably described. In verse 17 men viewed him in connexion with his old condition, but in verse 18 we read "the parents of him that had received his sight." Yes, he was in a new condition. How much more wonderfully have we received all in Christ?

Notes on Memorized Verses.

(Continued from page 64).

word "overcome" as in 3. 21. 6, Slain: redemption ever before us (9): heaven never forgets atonement: nothing without the death of Christ. 8, The saints are not said to be personally present: observe we have their "prayers," as in 8. 3: when they personally reach glory there is rather the emphasis on praise: their needs will then be past. "Odours": how fragrant is prayer to God (Prov. 15. 8). 9, Singing as in 14. 3, 15. 3: contrast "weeping and gnashing of teeth": there is no "old song" (Ps. 40. 3). Redemption is not here described as universal, but it is "out of every kindred," &c.: thanks be unto God for a great number which no man can number (Acts 1. 8). 10, Kingdom and priesthood linked, so in 1. 6, and 1 Peter 2. 5, 9 (contrast Uzziah). They reign on the earth. What a contrast those who "dwell on the earth" in the present age (how often we read of such in Rev.: e.g. 3. 10, 11. 10, 13, 14). 11, Countless: "Great is the Lord": then remember Hebrews 1. 14. 12, All the angels exalt the Lord Jesus (Heb. 1. 6). He is worthy of all (1 Chron. 29. 11): John the Baptist rightly said "I am not worthy." Do we praise sufficiently? 13, Representatives of all creation (Phil. 2. 10, 11). "For ever and ever": no change (Luke 1. 33). 14, Worship is so deeply important.

"Take ye away the stone."

"Lazarus, come forth."

"Loose him, and let him go."

John 11. 39, 43, 44.

THREE striking commands of the Lord, and only these three (the last one two-fold) are found in this passage. We rejoice in the miracle, we rejoice that He was obeyed, we rejoice in the record. May it not also have a parable for us concerning His mighty, saving work to-day, and also our privilege, if any of us are graciously enabled to bring the gospel to others?

If any readers do not know Christ as their personal Saviour, if they are still, as Scripture declares, "dead in trespasses and sins," it is our desire that God may use even these lines as a taking away of the stone. If we invite any to a true "gospel testimony," if we hand a gospel leaflet, if we have a conversation concerning Christ, we are seeking to take away the stone, that there may be nothing left, on our part, in between them and the Lord Jesus. We do not wish, by disregard of the stone, to treat them as if we are unconcerned, and feel they **MUST** remain in the sepulchre of sin. Far otherwise, we are in earnest for their salvation, we are conscious, by grace, that we ourselves have been brought to a new life, and thus in simple faith we long to be instruments whereby they are brought into contact with our precious Lord Jesus, and caused to hear His voice (John 5. 25). We know full well that the removal of the stone gives no life, no preparation for life, no right to any blessing. But, as we are graciously commanded to preach the gospel, so we simply heed the word. Martha, at first, hesitated, because Lazarus was dead; but that is the very reason why we should take away the stone at Christ's bidding, for there is a tremendous need for His work, and there is no hope otherwise. You are doomed otherwise. Ah, the sinner is as a corrupt corpse; such were we all, by nature. How definitely the gospel takes away all self-esteem. It is for the lost alone that Christ came.

The second command was directed to the dead man! How could he obey? Listen:—"The dead shall hear the voice of the Son of God, and **THEY THAT HEAR** shall live." With the word of the Prince of Life there is power, even as when He said, "Stretch forth thine hand" to one whose hand was withered. This is the miraculous glory of the gospel. Do you say "How?" Is not the Lord Jesus the Mighty God? Is anything impossible with God? (Jer. 32. 27). "Ah," you continue, "I should like to be saved, but I cannot do anything." It is not

your doing. Your peril is your half-unconscious pride in looking to yourself. Take the place where God puts you, a corrupt corpse: own the evil of your "best things," and confess that He Who is the Truth is no liar (1 John 5. 10), and acknowledge that He can, and must do the work in a way that strips you of all boasting, and only glorifies Himself. Are you unwilling to own yourself so low and abominable in God's sight, as the dead body of which Martha spoke (John 11. 39). The words used fit what the sinner is, before God, but are too strong language for most. And herein is the rebellion against God. But let the sinner be broken with a sense of his corruption, like to that which is rotting away, and with the very worms upon it, and he will hear the blessed call, "Lazarus, come forth." The very name may suggest utter "helplessness . . ." and we have seen that is the sinner's condition, for "when we were **WITHOUT STRENGTH** in due time Christ died for the ungodly" (Rom. 5. 6). Here is the key! The Lord Jesus has **DIED**, bearing the sins of a great number no man can number, and on that sure ground He summons such, and saves them everlastingly. Is the death of Christ a reality to you, and have you seen yourself **THERE**, as it were, condemned from God's standpoint (Rom. 7. 6, 8. 3)?

What a blessing it is when a soul is saved. Lazarus comes forth! There is joy in heaven over the finding of one of the Lord Jesus Christ's lost sheep! But if you are born again (praise God!), that does not mean you know everything at once as to God's will. Do you wish to still look **half** like a dead sinner? That which was your choice before is now like binding grave clothes. You need to be loosed for the freedom of unworldly contrast with the world (John 8. 32). You do not wish to appear like those who are still in the grave (Eph. 5. 14). Everything is changed (2 Cor. 5. 17). A Christian should be a tremendous contrast. He should act like a **LIVING** man. Hence the liberty from the old smoking and worldly pleasures and so forth. . . . Loving fellow believers should help in this freeing: "Loose him and let him go." If they, alas, have become somewhat worldly themselves, how can they do this? Away with the grave clothes and do not pick them up again. Why should Christians stumble about in the world's fashions, half tied up and stumbling? We long to be, and to see, "loosed" believers, standing fast in the liberty the Lord has given (Gal. 5. 1), and able to run and showing they are not of the night, nor of darkness (1 Thess. 5. 5). O for a mighty revival in the Holy Spirit to God's glory, in accord with this verse.

Suggested Daily Readings.**"IF THE LORD WILL."—AUGUST, 1937.**

Day	READING		LEARNING	
	Psalm	1 John	Psalm 72.	Psalm 119
1	59	3. 1-15	1. 2	17, 18
2	60	3. 16-4 6	3. 4	19
3	61, 62	4. 7-21	5. 6	20
4	63, 64	5. 1-21	7. 8	21
5	65	2 John	9. 10	22
6	66	3 John	11, 12	23
7	67. 1-68, 10	Jude	13, 14	24
8	68. 11-35	Rev. 1. 1-20	15, 16	25, 26
9	69. 1-21	2. 1-17	17, 18	27
10	69. 22-70, 5	2. 18-29	19, 20	28
11	71	3. 1-22	Rev. 2. 8.	29
12	72	4. 1-11	9	30
13	73	5. 1-14	10	31
14	74	6. 1-17	11	32
15	75, 76	7. 1-17	12	33, 34
16	77	8. 1-13	13	35
17	78. 1-25	9. 1-21	14	36
18	78. 26-52	10. 1-11	15, 16	37
19	78. 53-72	11. 1-19	17	38
20	79	12. 1-17	5. 1, 2	39
21	80	13. 1-18	3, 4	40
22	81	14. 1-20	5	41, 42
23	82, 83	15. 1-8	6	43
24	84	16. 1-21	7	44
25	85	17. 1-18	8	45
26	86, 87	18. 1-24	9	46
27	88	19. 1-21	10	47
28	89. 1-29	20. 1-15	11	48
29	89 30-52	21. 1-14	12	49, 50
30	90	21. 15-27	13	51
31	91	22. 1-21	14	52

Notes on Memorized Verses.**PSALM 72. 1-20.**

The last psalm in "book 2"; a climax, the kingdom: "belonging to Solomon" but much of it to One Greater, "the Prince of Peace" (Isa. 9. 6). 2. Solomon failed in this respect, it seems (1 Kings 12. 4). 3. Peace and righteousness ever together (7, Isa. 32. 17 Heb. 7. 2). 4. How important is care for the poor and needy (12, Isa. 11. 4, 58. 6. Prov. 23. 10, 11). 6. So God's words (Deut. 32. 2, Isa. 55. 10). 8. From sea to sea (Zech. 14. 8), and from the river (possibly the new river of Ezek. 47). "The ends of the earth": see Acts 1. 8 (now). Psalm 2. 8 (that Day). 9. As the serpent (Mic. 7. 17). 10, 11. There will be "kings": but He will indeed be "King of kings." 14. More than men can ever do, our beloved Lord has caused a redemption from judgment too (Ps. 49. 7, 8). 15. All kings and priests have died (Heb. 7. 28, Rev. 1. 18). Prayer "for him" may seem strange, and as to that Day, but would it not signify prayer for His Name to be glorified, etc.? Do we not thus pray even now (19, Eph. 1. 3)? 16, Psalm 67. 6: no famine: sin

has altered the harvest: how "rare" is a hundred-fold. 17. "Blessed in Him," cf. Genesis 12. 2, 3. 18. Nothing "ordinary": everything wondrous: and further none other can do them (a twofold thought). 19. The glory of God is often united with fulness (Ex. 40. 35, Num. 14. 21, 2 Chron. 7. 2, Hag. 2. 7, John 1. 14). 20. A wondrous climax in prayer: do our prayers ever look forward to that Day? (Rev. 22. 20).

REVELATION 2. 8-17.

8. The "angel" ("messenger," so John is described) is not a company: everything is personal, singular: the Lord can use whom He pleases, in care for His assembly, He holds some responsible (Heb. 13. 17, Song 1. 6: O that we may be more faithful as to every "pound" or responsibility given—this applies to parents in the home also). The Lord Jesus is described differently in each letter: how His glory shines out (1. 18). What an encouragement in the description here, to meet the exact need, and remove fear. 9. A contrast with Laodicea (2 Cor. 6. 10): the greatest commendation in some respects, is in this epistle (Jer. 45. 5): it is well to "lose" here: Satan ever linked with lying (3. 9, cf. 2. 2, 20). 10. "Fear not" is the most frequent prohibition in all Scripture, revealing God's tenderness, and also our natural tendency (Ps. 103. 14). A limitation (ten days); but one believer would die (cf. John 21. 18): are we willing to suffer for Christ? 11. Each epistle emphasizes the "ear," as Psalm 40, and Matthew 13 also: the "ear" does not only read, it presupposes a Living Person, and we should hear His tone and emphasis. 12. Again the name suited. 13. How solemn a reference to the priests of Babylon who historically became the priest-kings of Pergamos: Satan holds to his Satanic plan. Praise God for the contrasted "throne" (the same word here, also 13. 2). Faithfulness mentioned first. 14. Next a holy rebuke: not only is personal sin serious, but toleration, wherever we have responsibility (never take this without God's warrant). Balaam an awful key to Numbers 25 (see 23. 10 with 31. 8): how terrible to lead any to fellowship with the world. Are we ever doing this in any measure? 16. "Them": we should have expected "thee": mercy is manifested, but sin not excused. 17. Again hearing. What a blessed contrast: God's Holiest of All.

REVELATION 5. 1-14.

1. How many times we have the "throne" in this book: here is God's standpoint (Jer. 50. 28). 2. "Who is worthy?"—"worthy" is emphasized in this chapter. Verse 3 gives the negative, and 9 and 12 the answer: Christ All in All. 3. "No one," whether man or angel. 4. "I wept much": Daniel too, felt God's messages (7. 28, 8. 27, 10. 17). 5. "One of the elders": they are individuals. "Weep not," (Neh. 8. 9, Luke 7. 13, John 20. 15). The Lion, the Root (Isa. 11. 10), names of glory, yet He is also "The Lamb" (John 1. 29). "Prevailed," the

(Continued on page 62).

* Leaflet available.

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Thoughts from The Word of God

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

A Monthly, as God enables, to encourage His children in the simple path of pleasing Him and glorifying His Name, which befits redeemed ones—pilgrims—looking for their Lord.

Vol. xxxvii. No. 9.
SEPT., 1937.
Free.

"The eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him."

2 Chronicles 16. 9.

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

Psalm 119. 10.

"Thou shalt love the Lord thy God with all thine heart."

Deuteronomy 6. 5.

"Like unto him was there no king before him, that turned to the Lord with all his heart."

2 Kings 23. 25.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"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.

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"With a heart and a heart do they speak." Psalm 12. 2.

"He did that which was right in the sight of the Lord, but not with a perfect heart." 2 Chronicles 25. 2.

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

Hosea 10. 2.

"Unite my heart to fear Thy Name." Psalm 86. 11.

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

"In singleness of your heart, as unto Christ."

Ephesians 6. 8.

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.). 176, Redzev Street, Birkenhead (The Lord's Day, 7, Thurs: 8).

Words of Introduction.

A GAIN, enabled by our loving God, we would send forth a few pages concerning a theme that would fill not only time, but also eternity, yea, it will be displayed in eternity (Eph. 2. 7). How little we give thanks! How little we value the unmeasured riches of God's grace! Every Scripture study article should be a praise-message. Every Bible Class should be a meeting for worship. We cannot over-value grace, we cannot overvalue our adorable Lord. He Who knew no sin was made a Sin-offering for us that we might be made the righteousness of God in Him, that we might be "in Him," that we might be members of Himself,—His joy for eternity. It is a wonderful thing to be saved, a wonderful privilege to be born from above. Every page should have praise overflowing, and our life should be set to music. Well did the prophet say "Thou art my Praise."

"Lo, these are parts of His ways." Job 26. 14.

"He giveth not account of any of His matters."

Job 33. 13.

Wondrous Thou art, O glorious God on high;

Only in part, to feeble mortal ken,

Thou dost unfold Thy perfect "reason why,"

And makest men to know themselves but men.

Nor of Thy matters givest Thou account,

But those redeemed in Thine eternal grace,

Blessed now in Christ, above the sun can mount,

Parts of Thy ways with wond'ring joy can trace.

Gazing with awe, we see that Thou hast made

Things that are great and small; 'tis THOU hast

planned

All in its vastness, yet each grassy blade;

Thy heav'ns above,—each perfect grain of sand.

Almighty God, Thou now our Father art:

Of ALL Thine own Thou numb'rest every hair;

Each joyful throb, each weary aching heart,

Is day by day Thy constant, loving care.

A.W.H.

Words of Encouragement.

"The time would fail me." The Scripture gives us samples. There is much more than we have yet realized.

(Heb. 11. 32). If we make lists of acts of faith, we shall find they are many, and God is the Same to-day. It is well to recall, to record, to recount. Faith is encouraged as we see what faith has wrought and experienced in the past. The fulness of truth is always beyond what is before us. "Many other signs truly did Jesus," "There are also many other things which Jesus did" (John 20. 30, 21. 25). Of making such books there would be no end (Eccl. 12. 12), but there is no vanity in the history of His love. But we only know in part: we know enough to trust Him, and to love Him implicitly. And we shall see Him face to face soon. And that which is written has a fulness beyond what we know. We remember the words: "The cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly" (Heb. 9. 5). There is a fulness in every type, in every event, in every word. The time would fail us to tell of the victories of faith, and the half has not been told us of the wisdom of the One greater than Solomon, and if we know the love of Christ, we know that which in its fulness passeth knowledge (Eph. 3. 19), as an earlier verse in the same chapter says, "The untrackable riches of Christ" (Eph. 3. 8). "Thanks be unto God for His unspeakable Gift" (2 Cor. 9. 15).

Poems to Help Christian Experience.—74.

"The people that do know their God shall be strong and do." Daniel 11. 32.

To one who deeply felt his utter need,
In presence of a GLORIOUS ONE indeed,
Came words far sweeter than a tender song,
"Be strong, O thou beloved, yea, be strong."

To one of tender nature, young in years,
A brother wrote, remembering his tears,
Himself forsaken by a fickle throng,
"In grace that in Christ Jesus is—be strong."

And in a day when men in thoughtless haste
Ran to their dwellings, whilst God's house lay waste,
Came words from God, while yet they shewed the wrong,
"Work," "I am with you," saith the Lord. "Be strong."

"O be ye strong, and quit yourselves like men."
The word is timely, as was needed then;
For tribulation cometh,—yea, ere long
It may be here. O let the saints be strong,
Some shall be purified, made white, and tried;
Who in the furnace faithful will abide?—
Who true remain though here they suffer wrong?—
"The people that do know their God, are strong."

When He, Who knoweth all their pain and toil,
Shall come again, He will divide the spoil
With them who stood for Him amid the throng:
Who overcame, in weakness were made strong.

My God, I know my insufficiency,
And I would learn alone to lean on Thee.
For such experience my soul doth long—
'Tis this, "When I am weak, then I am strong."

IF THE LORD WILL:—

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

TUESDAYS, 8.30—7.45.

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

SUGGESTED SUBJECTS FOR SEPTEMBER:
7th. GOD'S WORKS AND WAYS.

1. Both are Perfect (Deut. 32. 4, Ps. 138. 5, 8, 145, 17), but there is a Difference.
2. "He Made Known His Ways Unto Moses, His Acts Unto the Children of Israel" (Ps. 103. 7, see Ex. 33. 10 Contrasted with 13, note Ps. 77. 12, 13—in the Sanctuary).
3. The Cause of Not Knowing His Ways "A people that do err in their heart, and they have not known My ways" (Ps. 95. 9, 10, Contrast Ps. 85. 8).
4. The Wondrous Message of Isaiah 55. 8, 9.
- 14th. 1 CORINTHIANS 13.
 1. Tongues, Prophecy, Knowledge, Faith, without Love (1, 2, see verse 8). Contrast the Faith that Worketh by Love (Gal. 5. 6).
 2. "Charity" without Love. Giving all, except Oneself—Contrast Ephesians 5. 2, Galatians 2. 20.
 3. Love's Opening Manifestation, Longsuffering (Cf. Col. 1. 11).
 4. Love's Little Things, and Background Service unto the Lord.
 5. Love Never Fails, or Changes, only Grows: Thoughts as to the Glorious Future (12).
 6. The Two Contexts of this Chapter.
- 21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 28th. To be announced later.

Questions and Answers.

Concerning 2 Kings 8. 7-15. It is deeply important that we should feel godly concern as to the truthfulness of God's servants. Even Rahab's lie (Joshua 2. 5) pains us, but she was then in the twilight of the beginning of God's work; in God's tested servants the sin would be far greater. Some have thought that God commanded the ruse of Joshua 8. 15, but that was, evidently a human addition to His simple command, an addition which, alas, seems to have been a background for Judges 20. 31, costing 30 lives. 1 Samuel 16. 2 was by no means a deceit. The Lord answered Samuel's fear by the command to go openly, and sacrifice, and invite Jesse, and then and there anoint a king. It was

to be a bold act of faith, for the thing would become known. Verse 3 was definite, "Thou shalt anoint." If ever an Abraham of faith faltered and told an untruth, it was grievous before God. So must we feel at all times. But **did Elisha speak untruthfully on this occasion?** The Hebrew of verse 10 can, in sound, read, "Thou certainly shalt not recover," and the spelling too has been so written, but this seems, to many, an attempt to escape the difficulty. Why have we this manuscript difficulty? It may be to search our hearts. 2 Kings 6. 19, with its addition to God's arrangement in answer to prayer (verse 18), makes us alarmed: how we need to doubt ourselves. We remember Joseph's failure in dealing with his brethren. In the fuller light of the present dispensation such sinfulness would be still more heinous. Certainly this heart-searching is ever important. The difficulty of the question was real. "Shall I recover of this disease?" Evidently he would have done so, and, it may be, did so, with miraculous speed, by the next morning. This must not be forgotten. As the prophet "**spoke**," if he used Hebrew, the thought above (as to "not") is important, and the twofold writing may be permitted that we may **not** know his accent, and then leave this in uncertainty, **not** judging him but examining ourselves. O for grace to live thus, in the Holy Spirit.

(While in this chapter, may I point out the punctuation of verse 13?—"What is thy servant, (a dog), that he should do this great thing?" The term "a dog" is in parenthesis—"he is only a dog":—the English rendering suggests the exact opposite, implying a dog **would** usually do something **great**, and transform a kingdom. There is a contrast, not a parallel).

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.

"God is our Refuge and Strength, a very present Help in trouble." Psalm 46. 1.

1. For the children of God, in every land and circumstance, that nothing may narrow our supplication for "all saints" (Eph. 6. 18): dear to Him, they are dear to us, and we desire for them, as for ourselves, the knowledge of His will (Col. 1. 9).
2. For those who are "enquiring" the way of salvation, and who are hindered by the lack of spiritual power and unworldliness among "believers," that we, and others, children of God, may be more concerned not to lay any stumbling block before such.
3. For godly homes with the blessed characteristics of which 1 Timothy 3 and Titus 1 speak.

4. For lands that we often overlook:—Luxembourg, Tibet, Morocco, Alaska, Cuba, Western Australia.
5. For the Lord's work through these pages, and all other linked publications, that we may be kept to His truth, His will, His standpoint, and be enabled in love, and harmony, and motive, and that the meetings and workers may manifest an anointing with fresh oil (Ps. 92. 10), that the witness in other lands likewise may go forward, and our Father be glorified in a simple and humble return to the revealed will of the Lord Jesus, that the gracious guidance and enabling of the Holy Spirit, and power in prayer, may be sought and expected.
6. Daily for brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner, "and for me." "The throne of grace . . . grace to help in time of need." Hebrews 4. 16.

The fear of man brings a snare, but a willingness to cause others to stumble, and a stolid "indifference" as to what they think, cannot be called love, nor a Scriptural remedy, but rather a turning from one sin to another. We desire to hate both sins, and **neither** to fear men nor to be selfishly indifferent as to how we wound or mislead them, because, by grace, we have a right view of life through fellowship with our Lord. This is the one real remedy.

YOUNG PEOPLE'S COLUMNS.

"Buying and Selling."

IN every-day life we do not usually find those who grow their own food, and flax for their own clothing. God has not given little "islands" to each person or family: He meant people to live together. Not that He commanded the large cities, with great buildings, so that men are more easily filled with business or pleasure, and more forgetful how we need Him and His gifts of sun and rain and harvest (Gen. 8. 22). Factories and shops may help many to act as if man can do everything. But is it so? There is not a single thing that he "makes" from the very beginning, not even one grain of corn! He only uses what God gives, and often misuses it. It would be well if men were mindful of God's work in nature, although **this** knowledge does not mean salvation: how we need God's grace, and salvation from our sins by the blood of the Lord Jesus. Earthly blessings will not give eternal salvation: and how short is earthly life. Yes, you need the Lord Jesus—**TO-DAY**.

Since people live together, one does one thing, another does something else: and they "exchange." The simplest way of exchange now is money, hence "buying and selling," which are not wrong, though God has very much to say about the danger of a damaged conscience in

this, that can cheat others. For example, we read, "It is naught, it is naught, saith the buyer: but when he is gone his way he boasteth" (Prov. 20. 14): again, "Ye that swallow up the needy . . . making the ephah small and the shekel great, and falsifying the balances of deceit" (Amos 8. 4, 5). It is easy to glide little by little into this sin. There is more dishonesty in little things than we think, and indirect stealing is just as much stealing before God (Matt. 21. 12, 13). When people suddenly realize this, they often become really troubled: how we should rejoice if some reader, knowing it impossible to remember, or put right, all these "little things," feels his need of Christ even now. A troubled conscience cannot get rest in anyone else! And when God forgives, then the sins that men call "little" are hated even as those which men call "great," because both are "SIN," and the new life seeks to put right whatever is possible, as to fellow creatures,—done in the untruthful "business" of the old life. It is a blessed thing to be brought to Christ before one goes out to business, that one may glorify God in daily work, and not have this pain afterwards.

Another danger is that "buying and selling" may become the very centre of "life." We read of men, in the days of Lot, "they bought, they sold" (Luke 17. 28), and there are multitudes to-day who have "no time" for God. But actually the "time" does not belong to anyone till he has learned to "redeem or buy, the time," as Ephesians 5. 16 says,—a beautiful expression for giving the love and power which God gives, that the time may be really ours, to use to His praise. How many people are "slaves" of their own business, even rich men, whom others wrongly envy. The "love of money," (Whether we get it, or not), is a wicked thing, and it kills (cf. Eccl. 5. 13). We think of those from Tyre who sold on the sabbath to the children of Judah (Neb. 13. 16), and there are many who have the same standpoint (Jas. 4. 13). How precious is the Lord's Day to God's dear children, and how careful they should be that others may not think lightly of it, through their action as to business.

The worst selling is of **oneself**. A man sometimes sold himself into slavery. This was only bodily. But God says of sinners, "Ye have sold yourselves for nought" (Isa. 52. 3). Of Ahab, too, "Thou hast sold thyself to work evil in the sight of the Lord," and "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord" (1 Kings 21. 20, 25). But lest we should think that only a few have anything of this experience, we are reminded that all men are sinners, "sold under

sin" (Rom. 7. 14). This is a sad and dismal subject, but is it all? Are all sinners going on in the same way? Is there no hope? **YES!**

Thanks be unto God, the most wonderful **buying** was when the Lord Jesus "bought" a great number, whom no man can number (1 Cor. 6. 20, 7. 23, Rev. 5. 9, cf. Gal. 3. 13, 4. 5). And how did He buy them? "By Thy blood" is the precious word of praise in Revelation, and this gives the answer. And thus He will have those of all nations around Him for ever. Will you be there? Then you must be saved **NOW**. Can you say, "He loved me and gave Himself for me"? (Gal. 2. 20). There are so many who are willing to be careless. They are lost, and do not know it. They are in the greatest danger, but their eyes are closed. How sad are the words, "willingly ignorant" (2 Pet. 3. 5). And we read, "the god of this world (age) hath blinded the minds of them which believe not" (2 Cor. 4. 4). There are many who say, "Peace, peace, when there is no peace" (Jer. 6. 14), they are filled with the things of this life. So we call to mind again the words already before us. "They did eat, they drank, **they bought, they sold**, they planted, they builded: but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all" (Luke 17. 28, 29). Do not, I beseech you, if you value your soul, do not be careless about a real eternity. Buying, selling, and earthly things of every-day life may be Satan's way of making young and old alike forget their great danger, causing them to put aside the wondrous message of the gospel of the glory of Christ. Sin is the most dangerous thing in the world. Sin is the most ungrateful thing in the world. If your sin is not taken away by the blood of the Lord Jesus, it will soon take you away! And then? And then? Ah, **WHAT?**

"They bought, they sold," they sought earth's gain,
They did not know that all is vain:

Possessions do not last for aye,
To-morrow gone, though "ours" to-day.

Is selling always fair and true?

If one earth's history fully knew,

Our books the space to write would lack

When weight was wrong, or truth kept back.

And why is this? Man's heart is sold,

A sinful world our eyes behold:

But Christ in love came down to "buy,"

From every race—for such to die.

And am I bought, and not my own?

Is He my Lord, and He alone?

Then riches more than tongue can say

I have in Christ, in Christ for aye.

But if to Him we do not come,

Our sins remain, a fearful sum:

None can redeem or set us free,

'Tis **Christ alone** for you and me.

"And the fruit of righteousness is sown in peace of them that make peace." James 3. 18.

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

THESE words might be considered apart from their context, and thus be viewed as setting forth a general principle, but, if we are to obtain the full reward of our studies, we must needs have our Bibles open at the place where the words are found, as these notes are meant only as a help in prayerful study of the Scriptures.

This verse, which is the closing one of a chapter, is not just an afterthought of the writer, but would seem to be added to give fuller force to the preceding words of the Holy Spirit, so that our hearts may be more deeply impressed with the thought that spiritual results are the fruit of godly actions, and the employment of spiritual methods. In this connection let us remember the emphatic words found earlier in this Epistle. "The anger of a man **worketh not** the righteousness of God" (chapter 1. 20, lit.).

The repeated words "among you" in this letter, and the reference to the Assembly in Chapter 2, shew us that the instructions, and warnings are especially connected with the fellowship of the Lord's people, and the words to Timothy come to mind, shewing the object of that Epistle also, "That thou mayest know how thou oughtest to behave thyself in a house of God, which is a church of a living God" (1 Tim. 3. 15). If we are not thus gathered with other believing ones, willing to carry out our Lord's instructions, it should cause deep exercise of heart, as **Unity** is the Lord's will for His people **now** even as in that coming Day (see Eph. 4. 3, 13), and the words now before us, if they are received, and applied, will make for peace and concord, which in turn will yield the precious, or shall we say "peaceable (Heb. 12. 11) fruit of righteousness."

While grateful for a helpful translation, yet we find that a somewhat different rendering is sometimes necessary to obtain a clearer and wider view of the words given by inspiration of God. Thus the verse now before us may be written, "But fruit of righteousness is sown in peace **for them that make peace,**" and so it becomes a more personal message to our hearts, and we are reminded of the words of the Lord Jesus, "Blessed are the peacemakers, for they shall be called the children of God" (Matt. 5. 9). These words, together with those joined to them in that wonderful address, shew the unity which exists between the gospels and the Epistles.

The book of Proverbs also contains parallels and contrasts bearing upon our subject, e.g., "To him that soweth righteousness there is a

sure reward" (Prov. 11. 18), "He that soweth iniquity shall reap vanity" (Prov. 22. 8), while, "He that soweth discord among brethren" (Prov. 6. 19), is stated to be one of seven things which the Lord hates.

The question then may be asked, "What are we sowing?" Let us not be deceived. Whatsoever we sow, that shall we also reap. The words of Galatians 6. 7 are first, a message to believers, although afterwards they may be declared to others. We would also remember that, "The husbandman **that laboureth** must be first partaker of the fruits" (2 Tim. 2. 6), and again, "The earth . . . **yieldeth herbs for those by whom it is dressed**" (Heb. 6. 7). And the following Scriptures are in keeping with our present meditation, and are given to encourage us in a life of loving service. "Let us not be weary in well doing, for in due season we shall reap if we faint not; as we have therefore opportunity let us do good unto all, especially unto them who are of the household of faith" (Gal. 6. 9, 10). "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good; **Let him seek peace and ensue it,** for the eyes of the Lord are upon the **righteous,** and His ears open unto their prayers" (1 Pet. 3. 8-12). How much more "love, joy, peace" we might have! Do we sow peace, do we **make peace,** and seek to accomplish all "**in peace?**" The desire and prayer of the Apostle for the Philippians was, "That they might be sincere and without offence till the day of Christ. **Being filled with the fruits of righteousness**" (Phil. 1. 10, 11). But, be it noted, it is by, or through, Jesus Christ and the words of God to Israel contain the same message for our hearts. "From Me is thy fruit found" (Hos. 14. 8), and this, not that we should be praised, but unto the glory and praise of God.

—B.

To the extent we are dependent on "circumstances" we are away from Christ. "Success" should not be the ground of natural joy, nor "disappointment" the ground of natural sorrow, but **everything** should feed spiritual joy and spiritual sorrow alike. "As sorrowful, yet **always rejoicing.**" What are circumstances? They are the Lord's ministers of instruction to lead me to Himself.

"In the Law of Moses, and in the Prophets, and in the Psalms concerning Me."

Luke 24. 44.

WE cannot be too thankful for the earlier Scriptures. They are full of our Lord Jesus Christ. "In the volume (unrolling) of the book" is written of Him, and He emphasized that Moses "wrote of Me" (John 5. 46), thereby asserting the Divinely appointed authorship of the first books, and their prophetic character alike.

This stress on the Scriptures is marked after the resurrection, for a new dispensation and union with Christ do not mean that we can ignore these written words. Observe the repeated stress of Luke 24. 27 and 44.

The threefold division here indicated is found in our Hebrew Bibles to this day. The third section is called by the name of the first book in it. The Lord Jesus emphasized the whole equally. There was no fourth part: He does not mention the Apocrypha.

It is helpful to observe that in Hebrews 4 we have Genesis 2. 2, and then the book of Joshua (from the "Prophets"), and Psalm 95 is seen in contrast—the three parts. Adam failed as to the Sabbath day: Israel brought in by Joshua failed as to the sabbath year, the Lord Jesus brings in the sabbath "thousand years" (2 Pet. 3. 8-10). Man and Israel broke the covenant of works: "in Christ" we have grace reigning through righteousness, and all failure removed.

It might be well to collect references to the Lord Jesus in the law, then in the prophets, and then in the psalms. Hebrews 1 shows us how passages can be entwined to emphasize the Deity of Christ, and Hebrews 2 adds Psalm 8 and 22, concerning His humanity. We shall be surprised to see how much is unveiled concerning Him. He is the Centre of Scripture. May He be the Centre of our lives, the Exalted One at all times.

A NOTE ON PSALM 40.

THERE are "precious difficulties" in Scripture: they lead us to more prayer, and praise. A part of this psalm is wondrously explained in Hebrews 10, concerning our Lord Jesus. That is decisive. We have no doubt as to such a commentary. But does this mean the whole of the psalm is to be understood of Christ? One humbly recognizes that He was delivered from "pits" of intense physical trial, and also that some difficult expressions in Scripture refer

to the amazing fact that He was made a Curse and a Sin offering for us, and bare our sins in His own body. We also acknowledge that He became the "Poor and Needy One." But I would put forth just a suggestion for the prayerful thought of His redeemed ones.

1. Does not the fourfold division of Psalm 2, together with the Holy Spirit's indication in Hebrews 1. 10, that Psalm 102. 25 is a Divine answer to verse 24, show us that "divisions" of a Psalm are not always mentioned, or on the surface.

2. Is it not possible that the words of the "song" of Psalm 40. 3 are here given as in Revelation 5 and 15? If so, may not one redeemed in verse 2, and set on a Rock (i.e., on Christ), sound forth the song concerning the "Mighty Man" Whose life was one of trust (Heb. 2. 13, Matt. 4. 4), and Whose life-attitude is recorded in the song (verses 6-10). THEN may it not be that the psalmist, as a redeemed one, who has declared the praise of One Who could say, "I have not concealed Thy righteousness and Thy truth," feeling his need, adds (after this song) his own deep personal longing, "Let Thy loving kindness and Thy truth continually preserve me?" The rest of the psalm would then be his experience, and the confidence of others loving God's salvation (verse 16). We shall welcome thoughts as to this.

Questions and Answers.

"In Luke 2. 38 the prophetess is said to have spoken to all that looked for redemption. Could it not be that she preached the message of salvation? Where does this come in the activities of sisters?" Personally we do not see anything here to clash with the Holy Spirit's words in 1 Corinthians 14. 34. We remember that the Lord Jesus saw believing women first, and sent them to tell personally of His resurrection, and to invite others to a great meeting. The privileges of sisters are many more than any of us realize, without intruding on the "assembly," or seeking publicity, or prominence which would contradict the Divine principle of a "help." Undoubtedly a younger sister might have fewer "personal" opportunities than the very aged believing woman, Anna, but is there not a similar contrast often between a young brother, and one older? If we "take" the opportunities the Lord gives simply and humbly, without wishing to alter His words at all, we shall find our life very full. O that we may walk in the Holy Spirit, walking with God as Enoch of old (Gen. 5. 24, Heb. 11. 5).

"What will ye that I shall do unto you?"

Matthew 20. 32.

SIMILAR words meet our eyes in Mark 10. 51 — "What wilt thou that I should do unto thee?" And we remember the question of John 5. 6, "Wilt thou be made whole?" Then the word of welcome, "Whosoever will, let him take the water of life free" (Rev. 22. 17), are the joy of many hearts.

But you, it may be, are not saved. You are not an atheist, nor an open sinner, but you are not saved. You want me to say "Not YET saved," but how do you know you will be? This fact must be faced, and if one is not saved, it is not a small matter; he is lost, and still under God's judgment. It is the most serious thing in the world. What is the reason? The passages before us give us the key. Do not blame others, or your circumstances, the great fault is in your "will." That "will" is unwilling to come to Christ. You may reply, "That is not fair: I have **nothing** against Him, and I hope to be saved one day." Ah, dear reader, you have answered yourself. You are not **willing** to come to Him **now**. Your "will" is your worst enemy, your "will" will be your doom. Instead of coming to Christ, you remain away from Him. Self-will is in between you and God. It holds you back from what you know to be the only real blessing. Then is not your self-will a slavery? Do not call it freedom, any more than the "freedom" of a paralysed arm or of a madman who refuses to conform to necessary rules. Your "will" says "No" to God's testimony, and your will must prove your judgment, unless it is changed. The Lord Jesus put it very plainly, "Ye **will** not come to Me that ye might 'have life'" (John 5. 40).

But it may be you do not **realize** these things. You are unlike Bartimeus, you do not feel, as he felt, your dire need. He was so conscious of blindness, and of its perils, that he refused to cease crying out. How earnestly we would seek to bring before others that they **are** blind and lost. "A fact" does not lead any to act, but the **consciousness** of it. For example, when I am on a burning ship, I am at ease till I **know** the danger. At once the knowledge urges me and impels me to get into the lifeboat. An **un-realized** fact moves no one.

It is our great privilege to emphasize the fact that God has revealed the danger and the way out. Physical blindness is naturally felt, but spiritual blindness is not felt naturally, and Satan seeks to lull to sleep, and to close the minds of men to their real condition and to Christ's

real glory (2 Cor. 4. 4.). The natural will does not want salvation in God's way. The heart is too proud, for the gospel takes away all **self-confidence**. But whatever be the immediate cause, "Ye **will** not come to Me" tears away the mask from the root of the evil. That "will" which you think is your freedom, which is your boast, your glory,—that "will" may prove your eternal undoing. Ah, dear reader, this is not a mere matter of talking. You may study philosophy about the "will," and **BE LOST**. You may take interest in the history of revival, and **REMAIN PERSONALLY LOST**.

The invitation sounds out, "Come, for all things are now ready" (Luke 14. 17). And is it true that you have some "excuse," some objection? In other words, you are **NOT WILLING** to come. You may blame other people, who are not living a Christian life: you may object that you do not understand all: you may ask "How can I come?" but the fact remains that you do not **FEEL** the awful need, and that you are **NOT WILLING** to obey the invitation. Even when you ask "How?" you imply that God has not made the matter clear, but He Who created the heavens and the earth, is not too weak to enable you to find the way. You are **NOT WILLING** to obey Him **till** you "understand" more in your brain. But if you are truly conscious of the importance of His words, your added consciousness of ignorance will only make you cry more intensely, as Bartimeus did, to One Whom he could not see, and, thank God, you too will then hear, in your weeping heart, the precious question, "What wilt thou that I should do unto thee?" And when your heart-cry reaches Him Who died to save, you will know the music of the "words," "Believe ye that I am able to do this?" (Matt. 9. 28), and then your grateful heart, ashamed of sin, and praiseful for your Saviour, will say, "I did not know it was so simple: salvation is more than cheap, it is free, it is more than easy; it is a gift." Yes, "thanks be unto God for His unspeakable Gift." "Whosoever will, let him take the water of life freely," is the **last gospel message of the Spirit and the bride**, and it is not yet withdrawn, it is a living message of living love to-day.

Pride and despondency are the same—self's dependence on self, and on circumstances. Faith flourishes amid the trials, and is not "under" them, as if crushed. True humility, too, must grow amid outward encouragements, for they do not puff up a devoted heart, in obedient fellowship with the Lord.

Suggested Daily Readings.

"IF THE LORD WILL."—SEPTEMBER, 1937.

Day	READING		LEARNING	
	Psalms	Matthew	Psalms 106.	Psalms 119
1	92, 93	1. 1-25	1	53
2	94	2. 1-23	2	54
3	95, 96	3. 1-17	3	55
4	97, 98	4. 1-25	4	56
5	99, 100	5. 1-16	5	57, 58
6	101	5. 27-48	6	59
7	102	6. 1-34	7	60
8	103	7. 1-29	8	61
9	104 1-18	8. 1-22	9	62
10	104. 19-35	8. 23-9. 13	10	63
11	105. 1-22	9. 14-38	11, 12	64
12	105. 23-45	10. 1-20	13, 14	65, 66
13	106. 1-23	10. 21-42	15, 16	67
14	106. 24-48	11. 1-30	17, 18	68
15	107. 1-22	12. 1-21	19, 20	69
16	107. 23-43	12. 22-50	21, 22	70
17	108	13. 1-23	23	71
18	109	13. 24-58	24, 25	72
19	110	14. 1-21	26, 27	73, 74
20	111	14. 22-15. 9	28, 29	75
21	112	15. 10-39	30, 31	76
22	113, 114	16. 1-28	32, 33	77
23	115	17. 1-27	34, 35	78
24	116, 117	18. 1-20	36, 37	79
25	118	18. 21-35	38	80
26	119. 1-48	19. 1-26	39, 40	81, 82
27	119. 49-96	19. 27-20. 19	41, 42	83
28	119. 97-128	20. 20-34	43, 44	84
29	119. 129-175	21. 1-22	45, 46	85
30	120, 121	21. 23-46	47, 48	86

Notes on Memorized Verses.

PSALM 106. 1-48.

1, This psalm begins and ends with "Praise ye the Lord": let each "chapter," yea, each day in our life be similar. The record reminds of 78 and 105, giving part of Israel's history, and God's gracious lessons thereby. "For," 2, Questions that have only one blessed answer (40. 5, 139. 17, 18, Jer. 29. 11). 3, Remarkably "at all times" is linked with the singular (cf. 15 and 24: Is not Christ exalted, as in Deut. 8. 3?). 4, "Me," see also Luke 1. 68. 5, The fruit:—See, rejoice, glory: "Thy" (three times). 6, The solemn threefold contrast (Isa. 64. 5). 7, "By faith we understand." Remembered not, soon forgot (13): "Understand . . . remember and forget not" (Deut. 9. 3, 6, 7). "Provoked" (1 Cor. 10. 22): how reverent we should be. 8, "For His Name's sake" (Isa. 43. 25, 48. 9, 11, Ezek. 36. 22, 32, Eph. 1. 6). 9, "Dried up" completely: how different from a natural cause; diminishing the water: so is it in the miracle of grace: ALL wrath is removed. 10, 11, Enemy, enemies: how often we read of grace and judgment together ("faith" and "assay-

ing" Heb. 11. 29). 12, Encouragement, but continuance is the test: spiritual faith does not depend on changing circumstances: Paul and Silas sang praises in prison (Acts 16. 25, Ps. 42. 8). 13, "Soon forgot" (see 1 Chron. 29. 18): how often we have doubted, or despaired, or schemed and failed to trust within 24 hours of a signal answer to prayer. "They waited not" (cf. Saul, 1 Sam. 14. 19, contrast the Lord Jesus, Matt. 4. 3, 4). 15, How Unwise to set our heart on a thing instead of God's will: never seek an answer to prayer except in the will of God. 16, A further sin: observe the root in each case. "My will," "My own way": are we restfully willing for God's will? 17, Not to be forgotten. 19, The chronological order is designedly changed: we are not to be occupied with "history" as such, but with the Lord's lessons. 21, "Forgot," yet again: if we "remember," there is always a blessing (Mal. 3. 16, Luke 22. 19, 24. 8): have we forgotten the Lord in the daily round, and amid trials? Faith never wanders from God, the attitude of dependence and trust should be as natural and constant as breathing is physically. 23, A type of Christ (Isa. 53. 12, see Ezek. 13. 5). 24, "Despised," Numbers 13. 32. Do we believe God's "word" (John 4. 48, 50)? 25, John 10. 27: A living voice. 28, Sin after sin: "the dead," a name of evil spirits (Isa. 8. 19; in Rev. 20. 13, too, the dead in the sea—one place—seem distinguished from men who are in death AND hades (two places) body and soul). 29, Verse 39, see 99. 8. 30, 31, God never excuses sin (Num. 25. 10-13, Mal. 2. 4-7, contrast the aspect in Gen. 15. 6, with Rom. 4. 5). 32, 33, Circumstances do not extenuate our failure (cf. 1 Kings 13. 18, 19): O that we may ever have God's watch before our mouth (141. 3, with 39. 1). 34, 35, Hesitation, tolerating, mingling—then, "learning": how much we learn by mingling (Prov. 22. 24). 36, Deuteronomy 7. 4, not, "You will influence them" (Jud. 8. 27). 39, Sin is ever unclean (1 John 1. 9). 40, How much there is in Scripture concerning God's holy anger against sin (Isa. 12. 2, Hos. 14. 4). 43, "Many times" (Jud. 2. 18, 10. 11, 12, Neh. 9. 19, 27, 30 and Dan. 9. 24 with Matt. 18. 22). What patience we too have experienced. 44, 51, 17, 102. 17, 20, Zechariah 12. 10. 45, "His covenant" (Lev. 26. 42), "Multitude of His mercies" (51. 1). 46, Cf. Deuteronomy 30. 3: it is wondrous to see how God can cause "pity" in a captor's heart, and stir up the spirit of a Cyrus. 47, Salvation to give thanks (1 Pet. 2. 9). 48, The end of the fourth division of the book of Psalms (1-41, 42-72, 73-89, 90-106, 107-150); note the emphasis on "Blessed be the Lord" (cf. Eph. 1. 3, 1 Pet. 1. 3). How thankful our hearts should ever be. "Great is the Lord, and greatly to be praised." Lack of praise hinders everything. "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

To heal a wound slightly is to leave the festering cause within untouched. How cruel is the physician who knowingly does this. To leave the land unploughed is to be careless about the fruit, but a plough is never covered with velvet.

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Thoughts from The Word of God

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

A Monthly, as the Lord enables, to glorify His Name by the setting forth of His grace revealed in Scripture, and the pathway marked out there for His redeemed.

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Free.

"The Lord said unto My Lord, Sit Thou at My right hand." Psalm 110. 1.

"He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne; and the covenant of peace shall be between Them Both."

Zechariah 6. 13.

"So then after the Lord had spoken unto them, He was received up unto heaven, and sat on the right hand of God."

Mark 16. 19.

"But to which of the angels

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"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.

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said He at any time, Sit at My right hand until I make Thine enemies Thy footstool."

Hebrews 1. 13.

"We have such an High Priest, Who is set (sat) on the right hand of the throne of the Majesty in the heavens."

Hebrews 8. 1.

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but This One, after He had offered one Sacrifice for sins for ever, sat down on the right hand of God." Hebrews 10. 11, 12.

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.). 176, Redmay Street, Birkenhead (The Lord's Day, 7, Thurs: 8).

Words of Introduction.

NOT a theory, not a dream, not a philosophy: there is no salvation in any of these. Thanks be unto God, we have a living, loving Saviour, in Whom we are accepted, Who has died that we may have everlasting life, and Who dieth no more. It is our blessed privilege to be His, and in Him, and we desire that these pages may ever tell forth His glory, and His beauty. If at any time this magazine stoops to exalt a man, or some society, instead of Christ, "Ichabod" will be written over it. Our only safety and blessedness are in Christ and His exaltation. Study is important, and we hope these pages will stimulate Bible study. But it must not be merely as "Bible study" from the standpoint of mental interest. We need spiritual food, and need the realization of Christ. Our Father does not look for our activity and enthusiasm in work as if that were the sum of our Christian life. Nay, He led us first to His beloved Son (John 6. 45, 63), and He ever emphasizes His glory in the face of our Lord Jesus (2 Cor. 4. 6). The confession that Jesus Christ is Lord is to the glory of God the Father (Phil. 2. (2),

and our heart's desire is that He may be exalted by every page, every article, however brief, every line. Only thus can study and service be truly blessed, and fruitful.

"He that abideth in Me, and I in him, the same bringeth forth much fruit."

"Herein is My Father glorified, that ye bear much fruit." John 15. 5, 8.

O let our love, by grace, abound,
Our praises to our God redound;
O let us ever spread around
The fragrance of our Saviour.

So will it be, if we abide
In Christ, our Lord, in Him confide;
If day by day in Him we hide
Our all-sufficient Saviour.
Such fruitfulness we then shall show,
Yea, to our Father's glory grow
In grace, and more the fulness know
Of our beloved Saviour.

A.W.H.

Words of Encouragement.

"The sweetness of the lips increaseth learning." Are our lips always "sweet," or do we illustrate Proverbs 12. 18? — "There is that speaketh like the piercings of a sword." It is easy to wish for a godly life, but are we willing for the "parts" that make up a godly "life," yea, willing, for the heart-preparation, and chastening, that lead to this? It is blessed to have holy wishes, but there is a great danger in becoming satisfied with the "wish" alone. Of our Lord Jesus we read that grace was poured over "His lips" (Ps. 45. 2, Song 5. 16), and we remember the exhortation, command, and encouragement in Colossians 4. 6, "Let your speech be alway with grace." Let us observe it is not "salt seasoned with grace" but "grace seasoned with salt." How important is holy proportion. Proverbs 16. 23 adds that "the heart of the wise teacheth his mouth." So we come to see the way of wisdom, i.e., if we keep the heart with all diligence, and then speak "out of the abundance of the heart," there will be increasing wisdom. But impatient and hasty words will hinder our own growth and learning, and that of others too. Probably there is this added thought of others, for "pleasant words are an honeycomb, sweet to the soul" (verse 24). But not only do the lips of the righteous feed many (Prov. 10. 21), but there is also blessing thereby to the one who speaks to God's glory (Prov. 15. 23). How much there is about the tongue, the mouth, the lips in the oft-forgotten, but much needed, and ever practical book of **Proverbs**. May we experience its power, as it is applied by the living Holy Spirit. Our own words affect us far more than we think, and may it not be that we often know little because we talk much? O that we may be characterized by that sweetness of the lips, which is the opposite of flattering sweetness, being a manifestation of "grace," and not only of "nature," and self. We cannot be too gracious: we cannot be too Christlike. "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141. 3).

Questions and Answers.

Explanation of Matthew 16. 27, 28 sought. The fact that similar words come just before the transfiguration record in other Gospels also (Mark 9. 1, Luke 9. 27) would suggest close relation thereto. And the stress on the word, "see" with the added "vision" of Matthew

17. 9 would confirm this, reminding us that types are called by the name of their antitype; even as views and maps by the names of places and lands they represent. This is yet further confirmed by the way in which Elias is said to be coming in the future (shall restore) in verse 11, and in verse 12 may we not say that "an Elias," is said to have come, John being "in the spirit and power of Elias" (Luke 1. 17). But a still more definite testimony, (if possible), is graciously given by the Holy Spirit in 2 Peter 1. 16-18 ("the power and coming—presence—of our Lord Jesus Christ"). It is remarkable, if this epistle refers to Hebrews (2 Pet. 3. 15), that in Hebrews 2. 9 "We see Jesus CROWNED with glory and honour; that He by the grace of God should taste death." The "crowning" here is, not after but before death, and is thus the typical "transfiguration-crowning," where we "see" Him in the Scripture, even as we would behold there the "witnesses" of Hebrews 11 in Scripture (note 12. 1). And soon we shall see our Lord face to face, and the fulness and fulfilment (1 John 3. 1-3).

Thoughts desired on Mark 10. 35-40. "It is not Mine to have given" (Aorist infinitive used in Greek). Cf. "My kingdom is not of this world." "I came not to judge the world." Neither do I condemn thee." The Lord Jesus became the Perfect Servant, hence He just saw (John 5. 20) and heard (John 12. 49, 50) and then spoke and did everything from the Father (John 10. 32). Further, the added words imply that there would be no fresh arrangement; in the appointed time the Lord Jesus will give to those for whom it had even then already been "prepared." How wondrous is God's perfect plan.

"Please explain Matthew 12. 20 with special reference to 'Till He send forth judgment unto victory.'" In Isaiah 42. 1-4 we see the gentleness, and yet the sovereignty of Messiah (cf. Ch. 11. 4, 40. 10, 11 and Ps. 45. 2-4). How wonderfully are all attributes blended in Him. He will not destroy the bruised and weak ones, but He will also come in judgment, and this will mean the triumph of "truth," after the Kingdom of Antichrist, who glories in the "lie" (2 Thess. 2. 10, 11). Even so, come Lord Jesus.

"None is good save One, that is, God," Luke 18. 18, compare with ch. 23. 50. Again, HOW is Joseph of Arimathea a good man when he was a disciple of Jesus, but secretly, for fear of the Jews, John 19. 38? Ecclesiastes 1. 9, with 2 Corinthians 5. 17, and Ecclesiastes 1. 15, with

Isaiah 40. 4, likewise Exodus 20. 20 ("fear" cf. Isa. 8. 12, 13), may be used to show us how important the context is. There is none "good" before God's law, for in this connexion the young man thought to make himself good (cf. Rom. 3. 12). But God had begun a work in Joseph, and was not His work good? Further, may not characters be described *relatively*? The sin of Israel's Sanhedrin is here unveiled, and Joseph had no share in that. But I would rather **emphasize** the first point. Joseph was "good" as one who experienced God's grace, a "disciple." John 19. 38 may be rendered "but **hidden**" the word may suggest others hid him (see Jer. 36. 26, 1 Kings 17. 3, 2 Kings 11. 3). It is probable also he was "hesitating," as Nicodemus, but **not** as those of John 12. 42, 43, and that the Lord, Who does not break the bruised reed, saw the faith, even though weak, and described him as "a good man." The Lord reckons gold dust as well as gold nuggets, we all have had more of "the fear of man" than we have realized (Prov. 29. 25).

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:

- 5th. "WITHOUT."
1. The Leper (Lev. 13. 46), but Brought In (Lev. 14. 1-8).
 2. The Cherubim (Gen. 3. 24), but Brought In (Ex. 25. 18-22).
 3. "Unto Him Without the Camp" (Heb. 13. 13).
 4. The Lord Outside the Assembly (Rev. 3. 20).
 5. "Ye Begin to Stand Without" (Luke 13. 25).
 6. "Outer Darkness," "Without are Dogs" (Matt. 8. 12, 22. 13, Rev. 22. 15, cf. 21. 27).
 7. The Blessed Contrast, "He shall Go no more Out" (Rev. 3. 12).
- 12th. THE RECORD OF SERVICE IN ASIA
(Acts 20. 17-38).
1. The Continuance (verses 18, 31).
 2. The Accompaniments (19, 31, 33-35).
 3. The Message (21, 24, "the Gospel of the Grace of God," 25, "the Kingdom of God," 27, "All the Counsel of God").
 4. The Persons, Jews, Greeks, and "You" (21, 27).
 5. The Places (20).
 6. The Afterwards (28, 29—Wolves Held Back when the Service is the Opposite of the Hirelings, John 10. 12-32).
 7. The Application of this Record to our Own Lives.

- 19th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 26th. To be announced later.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"Have Faith in (of) God." Mark 11. 22.

1. For definite reviving again among children of God (Ps. 85. 6).
2. For more prayerful definiteness in feeding on God's truth (Jer. 15. 16, Matt. 4. 4).
3. For the children of God's children—I was recently told it was impossible for a child 4 years old to be a believer: surely we limit Him, and expect His work too late (Matt. 18. 6, 20. 16).
4. For lands which we often overlook—Luxemburg, Indo-China, Liberia, Paraguay, Fiji Islands.
5. For the Lord's work in, and connected with, these magazines, that it may be in the simplicity of faith, love and obedience, with living results to His glory, and that all our dependence may be on the Lord, and our joy in His gift of enabling, wisdom, power, and "fruit," including assemblies to His glory, and encouragement in witness to lost Jews and Gentiles.
6. Daily for brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner, "and for me." "The Prayer of Faith." James 5. 15.

Poems to Help Christian Experience.—75.

"Therefore, seeing we have this ministry, as we have received mercy, we faint not."

2 Corinthians 4. 1.

"We have this ministry," how blest!

By the Eternal Spirit taught

The Way of Life, in mercy brought
Upon a finished work to rest!

The Work of Christ, The Holy One,

Who righteous is, Who knew no sin;

And He hath been revealed within

By Him Who knoweth well the Son.

How doth our God delight to shew

The Lord in all His loveliness!

For like to Him, our hearts confess,

Is none above, nor here below.

"As we were mercied." 'Twas no debt

Of God, but free and sov'reign grace

That shews in Christ's unveiled Face

His glory! All our need is met.

The glory of His grace, displayed

Where man so utterly hath failed!

No longer is the Gospel veiled;

Faith sees the Sacrifice once made.

"We faint not." Ah! Why should we fear?

God is our All-Sufficiency,—

Until that Day, when we shall see

Our Glorious Lord,—He draweth near!

YOUNG PEOPLE'S COLUMNS.

"Peace, Peace."

BEAUTIFUL words—if they are true; dangerous words, if they are not true. God tells us of some who use the words without any **ground underneath**, and castles built in the air soon fall to the ground. I would rather "dream" I had a thousand pounds and find I had not, than imagine I had eternal life, and wake up too late to find I was without that all-important blessing. And yet many people are willingly deceived, and "love to have it so" (Jer. 5. 31). The very book of the Bible now before you adds the words, "They have healed also the hurt . . . slightly, saying, Peace, peace; when there is no peace" (Jer. 6. 14). And this remarkable expression is again in chapter 8. Since God repeats it, we will do the same, "They have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." Another prophet, Ezekiel, had a similar message, "They have seduced My people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar" (Ezek. 13. 10). Who would trust to a badly built wall, with the stones loose and ready to drop out? And yet there are many who trust in just as dangerous a "building" for their soul's salvation. Young and old, rich and poor, many who live in this land, and many in the middle of Africa, are all alike:—millions are resting on a hope that is "no hope" (Eph. 2. 12), building on a foundation that is no foundation, and looking for peace, where there is "no peace."

I was specially impressed with the word used **twice**, "When we call anyone twice, what emphasis there is. Wondrous was God's love when He called "Samuel, Samuel" (1 Sam. 3. 10). How terrifying was the repeated cry of the poor leper: "Unclean, unclean" (Lev. 13. 45). How bitter will be the sorrow of those who plead, "Lord, Lord," in the future, and find the door is shut (Luke 13. 25, cf. Matt. 7. 21). But are you willing to believe the words, "Peace, peace," when there is "no peace"? Can it be that you will take such a risk?

I like to **know**, not to **guess**; and, thanks be to God, it is possible to have salvation and know it, for there are **other verses** where the word "peace" comes **TWICE**, and with a blessed assurance. First, we think of Isaiah 57. 19, "I create the fruit of the lips: Peace, peace to him that is far off, and to him that is near, SAITH THE LORD, and I will heal him." This healing is not "slight," like that of Jeremiah 8, but complete. You will notice a reference to this

verse in Ephesians 2, where the word "peace" occurs three times (14, 15, 17). Praise God for the earlier verses,—**"He (the Lord Jesus) is our Peace,"** and **"making Peace."** Yes, the personal Lord Jesus has finished the work (John 19. 30), and now salvation is free for all who trust in Him. And a great number have seen their sins, and **have** trusted: are you among them, or must it still be said you do not know **"the Way of Peace"** (Rom. 3. 17)? We cannot speak too highly of our precious Saviour and Lord. He has never failed us, and never will.

Did you notice the words, **"The fruit of the lips,"** and that the message is **living?** (cf. **peace** and fruit in Gal. 5. 22, Heb. 12. 11). Our Lord Jesus is raised from the dead, and in His Name we can tell the Gospel of peace (Eph. 6 15). Is it not wonderful, for sinners are, by nature, and practice, **ENEMIES** (Col. 1. 21)? And the word **"create"** tells of **"a new creation"** (2 Cor. 5. 17); this **"peace"** is a Divine work, and no one can undo it. Is it yours? In Isaiah 26. 3 we have the same repetition, **"Thou wilt keep him in Peace Peace, whose mind is stayed"** (marg. cf. Phil. 4. 7, 9 twice). And the Lord Jesus said to His disciples, **"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you"** (John 14. 27). No one can imitate His gift, and all is free to the troubled sinner to-day (Matt. 11. 28, for Christ has made peace by the blood of His cross (Col. 1. 20). Hence our hearts can say, **"Peace, peace"**—and there **IS** peace, and those who rejoice in Isaiah 57. 19 will never come into verse 21,—but these added words show the danger unless you come to Christ **NOW**.

"Peace, peace" they said, but who were they?

Helpless to *do*, they could but *say*.

"No peace" was theirs: each promise fell:

Aiming at heaven, they led to hell.

"Peace, peace!" How different when we hear

God's gracious voice. Both far and near

The message sounds, for peace is made,

The work is done, free grace displayed.

"Peace, peace"—the fruit of living lips—

Redeemed one's shout, for God equips.

A joyful song of praise is theirs,

And "peace with God" removes earth's cares.

'Tis "peace I leave, My peace I give,"

The Saviour said, in Him *we* live.

But have *you* come to Him as well,

And can *you* join His words to tell?

If you are yet His peace without,

Why still so careless, *or* in doubt?

To-morrow is not yours!—To-day.

Christ is the Gospel! Why delay?

Truth not used and truth misused will alike bring spiritual loss now, and dishonour in the day of Jesus Christ.

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James 4. 1.

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

"... them that make peace. From whence come wars and fightings among you?" No! this is not a mistake, but the closing words of the previous chapter are introduced, to suggest a connection. It would be well if we made this a rule in our study of the Scriptures, as we should often gain thereby. (John 7. 53, 8. 1 and 8. 59, 9. 1 provide helpful examples).

What an emphasis is placed by the Holy Spirit upon peace in these letters to the saints, e.g., "For the kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God and approved of men. Let us therefore follow after the things which make for peace" (Rom. 14. 17-19). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12. 14). "For he that will love life and see good days, . . . let him seek peace and ensue (pursue) it" (1 Pet. 3. 10, 11). But now, dear reader, the question is before us: "Whence wars and whence fightings among you?" Some have thought that contemporary history supplies the reason for this question, and they have viewed the wars and fightings as between nations, and peoples, at that particular period. That such conditions existed may be true, and indeed they have prevailed throughout the world's troubled history, and still continue; and if this were the viewpoint presented by the Holy Spirit, the answer might be found in the recorded step of disobedience taken by our first parent, when he chose to act contrary to the will of God. "And he did eat" (Gen. 3. 6). Outwardly a small action, but containing within itself rebellion. How solemn are the results even now (Rom. 5. 12), but if saved by grace we can rejoice that, although we were enemies, we are now reconciled to God by the death of His Son (Rom. 5. 10), and, being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5. 1). Others have rightly felt the force of the added words, "among you," and for them the sphere is limited to that of Christian profession. Let us not shrink from this viewpoint with the thought that such words cannot apply to believers, for while we would not in any measure minimise the triumphs of God's grace, nor the victories of faith, which have glorified His Name, yet we must sadly acknowledge that there have been, and still are, painful divisions and dissensions "among us," who bear Christ's

Name, even at this late hour, as we wait for our Lord from heaven. And the heart-searching question comes, "Whence?"

What a delightful view of love, and peace, and unity is before us in the record given of the days immediately following Pentecost, in Acts 2, but soon the one who beguiled Eve through his subtlety was seeking to deceive those who belonged to Christ. To this the inspired Epistles bear their heart-searching testimony. At Corinth there were contentions, and everyone said, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ (1 Cor. 1. 11, 12). Was this an evidence of vigorous life and spirituality? Nay! the apostle called it by a different name:—"For whereas there is among you envying, and strife and divisions, are ye not carnal, and walk as men?" (1 Cor. 3. 3). And so, in the Epistle before us, the Holy Spirit, through God's servant James, continues, "Come they not hence, even of your lusts, that war in your members?" We are not left to answer the first question alone. We should not of ourselves have decided thus, maybe we should still justify ourselves, and say in our hearts; "We were animated by higher motives"; "Ours was righteous indignation"; "We were not contentious, but contending earnestly for the faith once delivered." This may seem to be so, but, in the light of this further question, shall we not rather take up the words of the psalmist and pray, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139. 23, 24)?—B.

"A remembrance again of SINS," OR "Do this with a view to MY remembrance." How vast the difference. The sacrifices of old were many, associated with a changing and dying priest, who needed a sacrifice for himself, and who went in with the blood of another, which could not protect him, for he needed the incense-cloud "that he die not," even when the blood was in his hand, and who went only to come out, yea, and to be kept out, a longer time after that sacrifice had been presented than any other day. And as sacrifices were made for many sins, much that came up that day was already dealt with, yet plainly not removed by a similar sacrifice, proving that both failed. O the blessedness of Christ's one sacrifice for sins for ever.

Satan has a snare for every temperament, a counterfeit for every grace, an imitation for everything that is of God.

Questions and Answers.

Three days and three nights. O that our study may be prayerful. It is important to remember that "after three days" in Scripture can mean after the **beginning** of three days. That men naturally understood the language which the Lord used thus is clear from Matthew 27. 63, 64. And, with us, a part of a day is legally the whole day, or period in question: a day may effect rental for a year. Do any of the Gospels indicate two whole days in between the Lord's death and resurrection? Surely not. Passages like Mark 16. 1, Luke 23. 56 seem to limit to one day. The type of "six days shalt thou labour," etc., and the sabbath rest would entirely harmonize with this. Our beloved Lord did not cease His precious work "until the evening" (Ps. 104. 23) of the "sixth" day (in the anti-typical meaning, but may it not have been also the same as to the days of the week?) How then should we count the days? If the typical Passover and New Year began in the midst of another (Ex. 12. 2), the tenth of the first month was thus in the second year after a bare fortnight before: one year had become "two" (Antichrist may seek to do something similar in the midst of the last "seven," Dan. 9. 27 with 7. 25). Our beloved Lord was buried before sunset in the garden nearby (John 19. 41, 42). Hence if this was (as we feel Scripture shows), on Friday, Saturday sunset completes two days and one night, in legal reckoning. At midnight Saturday there were two days and two nights. If a new reckoning began then, and the Lord Jesus was raised at the rising of the sun (observe Mark 16. 2, "the sun **having** risen," literally), we have the "darkness" and "light," or the third night and day (not Genesis 1. 5). This sufficient parallel with Exodus 12 would not seem proof alone, but Luke 24. 29 with 33 (Emmaus was 60 furlongs, say over 7 miles distant) helps us, for it was "the same day" (John 20. 19), continuing probably beyond sunset. If this is so, there is such a change from the earlier mode of reckoning, i.e., a change from a "sunset" beginning to a "midnight" beginning, i.e., the Roman mode, fitting to remind us we are now strangers and pilgrims, and that these are "the times of the Gentiles." Everything speaks spiritually. Certainly John 19. 14 must imply some such change, for the present dispensation, since the sixth hour must reckon a new day from midnight, as our beloved Lord was crucified the third hour, Jewish reckoning (Mark 15. 25). This harmonizes with the stress on His being raised "early," immediately after the first quar-

ter of the 24 hours, and also with what seems⁷ to me to be the Holy Spirit's hint of a new day⁷ at midnight in Acts 20. 7. And it would fully meet the various passages in the Gospels (a) as to the three days and three nights, and yet (b) the only complete night and day possible between being the special sabbath because coinciding with the festal day of Leviticus 23. 7. Those who urge two "sabbaths" in between overlook that though the "holy convocation" was called a sabbath in Tabernacles, it is not so characterized as to Passover, in Leviticus 23.

O that we may rejoice in the spiritual lesson of the two "weeks,"—Christ's last week, (under the Law), (alone), and the resurrection week, our week (in Him). "6 plus 1" was His perfect work: we begin with rest in Him and work, in the enabling of the Holy Spirit, not to gain salvation but because redeemed by His precious blood, and a new creation "in Him" (1 plus 6). Glory be to God!

Concerning "novels." We believers cannot be too careful what we hear and what we read. Books (and newspapers) have an effect. It is good to be different from the world, not with pride, but for His sake Who died for us. Many believers, praise God, "hesitate" to read, and Romans 14. 23 should at once give them God's loving warning,—since we desire to use our lives for the Lord, is it not so? Life is short. Let us "do all to the glory of God." Let us not copy those who "broaden or excuse." Much could be written as to the character of modern novels,—the tendency, the worldlikeness, the accompaniments, the crowding out of Scripture; the "fascination," the result as to others, but the present question specially brings forward "The Pilgrim's Progress" as a possible argument for reading. Is the parallel real or only apparent? A novel is an ordinary story of life, it may have a "moral" or not, but it is, by no means, a parable or allegory. "The Pilgrim's Progress" has a lesson in every "name," and all arrangements are equally chosen to picture spiritual actors. The very food, the roads, and places of residence are all typical. No novel is thus allegorical, nor would anything like this be welcomed by novel readers. Ordinary actions at once suggests a spiritual parallel which is the object, and the great point before us. There is no true comparison; again we would say, "Do those Christians who read novels read more Scripture through this?" When do they draw the line as to what they read? What is the effect of their example?

"AT THE LAST."

"Hear Me now therefore . . . lest . . . lest . . . and thou mourn **AT THE LAST** when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof" (Prov. 5. 7-12).

"Look not thou upon the wine when it is red . . . **AT THE LAST** it biteth like a serpent, and stingeth like an adder" (Prov. 23. 31, 32).

IT may be you have read, or heard, these words often. But have they had their "full weight" in your thoughts, and mine? The "end" is deeply important. "Stolen waters are sweet, and bread in secret is pleasant" (Prov. 9. 17). But—Ah, how real is the "but." Many have died, writhing in pain, after eating that which was exceedingly pleasant to the taste. The dainty food was poisoned! And ordinary food is not the only decoy: the devil is the great poisoner, and souls are poisoned. How often a man obtains his "own way," but the fruit thereof is bitter. One remembers the words, "The harvest shall be a heap in the day of grief and of desperate sorrow" (Isa. 17. 11). And the question of Jeremiah 5. 31 comes to mind, "What will ye do in **THE END** thereof?" A later chapter in the same book says, "He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool" (17. 11). Possibly you say, "I know that, but I do not seek riches." Alas, we all see the faults of others, but instead of being warned, we contrast ourselves. Self-satisfaction is the worst peril. You may be quite opposed to some sins. The intoxication of which Proverbs 23 speaks, with its terrible captivating power, may have no attraction for you, the form of iniquity unmasked in the sixth chapter may be positively hateful to you, and yet you may have your "own way" in some other sin, that will have an equally terrifying recoil, "at the last." You may love neither pleasure nor money, but "business," or something else, may be your attraction, to bring an awakening too late—"I am lost." You may have no **special** sin, but only **forget God**, and thus go on the path of indifference, little realizing what the goal will be. Indifference has murdered millions. You need not be an atheist to go to hell. There is no indication that the devil seeks to draw all to outward iniquities. He merely blinds the eyes of many as to the glory of Christ (2 Cor. 4. 4). That blindness, that lack of concern for God's salvation, that willingness to ignore His gospel, will prove your undoing. The enemy is content when souls are deceived. A sleeping sinner is held fast in Satan's clutches.

Ah, beloved reader, are you in measure disturbed? Do you see yourself as a lost sinner, and do you feel your danger "at the last"? Then, thanks be unto God, we can gladly tell you of a contrasted blessing, "at the last" because of a precious work accomplished **in the past**, yea, and a present "day of salvation," now. A blessed invitation, an open door, a loving welcome await the sinner who comes, and all because the Saviour died. The Son of God loved the unlovely and unloving, and bore the sins of such in His own body on the tree, and those who, ashamed of their sins, find their hiding place in Him (Isa. 32. 2) can say: "This is the record, that God has given to us eternal life, and this life is in His Son" (1 John 5. 11), and not only is this their present joy, but there is "the end, everlasting life" (Rom. 6. 22), an end without end, and a joy without sorrow (Prov. 10. 22).

How different is this shame of sin that hides in Christ, from Adam's shame that hid away from God (Gen. 3. 10). Reader, which is yours? There is no doubt as to the two futures. God has said so. Hebrews 9. 27, 28 can never be broken. "After death the judgment" is a reality: but it is also a blessed reality that to those who trust in the Lord Jesus, as their personal Saviour, He **SHALL APPEAR** the second time, unto salvation for their bodies also—an eternal salvation with eternal glory. What is life without **the Life**?—But how real is everything when we know Him (John 17. 3, Phil. 3. 10)!

A question is asked as to the word "heaven" in Genesis 1. 1, John 17. 1, etc. Is it the same? Yes, the "corresponding" word (since the Old Testament is Hebrew, the New, Greek), but plural in Genesis; in the disciples' prayer, "the kingdom of the heavens," and often. In John 17. 1, singular. We call to mind "heaven" (sometimes this includes all in contrast with earth), the heavens, and "the heaven of heavens" (God's dwelling place, but He is beyond all, 2 Chron. 6. 18, cf. 2 Cor. 12. 2, and note "He shall call to the heavens from above, Ps. 50. 4).

"Who can utter the mighty acts of the Lord?" The answer is easy, but this does not mean that inability is a cause for silence. Far otherwise. Let us begin though we cannot finish? let us rejoice to tell of His glories and praises (1 Pet. 2. 9), even though we only know in part, and our words fall far short. "Thanks be unto God for His unspeakable Gift."

If we murmur we displease the Lord (Num. 11. 1), if we please Him we shall not murmur.

Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1937.

Day	READING		LEARNING	
	Psalm	Matthew	Psalm 130.	Psalm 119
1	122, 123	22, 1-22	1	87
2	124, 125	22, 23-46	2	88
3	126, 127	23, 1-22	3	89, 90
4	128, 129	23, 23-39	4	91
5	130, 131	24, 1-22	5	92
6	132	24, 23-41	6	93
7	133, 134	24, 42-25, 13	7	94
8	135	25, 14-39	8	95
9	136	25, 40-26, 5	Matt. 27, 29	96
10	137, 138	26, 6-25	30	97, 98
11	139	26, 26-46	31	99
12	140	26, 47-75	32, 33	100
13	141, 142	27, 1-23	34	101
14	143	27, 24-44	35	102
15	144	27, 45-66	36, 37	103
16	145	28, 1-20	38, 39	104
17	146, 147	Mark 1, 1-20	40	105, 106
18	148	1, 21-45	41	107
19	149, 150	2, 1-28	42	108
20	Prov. 1, 1-23	3, 1-35	43, 44	109
21	1, 24-2, 9	4, 1-20	45	110
22	2, 10-3, 10	4, 21-41	46	111
23	3, 11-35	5, 1-20	Prov. 3, 1	112
24	4, 1-27	5, 21-43	2	113, 114
25	5, 1-23	6, 1-28	3	115
26	6, 1-19	6, 29-56	4	116
27	6, 20-35	7, 1-23	5	117
28	7, 1-27	7, 24-8, 9	6	118
29	8, 1-19	8, 10-38	7, 8	119
30	8, 20-36	9, 1-27	9, 10	120
31	9, 1-18	9, 28-50	11, 12	121, 122

Notes on Memorized Verses.

PSALM 130 1-8

One of the 15 songs of "going up," possibly used on going up to (or "in") Jerusalem, see Psalm 122: but how important is spiritual going up: this poem begins with "the depths" 1, and ends with the assurance of completed redemption in that Day ("He—emphatic—shall redeem," see Rom. 8, 23 11, 26, with Isa. 59, 20). 2, O that we may hear God's voice, then will He truly hear us, for we shall pray aright (2 Chron. 34, 27). "Supplications," for grace (this word is the root, as in Zech. 12, 14). 3, "If Thou shouldest hold, (retain) iniquities, O LORD, O Lord, (two names), who shall stand?" (note Ps. 24, 3, and Rev. 7, 9, by grace). Sin not retained, but removed (Psalm 103, 12), blotted out. 4, "But there is forgiveness with Thee" i.e. the forgiveness: the New Testament word denotes "send away," the reverse of retaining: thanks be unto God. "That Thou mayest be feared." Divine forgiveness never excuses sin, but awakens reverence. 5, The Lord and His Word. 6, Holy intensity: a soul-longing: He truly brings

the light, the morning. 7, Mercy, plenteous redemption (mark order): "plenteous"—our Father never stint: mark how the personal joy leads on to the remembrance of others (cf. 128, 6). 8, "All," see 1 John 1, 7, Jeremiah 50, 20.

MATTHEW 27, 29-46.

29, They meant mockery: God overruled to set forth that Christ became a curse for us (Gal. 3, 13): wondrous love. 30, How wicked and insulting, and He could have laid all low: behold His patience, an example to us (1 Pet. 2, 21-23). 32, A privilege, though painful: it was blessed that one from Africa was chosen for this. None could BE ON the cross with Him: A contrast of type (see Mark, 10, 21). 33, The very name suggested stripping of all; we think, too, of Gilgal, and the "rolling away": how blessedly have our sins been removed. 34, Fulfilling Scripture (Ps. 69, 21): He would not deaden the pain, nor partake of vinegar at Passover time. (Leaflet available). 35, John 19, 23, 24: again Scripture fulfilled: nothing by chance: and all with wondrous typical meaning. 37, The very accusation set forth the truth as to His salvation (Matt. 1, 21) and coming glory: no "IF" here, "IS." 38, Alike at first (44): then God's grace caused a sudden change (Luke 23, 40-43). 39, No pity, no love: His words remembered but misunderstood, misrepresented, this is hard to bear. 41, "Religion" and knowledge do not improve men. 42, 43, Observe how many "if's" were uttered: contrast John 1, 49 "Rabbi, Thou art the Son of God; Thou art the King of Israel" (Nathanael was an Israelite indeed). 45, The second three hours emphasized more manifestly God's wrath: men were largely silent. 46, The time of the evening sacrifice. "Why?" i.e. with a view to what? There was a wondrous purpose, and each redeemed one is part of the answer. How this utterance takes away all confidence in man: we deserved to be "forsaken." How fully did Christ bear the judgment: how really was He suffering in our place: how sure is Hebrews 13, 5.

PROVERBS 3, 1-12.

1, "Forget not" (ch. 4-5, Deut. 26, 13), "forsake not" (Prov. 4, 2). "Thine heart": why do we "forget"?—Is it not because the heart is at fault (Deut. 4, 9, Ps. 119, 16)? 2, Life and peace (17, 18, Mal. 2, 5, Rom. 8, 6). 3, "Mercy and truth," how often together (ch. 16, 6, Ps. 85, 10). Where God has written (Jer. 31, 31-34), we would write: love's harmony with Him. 4, God AND man, mark order (Gen. 32, 28). 5, 6, Blessed "all's"—the heart and the ways, as in Psalm 4, 5. 7, A solemn contrast (ch. 23, 4). 9, Are we thus serving the Lord? 10, How true this is spiritually. 11, Notice the application of Hebrew 12: Sometimes we are inclined to undervalue (despise): At other times there is a fainting, instead of rightly learning His loving lessons: O how much He delights in us, and so desires us to be cleansed from dross (cf. 1 Pet. 1, 6): the trials are not for His pleasure in giving, but because He has pleasure in us, cf. the thought "Grieve not the Holy Spirit of God" (Eph. 4, 30).

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Thoughts from The Word of God

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

A Month'y, as God enables, to glorify His Name
-in making known His precious gospel, and the
path of His will for those who are "in Christ
Jesus."

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Free.

"He shall be for a Sanctuary."
Isaiah 8. 14.
"Yet will I be unto them as
a little Sanctuary."
Ezekiel 11. 16.
"The sanctuary, which Thy
hands have established."
Exodus 15. 17.
"Thy way, O God, is in the
sanctuary."
Psalm 77. 13.
"It shall bring forth new fruit
according to his months, because
their waters they issued out of
the sanctuary."
Ezekiel 47. 12.
"Strength and beauty are in
His sanctuary."
Psalm 96. 6.

Some lovingly enquire about the "Subscription." Valuing this
thoughtfulness and interest, we would refer them to booklets, &c.
(will be gladly sent):—"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 com-
mercialism, and even its appearance. The work is HIS, and for
HIM, and if He wishes it to continue and grow, He will not fail.

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"The shekel of the sanctuary."
Exodus 30. 13, 24.
"Until I went into the sanctu-
ary of God; then understood I."
Psalm 73. 17.
"Judah was His sanctuary."
Psalm 114. 2.
"Let them make Me a sanc-
tuary, that I may dwell among
them."
Exodus 25. 8.
"Cause Thy face to shine
upon Thy sanctuary."
Daniel 9. 17.
"To beautify the place of My
sanctuary."
Isaiah 60. 13.

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). Glomsford (The Lord's Day and Wed.). 176,
Rednay Street, Birkenhead (The Lord's Day, 7, Thurs: 8).

Words of Introduction.

YET again enabled! Days and weeks, yea, months
and years pass. "Even so, come, Lord Jesus."
"Another opportunity" is the meaning of each fresh
day, and how many opportunities have not been fully
taken, as each issue goes forth. O that our hearts
may be stirred. A scholastic magazine of Bible study
is not God's will. None of the books of the New
Testament are mere treatises: they are deeply prac-
tical, and pulsating with life. The daily walk is
before us, and it is in this that you and I are fail-
ing, and in this that we may much more definitely
show the fulness of Christ. Our Father has not
made us members of His family that we may be un-
childlike or unbrotherly. He has a gracious purpose,
and "He giveth more grace," that we may realize
more fully that, to which He has now called us.
These pages are sent forth that they may encourage
Bible searching; but that is not all: they may be
some help in preparing a subject, but that is not all:
the glory of God in a godly walk, and in growing
up into Christ in all things, must ever be before us.

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

"I beseech you therefore . . . present your bodies a
living sacrifice . . . unto God."
Romans 12. 1.

Such wondrous love, from heav'n above,
God's gracious condescending!
To sinners lost, how great the cost,—
His enemies befriending!

'Tis in our Lord, Whose precious word
Can know no alteration.
He came to save, Himself He gave,
To bring to us salvation.

He knows our needs, for us He pleads,
Compassionate and tender;
In Him we live, then let us give
Ourselves in full surrender.

A.W.H.

Words of Encouragement.

"He maketh me to lie down in green pastures." We all know Psalm 23: do we all experience its fulness? The first unveiling of "I shall not want" is "He maketh me to lie down." Does this mean that He calls to idleness? By no means. But He calls to quietness. We may become too busy to accomplish much. We may be too active to be really used by Him. "He maketh me to lie down": we need His gracious causing. Ah, it is not simply lying down; observe the added words "in green pastures." The thought is not "doing nothing," but feeding on the food which He provides. John 21. 15, 17 shows the importance of this. An unfed sheep will be weak. Moreover, I do not know where to lie down, but He chooses the pastures for me (Ps. 47. 4). He always has "green pastures": His words are never dried up: but our hearts long that we may be in a condition to partake. Is there not a rich meaning, "He maketh me to LIE DOWN"? Do we not "need" more time for His words? I feel my own need in this. May we not compare "I SAT DOWN under His shadow with great delight, and His fruit was sweet to my taste" (Song 2. 3)? I have often lost the sweetness because I have not sat down; haven't you? The same thought is here. The Lord desires us to eat while we abide in the pastures, not only while we are going along. He can bless the passing moments in the midst of activity and strain, but He calls us to come aside.

Questions and Answers.

"Some loving guidance on 1 Peter 4. 17, 18" sought. We evidently have two contrasted "judgments" here, the first is now and the word "for" seems to show it is man's "judgment" against God's children, i.e., suffering for Christ to-day, with its precious chastening effect to God's glory in our humbled and obedient lives. This harmonizes with verse 19 and the whole Epistle. It helps, moreover, as to verse 18 where the word "scarcely" is often misunderstood. Rather "if the righteous one is being saved along a **pathway of difficulty**." There is no doubt as to the salvation but an indication of the appointed trials (cf. 2 Tim. 3. 11, 12, 1 Thess. 3. 3, 4, note Matt. 10. 22, 24, 13). "Salvation" often refers to the precious climax (Rom. 8. 23, 24, Heb. 1. 14, 9. 28, cf. Phil. 3. 20). We "have been saved" (Eph. 2. 8), by grace, and now there is the experience

of being saved (cf. "having been sanctified and 'being sanctified' in Heb. 10. 10, 14) Prov. 11. 31 (which is here applied) refers to this by indicating the reward in that Day. Thus we compare these verses with 2 Thess. 1. 4-7: tribulations for believers now (through men) but God's judgment—tribulation on the ungodly—"in the revelation of the Lord Jesus from heaven" (distinguish "The tribulation of those days," Matt. 24. 29, from this solemn judgment: the former is before the day of Acts 2. 20). It is beautiful to see how all Scriptures harmonise, and how we long to experience their practical power in the gracious application of the Holy Spirit.

The judgment of men is hard to bear but permitted by our loving Father for our growth and fruit (Heb. 2. 11, James 1. 2, 3). We cannot be too thankful for all difficulties according to the will of God (1 Pet. 4. 19). The fiery trial is to cleanse the Lord's gold (1 Pet. 1. 7). Now we have a remarkable light on 1 Peter 4. 5, 6. Here also we see "two judgments." That of God in the future is revealed in verse 5, but that of men (according to men) in verse 6, believers suffering in the flesh (cf. verse 1, and ch. 3. 18) even unto death, "but living" before God. Hence the "dead" here are believers, by no means "dead" when the gospel was brought to them, but **when** the epistle was written, even those who had received the message and lived for Christ and thus suffered the hatred of men and death.

This, in turn, prevents a misunderstanding of 1 Peter 3. 19. "The spirits in prison";—there when the epistle was written (i.e., still existing and conscious), but the preaching was "When the longsuffering of God waited in the days of Noah, while the ark was a preparing," as the Greek shows (the English words "which" and "were," erroneously added, hinder the English reader). Those in the "**beginning**" of judgment in 1 Peter 4. 17 are suffering for Christ's sake, the "end" is wrath on the unsaved, and "where shall the ungodly and the sinner appear?" Will it not be "afar off," and should we not be stirred up to warn such to flee from the wrath to come, as we tell the precious message of the gospel of the grace of God, by the blood of His beloved Son?

*Leaflets gladly sent.

When the Lord refreshes most, be concerned lest pride enters to undo the blessing.

"By faith": how many times does this come in Hebrews 11, and how many times in your life, and mine?

Poems to Help Christian Experience.—76.

As the hart brayeth over the aqueducts, so panteth my soul toward Thee, O God." Psalm 42. 1.

As o'er the unseen water-course
The thirsty hart doth bray,
So, when from Thee, Alone the Source
Of good, I am away,

The more I long, O God, for Thee,
The Living God; O grant to me

A sense that Thou to me art near;
I would before Thy throne appear.

O God, my tears have been my food

Both day and night; I mourn,

I seem bereft of ev'ry good,

Apart from Thee, forlorn.

"Where is thy God?" Thus speak my foes,

And well my troubled spirit knows

How oft from duty I have swerved;

Thy chastening is well deserved.

Oft have I joined with loving saints

In praise to Thee, and prayer,

But now, O God, my spirit faints;

O listen, tell me where

Thou makest Thy dear flock to feed,

Their soul to rest; O thither lead

My chastened heart, my longing soul,

And let Thy living words console.

My soul, art thou within me bowed,

Seems God to thee afar?

Art thou distressed because a cloud

Obscures His face,—a bar

To hinder thee from sweet access

To Him Who knowest how to bless?

Hope thou in God, His presence will

Salvation be; He loveth still.

And though temptations fierce may roll,

As billows of the sea,

And almost overwhelm my soul,

He still remembers me!

The Lord His kindness will command

By day, and in the night His hand

A song within my heart shall give,

And prayer to Him by Whom I live.

O Thou, Who for Thy chosen flock

Did'st give Thine Only Son,

God of my life, my God, my Rock,

Thou everliving One,

My soul's fresh springs are all in Thee,

Thyself Salvation art to me;

To Thee I tune my thankful lays

In Thee I hope; Thee will I praise!

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.

"While I was speaking and praying . . . while I was speaking in prayer . . ." Daniel 9. 20, 21.

1. For God's dear children over all the world that there may be a true and deep and permanent reviving, with more simplicity unto Him (Ps. 85. 6, 90. 16, 17).
2. For the home life and the business life of young believers (and old ones also) that they may "adorn" His doctrine.
3. For a willingness to be in God's will, among us all (Ps. 40. 6-8 sets forth the wondrous attitude of our Lord Jesus, note too John 7. 17).

4. For lands that we often overlook—Liechtenstein, Tibet, Kenya, Alaska, Chile.

5. For the Lord's work through these pages, and associated service in this and other lands, as the Lord enables, including journeys in His Name, and publishing and "sowing" the seed, that all may be in the Spirit and in very simple dependence on the Lord and in His will, and that all may "increase,"—with His gracious gift of fruit that abides to His glory (John 15. 16).

6. Daily for brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner, "and for me."

"Chosen—that whatsoever ye shall ask of the Father in My Name, He may give it you." John 15. 16.

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 NOVEMBER:

2nd. SOME THOUGHTS ON THE LORD'S ADDRESS IN JOHN 14—16.

1. The Introductory Conversation in John 13.
2. The Gracious Work of the Holy Spirit (14. 17, 26, 15. 26, 16. 7-15).
3. Love 14. 21, 23, 15. 9, 10, etc). Joy (15. 11, 16. 20-24). Peace (14. 27, 16. 33).
4. Difficulties and Questions (Welcome).

9th. THE MESSAGE OF GENESIS 5.

1. "The Book of the Generations," and "in his own Likeness" (Contrast 1 Cor. 15. 49).
2. "And He Died" (Rom. 5. 12).
3. The Many 900's (see Eccl. 6. 6, and Rev. 20. 4).
4. The Contrasts of Enoch, (a) Walked with God, (b) He was not, for God took him (Heb. 11. 5, 6).
5. The Goal of the Flood.

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

23rd. To be announced later.

30th. PETER AND JUDAS CONTRASTED.

1. In the Earlier History.
2. Their Words to the Lord Jesus in Matthew 26. 22, 25;—26, 49, with Luke 22. 49.
3. The Working of Satan (Luke 22. 31, John 12. 2, 27).
4. Denial (John 13. 38) and Remorse (Matt. 27. 4).
5. The Solemn Contrast in Death (Matt. 27. 5, John 21. 18, 19), and Afterwards.
7. God's Message to our Hearts.

Consistency in little things is noticed by the world, and preaches more impressively than many a long "address." It has "points" that are never forgotten. When unbelievers see believers gladly willing to lose for Christ, they cannot shut their eyes to the testimony, though they may oppose. But "a worldly Christian" can undo in five minutes, all that he has said, and much that others have testified, for many weeks previously.

YOUNG PEOPLE'S COLUMN.

"OF LIFE."

YOU say that these words are not complete. ^aSomething should come in front. And not only one word, but many are found in a book which, from the beginning to the end, always tells of LIFE. You know well what that book is. The Scriptures really and truthfully explain what Life is. We find that people speak wrongly of life when they mean death ("life-insurance"), or mere existence, or "the vanity of vanities" of earth's pleasures, which never, never satisfy (Eccl. 1. 8, 5. 10). ^bBut with God is "the FOUNTAIN of Life" (Ps. 36. 9). ^cAnd He has a "BOOK of Life" (Phil. 4. 3), and, our hearts rejoice to add, it is the LAMB'S Book of Life (Rev. 21. 27), and this tells of the DEATH of the Saviour in order that sinners might have life in His Name (John 20. 31). ^dThe words are remarkable, "The Book of Life of the Lamb slain" (Rev. 13. 8). If He had not been slain, none of us could have life, we should all be lost for ever. There is no doubt as to that. And yet—here is an all-important question—have you come to Him as your own Saviour? God has made known, in the Lord Jesus, "the PATH of Life" (Ps. 16. 11, Prov. 15. 24). How different is the experience of those who have their portion in this life, as the very next psalm shows (Ps. 17. 14, Eccl. 9. 9),—"this vain life" (Eccl. 6. 12). And among whom are you? You need not be old to be a sinner. You need not be great, to do great sins. If only people were as afraid of sins as they are of a "catching disease" in the body, how different everything would be. In front of you to-day there are two ways—the WAY of Life and the way of death (Jer. 21. 8, Deut. 30. 15), and Life is only possible in Him Who is "the Way, and the Truth, and the Life" (John 14. 6). He has wonderful NAMES, indeed, His Name is Wonderful (Isa. 9. 6), and He is true to all. He has, indeed, opened "the TREE of Life" to His people. We notice Adam's sin and the bitter result (Gen. 3. 24), but how blessed it is to turn to the very last chapter of Scripture, and to find the "way" has been opened, and there are those who have right to the TREE of Life (Rev. 22. 14), all because of the Lord Jesus. Is He your Saviour, or not? There is no half-way position.

When He has graciously saved, He becomes "the BREAD of Life" (John 6. 35, 48) to sustain the life that He has given. His words are "the WORDS of Eternal Life" (John 6. 68, Phil. 2. 16), and He will keep and feed His own sheep every day, until they enjoy "the

PROMISE of Life" (2 Tim. 1. 1) for their bodies also in "the RESURRECTION of Life" (John 5. 29). So complete is the work of our precious Lord Jesus. He has no "end of life" (cf. Heb. 7. 3, 16), and, because He lives, those who are His shall live also. And they have a great privilege to love and live for Him here, and He will not forget such obedience (Heb. 6. 10): He graciously promises a CROWN of Life (Jas. 1. 12). "The law of the SPIRIT of Life in Christ Jesus" (Rom. 8. 2) has given a true freedom. We have a really precious gospel, a glorious gospel.

A Christian should be quite different from those who are not saved. He has a new life, and should "walk in NEWNESS of Life" (Rom. 6. 4). If this is not so, where is the proof that he is really a child of God? There are many who claim to be believers, but, like those mentioned in Ezra 2, they cannot prove what they say (verse 62). It is much more important to manifest this than to have an earthly genealogy. The fruit shows the tree is alive, and obedience shows if anyone is "in Christ Jesus." Do not be an imitation-Christian. Do not say (or sing) that the Lord Jesus Christ is yours, unless He is!

Happy are those who find His lovingkindness better than earthly life (Ps. 63. 3), and who can humbly say "the God of my Life" (Ps. 42. 8), and "Christ, Who is our Life" (Col. 3. 4). Nothing can compare with the blessedness of a sinner saved by grace; and such an one can say God is "the STRENGTH of my Life" (Ps. 27. 1), for the daily "walk," which should then become a walking with God (Gen. 5. 24). Our heart's longing is that you too may know "the PRINCE of Life" (Acts 3. 15), and be able to praise Him, so that the words of our title may be more than mere words to you, because you are brought out of darkness into LIGHT (1 Pet. 2. 9), out of death into LIFE (John 5. 24).

There is a Book of Life, with names of those

Who were by nature far from God, and foes:

The precious blood of Christ, the Son of God,

Was shed for such:—how precious is HIS BLOOD!

There is a way of Life, but only one:

Once was it closed, now opened by God's Son,

Who is the Way—the Truth—the Life as well,

The Way of Life to heav'n—instead of hell.

There is a Tree of Life, and those have "right"

To enter and to eat, with full delight,

Who have been cleansed and saved, who hate the sin

That barred the door—none others enter in.

There is a Hope of Life, for Christ will live,

And soon will come again, e'en crowns to give!

Bright is the prospect, if "in Him" you are:

Dark is the future, if from Him afar.

Two ways—the Way of Life, the Way of Death—

Are now before you as the Scripture saith.

How broad is one, and many go that way.

But blest are all who come to Christ to-day.

*The precious fruit is seen in Proverbs 13. 14. 14. 27, 16. 22.

Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4. 2, 3.

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

THE preceding verse contained words suggestive of a war that has no certain date in history, and of a battlefield not shewn on any map, for we were reminded of a conflict within—of the lusts that war in our members.

As we now continue to read the grave charges that follow, we may feel that at last a stand must be taken against the suggestion that such statements apply to believers generally. How then shall we view them? Is it possible that some among those addressed were known to be in a very serious condition spiritually, hence the exceptional language? That the early churches differed from one another in experience and condition we know from the Epistles addressed to them, e.g., The words of the Holy Spirit to the Church of God in Corinth vary from those written to the saints and faithful brethren in Colosse, although they would find much that was helpful in each other's letters. Likewise the words to the messenger of the Church of Smyrna, are a contrast with those written to the one having responsibility at Laodicea (see Rev. 2. 9, with 3. 17). This is also true of gatherings of the Lord's people, and of individual believers to-day. Some there are who follow the Lord more closely than others, as they hear His voice through the precious Scriptures, and who manifest discipleship more fully by their love one for another.

To such these words may not have the more manifest application as to others, yet they will be willing for their hearts to be searched by all that has been given by inspiration of God, and will not resent the thought that in them, that is in their flesh, dwelleth no good thing. Does not an apostle acknowledge this (Rom. 7. 18), and is there not truth expressed in the words of a well-known hymn, "And they who fain would serve Thee best are conscious most of wrong within"? Let us then prayerfully analyse this solemn indictment, reading more literally than usual. "Ye covet and have not." The word is found in Romans 13. 9, "Thou shalt not covet." Do we, dear reader, love our neighbour as ourselves? Are we always content with such things as we have? "Ye kill, and desire to have, and cannot obtain." Can we not at least deny this? Never have we shed blood. Never! But the question comes, Need there be the outward action for these words to apply? These are God's thoughts, God's findings. An earthly judge can only deal with hatred and malice, and

envy, as it is betrayed in word and deed, but the thought and intent of the heart is known to God, the Judge of all (consider Matt. 5. 21, 22, & John 3. 15, Heb. 4. 12). "Ye fight and war." Within? Yes! Without? It may even be so. In words—like a sword? "Ye have not, because ye ask not." Must we not accept this rebuke without question? Have we not failed to ask? Has not prayer often been crowded out of our hurried lives? "Ye ask, and receive not, because ye ask amiss, that ye may consume in your pleasures." Finally, dear readers, what can we answer to this charge? Are our requests always and solely for His kingdom and glory, or is there not oft-times partly a selfish motive; our own gratification, while He Whom we call Master and Lord is almost, or at least somewhat, forgotten, save that we ask in His Name? "Now the God of peace That brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His Will, working in you that which is well pleasing in His sight, through Jesus Christ, to Whom be glory for ever and ever. Amen. **And I beseech you, brethren, suffer the word of exhortation**" (Heb. 13. 20-22).—B.

A SORROWFUL WARNING.

"The Y.M.C.A. is the world's biggest brotherhood." "For football, fun and friends, join the Y.M.C.A." Such words were in front of my eyes. How could I rejoice in the "big-ness"? Doubtless there is much saddening truthfulness in the emphasis on the "world's" brotherhood, but where is the Lord Jesus Christ in all this? Have the words been quite forgotten that "the friendship of the world is enmity with God" (Jas. 4. 4)? How different, too, was the beginning of the Young Men's Christian Association? How solemnizing is the beacon against gradual broadening. "Football, fun and friends," but "the Gospel of the Grace of God" is left out. Do these things pain us, or have we become used to them? I feel my own need for more godly grief and concern. Letters (Y.M.C.A.) that once reminded of "Christ" are now lightly used, and He and His atonement are obliterated. "The offence of the cross" is ever unpopular, and it is easy to broaden. "Many" still go in the broad way (Matt. 7. 13), but its end is bitter. The gospel is Divinely linked with "joy and peace," but it is joy and peace in believing: the world's mirth ends in heaviness (Prov. 14. 13), and to encourage sinners therein, and to help them to forget God, and to be careless about their souls' need, and to suggest that the gospel will rob them of joy, is cruel and murderous iniquity.

Questions and Answers.

"Can you help me to understand 1 John 5. 16, 17?" There are differences between "sins" (Matt. 23. 23, John 19. 11), but can we always decide this? There is no such thing as a "little" sin. Concerning "deadly sin," Romans 6. 23 is clear, and all sins needed a sacrifice that died (in the types), and the death of Christ alone is the way of salvation. 1 John 5. 16, 17 speaks (as 1 Cor. 11. 30) of physical death, and the last sentence of 16 is another word. "I do not say he shall enquire concerning that." Hence the passage deprecates human decision as to what sins are even to physical death, and encourages loving prayer. What a precious witness against "argument" in this solemn matter.

"Does not the crown of life in Rev. 2. 10 mean the climax of life, OR the abundance of life of John 10. 10?" I should suggest the Holy Spirit gives a contrast with "be thou faithful unto death," and that the victor's crown (as the word suggests) is the Lord's loving reward for faithfulness (cf. Jas 1. 12), a crown linked with life (so 2 Tim. 4. 8). It is not strange that we read of loving rewards (Luke 19. 17, Rev. 22. 12), though we rightly feel humbled, realizing how imperfect our service is. John 10. 10 refers rather to "something overflowing," not life as a bare possession, but "pasture" (verse 9) and supply of every need, since believers receive out of Christ's fulness (John 1. 17). How wondrous is God's grace.

"Please explain John 8. 34, 35. Why should 'the servant of sin' abide in the house at all?" (a) Verse 35 does not add "of sin," Israel were God's servants: His own now are brought to know the privilege of sonship (Rom. 8. 15). (b) The servant, as such, is not a member of the family and is only temporarily in a house. This is a general principle and applied to God's house. (c) Alas, Israel wandered from their privileges, and became servants linked with sin, and serving sin (Rom. 6. 16, 17). Hence like the steward of unrighteousness in Luke 16, and the wicked husbandmen, they were to be cast out, though, in accord with grace and Romans 11. 2, 5, many shall be grafted in (Rom. 11. 24), but they will no longer be only "servants." All eternal blessings are "in Christ" (Eph. 1. 10), and all in Him made "free" (Rom. 8. 2) will abide for ever (1 John 2. 17).

"Kindly explain Matthew 10. 42: 'Into the name of a disciple.'" "Into a name" is a remarkable and precious Scriptural expression: specially we think of "Into the Name" with

reference to believing, baptism, and gathering (John 1. 12, Matt. 28. 19, 18. 20). We have plainly an identification there, but the one welcoming in Matthew 10, (1) puts aside his own name, and (2) does not think of the personal name of the one received. Everything is for Christ's sake (Mark 9. 41, Rom. 15. 7), hence the blessing. How wondrously this testifies against selfishness in spiritual things and a wrong motive (Jas. 4. 3). The principle is very beautiful, "Shall receive a prophet's reward," and so the great point is **not** to wish to be some one "else," **BUT** to love and to receive each one as the Lord has appointed him, then we can be blest as such an one, even if he is peculiarly favoured with continued privileges. Physically weak and shut in believers have a deep encouragement here. Rivalry and desiring to have, or to be, or to do something else, are sin, and spoil everything. 1 Corinthians 12. 18-20, will help a humble heart.

"Matthew 18. 19: this is a grand promise. But is it like a blank cheque given me by a friend, am I expected to put down any figure, or is the amount left to my honour?"

It is a grand promise and a true one, nor will our Father be "exceeding sorry" when we ask, as you rightly say Herod was. There is no limit to the prayer from the standpoint of the magnitude of the blessing. God has no defects, no weakness, no weariness, no incompleteness. But we must ask in the Name of the Lord Jesus, and His Name has power (Acts 3. 16). Yes, even to correct our prayers, **He** is in the midst, it is not prayer merely "using" His Name, independently of Him. The flesh **cannot** act in His Name, nor are promises given to the flesh. Hence only as we "abide" can we ask (John 15. 7). All Scripture harmonises, and thus 1 John 5. 14 is included.

Those who are gathered **"Into"** His Name can pray thus, the gathering tells of a living experience. We are all complex, and the "agreement" here divinely mentioned is a unity only possible in the Holy Spirit. There is no ointment like that which the Lord appoints (Ex. 30. 33). But we are not to theorize on this and to live in doubt, "Can I pray?" Rather we are to remember Romans 8. 26, and to experience grace. We cannot read without Matthew 18. 18. "Whatsoever ye shall bind on earth shall be that **which hath been bound** (first by the Lord) in Heaven" (cf. Ps. 119. 89). Faith is never "first" (Rom. 11. 35), but it responds, like love (1 John 4. 19). 2 Samuel 7. 1-3 shows David's wish in the heart; but verse 27 shows the prayer put in his heart, and that was fulfilled;

and 2 Chronicles 6. 7, 8 comes in between to encourage us. Hence this promise draws to a condition affecting everything (Col. 3. 17), that in knowing what the will of the Lord is (Eph. 5. 17), we may ask in His will (cf. Col. 4. 2), "always with grace" (a condition) then "that ye may know" (the spiritual application). James 4. 3 shows prayer **not** in the Name of the Lord Jesus: contrast 4. 15 and 5. 17 (marg.). Hence our prayer is not to bring the Lord to our will, but, when we are brought to His will, truly it changes our "circumstances," for it brings us into a new position when our Father can give us what He could not, in His loving wisdom, give to us before. The enemy always seeks to hinder and confuse. He would endeavour to make some ask in self's name **using** Christ's Name, others he would occupy with fears, so that they are always afraid they do not know His will, and so hesitate.

The Holy Spirit indwells, that (through love's humility) we may be growingly kept from both swings of the pendulum. The prayer of faith is contrasted with the prayer of unbelief, and of presumption. "How may I distinguish?" says one. Do not souls ask this when coming to Christ? But we know how God enables to distinguish then, and He is the Same to-day.

I trust these thoughts, coupled with humility and simplicity, and a quiet and restful counting on God's faithfulness with intensity, will lead to the fuller knowledge of this passage in experience.

I have met those who have learned a language but they say, "I cannot speak, I lack practice." May this not be true of writer and reader in this precious matter of prayer to God's glory.

"Their Webs Shall Not Become Garments."

Isaiah 59. 6.

WE have all looked on a spider's web. There may have appeared much that was admirable in its careful construction. The symmetry is impressive, and the diligence of the spider is evident, but it is clear at once that it will not stand. One movement of the hand, and it is gone; one mighty storm, and it is swept aside.

Nature speaks. God means that it should speak. There are many **OTHER** spiders' webs. In this connexion Bildad stated the truth, "The hypocrite's hope shall perish. Whose hope shall be cast off, and whose trust shall be a spider's web: he shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure" (Job 8. 12-15).

What are the characteristics of a web?

- (1) The spider constructs the web itself, and weaves it from **SELF**.
- (2) There is no dependence on the work of another.
- (3) There is no preparation for the future.
- (4) The spider makes itself the centre of its own web.
- (5) The threads cannot be used for garments: contrast the work of the silk worm.

And how is it, dear reader, with you? Is your hope for eternity dependent on your own works (Eph. 2. 9), or the work of Another (Rom. 4. 24, 25)? If you seek to make a web as Adam made the "clothing" of fig leaves, it will be torn to a thousand pieces. "Their webs shall not become garments." This matter is of the deepest importance. You need a clothing for your life, and not only for your body. You need an anchor of the soul, a strong cable that nothing can break. Your best work, and mine, will be no stronger than the thread of a spider's web, when the rain descends and the floods come up and the winds blow.

But, thanks be unto God, there is that which has satisfied every claim of God and which satisfies every need of my heart. It will provide me with an everlasting salvation and righteousness. Everything is **accomplished** by the Lord Jesus Christ. He died that I might live. He bore the judgment that I might bear the glory. He went under darkness that I might be brought into everlasting light. The salvation of Christ is perfection without failure, and all who truly trust in Him, feeling their utter need, are accepted in Him, and blest in Him for ever. Well might Isaiah emphasize the contrast with the words, "Their webs shall not become garments, neither shall they cover themselves with their works." On the same opened pages in my Bible I read: "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. 61. 10). This is a true experience for a child of God to-day. There is a complete contrast. Do you remember the characteristics of the spider's web? But salvation is (1) not our work, nor made from ourselves: (2) there is a complete dependence on the death of Another: (3) there is a full preparation for the future. (4) Christ, and not self, is the Centre: (5) His work is of perfect value, and will never lose its value nor be wasted. Reader, the all-important, vital and immediate question is—What is your relation to the Lord Jesus? Will you still trust to your "webs," or will you abandon self-trust and flee to the Lord Jesus to-day?

Suggested Daily Readings.

IF THE LORD WILL, - NOVEMBER, 1937.

Day	READING	LEARNING
1	Proverbs 1-16	Prov. 1-17
2	Proverbs 17-32	Prov. 18-37
3	Proverbs 33-49	Prov. 1-17
4	Proverbs 50-31	Prov. 18-37
5	Proverbs 1-14	Prov. 1-17
6	Proverbs 15-28	Prov. 18-37
7	Proverbs 1-13	Prov. 1-17
8	Proverbs 14-25	Prov. 18-37
9	Proverbs 1-17	Prov. 1-17
10	Proverbs 18-35	Prov. 18-37
11	Proverbs 1-17	Prov. 1-17
12	Proverbs 18-33	Prov. 18-37
13	Proverbs 1-16	Prov. 1-17
14	Proverbs 17-33	Prov. 18-37
15	Proverbs 1-14	Prov. 1-17
16	Proverbs 15-28	Prov. 18-37
17	Proverbs 1-18	Prov. 1-17
18	Proverbs 19-30	Prov. 18-37
19	Proverbs 1-29	Prov. 1-17
20	Proverbs 1-15	Prov. 1-17
21	Proverbs 16-30	Prov. 18-37
22	Proverbs 1-17	Prov. 1-17
23	Proverbs 18-31	Prov. 18-37
24	Proverbs 1-15	Prov. 1-17
25	Proverbs 16-29	Prov. 18-37
26	Proverbs 1-18	Prov. 1-17
27	Proverbs 19-35	Prov. 18-37
28	Proverbs 1-18	Prov. 1-17
29	Proverbs 19-34	Prov. 18-37
30	Proverbs 1-14	Prov. 1-17

Notes on Memorized Verses.

PROVERBS 13, 1-13.

1. The sentences are terse, but how much they mean as to home-life, and as to our relation to our Father. In first clause "heareth" seems "understood" from second half, but the omission may emphasize close relationship in every way, i.e. he is wise *thereby*, he is "made up," as it were, of his father's instruction (cf. "children of obedience" and "I am a prayer"). 2. "The fruit," *living* (so ch. 18, 20, Isa. 57, 19, Heb. 13, 15). The "food" of violence. 3. James 3 illustrates: do we sufficiently recognize the importance of the tongue? It is so easy to speak too much (ch. 10, 19). 4. Spiritually this applies: I may desire blessings, but unless I am prayerful and devoted (cf. 2, 4), I shall have "nothing": are we diligent in the things of God? 5, Hebrews 1, 9. 6, 10, 2: it is blessed to see the application as to eternal blessings: but there is also a principle in daily life (Titus 2, 12), the homely, practical exhortations here for daily life are important: godliness in little things never "gets beyond" the book of Proverbs. 7, Selfishness is foolishness as well as sinfulness (see ch. 11, 24, 2 Cor. 8, 9). 8. Does not this suggest that we escape many problems in a ruined world, if we have not that which tempts the evil eye (Eccl. 5, 12)? 9. A solemn contrast: ever the two classes, as in the parables. 10. The peril of pride (ch. 3, 34, 15, 33; 16, 18, Jas. 4, 6, 1 Pet. 5, 5; 6). 11, Matthew 6, 20. 12, Habakkuk 2, 3, Hebrews 10, 37, 13, Despising, or fearing (1, 30, 2 Chron. 36, 16, Isa. 30, 12): our attitude to God's Word affects everything (ch. 23, 18).

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LUKE 3, 1-9.

1. A reminder of Israel's subjection: contrast 1 Timothy 6, 15 (Ps. 72, 7). 2. Kingship has been before us, now priesthood (in ruin: only one high priest): but God sent a true prophet—and he was of the priests (cf. Jer. 1, 1, Ezek. 1, 3, Mal. 2, 7). 3. He came preaching (Matt. 10, 7): godly continuance. "Baptism" cut at the root of pride, at the root of the flesh, at the root of Judaism. 4. "As": how often we read "it is written" ("hath been written" in Greek, normally: a tense to emphasize the fixity: this is important). "Voice" (John 1, 23, with John 1, 1, "The Word"). "The Lord" (Mal. 3, 1), *His* "way" (His one plan) *His* "paths" (His individual dealing with souls is a helpful parallel) of 5, Ecclesiastes 1, 15—"under the sun" (so 2 Cor. 5, 17 contrasted with Eccl. 1, 9): cf. with this verse the *only* "named" street. "Straight": a precious parable (Acts 9, 11). 6. God's grace to *all manner of men*. Seeing salvation is a precious theme (e.g. Luke 2, 30, Ex. 14, 13, Ps. 91, 16). 7. We think of 1 John 3, 10, and realize grace (Eph. 2, 3, 1 Thess. 1, 10). 8. Life, evidence, no mere profession, "Stones"—from Jordan (Jos. 4, 1-9). 9. Not only removal of *branches*: the same "judgment" message as baptism symbolizes. How solemn was the holy warning of wrath. The one who told of "the Lamb of God," emphasized godliness of life ("good fruit"). It is ever so.

PROVERBS 22, 17-25.

17. How often we read of the *bowing down* of the "highest" members in our body: only thus can we learn. Ear and heart united (contrast Acts 28, 27). "Wise" (plu.), "My knowledge": the Lord deigns to use instruments, but we ever need to receive from Him. 18. The blessing is only when the words are "within" us (Ps. 119, 11). Then the lips are equipped (ch. 16, 23, Ps. 51, 6, 10, 15). 19. "That," the object (John 20, 31): God seeks our living faith. "This day": the importance of the *present*, in the Christian life, cannot be over-estimated (Heb. 3, 13, 13, 8). 20. "Written," so that there may be permanence (Isa. 30, 8) and clearness (Hab. 2, 2): "for our sakes" (1 Cor. 9, 10, Rom. 15, 4). "To thee": let us realize that as the death of Christ was personally for each believing *one* (Gal. 2, 20), so is it with the Scriptures. 21, Luke 1, 3, 4: have we a restful certainty (2 Tim. 3, 14, 15)? Only when this is so can we "answer" aright (see Col. 4, 6). Observe "words" and "truth," twice in this verse (Col. 1, 5). Satan's great aim is to weaken "trust": notice the "uncertain sound" to-day. "Higher criticism" has a Satanic origin. Beware of any attack on "faith" (Eph. 6, 16). Hold fast the certainty ("knowing this first," 2 Pet. 1, 20, 3, 3). 22. Godly thoughtfulness linked with a right relationship to God and sound doctrine (contrast 2 Chron. 16, 10). 23. God will arise (ch. 23, 11, Ps. 12, 5). 24, 25. "Friendship" influences: anger is an awful power: how blessed is the contrast of Matthew 11, 29, 30.

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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 to the praise of the glory of God's
grace, seeking to emphasize His love and His
will, that souls may "come" to the Lord Jesus,
and then "follow" Him.

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Free.

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

Genesis 1. 1.

"Lift up your eyes on high,
and behold Who hath created
these things, That bringeth out
their host by number: He calleth
them all by names by the great-
ness of His might, for that He is
strong in power; not one faileth."

Isaiah 40. 26.

"Thou hast created all things."

Revelation 4. 11.

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

2 Corinthians 5. 17.

Some lovingly enquire about the "Subscription." Valuing this
thoughtfulness and interest, we would refer them to booklets, &c.
(will be gladly sent):—"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 com-
mercialism, and even its appearance. The work is HIS, and for
HIM, and if He wishes it to continue and grow, He will not fail.

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"Created in Christ Jesus."

Ephesians 2. 10.

"Create in me a clean heart,
O God; and renew a right spirit
within me."

Psalm 51. 10.

"I create the fruit of the lips;
Peace, peace."

Isaiah 57. 19.

"The new man, which is re-
newed in knowledge after the
image of Him That created him."

Colossians 3. 10.

"Behold, I create Jerusalem a
rejoicing, and her people a joy;
and I will rejoice in Jerusalem,
and joy in My people."

Isaiah 65. 18, 19.

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: 8.30
2, Crosby St., Stockport (The Lord's Day, 11, 3, 6.30, Tues-
day and Sat: 7.45). Glensford (The Lord's Day and Wed.). 176,
Rodney Street, Birkenhead (The Lord's Day, 7, Thurs: 8).

Words of Introduction.

A GAIN we can tell of constant grace. God is ever
"the Same." Have not His children proved this?
Yea, He bears this very NAME. How grateful we should
be that, though the purpose of Satan is to blind the
minds (2 Cor. 4. 4.), yet God hath opened our eyes, and
shined in our hearts (2 Cor. 4. 6), and now we know
Him (Jer. 31. 34, John 17. 3). Hence this publication
is not only a collection of Bible Notes: it is a record of
"the lovingkindnesses of the Lord, the praises of the
Lord" (Isa. 63. 7), and our desire is that our Father may
graciously condescend to use it, that *we* may love Him
more, and that *others* may love Him more. We are, and
would be, disappointed in the world, and its ways, and
in self: and we thank God that He has disappointed us
in these things. But our desire is that there may be
revival personally and among God's children generally,
and a getting ready for our Lord's Coming, in loving
and simple obedience to Him.

"To know the love of Christ, which passeth know-
ledge." Ephesians 3. 19.

How can we now in fulness tell
The wondrous love of Him Who died
To save our souls from death and hell,
Who for OUR sins was crucified?

In yonder dark Gethsemane
Behold His sweat, as drops of blood!
Then, made a curse upon the tree,
God's wrath came o'er Him like a flood.

In glory now, He ever lives,
And, fully knowing all our need,
Grace from His bounteous store He gives,
Unfailingly doth intercede.

Of Him we long with joy to tell,
Though but in part we know His love,
Who saved our souls from death and hell,
That we might dwell with Him above.

A. W. H.

Words of Encouragement.

The message to Israel, showing "In returning the sinfulness of forgetting and rest shall God and trusting in chariots and ye be saved." horses (Isa. 30. 16, 31. 1), is not exhausted by this interpretation. "For our sakes this is written" (1 Cor. 9. 10). The way of salvation is beautifully set forth in Hosea 14 1, where we find the same added contrast with Assyria's horses (verse 3). And as salvation at its beginnings is in COMING to One from Whom there has been departure, and receiving REST in Him, is it not true afterwards that our blessing is "in returning and rest," associated with Himself? Human excitement and all of self will fail. Our scheming will not bring blessing. "Surely in the Lord have we righteousness and strength" (Isa. 45. 24), and it is a blessed change when we cease from our own wisdom, and our vain bustle. Our life is not an independency. We are not left in the dark maze of life to explore it with human anxiety. There is One Who "leads," and a "lamp" is given for our feet, and restfulness in Him Who loved us and gave Himself for us is a deeply precious privilege. Hence the verse adds "In quietness and in confidence shall be your strength." Wondrous words in striking contrast with verse 7 of the same chapter. "He shall be for a Sanctuary" (Isa. 8. 14). We see Israel's failure: may we not fall into a like snare.

"IF THE LORD WILL."

Are you a believing young man (or somewhat older) employed in the City, or East or West London? Do you desire to "grow in grace"? Would you not welcome CONTACT with likeminded believing men, immediately after office hours, one evening in the week? Why not come next Tuesday to 2, The Minorities (John Pearce Restaurant, side staircase, 2nd floor)? The meeting is at 6.30, but you are welcome as soon as you are free—5.15 or 5.30. Conversation first may be quite as helpful. If you would like any further particulars write, but if may be better to pray over it and then "come and see," without putting off. These are "perilous times," and we need to get together to God's glory.

SUGGESTED SUBJECTS DURING DECEMBER:

- 7th. A BRIEF OUTLINE OF THE TABERNACLE AND ITS PRICELESS INSTRUCTIONS.
 1. God's Gracious Purpose (Ex. 25. 8).
 2. The Persons Who Gave and Who Wrought (Ex. 35 and 36).
 3. The Appointed Materials and their Colours. (Why are Black and Green Omitted?)
 4. The Exaltation of the Lord Jesus in All the Types—Only One Way, One Mercy Seat.
 5. The Types of His Dependent People (e.g. Cherubim of one piece with the Mercy Seat, Branches from the Lampstand, the Laver resting on its Foundation, &c.).

6. The Message to Believers To-day Regarding Salvation and Worship.
- 14th. FAITH.
 1. Faith in relation to God (Acts 27. 25, Rom. 4. 20).
 2. Faith Regarding Salvation (John 20. 31, Acts 16. 31, Eph. 2. 8, &c.).
 3. Faith in Connexion with Prayer (Mark 11. 22, Jas. 5. 15).
 4. Walking by Faith (2 Cor. 5. 7): Thoughts on the Life of Faith for Every Believer.
 5. Misconceptions of Faith, and the Sin of Presumption (Matt. 4. 6).
 6. Our Losses through "Little Faith" (Matt. 6. 30, 8. 26, 14. 31, 16. 8, 17. 20, Luke 12. 28).
- 21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 28th. THE MINISTRY OF THE LORD JESUS.
 1. Its Commencement (Matt. 4. 17 after 3. 17).
 2. The Sphere (Palestine), and the Nation (Israel, see John 12. 20-24). Thoughts on His Wondrous Humility.
 3. The Inner Company of His Disciples (Matt. 13. 11, Mark 4. 34).
 4. The Miracles and their Meaning (John 14. 11).
 5. The Fruit of the Ministry.
 6. The Message of Matthew 20. 28.

Poems to Help Christian Experience—77.

"Waiting for the manifestation of the sons of God." Romans 8. 19.

O earth, whose children on to misery,
Unending sorrow, infinite remorse,
All heedless of a vast eternity,
With restless heart, pursue a reckless course:
Thou wast created at thy Maker's voice,
A beauteous habitation, and ornate,
For man, in his unfallen, blest estate,
When he could in thy loveliness rejoice.
Alas! how hath thy comeliness been changed,
And seemingly God's purpose disarranged,
By sin's sad entrance; every creature dies.
Not man alone, but all creation sighs.
Yet,—precious promise—soon thy groan shall cease
With the sure coming of the Prince of Peace.

The Coming of the Lord Jesus is not only a subject for a meeting, or a hymn. "Even so, come, Lord Jesus" expresses an attitude which should characterize a believer's daily life. It is not what I am when in a meeting, but what I am at home and business, what I am when not specially "prepared," that really shows the temperature and tendency of the heart. Home-life is our thermometer and barometer.

A warm invitation to seasons before the Lord, and in prayerful study of His Words during the Holidays, Saturday, 25th and Monday, 27th, 3 and 7, at 61, Upton Lane, Forest Gate, London, E.7. Further particulars gladly. Believers in the country who would like to take the opportunity for three or four days' gathering together are heartily welcome to write. (Gatherings also at 2, Crosby Street, Stockport, and the same welcome.)

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

Colossians 4. 2.

"After this manner therefore pray ye: *Our Father.*"

Matthew 6. 9.

1. For increased willingness among children of God to seek the things that are above; and that we may *never* pray for others without remembering *our own* needs in this very direction. (Col. 3. 1).
2. For believers who are weak,—physically, or mentally, or spiritually—that others may act rightly toward them, and not "forget" those that suffer adversity (Heb. 13. 3), nor despise "one of these little ones," or those which seem to be "more feeble" or "less honourable" (1 Cor. 12. 22, 23).
3. For children of God out of work, and tempted to broaden in conscience, as to nature of occupation, or worldly societies to gain an open door;—that they may "trust and not be afraid," and remember their Father's open ear.
4. For a revival of unworldliness in the use of time, in dress, in all.
5. For lands that we often overlook:—Lithuania, Persia, Liberia, Cuba, Paraguay, and "the islands of the sea."
6. For the Lord's work in these pages, and through related magazines and booklets, and for the meetings, and witness to "all nations" in this and other lands, that each worker may be very dependent on the Lord, usable by Him, growing in grace, and looking upward for all, in the Holy Spirit, and that there may be fruit as to souls, and assemblies, unto His glory.
7. Daily for brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner, "and for me."

"Praying in the Holy Spirit." Jude 20.

Questions and Answers

"He that is least (less) in the kingdom of Heaven is greater than he," Matthew 11. 11. This verse is often brought before us by beloved children of God, and it is well. The question is not one for inquisitiveness, but for love's intense concern to please our Lord. "Born of women" may be a reminder of Genesis 3. 15, also it suggests "all nations," and tells of the power of godly women (John's home is the first in the New Testament, and Elizabeth's faith seems to outshine Zacharias'). We think, too, of the last home and the mother's training (2 Tim. 1. 5). "Hath not arisen a greater," does not say there were not **equally** godly ones. We do not know, nor do we enquire, but would seek to be godly ourselves. Further, it says nothing about the time **after**. "The least" may also be translated "the less" balancing greater. This would imply the godly **principle**—in proportion to humility is greatness. Wouldst thou be greater? 'Tis only by being humble, and not aiming at greatness (1 Pet. 5. 6, Matt. 18. 4, Luke 22. 26).

"Concerning the Death of the Lord Jesus."

Acts 2. 23 would give two views, and John 10. 17, 18 a third. Thus we see (a) God's holy wrath on the willing Substitute (typified by the veil rent from the **top** to the bottom, not the bottom to the top), (b) Christ's willing gift (Gal. 2. 20), and (c) the iniquity of men (Acts 3. 15). The wrath of men against Him would have given us no deliverance. But we cannot speak as if this were a "separate" death: indeed Christ's very bearing of it was part of His love in His gift of Himself. Everything is entwined. He, the spotless One, could not have died unless sin had been laid on Him. Hence His offering of Himself (Heb. 9. 14) was inseparable from the fulfilment of Isaiah 53. 6. In this wondrous chapter we also read "In His deaths" (marg., verse 9) suggestive of wondrous aspects, and of His death for many, and of the fulfilment of many sacrifices together. "He made naked His soul for the death" (verse 12. lit.) gives a striking contrast with Adam and his nakedness, and emphasizes the soul (Lev. 17. 11).

Let us remember that we are on holy ground (Jos. 5. 15), and avoid speculation and special phraseology of our own. Let us ever remember that the Lord Jesus took judgment for His redeemed, and that His precious blood has purchased us, and let us praise,—adore.

Psalm 127. 2, with Proverbs 6. 10, 20. 13, is mentioned, for guidance. Again we see the necessity of reading on. Divided verses, and omitted "ands," hinder true understanding. It is **not** vain to rise up early as Abraham did, or for the spiritual exercise of Psalm 119. 147. This psalm declares that it is vain to rise up early (or to sit up late)—**TO EAT THE BREAD OF SORROWS**. That is, it is vain for God's children to be anxious, and to rise up with alarm, "I must do this, and that, and so forth." A believer is called to believe: our Father gives sleep (note Eccl. 5. 3), and then He fits all in. Should we not pray more for children of God who are worried? (Do not let any **add further** worry if they have insomnia. When God gives songs in the night, and an illustration of Psalm 63. 6, there may be blessedness "at midnight," but normally He **wakens** in the **morning**, Isaiah 50. 4, and there should be prayer—not worry—as to the removal of insomnia. The Lord can, and does, heal).

It is easy to talk about the truth, but is not our real need to walk in the truth?

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Timothy 1. 15.

YOUNG PEOPLE'S COLUMNS.

WHEN I was a child, possibly 8 years old or so, someone preached on this verse. It laid hold of me remarkably, and I wanted to keep on writing the words where I found "room" to do so. This may seem strange to you, but I am always thankful when God's message comes with living and impressive power. Many years have passed, but I should like to find the old books and papers with the simple words written in a childish hand. I like to go back in thought to childhood, and to know that God had saved me then, and that a boy or girl can "come" to Christ as really as a man or woman (John 6. 37). Why not? Is there any need for much head-knowledge to "come" to a Saviour? Does "Love" require a grown-up experience? Cannot a little child love father and mother, and cannot little ones believe in the Lord Jesus (Matt. 18. 6), and know and love a Heavenly Father? How old are you? What? 8—10—12—14 years old and you do not YET love the Lord Jesus, do not yet know Him as your OWN Saviour? You are in DANGER, dear child.

The many years that have passed have not altered my relation to the Lord Jesus. He was my Saviour then: He is my Saviour now. I do not need Him any less. He does not love me any less. The precious words have just the same meaning, and though I am not writing them in pencil on the first page of my books, or on scraps of paper, I want to write them IN FRONT of you. Yes:

"THIS IS A FAITHFUL SAYING, AND WORTHY OF ALL ACCEPTATION, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS."

The gospel that met my need as a boy, met my need as a young man, and meets my need still. Christ Jesus came into the world to save me—as a child—and He came into the world to save me all the way through earthly life, and to be with Him for ever (1 Thess. 4. 17).

Let us look at the words once more. WHO was the Person? The Lord Jesus, the Son of God, God manifest in the flesh. WHAT did He do? He came. He did not wait for us to come to Him. Had He done so, He would be waiting still. WHERE did He come? Right into the world, the world that He had made, the world of sin, that rejected Him (John 1. 10). What wondrous humbling. And WHY did He come? Was it to help men to be better? No!

Was it to set a good example, that men might copy Him? No! It was much more. He came to "save" (cf. Matt. 1. 21), and those whom He saves had the ugly name "sinners." How wonderful the gospel is. HOW does He save? 1 Peter 3. 18 gives the answer. He took the place of unrighteous ones: the judgment that was for such fell on Him (Gal. 3. 13), not a part but the whole, that they might become the righteousness of God in Him (2 Cor. 5. 21). Paul did not write these words in a letter to Timothy just because he thought he would. The Holy Spirit led him to write them down for ME to enjoy nearly 1,900 years after,—and can I say for YOU to-day? And the apostle did not write them half-heartedly. He says, "I thank Christ Jesus our Lord" (1 Tim. 1. 15), and adds, "The grace of our Lord was exceeding abundant." He found a real joy in such a gospel. "To save sinners; of whom I am the chief." And the word "chief" means a first one, and after the first there is a second, but there can be many more. Will you not be one of the great number after? Paul could write, "I am a first one," but could not say, "I am the last one." Thanks be unto God, there is still room for such as you, if deep in your heart you feel yourself the "sinner," for whom the blood of the Lord Jesus was needed, if you are to be saved.

WHO came into the world? "Christ Jesus came!"
Wondrous His glory, His the highest Name,
Yet He was born to die:—my sin, my shame,
My doom He bore,—for me.

"This is a faithful saying." Who can say
The fulness of that love He *would* display,
My "curse" to bear, my guilt to take away?
He did it all for me.

"Sinners to save!" Wrath fell on Him, the whole:
The waves and billows all o'er Him must roll:
He felt that wrath: His holy, spotless soul
Atonement made for me.

A "first" one is not "last": the way, still clear
Invites a sinner: will *you* not draw near?
He gave Himself for sinners: grace is here!
Was it for you—FOR YOU?

Prayer is a duty, but it is not only a duty: it is a privilege, but it is more than a privilege. When we are saved by grace we find the precious uniting of privilege and responsibility, of love and obedience, of delight and duty, for the law of the Lord Jesus is written on the heart.

Faith cannot **make** anything entirely of its own, but it can **take** everything which God gives; and, when this is "mixed with faith," there is a bringing forth of much "fruit." Thus there is a real "newness," a true productiveness, but in blessed dependence on God.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God." James 4. 4.

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

WE do not pass on to another verse with the thought of having completed the study of those which are left behind, but the time would fail to tell of all that they contain.

There still remain in the memory of the writer his childish fears, when a small boy, lest the preachers (who came in turn from neighbouring villages) should choose the same text. Needless to say, these fears have long since passed away, as the inexhaustible riches of God's Word have become more fully known.

How much more could be written in connexion with the sin of desiring to have for oneself. How grievous this attitude of heart was to the Lord Jesus is indicated in His words of warning recorded in Luke 12. 15:—"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." And let us not think that this is limited to material things, for we remember that which the Holy Spirit has caused to be written concerning one, Diotrephes,—"Who loveth to have the pre-eminence among them" (3 John 9). Are we conscious of anything of this spirit among us? Nay! let us put the question differently, "Within us"? Sometimes this sin is more difficult to detect, as the desire to "have" may not be directly for ourselves, but for others in whom we have a special interest, as in the case of the mother of Zebedee's children (see Matt. 20. 20). How deceitful is sin.

Again, how much could be written concerning "Asking not." There is that which is rightly ours, but which we have not, through our failure to ask, seek, knock. Must we not confess the sin of prayerlessness at certain periods of our life? If we were to sit down and take account of the time spent behind the shut door in secret with our Father, it might be we should learn the cause of our impoverishment.

And then, could we not dwell long upon the closing words of our previous study, which again are meant to search our hearts concerning motives, as we approach the Throne of Grace? Do we ask well if the final and ultimate aim and object is a blessing for ourselves? There is a fullness of meaning in the words of the Lord Jesus, "After this manner therefore pray ye; Our Father . . . Let Thy Name be sanctified, Thy kingdom come, Thy will be done . . . Give us . . . Forgive us . . . Deliver us." May this ever be the order of our prayers, and of our lives.

There seems to be manuscript evidence for the omission of certain English words at the beginning of the verse now before us, and we may read, "Ye adulteresses, know ye not that the friendship of the world is enmity with God?" This being so, may it not be that the Holy Spirit refers to the bride, and the contrast with the harlot of Revelation 17? The individual and the assembly alike should seek a simplicity with a view to Christ (2 Cor. 11. 3). And may there not be, in remembrance of Satan's method in Genesis 3, a special and gracious word of warning to sisters in Christ? The one who deceived Eve through his subtlety ever seeks to draw the hearts of the Lord's people away from Himself, and the world with its many attractions is presented in many seductive ways. Are we not told that we must conform to its fashions? and that there is no harm in its pleasures? and that we must not cut ourselves off from its associations? and, as we listen to these voices, there appears to be much that can be said for the suggestions made, but then we turn to the Scriptures and we listen to such words as these, "They are not of the world, even as I am not of the world," and again we hear the words which soon follow, "As Thou hast sent Me into the world, even so have I also sent them into the world" (John 17. 16, 18). Are we willing, dear readers, whether sisters or brethren, for this clear-cut line of demarcation?

And, finally, if we feel the words used by the Holy Spirit to be very severe, let us remember that they are spoken in love by One Who is grieved when there is not a whole-hearted response of love to Christ, "Who loved the Church and gave HIMSELF for her; that He might sanctify and cleanse her with the washing of water by the word, that HE might present to Himself a glorious Church, not having spot or wrinkle or any such thing" (Eph. 5. 25-27).

—B.

Grace is not only a "help," but a sovereign power. One may help a weak man, but we were dead in sins, and needed not a helper, but a Saviour. And, glory be to God, we have a complete Saviour in our adorable Lord Jesus Christ.

God is **able** to make all grace abound (2 Cor. 9. 8). He is **faithful** to do what He has promised (1 Thess. 5. 24), and He is **wise**, and will not take back His words (Isa. 31. 2), and He is not only loving but He is "Love" (1 John 4. 8). What more do we need, or ask? How can there be genuine "faith" if this is not sufficient? Even a **little** faith should find here a great foundation.

"The High Places were NOT taken away." *

THESE repeated words affect our hearts. They are God's own words. They are not repeated without His emphasis. They are written for our sakes. Are there any "high places" in your life and mine, which are not yet taken away? Are there any arrangements to which we cling, which we would "seek" to purify and present unto the Lord, instead of simply doing His will, and clearing them right away? The question is momentous, and the answer may alter our daily life for Him, in the enabling of the Holy Spirit, and likewise our position at the nearing Judgment Seat of Christ.

The "high places" had been for a considerable while, at least, connected, even by godly men, with the worship of God, ere He made unmistakably clear to His people their removal (1 Sam. 9. 12, 13, 14, 19, 25, 10. 5, 13). Our gracious God is very patient, and oftentimes we all learn very slowly. One feels this the more, for even in 1 Kings 3. 2, 3 have we not a hint that the Lord's will had not been sought with sufficient definiteness? It may be said, "But we are told there was no temple." True, yet there was the tabernacle, and God's stress on this is clear, even in Exodus. It is so easy, with earnest motives, to have "our arrangements" in His work, and to have forgotten, and to keep on forgetting, to obtain His will FIRST. But do we not desire His guidance in all (Matt. 28. 18-20), and His glory alone? The Lord's love to Solomon is emphasized, as well as Solomon's love (1 Kings 3. 3, with 2 Sam. 12. 24, 25). And so we have the display of love in the gracious answer to sacrifice and its accompanying prayer, in 1 Kings 3. 5, 10-14,—with its background for James 1. 5, since His people now are equally His beloved. But the "wisdom" given included guidance as to "the house," and the words already noticed show that, as God's will becomes clear, things we once did, without thought, and amid blessing, must no longer be done. The building of the house unto the Name of the Lord made a crisis as to the removal of high places (1 Kings 3. 2). Thus is it dispensationally now, in a wondrous parallel, since God has His heavenly centre, and does not this set aside "denominationalism," and much else? Thus is it in our daily life, when we SEE His will more fully. We at once become more responsible. In like manner, we learn the sin of glibly saying

"Godly men did this or that." We have peculiar privileges after each reviving from Him. The testimony as to the high places is gentle, but unmistakable, in 1 Kings 15. 14, 22. 43; 2 Kings 12. 3, 14. 4, 15. 4,† 35. There was NOT the rebelliousness of 1 Kings 12. 31, 2 Kings 17. 9, 11, 29, 32; NOR the departure from God of 1 Kings 11. 7, but there was a lack in decision for the Lord, and who can say how far this "became a snare" (cf. Jud. 8. 27) and LED to the erection of idolatrous high places? Human methods, professedly and intentionally devoted to the Lord, are a loophole, and a menace, and they bridge the way to other sins: we cannot be too careful lest we unconsciously add to God's words.

The contrasted testimony as to God's approval of a firm attitude is seen in 2 Kings 18. 4, 2 Chronicles 31. 1. We remember Daniel's purpose of heart (1. 8), and Nehemiah's unyieldingness as to Tobiah's household stuff (Neh. 13. 7-9). It is evident that the God of Phinehas lives (Num. 25. 10-13): we need the discernment and grace of which Jude 22. 23 speaks, but fleshly compromise and dilatoriness are not part of His will. Nor would we forget the revival mentioned in 2 Chronicles 17. 6, though it may be inferred from 1 Kings 22. 43 that he only removed those linked with groves,—unless the people restored, and he failed to remove again.

2 Chronicles 20. 33 gives a sidelight as to what was needed for the holy clearing away of evil—a fixed and prepared heart. Many doubtless thought of the Lord, BUT did evil because of heart-indefiniteness (2 Chron. 12. 14). And is it not so to-day?

Beloved friends, our hearts should be stirred concerning this matter. Are there any high places among US? There are many who will tell us that they do not approve of denominations, nor of the "broadness" where they usually attend, and so forth, but seek to do "the best thing under the circumstances," and it is easier to "settle down" than to "rise up." God has not put His people "under the circumstances," but drawn them to His will. One will say: "I seek to keep personally spiritual." Ah, yes, "the people did sacrifice still in the high places, yet unto the Lord their God only" (2 Chron. 33. 17). There was no wish to be evil, BUT there was the dangerous loophole. "Ah," you reply, "what am I to do?" Abraham, when he was called, obeyed (Heb. 11. 8). Have YOU and I heard God's CALL? If so, do not let us make light of it. What if He approves of "throwing down" (2 Chron. 31. 1)? He is not

*With some additions, first printed in 1924: the message is still needed to-day, and applies to me, and to you, though we may not have kept Christmas "for years."

†Mark other aspects in 16. 4, 18. 4, a help to the memory.

the God of compromise. We need His authority for "all" (Matt. 12. 50).

May we not hear God's witness against **Christmas**? Many dear children of God still regard this feast as a good opportunity to show kindness, and to remind the world of Christ's birth. We do not question **their** motives, though it is plain that the majority think of indulgence. The "best" motive does not sanctify the means (Rom. 3. 8). The "LOSS" account is far larger than many realize, for example, in the backsliding of young believers amid its excitement. Yet, even if this were not so, shall we **ADD** to God's words, and keep a man-appointed "day" when He has rebuked this (Gal. 4. 10), and has hidden in Scripture the day of Christ's birth, so that a guess is untruthful? And of all days, the least appropriate is a **winter heathen feast**, only "adopted" to link with the world when the primitive chastity of the bride was left. But if, in simple faith, and without pride or offhandedness, a believer sets aside the observance, even to a "harmless Christmas card," how many will misrepresent, as Rabshakeh misunderstood Hezekiah's attitude (2 Kings 18. 22). "Is not that He Whose high places and Whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?" To go back to God's simple path seemed casting down time-honoured "religious" **appointments, but that was the path God approved**. And is it not so to-day? He does not seek the "high places," and, though the intention be good, and the thought quite different from that of Jeroboam, the searching words ring in the ears, "Strange fire, which He commanded them not" (Lev. 10. 1). "Add not thou unto His words, lest He reprove thee, and thou be found a liar" (Prov. 30. 6). "But"—you reply. Ah, dear reader, let us bury every "but," and trust Him. The Holy Spirit records the precious testimony, "Behold, to obey is better than sacrifice" (1 Sam. 15. 22). Do not let us spare "the BEST of the sheep" (1 Sam. 15. 15), but listen to the loving voice of our Lord, "If ye love Me, keep My commandments" (John 14. 15). Let there be much love, fullness of love, but let it be a love that remembers Him, and His words, and thus truly loves the children of God and their welfare (1 John 5. 2). He has shown that His will was not the purification of the high places but **their removal**, and He is the Same to-day (Heb. 13. 8). Is He not worthy of trust? He will never prove unfaithful. Love is prompt. Simply keep to **His Words**. And when you have obeyed, **seek** to be very humble, and very "gentle with

all men," and tender, daily learning His will more and more as to godly attitude. Let us seek, while helping any others dear to Him, first a personal separation, next, to remember John 16. 12, 2 Timothy 2. 25, yet also seek to beware of "the garment spotted by the flesh" (Jude 23). The path is not easy, but He is sufficient for every need.

LEAFLETS ON THE HAPPY PATH OF SEPARATION UNTO HIM, IN THIS MATTER, GLADLY SENT:—

"Keeping" or "Adding."

Shall I Keep "Christmas" this Year?

The Peril of the "And."

A Few Notes on "Christmas."

And (God willing) this article reprinted.

Children of God need to be humbly DEFINITE as to a CLEAR line of demarcation from a re-named heathen feast, which has no warrant in Scripture. "Daniel purposed in his heart that he would not defile himself" (1. 8).

"UNTO ME, EVEN TO ME."

Zechariah 7. 5.

I looked at much that I had done,—

So may God's servants humbly muse,—

The view my heart might almost stun,

So much my Saviour must refuse!

Not that I craved for human gain,

Sought human glory, or applause

'Tis not that I escaped all strain,

Or would ignore His holy laws.

Nay, but how oft I Him forgot,

How oft the "work" was my delight,

Oft midst the toil I felt Him not,

Exalting "it," lost "Him" from sight.

"Himself" faith's vision never filled,

As I could wish He yet could fill,—

That one worth nought might yet be thrilled,

To be with Him, within His will,

His coming is so near, I feel,

Let "unto Him" my purpose be,

To realise He is so real.

Till, satisfied, Himself I see.

Deepest sorrow has its gladness

When we see our Saviour's face;

Brightest joys have inner sadness

When Himself we cannot trace.

Notes on Memorized Verses.

(Continued from page 96).

Do we not cry for *our* felt spiritual needs to be met? Do we not judge *ourselves*? 4, 5, An unveiling of selfishness that may do many useful and "right" things. This is not written that we may judge others' motives but test our own. 6, An unusual stress on His "lordship" in the *midst* of a parable. 7, "His own elect." What wondrous care and concern He has for such (Matt. 24. 22). "And He is *longsuffering* over them": what does this mean? Is it only a contrast with the unjust judge? Surely it goes much further. His elect fail, and need training: they (unlike the widow) are conscious of sin in themselves, and their Father's *seemingly* delayed answers are because He wisely allows trials and patience to have their blessed work (Jas. 1. 2-4, cf. 2 Pet. 3. 9), that we might be partakers of His holiness (Heb. 12. 10).

Suggested Daily Readings.

"IF THE LORD WILL."- DECEMBER, 1937.

Day	READING		LEARNING	
	Proverbs	Luke	Prov.	Psalms
1	25. 15-18	7. 1-18	30. 11	157
2	26. 1-16	7. 19-35	12	158
3	26. 17-18	7. 36-50	13	159
4	27. 1-14	8. 1-18	14	150
5	27. 15-27	8. 19-36	Luke 9. 43	161, 162
6	28. 1-15	8. 37-56	44	163
7	28. 16-28	9. 1-17	45	164
8	29. 1-13	9. 18-42	46	165
9	29. 14-27	9. 43-62	47	166
10	30. 1-16	10. 1-20	48	167
11	30. 17-33	10. 21-42	49	168
12	31. 1-14	11. 1-20	50	169, 170
13	31. 15-31	11. 21-36	51	171
14	Eccl 1. 1-18	11. 37-12. 7	52	172
15	2. 1-15	12. 8-26	53	173
16	2. 16-26	12. 27-40	54-56	174
17	3. 1-22	12. 41-59	Eccl. 7. 27	175
18	4. 1-16	13. 1-17	28	176
19	5. 1-20	13. 18-35	29	1, 2
20	6. 1-7. 6	14. 1-14	12. 1	3
21	7. 7-29	14. 15-35	2	4
22	8. 1-17	15. 1-19	3	5
23	9. 1-18	15. 20-32	4	6
24	10. 1-20	16. 1-18	5	7
25	11. 1-10	16. 19-31	6	8
26	12. 1-14	17. 1-19	7	9, 10
27	Song 1. 1-17	17. 20-27	Luke 18. 1, 2	11
28	2. 1-17	18. 1-23	3	12
29	3. 1-11	18. 24-43	4	13
30	4. 1-16	19. 1-19	5, 6	14
31	5. 1-16	19. 20-40	7, 8	15

Notes on Memorized Verses.

PROVERBS 30. 11-14,

Four times the searching words "a generation." We think of Luke 21. 32, Philippians 2. 15, and contrast Psalms 22. 30, 24. 6. 11, The sin begins at home: how important are godly homes (Luke 1. 17, Eph. 6. 1-4). 12, Do not decide for yourself what you are (Prov. 3. 7, 12, 15, 21. 2, Jer. 2. 22): God's verdict is alone important (1 Cor. 4. 4). 13, So in Psalm 73: are not many of God's sternest words against pride? do we hate it (Prov. 6. 17)? 14, The opposite of love: and the tongue can "devour" (Ps. 53, Prov. 12. 18, 18. 21).

LUKE 9. 43-56.

43, "Amazed," but a deeper work is ever needed (44, ch. 13. 17). Those who welcomed the Lord Jesus outwardly, yet had no root in themselves, soon fell away. Thus we understand the solemn words of John 12. 37, and His death so soon after His entry into Jerusalem. 45, "It was hid" (cf. Luke 24. 16, 16. 25). 46, "But there arose": it seems incredible (cf. ch. 22. 24), but the human heart ever seeks to be "first": no reasoning is recorded as to which of them should be *less*. 47, The Lord Jesus knew whence the thought came—in the

"heart" (cf. Mark 7. 21, Luke 5. 22): O that we may keep our hearts "with all diligence." Why did He choose a child? Simply because of general dependence, and inability to scheme? Surely there is a *fuller* emphasis in verse 48—"in My Name," "receiveth Me," i.e. our privilege is to be nothing in ourselves, and to do all in the Name of the Lord Jesus. The less "I" am, the more room for "Him" there is (John 3. 30), and the greater is my privilege. No other way! The only thing "self" can do is to spoil and degrade. It is not what *we* are, but in *Whose* Name we are. In another sphere Matthew 6. 22 has a similar message: the eye "receives": we cannot boast of "inner light" apart from the Lord: only as we receive from Him is there light within. Likewise is it in John 15. 5, "Without Me ye can do nothing." 49, The subject seems "turned" from personal heart-exercise. "In Thy Name" is oft made a matter of *discussion*, instead of denial of self. 50, The Lord Jesus does not assume the saying of "Lord, Lord" is satisfactory (Matt. 7. 21), but He accepts the disciple's words: if this one really acted in the Lord's Name, there was true blessing. Had not John thought too much of "with US"? 51, So throughout (Isa. 50. 7). 53, Contrast John 4. 54-56, The tendency of impulse to defend Him in our own way (cf. ch. 22. 49, 50). How graciously the Lord taught by His tenderness, and His patience.

ECCLESIASTES 7. 27-29.

There are striking reminders of Christ in the midst of this book, though its object is to show "vanity of vanities." Nor is this strange, for the object is that the reader may be shut up to the One Way out of earth's maze, namely, the Lord Jesus. So here "I have found," "to find," "I have found," "I have not found," "I have found":—only one blessed "Finding"—"One among a thousand" (Job 33. 23). 999 are left—a number that suggests judgment, but the principle of Zechariah 13. 9 (with 2 Kings 1. 13-15) suggests mercy, and 666 is the number left then (cf. Rev. 13. 18). O that each reader may find Him (Isa. 65. 1).

ECCLESIASTES 12. 1-7.

188d

1, "Remember": Israel "forgot God." An important message to youth, but *designedly* incomplete: we need a *Saviour*: creation and judgment are dealt with in this context (ch. 11. 9, 12. 14). The *vanity* of earthly things is emphasized to show the need for Christ. Verses 3-6 describe pictorially the human frame, the hands, the feet, the teeth, the eyes the mouth, &c. The body becomes feeble and wears out. 2 Samuel 19. 35 illustrates: how different is Psalms 103. 5. The striking view of *the then unknown circulation of the blood* in verse 6, and at once the death of verse 7 must be impressive. The dust, the spirit: man is not only dust. This does not imply all are alike: returning to God *includes* God's prison, as Luke 16 shows.

LUKE 18. 1-8.*

1, The Lord Jesus always emphasized prayer: His only two parables of opportunity are parables of prayer (ch. 11. 5-9). Praying and fainting are direct opposites. 2, 3, How different is God's (a) relation and (b) attitude to His people. And has not our prayer a contrasted aspect?

(Continued on page 95)

* A booklet, including this among "Contrast Parables," will be gladly sent.

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