

Thoughts from The Word of God

Edited by
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Correspondence
Concerning the Will
of GOD welcome.

A Monthly setting forth "the lovingkindnesses of the Lord, the praises of the Lord," to His glory. Are you, am I, a believer, a disciple, a fruitful "branch" in the True Vine?

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Free.

"O Lord, Thou hast searched me and known . . . Search me, O God, and know my heart."

"Thou understandest my thought afar off . . . Try me and know my thoughts."

"Thou . . . art acquainted with all my ways . . . And see if there be any wicked way in me, and lead me in the way everlasting."

Psalms 139. 1-4 with 23, 24.

"Who can understand his errors? Cleanse Thou me from secret faults." Psalm 19. 12.

"Behold Thou desirest truth in the inward parts: and in the

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hidden part Thou shalt make me to know wisdom." Psalm 51. 6.

"I know nothing by myself: yet am I not hereby justified: but He that judgeth me is the Lord." 1 Corinthians 4. 4.

"All things are naked and opened unto the eyes of Him toward Whom (cf. John 1. 1.), belonging to us is the Word."

Hebrews 4. 13, with ch. 12. 24, 1 John 2. 2.

"All the churches shall know that I am He Which searcheth the reins and hearts."

Revelation 2. 23.

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

"THE COMING OF THE LORD DRAWETH NIGH."

James 5-8.

Words of Introduction.

IN the continued lovingkindness of our Father we desire gratefully and humbly, to send forth these pages. Their theme is the Lord Jesus Christ. Their object is His glory. This is not an organ of an organization, but a messenger of His love and will, for all His redeemed. Our hearts are conscious that He appointed unity at first, but human fusion will not deal with the present confusion. What is needed is a simple, loving, open-hearted return to our Lord's revealed will, a beginning at the foundation in accord with His principles of discipleship. How deeply conscious we are, as we write these words, that we need His work, more and more deeply in our personal experience. There is no editorial chair here to chastise others, and exalt self. There is only room for the glory of God in our humiliation in the Spirit. John's attitude to the Lord Jesus should be ours, "He must increase, but I decrease" (John 3. 30).

"Let us therefore come boldly unto the throne of grace." Hebrews 4. 16.

"Appointments must be made"
And office "hours" men keep,
And for advice they must be paid,—
Take time for food and sleep.

How different is the grace
And power our Father shows:
Both night and day we seek His face,—
A "child" the Father knows.

We come with needs so small,
And yet He condescends:
And greatest needs, which us appal,
To these in love attends.

Christ's precious blood outpoured
Has opened once the way:
Himself, our Advocate and Lord.
None ever dare gainsay!

Words of Encouragement.

"I the Lord have spoken, and I will do."

These words in Ezekiel 36. 36 are refreshing. Not that we should need any reminder that God is a God of truth.

"Hath He said; and shall

He not do it?" There can be no failure with Him. But He is pleased to encourage us with many a stimulus to faith in making mention of His sure word and its certain fulfilment. And we, too, should often speak to one another of this, "I will sing of the mercies of the Lord for ever: with my mouth will I make known **THY FAITHFULNESS** to all generations" (Ps. 89. 1). In how many passages do we find the link of His speaking and His doing? A collection of such verses would be full of stimulating testimony. David knew the blessedness of realizing this fact. "Do as Thou hast said" (2 Sam. 7. 25, 29). And our Father condescends to employ **extra** words that, we may lift up our hearts and our hands, and that feeble knees may be confirmed:—"God, **willing more abundantly** to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which (plural: each one is sure, without the other) it was impossible for God to lie, we might have a **STRONG CONSOLATION**, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6. 17, 18). Men speak and do **NOT**, through weakness, forgetfulness, indifference, or untruthfulness. How blessed a contrast have we in our Father. Simply and trustfully we would rest on His words. He said so. That is enough. Is it a promise? **HE** will fulfil (1 Thess. 5. 24). Is it a command? I should seek grace to fulfil, in His enabling and to His praise.

"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 it 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 JANUARY:

4th. TENDERNESS. YET STRENGTH.

1. Manifested by God our Father (e.g. Ps. 103. 13. Isa. 66. 13, 2 Cor. 1. 3. Heb. 12. 5-10. and such passages as James 5. 11).

2. "The Meekness and Gentleness of Christ" (2 Cor. 10. 1, with Matt. 11. 28, also Luke 9. 55, 1 Pet. 2. 23).
3. The Believer's Character when Pleasing God (Gal. 5. 22, 23, Eph. 4. 31, 32, 2 Tim. 2. 25, Jas. 3. 13, 1 Pet. 3. 15).
4. Not Weakness (1 Kings 1. 6, Gal. 2. 5, &c.).
- 11th. **TIME AND TIMES IN SCRIPTURE.**
 1. The Times, and Seasons, God's Appointment (Acts 1. 7)—Nothing "late" (Hab. 2. 3): Exact Foreknowledge (e.g. 1260 days, &c., Rev. 11-13: "Shortened," Matt. 24. 22, is "made short," not "made shorter").
 2. Israel's Feasts (Lev. 23: Passover, barley harvest, Pentecost, wheat harvest time, Tabernacles, fruits Ex. 23. 14-17: Typical Teaching).
 3. The Months in Israel's Year (Note on Adar (Est. 3. 7) and God's Providence).
 4. Hours of the Day (Two reckonings, John 19. 14, with Luke 23. 44, &c.), and Blessings in Acts 2. 15, 3. 1, 22. 6, in Connexion with the Hours Specially Mentioned as to our Lord's Death.
- 18th. **QUESTIONS.** These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 25th. To be announced later.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18

- "He that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1. 6, 7.
1. For all believers—"all saints" (Eph. 6. 18)—that there may be definite reviving, and that none of us may limit our prayers to those whom we know.
 2. For Christian homes, where Ephesians 6. 1-4 is definitely and gladly fulfilled.
 3. For believers out of work, and otherwise tried, and having the results of previous failures (the sins of unconverted days, responsibilities and debts incurred before the will of the Lord was known), that there may be faith and willingness to deal with all Scripturally to God's glory.
 4. For lands that we often overlook:—Portugal, Turkey, Tunisia, Mexico, Paraguay, Ecuador.
 5. For God's gracious work through these pages, &c., and for meetings and witness, in this and other lands, that all may be in faith's simple dependence on Him, and in harmony with His words, and with spiritual and abiding fruitfulness to His praise. Specially remember Switzerland, Poland, Latvia, Lithuania. Also the journeys of some of God's children. "We are not sufficient of ourselves... but our sufficiency is of God." There are so many open doors. The record of His responsibilities, lovingly laid upon us is rarely given, but we do desire to fulfil to His glory.
 6. Daily for brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner, "and for me." "Without wrath and doubting." 1 Timothy 2. 8.

"By faith"—how soon are the simple words said, but how much they mean. And there was as much faith in "being stoned" as in subduing kingdoms, even Abel's faith was as real, when he was killed, as Enoch's when he was translated. The attitude toward God is simple confidence in Himself, His word, and His will.

Poems to Help Christian Experience—78.

"If I regard iniquity in my heart, the Lord will not hear me." Psalm 66. 18.

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

"Ye shall *ask* what ye *will*";

'Tis the word of our Lord,
And "the Same" He is still!--
O to be in accord

With *His* will as we pray to our God,
And Himself—He alone—be adored!

"Ye shall *ask* what ye *will*";

If in Him we abide,
And His wishes fulfil
As we walk by His side,
We may breathe our heart-longings to God,
For the Father His own will not chide.

"Ye shall *ask* what ye *will*";

Ah! But if we regard
In our hearts aught of ill,
Our requests will be barred.
(O for consciences happy and free,
And the calm of communion unmarred!

If His sayings we hide
In our hearts, and we still
In our Saviour abide.

He will surely fulfil
All His promise; the Father will hear.
Since the Son bids us, "*Ask* what ye *will*."

Questions and Answers.

"When we see cruelty and oppression, what can we rightly do?" It is not easy to generalize. Ecclesiastes 5. 8 is impressive, but we must not be indifferent (Prov. 24. 11, 12). We cannot deal with authorities in a Russia, nor can we use political methods, but would remember 1 Peter 4. 19. If we see a child ill-treating another, surely we should stop the sin for the sake of the wrong-doer as well as the oppressed. Sometimes we may be able to prevent fighting of those grown up, but we must not adopt the methods of Exodus 2. 12. Verse 13 is different, we may reprove by a question sometimes (certainly when we have responsibility, 1 Kings 1. 6). Grace is needed to refrain from anything "PENAL" (i.e., as a judge, Matt. 7. 1), also that we may not seek to bring this about from others,—we are strangers and pilgrims. But "LOVE" to the wrong-doer may well "CHECK" him. Yet we need grace that we may not break Proverbs 26. 17 (see 2 Chron. 35. 20-24). Any appearance of self-exaltation, or carrying out of "judgment," or prayerlessness will bring real failure. What grace we need! The Lord Jesus and the whip in John 2 have been mentioned. Apart from the fact that He was in authority as to the temple, here was a miracle, He was perfect, so could do all things without one erring thought. But we must also notice that verse 15 says (lit.) "He drove them all out of the temple

—both the sheep and the oxen." There is no word that He **struck** the persons. What grace and patience we need!

2

Help is sought on Isaiah 45. 7. It is deeply important to seek the exact meaning of a word in its context. How many false doctrines, (and how many sad quarrels), have been caused through misunderstood words. What a definite call for prayer, including prayer for deliverance from hastiness, is here. Two other occurrences of the word "evil" in Isaiah seem to mean "judgment," not moral evil (47. 11, 57. 1), and Psalm 91. 10, Jeremiah 1. 14, 6. 1, 19, 28. 8, etc., illustrate. Many passages might be added: a concordance will show this (Matt. 6. 34 is helpful). Jeremiah 18. 8 and 26. 3 alike contain the term "evil" with the two significations: nor is this strange: in Hebrew the same word denotes "sin" and "the punishment of sin." Indeed, English uses another word "ill" very frequently thus:—He **did** ill, he **was** ill. Hence we need to ask, with prayerful thought, **Which** is the meaning in Isaiah 45. 7? The answer is simple. What is the Holy Spirit's balance of words there?

LIGHT	DARKNESS
PEACE	EVIL.

Surely this suggests a contrast with quietness, i.e., "evil" is here a **judgment**. The preceding context (verses 1-3) quite confirms this, and in like manner verses 13, 14. The Lord's power is seen in overruling all affairs of earth. Amos 3. 6 very aptly illustrates with a reference to error, etc. The subject is thus an encouragement to prayerful restfulness amid earth's unrest. Our God and Father is over all: nothing is unknown.

(If at any time an answer is not clear, we shall be happy to hear—and, if God will, help further, to His glory).

AN INVITATION.

God has graciously enabled, during over 30 years' witness by magazines, that many subjects have been brought across our notice for prayerful thought. Not a few articles have been reprinted. It is our desire just to meet the "needs" of those who love the Lord. Doubtless the daily reading of Scripture, with prayer, leads to much light from Him (Ps. 119. 130), and we trust the monthly issues often come with some specially suited words, just to meet the present heart-need. But it may be we can help further. If any readers have any difficulties, and any subjects specially on their heart, either for personal prayerful meditation or for helping others (e.g. the Deity of Christ, Eternal Punishment, or any verses not understood, as the Inscription on the Cross of Christ, &c., &c.), we shall be glad to receive lists, and to seek to fulfil, for our hearts recognize that all true believers are members one of another, and it is a privilege to minister to one another. But let everything sent be read **WITH** the Scriptures and **WITH** prayer. Our desire is that all may receive *God's* words, not ours. (61, Upton Lane, London. E.7.)

"Make it as sure as ye can." Matthew 27. 65.

YOUNG PEOPLE'S COLUMNS.

DID the speaker mean "You can try, but you will fail." I do not know, but I do know they **did** fail. And who was he, and who were they? **He** was a Roman governor, and they were priests and Pharisees. The subject of conversation was the tomb where the body of the Lord Jesus lay, and how they could spoil any expected attempt to "steal" His body away. They remembered the words "the third day," and thought the disciples too would remember them, and feared an effort to "say, He is risen." And so the guard were sent, and the stone was sealed, and thereby they themselves provided a **proof to all men** that Christ's "disciples" did not "steal," but that "He is risen," for "God raised Him from the dead." It was the opposite of **stealing**! Was it not wonderful?

Think of the remarkable event. The soldiers were on guard, an earthquake came, and the great sealed stone was rolled away, and an angel sat upon it. God showed that He was fully satisfied with the work of His beloved Son. He Who, without sin, had died for sinners, **must** be raised from the dead. Man's "seal" was meant to close, but God opened. Man's "seal" said, "This is mine," but God's answer was, "He is Mine," and the guard, instead of frightening others, were themselves frightened. Ah, men made it as sure as they could, but their work could not "undo" God's doing. He has caused a salvation, and that is absolutely "sure," and the **unsealed** stone, and **uncovered** door to the empty tomb, proclaimed and still proclaim loudly, "He is not here, He is risen." Men cannot hinder God's way of salvation. Thanks be unto God for the stone once rolled away.

But is it rolled away for you as it was for the soldiers, or as for the women who came to the grave? Do you ask why I ask? You say you are neither a soldier nor a woman living nineteen hundred years ago. But the meaning remains. The keepers quaked for **fear**, but the women heard the words "Fear not ye" (Matt. 28. 45). That is the difference. And you **must** be like one or the other. Is the Lord Jesus raised either to take away your fear because of His precious blood (1 John 4 18, 19), or to make you afraid (Isa. 2. 21), for He will soon come back in judgment? That is the question which comes before you, and no one else can answer it for you. The blessing of your nearest relative "in Christ" cannot save you. What is your relation to Him? **You** must know. No one can rightly comfort you, and say "It is all right,"

unless you have peace with God through the Lord Jesus (Rom. 5. 1).

Another stone gives us a second part-picture of the way God saves. Another tomb was closed: it was not sealed to hinder, but loving ones were weeping over Lazarus. The Lord Jesus said "Take ye away the stone" (John 11. 39). Martha thought of the dead body within, but He knew what He would do, and Lazarus was raised. **Because** the stone was rolled away from Christ's tomb, **because** He died and is raised again, it is our joy in faith to obey our Lord's will and to roll away stones from the "graves" of sinners whose hearts are "dead," with the expectation that, while we pray and write and speak, "the dead (in sin) shall hear the voice of the Son of God, and they that hear shall live" (John 5. 25). Have you been among such? If not, what a joy it would be if this were your blessing to-day! And why not? Has the gospel lost its power (Rom. 1. 16)? No, a thousand times, No!

Then, in the Christian life, you will prove that the Lord Jesus Christ is "the Same . . . to-day" (Heb. 13. 8) as in the days of old. Daniel had real difficulties, but even when put in a den of lions, though "a stone was brought" and "sealed" (Dan. 6. 17), God protected, and He Who opened His servant's mouth in prayer, closed the lions' mouths. Was is not wonderful? Again the "sealed stone" of men failed.

But have you read the history in Joshua 10. 18, of those who were sinful and fought against God's people? "Great stones" were rolled to the cave where they were hidden, and they could not come out, and when they were brought out, they were brought out for deserved death, and then their bodies were cast into the same cave, and "great stones" remained in front, and there was no rolling away, no glorious resurrection. This is the sad contrast. I do hope it will not be yours, dear young reader,—you who are reading these lines, and feeling "I should like to be saved, and please the Lord Jesus: I do not want to go my own way and be lost." His "Welcome" is waiting for such as you.

The stone was sealed, but Christ must rise:
In vain did men their plan devise,—
The guard in fear had great surprise:—
The stone was rolled away!

And He Who died is now on high:
He died to save, and sinners cry
To Him! How gracious His reply!
He takes their sins away.

When Lazarus died, Christ came to raise!
This, too, His saving grace portrays:
Sinners He calls! So faith obeys,
And rolls the stones away.

Like Daniel, Christians trials find,
But God by all has but designed
That all His own should be refined :—
The stone is rolled away.

But some go on their sinful road,
They choose the awful judgment-load,
And hell must be their sad abode :—
No stone is rolled away.

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."
James 4. 4.

A Few Words with Young Believers and
Older Ones Too.

IS it possible that the majority of professing Christians are without this knowledge? You may wonder why this question is asked, but is it not evident, if we view "the church," whether Catholic or Protestant, that there does not appear to be the separation which is implied here, and which is so clearly stated in other portions of Scripture as being the Lord's will for His blood-bought people. And what can be said of "Non-conformity," with its many denominations? Is it "non-conformity" to "the world"? We do not ask this in a spirit of unkindly criticism, neither do we doubt that there are many of the Lord's dear people within the confines of these organisations who sigh and cry for all the abominations (Ezek. 9. 4), but our desire, for them as for ourselves, is that the words of our Lord may come as an imperative command, "Come out from among them and be ye separate." This demands not only a separated position, but a separated condition of heart, from those things which have no communion,—no concord,—no agreement with God and the things of God (see 2 Cor. 6. 14-18 and 7. 1).

For a clearer understanding of the question before us we must of necessity know the meaning of the word "World," and this raises another question of importance, connected with our study of the Holy Scriptures. It is whether a word used by the Holy Spirit may differ in meaning, or if it retains the same thought throughout. This word should prove a helpful example. What are we to understand by the well-known words of John 3. 16, "For God so loved the world"? Is it not that the love of God which is manifested in the gift of His only begotten Son, reaches out to men, not of one nation only but of all nations? But what then is the message of 1 John 2. 15, "Love not the world"? Does it mean that our love is to be limited in its extent, so that we do not go out, actually, or in heart to the regions beyond? At once we can marshal Scrip-

tures to prove that this cannot be. The explanation then is that there is in some cases a difference of meaning, but we may expect that the Holy Spirit will make this evident **by the context**. In the Epistle of John, "the world" is viewed in its moral condition, as a system which is under the sway and influence of its "god," even Satan (consider 2 Cor. 4. 4, Eph. 6. 12). Do you say that this is a serious and an alarming statement? Hear then these further words, "We know that we are of God, and the whole world lieth in wickedness" (or the Wicked One, 1 John 5. 19). Yet another Scripture may help us to more fully grasp the meaning of the word as it is to be understood in our present study:—"If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15. 19). In this verse the Lord Jesus is contrasting the world with His Own, and thus refers to men in their unregenerate condition, who are at enmity with God. Humbly we would acknowledge that we were "by nature . . . even as others," and confess the truth of the following verses, "Wherein in time past ye walked, according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation (manner of life) in times past" (Eph. 2. 2, 3). But if, dear readers, we are saved by grace, then we know that the Lord hath put, and doth still put, a difference between the world and His people, and this should be recognised and maintained. They may think it strange that ye run not with them to the same extent of riot, speaking evil of you (1 Pet. 4. 4). "But if any man be in Christ, there is a new creation" (2 Cor. 5. 17). With those "of the world" (1 John 4. 4), we should now have no fellowship or friendship lest we become the enemies of God. It is also essential that the position set forth by the Lord Jesus should be acknowledged, namely, that there is no neutrality. His words are clear and plain, "He that is not with Me is against Me" (Matt. 12. 30). The verse therefore which at present forms the basis of our study in the Epistle by James, is far reaching in its practical application, and these notes are not prepared with the object of attacking any system or organisation, but rather that they may cause individual concern and exercise of heart among the Lord's people generally, which, if He deigns to use, may result in obedience to His revealed will. One may be a stout Protestant or a strict Non-conformist, Yea! we may be those who would dread the thought of owning a denominational

title, and thus "claim" to walk a narrower path,—but the message here given by the Holy Spirit, with the heart-searching question and direct statement, is a call to consider prayerfully every worldly attachment, whether it be through a Union or Association, a Provident Society, or a scheme for self help or social betterment, all of which may serve a useful purpose "in the world." But while we would ever seek to do good to all men, including those who hate us, yet we remember that it is written, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6. 14), and again we hear the words, "Let us go forth therefore **Unto HIM** without the camp bearing His reproach. For here have we no continuing city, but we seek one to come" (Heb. 13. 13, 14).—B.

God's Prophetic Outline in Leviticus 23.

THE gracious teaching of the types is ever before us. Moreover, at the outset God appointed the sun and the moon for "seasons" (appointed feasts, Gen. 1. 14), and the "three times" of appearing before Him in Exodus 23. 14-17 were associated with the first sheaf and the **HARVEST**, and the ingathering of **FRUIT** respectively. It is thus quite clear that He emphasized the people and the land together, for in **PALESTINE** the times were coincident.

Many believers have read Leviticus, including chapter 23, and have failed to grasp the spiritual unveiling. Shall we seek grace to secure something of this treasure now?

First, we notice that verses 1-3 give a special day, the Sabbath, and the yearly arrangement begins in verse 4 with the repetition of the words, "These are the feasts of the Lord." In like manner, at the end we have **one day** (verse 36) **AFTER** the seven days of tabernacles (verse 34), a climax,—and, remarkably, it is a special "Sabbath" (verse 39, *shabbathon*). Does this suggest a wondrous "balance" and arrangement of the chapter?

Next we observe in the middle, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month shall ye have a Sabbath" (verse 23, 24)—the **FIRST** occurrence of this lengthened word for "Sabbath" (found, however, in Ex. 16. 23, 31. 15). The seventh month plainly **bisects** the year, and we notice the fiftieth year was "hallowed" in the middle of the 49th (Lev. 25. 9, 10). This may remind of Exodus 12. 2. It would seem that God there made the

7th month (previously) into the 1st,—in connexion with redemption and deliverance. Alas, Israel have misunderstood, and now call the seventh month "the head of the year." Thus they invert the **ORDER** of feasts, "Tabernacles, Passover, and Pentecost." In vain they say this is the civil year: God's spiritual lessons are thereby veiled.

The thoughtful believer will observe that in the first half of the year (verses 4-22),—

(a) the holy convocation days are **NOT** called "Sabbaths";

(b) the only references to that day are found in the **repeated** expression "the morrow **AFTER** the Sabbath" (verses 11, 15). To make this, as the rabbinical Jews do, the morrow after the feast day, is to alter Scripture. The Karaites preserve the truth in **THIS** point—O that they might know Him Who is the Truth! The Jewish "traditional" view makes Pentecost various days in the week: the true interpretation makes it always, the First Day, the Lord's Day. In other words, the only day of the week emphasized in the first half of the year is **NOT** the Sabbath **BUT** the First of the week: and this, on the other hand, is **NEVER** found in the second half, though the climax days, in and after Tabernacles, are the first and eighth, though not in the week: but this description may make them in one sense suggestive of the Lord's Day. Yet they are also called "Sabbaths." Are the **TWO** aspects combined here?

That the chapter is typical, the Holy Spirit Himself bears witness. Christ our **PASS-OVER** has been sacrificed for us" (cf. verse 5). Unquestionably He fulfilled this type. And He is the Firstfruits (1 Cor. 15. 23, accomplishing verse 10), the very day being chosen for the Antitype. Has Pentecost too been fulfilled? The Holy Spirit is definite. "Fully come" is hardly strong enough in Acts 2. 1: "When the Day of Pentecost **WAS BEING FULFILLED**" (lit.). In accord with this, Pentecost is left out in Ezekiel 45. 21-25. It may be asked, "Why is not Passover also omitted, and the stress on Tabernacles alone, as in Zechariah 14. 16?" Luke 22. 18 will give the key: Passover is not only with regard to the present age in its application. Observe, however, that the sheaf on "the morrow **AFTER** the sabbath" (the Lord's Day) is omitted in Ezekiel 45. The harmony of Scripture is perfect.

(If the Lord will, to be continued).

"Of Whom speaketh the prophet this? Of himself or of Some Other?"

THE chariot sped over the desert: the conversation had only just begun. It concerned a passage which had been read. The one who had welcomed Philip to travel with him asked his new acquaintance the meaning. Have you ever been asked by a stranger, when going afoot along a country road, to get into a cart or car with him? I have, and God has granted conversation about the **same** unchanging Theme. But I have not yet come across one reading the Scriptures thus. Sometimes I have seen a Bible being read in a railway carriage,—but more often a newspaper. Those with the Bible have usually been found to be Christians already; but how I should rejoice to meet an **enquirer** reading the words of God, and longing to ask their meaning. Why not? Is not the Bible very important? Is not salvation the great matter of life? Why should there not be an awakening, a deep revival, so that many will be found reading the Scripture in trams and buses? Yea,—and crying out, "What must I do to be saved?" No one would be surprised at great emotion on a sinking ship; and ETERNAL LIFE is more important than everything else. Your relation to the Lord Jesus is **vital**.

And we may well answer the question of the Ethiopian eunuch, regarding Isaiah 53. It may be you think that you, living in Europe, know far more than one born in Africa. But, thank God, He saves from that continent to-day. Praise be to Him, if **another** from Africa reads these lines, and finds the same peace with God (Rom. 5. 1). And what if one of Israel has this message in his hand, and then turns up his Bible and reads the chapter, which is omitted in the Synagogue (Isa. 53), whereas other chapters around it are read? Praise be to God, He can save a Jew thereby, as well as a Gentile, yes, and save such an one immediately through these pages. Let us hear the exact words, "**He** was led as a sheep to the slaughter; and like a lamb dumb before **His** shearers, so opened **He** not **His** mouth. In **His** humiliation **His** judgment was taken away: and who shall declare **His** generation? for **His** life is taken away from the earth" (Acts 8. 32, 33, Isa. 53. 7, 8). Ah, "**Of Whom** speaketh the prophet this? of himself or of **Some OTHER?**" There is no doubt as to the answer. The Lord Jesus Christ is the Subject of this chapter, the Lord Jesus Christ is the Theme of all Scripture, the Lord Jesus Christ is the Centre of history, and the only Foundation, dear reader, for your salvation, whether you be a treasurer or an old-age pensioner, an English-

man or an Ethiopian, a Jew or a Greek. "There is none other name under heaven, given among men, whereby we must be saved" (Acts 4. 12). We too, with Philip, whether you invite us (in leaflet form) to travel with you, or not, must take the opportunity at *once*, and begin from this Scripture and preach unto you Jesus Christ our Lord. We know Him: He has saved us, and we can speak of none other.

He stooped down to humiliation, and was despised and rejected of men. Not only so, He bore the Judgment of God, and His life was cut off. But that is not the end. "Who shall declare His generation?" is a question with a wonderful answer. Psalm 22. 29, 30 may be translated, "His soul He did not keep alive: a seed shall serve Him; it shall be accounted to the Lord for a generation" (Ps. 22. 30). And there are those whose hearts rejoice as they read His words, "Behold I and the children which God hath given Me" (Heb. 2. 13), "All that the Father hath given Me shall come to Me; and him that cometh to Me I will in no wise cast out" (John 6. 37). Are you one who has "come" to Him, or not? The prophet of old spoke of the Lord Jesus. And you—what will your answer be? The issue is vital and momentous, for "there is none other name under heaven, given among men, whereby we must be saved" (Acts 4. 12).

If we turn to the left hand there is manifestly a departure, but turning to the **right** hand often seems so reasonable and plausible. Yet the Lord graciously warns as to both wanderings (Isa. 30. 21). Let us not only be afraid of manifest sins, but of those which "appear" prudent, and even earnest and spiritual.

Notes on Memorized Verses.

(Continued from page 8).

there were two cleansings of the temple in Mathew 21. 12 and Mark 11. 15 (in Mark after the withering of the fig tree), as there was more than one cup (Luke 22. 17, 20), so the Lord Jesus repeated these solemn words (thus throughout Scripture, e.g. Pharaoh's doubled dream). 24, Alas, how soon "they forget" ("which of them" in 23 and 24). 25, "*But* He said unto them": how patient yet firm was our Lord Jesus. 26, A contrast with the Gentiles and earthly arrangements: do we realize and illustrate these principles? 28, "Continued": the Lord loved to commend all He could commend. 29, "I covenant unto you": no uncertainty. 30, Fellowship and glory: communion and service. 31, Satan had Judas but he sought all ("you" plural): "desired" is "asked out": observe John 10. 28, 18. 9. "Wheat" (not chaff): observe the guarantee of Amos 9. 9. 32, "But": see Hebrews 7. 25: observe how the Lord prays, not that we may be preserved when sinning, or apart from faith: BUT preserved from continuance in sin, and along the line of personal faith, even if it sometimes appears only to be a flickering flame.

THOUGHTS FROM THE WORD OF GOD.

Suggested Daily Readings.

"IF THE LORD WILL."—JANUARY, 1938.

Day	Song	READING	LUKE	ISAIAH	PSALM
1	6.	1-13	19. 41-20.8	5. 1	16
2	7.	1-13	20. 9-26	2	17, 18
3	8.	1-14	20. 27-47	3	19
4	Isa. 1.	1-15	21. 1-19	4	20
5	1.	16-31	21. 20-38	5	21
6	2.	1-22	22. 1-18	6	22
7	3.	1-26	22. 19-38	Luke 27. 1, 2	23
8	4.	1-5, 10	22. 39-62	3. 4	24
9	5.	11-30	22. 63-23.7	5. 6	25, 26
10	6.	1-13	23. 8-26	7	27
11	7.	1-16	23. 27-45	8, 9	28
12	7.	17-8.4	23. 46-24.8	10	19
13	8.	5-22	24. 9-27	11	30
14	9.	1-21	24. 28-53	12, 13	31
15	10.	1-19	John 1. 1-14	14	32
16	10.	20-34	1. 15-34	15	33, 34
17	11.	1-16	1. 35-51	16	35
18	12.	1-13.5	2. 1-12	17, 18	36
19	13.	6-22	2. 13-25	19	37
20	14.	1-14	3. 1-17	20	38
21	14.	15-32	3. 18-36	21	39
22	15.	1-16, 14	4. 1-18	22	40
23	17.	1-14	4. 19-38	23	41, 42
24	18.	1-19, 10	4. 39-54	24	43
25	19.	11-23	5. 1-23	25	44
26	20.	1-21, 10	5. 24-47	26	45
27	21.	11-22, 14	6. 1-21	27	46
28	22.	15-25	6. 22-42	28, 29	47
29	23.	1-18	6. 43-65	30	48
30	24.	1-23	6. 66-7.9	31	49, 50
31	25.	1-12	7. 10-31	32	51

Notes on Memorized Verses.

ISAIAH 5. 1-7.

1. Mark the songs of this book, e.g. 12. 5, 26. 1, 27. 2, 42. 10, 11. Vine and olive (marg.) together: how wondrously united in Christ the Antitype. 2. All outward blessings, and physical benefits: is not this chapter the background of Matthew 21. 33-41? We, too, have received so much from the Lord, but are we fruitful? The word "wild grapes" only occurs here, and comes from a root that suggests "a stench": how terrible a contrast with the fragrance there should have been. 3. Who is to blame? "Against Thee, Thee only have I sinned . . . that Thou mightest be justified." 4. What more could have been done as to circumstances of privilege? Surroundings do not save while the heart is evil. A natural man often blames God: a broken-hearted sinner blames himself (Luke 18. 13). 5. "And now": the time of waiting expired: God's longsuffering will not always last. "I am doing" (emphatic "I"). "Take away" (cf. Ps. 80. 12, 13). 7. How grievous is the lack of judgment and of care for the needy (so verse 8): God does not want formality. The words "judgment" and "oppression" have only one letter written differently: so is it with

"righteousness" and "a cry": thus God emphasizes human alteration, while professing to have much of religion, &c. (Matt. 15. 5; 23. 29, 30).

LUKE 22. 1-32.

1. "Was drawing nigh," cf. Matthew 26. 13: how remarkably all this last "week" is before us just as the first week in John 1. 19-2.1 (as no other week in Christ's life). 2. So verse 6. How different is the true seeking of the Lord (Isa. 55. 6). "How—for": i.e. they were unwilling to do it openly: cowardice with iniquity. 3. While they were trying, the devil was acting, ready to gratify their evil heart: the infernal opposite of Romans 8. 28. "Of the number" (see 1 John 2. 19, Rom. 9. 6: we too can be "counted" without being truly united). 4. "How," the answer to verse 2: things often "fit in" when wrong: do not assume that coincidence is God's will (Jon. 1. 3). 5. The joy of evil. Money (1 Tim. 6. 9, 10). 7. After the "two days" (Matt. 26. 2). "Must": God's statement: hence if any of Israel eat later they have altered His day: Christ observed a real passover (verses 11, 15). 8. Fellowship not only in preaching, but in details (cf. 19. 29, Acts 19. 22: how important is Christian co-operation. "Go and prepare": how blessedly contrasted are Matthew 22. 4 and John 14. 3. 9. Dependent on the Lord for all: if He commands, faith will not say "Why?" but it will ask "Where?" 10. An unusual carrying, more often by women, as in Genesis 24. 11. "The Teacher saith unto thee": none other "teacher." The Lord's "Where?"—Does He seek a room or something else, from us? 12. Furnished: the "couches" ready, but the food to be provided. 13. They found as He said, and they did as He said: He never breaks a promise. O that we may not break a command. "The Passover": thus there is one statement after another to show that the Lord Jesus partook of the Passover: God foreknew how many would deny this. 14. The hour of Deuteronomy 16. 6. The Lord Jesus acted as the Head: others "with" Him. 15. "With desire I desired": how intense the feelings of our beloved Lord: He pressed forward to the climax, with the joy set before Him (Heb. 12. 2). "I suffer" (Matt. 16. 21, 17. 12, Luke 9. 22, 17. 25, 24. 26, 46, Acts 1. 3, 3. 18, 17. 3). 16. "Until": the Passover has a further application to the kingdom, but the Lord Jesus specially emphasized that this would be His last passover then: His sacrificial work for His own was so dear to His heart of love. 17. Not "the cup after supper" (20. 1 Cor. 11. 25, still called by Israel "the cup of blessing" 1 Cor. 10. 16). 18. Up to here the passover: then in verse 19 the Lord's supper: how definite the Holy Spirit's emphasis that there was the passover first, and that it was unleavened bread the Lord marked out and commanded: it seems strange that any of His own should plead for anything else: about no other bread did He speak one word on this occasion: why exclude other saints for doing what He did and appointed, and why "compel" (i.e. seek to compel, Acts 26. 11, Gal. 2. 14) to alter His word? 19. How great is His love, His gift, His wish, His remembrance: do we forget Him enough to change His words? 20. Again the emphasized "My" of His great grace. 21. "Is" italics: Judas had gone out (John 13. 30). 22. Acts 2. 23. 23. Contrast Matthew 26. 21-25 before the Lord's Supper (in the next verse): there Judas was present, he is not mentioned here. As

(Continued on page 7)

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thing of His rich love, and of the path for a disciple,
in subjection to his Lord, and waiting for Him.

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"The same horn made war with
the saints, and prevailed against
them; UNTIL the Ancient of
days came." Daniel 7. 21, 22.

"They shall be given into his
hand UNTIL a time and times
and the dividing of time."
Daniel 7. 25.

"We have also a more sure
word of prophecy; whereunto ye
do well that ye take heed, (as
unto a light that shineth in a
dark place UNTIL the day
dawn, and the Day-star arise), in
your hearts." 2 Peter 1. 19.

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

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"The Lord said unto my Lord,
Sit Thou at My right hand UN-
TIL I make Thine enemies Thy
footstool." Psalm 110. 1.

"He . . . shall speak mar-
vellous things against the God
of gods, and shall prosper TILL
the indignation be accomplished."
Daniel 11. 36.

"As often as ye eat this
bread, and drink this cup, ye do
shew the Lord's death TILL
He come." 1 Corinthians 11. 26.

"Judge nothing before the
time, UNTIL the Lord come."
1 Corinthians 4. 5.

"LOOKING FOR THAT BLESSED HOPE."

Titus 2.13.

Words of Introduction.

"THE Lord gave," said Job, "and the Lord hath
taken away; blessed be the Name of the Lord."
And at once we read "In all this Job sinned not, nor
charged God foolishly" (Job 1. 21, 22). So far there was
a beautiful restfulness in God's will. Do WE likewise
thank God for our trials as much as for our outward
encouragements? Do we praise Him for black clouds as
much as for bright skies? Do we "in *every thing* give
thanks," without exception, and without diminution be-
cause of unpleasant things? How such questions search
us—writer as well as reader! But it is the object of
this magazine not only to set forth God's will in doctrine,
and assembly simplicity, and separation from the
LARGER evidences of worldliness, but in the "trivial
round" of daily life, and to encourage "one another"
in the path of praise amid trials, and a willingness for His
will, even when it involves love's heavy chastisements.
They are never too heavy, never unkind, never purpose-
less. Our Father never makes a mistake.

"I sought Him, but I could not find Him."

Song of Songs 5. 6.

Too late I rose from selfish ease
To heed His word, to seek my Lord;
I chose my way Himself to please.

I found Him not, nor heard His voice:
How sad and drear, no word to cheer,—
In bitterness, I mourned my choice.

The keepers took away my vail,
And, smitten sore, yet more and more
I sought my Lord with mournful wail.

O tell Him, if ye find the One
Whose lovely face and form of grace
Transcend the glory of the sun,

O tell Him, "I am sick of love!"—
Lo, then He came, in grace the Same,
And called me "undefiled," His "dove."

A.W.H.

Words of Encouragement.

The glory of man fades: the glory of God abides. Hence the joy of the "Eternal Glory." words, "The God of all grace, Who hath called us unto His ETERNAL GLORY in Christ Jesus, after that ye have suffered awhile" (1 Pet. 5. 10). Grace and glory are often together. How bright is the prospect for those redeemed by the precious blood of Christ. Again we read, "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with ETERNAL GLORY" (2 Tim. 2. 10). Nothing will enter to mar the blessedness, and in both verses we observe the words "in Christ Jesus." Yes, without Him there is nothing. There may be "suffering awhile," we may be "now for a season in heaviness" (1 Pet. 1. 6), but our light affliction is but for a moment, and 2 Corinthians 4. 18 comes before us, a far more exceeding and ETERNAL weight of GLORY. Brethren, we have no need to be discouraged:—that is the word to all who are truly "brethren" in the family of God. But if there is only a profession, how awful will the disillusioning be. "Eternal glory" is associated with the Lord Jesus, and with none other. A believer is the only one who can truly sing, and really rejoice. Christ has guaranteed the eternal salvation of all who come to Him (Heb. 5. 9), but such are marked by obedience, and if there is the mark of indifference and disobedience, it is vain to claim to be a believer, or on the road of life. "Eternal glory" is inseparable from Christ.

"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 it 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 FEBRUARY:

- 1st. ROMANS 7.
 1. The Two Contexts (Rom. 6 and 8).
 2. The Law and Death (verses 2, 3, 4, 6 marg.).
 3. The Apostle's Biography, and Isaiah 6 (Dan. 10, &c.).
 4. The Present Tenses of this Chapter, and 1 John 3.
 5. The Delight and the Deliverance (verses 22 and 24).
 6. The Misuse of Romans 7, and a Loud Call to Holiness.
 7. The Two Contexts Again Pondered.

8th. THE EPISTLE TO THE PHILIPPIANS.

1. The Lord's Work at Philippi (Acts 16).
 2. The Tactics of the Enemy, and the Background of Each Epistle. God's Overruling.
 3. The Importance of Christian Unity (1. 27, 2. 2, 14, 15, 4. 2).
 4. The Holy Argument of Chapter 2, and Likeness to our Lord Jesus.
 5. The Effect of Pressing Forward (Phil. 3. 14) on Christian Love To-day.
- 15th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 22nd. To be announced later.

Poems to Help Christian Experience.—79.

"Therefore, seeing we have this ministry, as we have received mercy, we faint not." 2 Corinthians 4. 1.

"We have this ministry!" how blest
To be by God's own Spirit taught
The Way of Life, in mercy brought
Upon a finished work to rest!
The work of Christ, That Holy One,
Who righteous is, Who knew no sin!
It pleaseth God to give within
A revelation of His Son.

The Holy Spirit loves to show
The Lord in all His loveliness;
Ah! like to Him, our hearts confess,
Is none above, or here below.

"As we were mercied." 'Twas no debt
Of God, but rich and sov'reign grace
That shows, in Christ's unveiled face
His glory! All our need is met.

The glory of His grace, displayed
Where man so utterly hath failed!
They tell—those tidings now unveiled—
Of Christ and His atonement 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!

GRATITUDE

A brother has received the following:—

"Thank you, and God bless you, for continuing so faithfully to send *Thoughts from the Word of God*, and *The Student of Scripture*. Many times I have been going to write this note of thanks to you but put it off for another time, and now after the YEARS elapsed I am ashamed to have received so much from God through the magazines, without saying thank you, to you as well as to Him. Sometimes I have passed them on, and my friend also finds help and strength from them."

Some dear children of God, receiving blessing, little realize the value of encouragement to those who post faithfully, month by month (and sometimes think, Shall I cease? I hear nothing).—nor are we without a heart that needs "a good word" that maketh it glad (Prov. 12. 25), for His sake, amid the trials of a work of faith and labour of love.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

"The prayer of faith."

1. That our gracious God and Father may be exalted in the childlikeness of His children, by their simple dependence and love, and the resultant brotherliness and homeliness among "one another." Our life from above should be more manifested in consistent contrast with the world. Let us pray for this more.
2. For believers who are passing through heavy trials, that they may be daily "kept" from irritability and impatience, and anything that would dishonour Him, or provoke, because love is not provoked, and the Lord is nearer than circumstances.
3. For simple godly homes.
4. For lands that we often overlook:—Hungary, Luxembourg, Persia, Belgian Congo, Alaska, Western Australia.
5. For God's gracious work through these pages, and meetings, that all may be in the Name of the Lord Jesus, and with simple dependence, humility, faith, and conformity to His will, and the pattern He has given, and that we may discern that which is of self, and hate it.
6. Daily for brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner, and for me."

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

1 John 5. 14.

God's Prophetic Outline in Leviticus 23.

(Concluded.)

It is remarkable, therefore, that as in each of the four gospels we have **nothing** about the First Day till after the death and resurrection of the Lord, and thenceforward **nothing** about the Sabbath, so, conversely, in Leviticus, we have no emphasized Sabbath in the first half of the year (the "morrow after" overshadows it, and views it as past, and unmentioned), and no First Day apart from the word "Sabbath" also in the second half.

It has now become evident, I trust, that the first six months typify the present dispensation, and in appropriate order, illustrating at once (a) God's plan, and (b) foreknowledge, and (c) the inspiration of the Scriptures. Everything is working out according to the pattern. The Lord Jesus became the Passover, and died, and was raised again, and then the church was graciously formed at Pentecost. The "new meal offering" of verse 16 is very striking, and the **two** loaves are fitting. The words "baken with leaven," albeit they **also** bear the name "first fruits" (verse 17) reminds us that the Holy Spirit came on the disciples as Fire, for they had "Sin"

within, but on the Lord Jesus as a Dove,—“in Him is no sin.”

The bearing of this on the non-observance of the SEVENTH day in the present dispensation (Col. 2. 16, 17) is deeply important, and our position on resurrection ground, in a heavenly calling is before us. Fittingly, the cereals, which belong to the first sixth months are quite unlike the fruit trees. The former become less attached to earth, and rendered "golden" by burning rays as harvest draws near. But such a change of leaf would be inappropriate in the trees, which rightly become deeper in the earth. Persecution and detachment from the earth belong to the present age, not the future. This "withering" is golden and fruitful. And how striking now are the opening verses of this chapter (verses 1-3), the Sabbath alone, with no sacrifices mentioned. Thus we see Adam's position at first, but the Fall made a sacrifice necessary if any were to be delivered. How real and rich is grace.

The close of the first half is a "gleaning" (verse 22). God grant we may experience such a revival soon! It is fitting that the poor and the stranger are named here, and not in the **second** half, prefiguring "That Day."

"The trumpet shall sound." This is our hope, and the seventh month begins therewith. How blessed will the holy convocation be when we are caught up to meet the Lord in the air (1 Cor. 15. 50-52, 1 Thess. 4. 13-17, 2 Thess. 2. 1). Are we living in the light of His Coming? But someone may ask, Why have we affliction in the prophecy of "That Day" (verses 29, 32)? Is it strange? Must not Zechariah 12. 10 be fulfilled, and also Jeremiah 31. 9? Will not the weeping, though it endures but for a night, be the blessed sign of repentance? And is not this the application of ATONEMENT? In accord with this emphasis on the "application" of the once finished work we observe how much the "humiliation" aspect is before us here, although "sacrifices" occupy Leviticus 16. The fact of an "offering made by fire" does not mean that Christ suffers again, any more than the sacrifices of verse 19. We must ever remember that He has already become the propitiation or atonement (Rom. 3. 25), but Israel do not as yet see the fountain opened (Zech. 13. 1). But they shall behold Him.

And then! The Feast of Tabernacles speaks of peace and calm. The "houses" made of boughs tell of ingathering, fruitfulness, and absence of fear. Jerusalem shall be a praise in the earth, and as one day is here given **after** the "tabernacles" there may be a picture of the rest beyond a temporary tent even the "new

heavens and a new earth," and the peace of eternity. How bright is the prospect, but only for those "in Christ Jesus." May our hearts respond to His love! And as we see how He foreknew all, and how all has worked out exactly hitherto, we know He will not fail nor be discouraged. He shall see of the travail of His soul. We are not to be turned aside to judge anything before the time, or to seek our rest here, or to imagine an earthly calling and a "Sabbath" now. Both dispensations depend on our beloved Lord's death, and no soul will reach glory except by "the blood of the Lamb."

YOUNG PEOPLE'S COLUMNS.

Hidden in the Rock.

SOME animals make "their houses in the rocks." Not only so but men, when pursued have often hidden themselves in dark and dismal caverns; and there found safety. David, the rightful king of Israel, was often in danger, and the cave Adullam, and the rocks of the wild goats were his dwelling place. And the record of the suffering children of God, hated and persecuted, contains many a rock-story. The prophets of old who "wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. 11. 38), have had many godly successors, "of whom the world was not worthy." God can be worshipped in cavern and catacomb, when the heart is worshipping in heavenly places "in Christ Jesus."

But some have sought escape thus in vain. Robbers have made a "home" in rocks, and have at last been traced to their lair. Others have hidden away, but a fire lit in the entrance has caused them to miserably perish. Their place of safety was no safety. They thought, they hoped, they wished,—but they died. I have no proof that the Flood gave time to flee to the rocks, but, if it did, none would have found safety, for "all the high hills that were under the whole heaven, were covered" (Gen. 7. 19). We call to mind the words of Isaiah 28. 15, "It shall not come unto us," but "the waters shall overflow the hiding place" (verse 17). The fact is that there are more false hopes in the world than true ones, and many more are "deceived" than we think.

We remember the words about Edom, both in Jeremiah 49. 16 and Obadiah 3, "Thy terrible-ness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith

the Lord." The history of nations has ever proved this. One nation after another has arisen, only to fail. Where are the peoples of olden times to-day? Everything of earth changes. Men have a vain confidence: God speaks through all history. Yet few, alas, how few, listen to His voice. The chapter before shows man's vain hope—"He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare" (Jer. 48. 44).

But, thanks be to God, there is ONE ROCK That never fails! The psalmist prayed, "Lead me to the Rock That is higher than I" (Ps. 61. 2), and this Hiding Place, from wind as well as flood, shall never be overflowed (Isa. 32. 2). The Lord Jesus is the "Rock of Ages." He saved, He saves, and He will save; and to-day the welcome to Him is just as real and blessed as it was in the years 40-50 when the apostles were first preaching the good news. The gospel of the first century is the gospel of the twentieth century, and Paul the apostle's Saviour is our Saviour still.

When Moses pleaded to see God's glory, God promised him a place **by Him**, and that place was "upon the Rock" (Ex. 33. 21). But that was not enough. God at once spoke of a "clift of the Rock," and Moses was hidden safely therein. Have you ever thought why this Rock must be "clift," and Moses must be inside? "That Rock was Christ" (1 Cor. 10. 4) in the precious symbolic teaching, and if Christ had not died, not one of us could be saved. The **clift** of the Rock tells of the judgment that cut into Him for sinners like you and I are.

A well known hymn says, "Rock of ages, cleft for me," but thousands have sung it without knowing the verses of Scripture on which it rests (Isa. 26. 4, marg., Ex. 33. 22), and, alas, without knowing the Saviour of Whom it speaks. "Cleft": yes, verily, the word "must" is not only joined with the prophecy that Christ would suffer many things from men (Luke 9. 22, 17. 25, 24. 7), but do we not remember His words, "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" (John 3. 14, 15)? The Rock was cleft, the Lord Jesus died, the only safety is in Him. We find the same message whatever view of "so great salvation" is before us. Do I long to go into the presence of God? The veil of the temple must be **rent** in two (Matt. 27. 51), and that veil pictured His flesh (Heb. 10. 20). Am I thirsting for the water of life (Rev. 22. 17)? The Rock must be

smitten (Ex. 17. 6) that the water might flow out through the cleft Rock, of which John 19. 34 gave a reminder. Has the Lord Jesus been smitten for you? Was His death for you? Are you hidden IN HIM? There is no other Rock of safety: there is no other "Clift of the Rock."

But if any of us go on our own way, and forget God,—if any of us hope all will be well, and yet do not come as broken-hearted sinners to the Lord Jesus, a day will come when escape will be cut off. We read of those who will soon seek "to go into the clefts of the rocks, and into the tops of the rugged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth" (Isa. 2. 21), and they will not be delivered. The disquieting words of Revelation 6. 16, 17 should speak to every unsaved sinner, where we read what men will say to the mountains and rocks, "Fall on us, and hide us from the face of Him That sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" If Christ is not our Saviour in this day, He will certainly be our Judge in "that Day," but He is ready and willing to be the troubled sinner's Saviour before "to-day" closes.

"Know ye not . . . ? Or think ye that the Scripture saith in vain?" James 4. 4, 5.

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

YOU rightly feel that this arrangement of the words of Scripture calls for an explanation. Let it be said at once that there is no desire that the solemn words in between, which we considered previously, should be put in the background, but it is with the one object of bringing into prominence that which is somewhat hidden in the English Authorised Version. For some reason the tiny word "or" was omitted from verse 5. As originally written, it consisted of only one letter, but I think we shall agree that every word given by the Holy Spirit is important, however small. Though it sometimes only indicates a **question**, it is a **word**, and not only a mark of punctuation. By its inclusion we see that two important questions are joined, which are evidently meant to be considered together. These direct our attention to two ever present dangers for the believer: (a) Lack of knowledge of God's mind and will as revealed in the Scriptures, and, (b) Failure to acknowledge their perfect authenticity and absolute authority:—or, more simply stated, failure to believe, and receive, that which is written in the Scripture.

If I am asked, What should be viewed as a matter of first importance for one who, by grace, has been brought to a knowledge of salvation? I would answer, without hesitation, "A right attitude toward the Holy Scriptures, which are God's revelation to His people."

The familiar expression "First things first," is not only a maxim of man, but a principle laid down in the Holy Writings, and one of vital importance for the young as well as the older believer. If there is neglect of the Bible, then there will not be that growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ, which should mark the believing life,—not only at the beginning, but throughout its whole course. Permit the question: Have we ceased thus to grow? I speak to myself and to those who are older. Have we not connected growth rather with "the former days after we were illuminated" (Heb. 10. 32)? Again, if, through the wiles of our adversary, there arise doubts and questionings as to the verbal inspiration of Scripture, then we shall become like mariners at sea without a dependable chart and compass. How important it is that we should know how God views our position and practice, our attitude and actions. We may have the approval of some with whom we are in fellowship, but, beyond this, we need the Lord's commendation (2 Cor. 10. 18), and to study to show ourselves approved unto God (2 Tim. 2. 15). How needful it is that our lives should not be ordered by the arrangements and teachings of men, but that we should still be as those who "searched the Scriptures daily, whether those things were so" (Acts 17. 11). Further, we would give heed to the words "the Scripture saith." We are reminded elsewhere that "the Word of God is **living**" (Heb. 4. 12). (This is the meaning of the older English word "quick" which is a contrast with "dead"). The Bible is not a dead book, neither is its language a dead language. Praise God, it has spoken to our hearts, and, as the tense here implies, still speaks. But do we hear? It is possible to have our daily reading, and yet not to hear its message; even though we have ears (spiritual). It is written, "He that hath ears to hear, **let him hear** what the Spirit saith." Physical weaknesses have their counterpart in the spiritual sphere. Shortness of sight and failing memory (2 Pet. 1. 9), and **dullness of hearing** (Heb. 5. 11), are possible ailments, yet these things ought not to be, but contrariwise, there should be, and can be, an experience that, although the outward man is perishing, the inward man is renewed day by day (2 Cor. 4. 16).

Finally, a word as to right "thinking" about the Scriptures. Is it possible that anything given by God and written by holy men is "in vain"? We read, "Let **no man** deceive you with vain words" (Eph. 5. 6), words that will not have a fulfilment. But we also read, "God is not a man that He should lie, neither the son of man that He should repent: hath He said, and shall He not do it? or hath He spoken and shall He not make it good?" (Num. 23, 19). These words must stand, for they were put in the mouth of Balaam to speak (Num. 22. 38), although he himself was in error (Jude 11). There is but one answer to the question asked, for we remember the words of our Lord Jesus, "**The Scripture cannot be broken**" (John 10. 35). B.

Questions and Answers.

3

Concerning alternative rendering of Psalm 121.
3, "Let Him not suffer." In Hebrew, the prophecy and the prayer, God's will and His people's wish, are sometimes expressed by the same grammatical form. At other times a shortened or lengthened form is used for the latter. In the negative a wish is usually shown by the word **al** instead of **lo**, though Psalm 50. 3 has been suggested as an exception (However we may read "and may He not keep silence"—prayer's response to His promise). This thought seems to fit the context in Psalm 121.

"Shall I lift up mine eyes to the hills?

Whence cometh my help?"

(Answer) "My help cometh from the Lord,
Which made heaven and earth."

Next a wish, parallel with the question in verse 1:—

"May He not suffer Thy foot to be moved:
May He That keepeth Thee not slumber."

Then the triumphant reply:—

"Behold He That keepeth Israel shall
neither slumber nor sleep."

This seems to make the declarations more emphatic, not less. The "doxologies" of the New Testament may illustrate the blending of statement and wish. In most, no verb is found, and the renderings "is" and "be" are alike possible (e.g., Eph. 3. 21, Phil. 4. 20, 1. Tim. 1. 17, note italics), but where the verb is expressed, in the Greek, we find "is" (Pet. 4. 11). So Romans 1. 25 (no verb in Eph. 1. 3, see Rom. 9. 5). We should delight to **assert** His glory!

4

"The law and the prophets were until John"
Not that all prophecies were then fulfilled, nor that all prophets then ceased (note Eph. 2. 20), but the **dispensation** is no longer that of "the

law and prophets," but of grace and truth, and the kingdom of God, in its aspect of "the kingdom of the heavens" (Matt. 11. 12, 13), with the appropriate new type of baptism, setting aside **flesh**, and our works, and thus revealing "a new creation in Christ Jesus." Romans 3. 21 makes clear this dispensational aspect of the law and the prophets.

"When He Came to Himself."

VERY strange words, when we start looking at them. How could he come to **himself**? We can easily come to **anyone else**. But the unusual words have a real and deep meaning for you and me. Do they not show he had been "out of his mind"? Not that he had known this. Had he not thought himself saner than many others? He wanted to have his own way, and had gone far along that path, until he found it was not so full of joy as he had vainly hoped. The road became more and more hedged up, and "**he began to be in want.**"

He had not expected this, he had not been in want before. He had been merry awhile with his friends, but now the bitterness was just commencing, and it increased. There was no easing up, no way out. You know of whom I speak. It is "the prodigal son," in one of the best known chapters of the Bible. The Lord Jesus has drawn a striking picture in words: it is true to experience, and yet how many read it, and still go on their own way, and do not realize how miserable the end will be, and **must** be. Satan does not label his sweetmeats "poison," but there is no doubt as to the goal. In one verse of Proverbs we read of one who went his own way and how he would mourn "at the last." And in another verse we are told,

"**The end of that mirth is heaviness**"

(Prov. 14. 13). And yet another speaks of that which bites and stings—but **not at first** (Prov. 23. 32). This is true, but many try to forget, and think they would like their own way first, while they are young,—and afterwards come to Christ!

What a wrong idea! How ungrateful! And how mistaken! Our own way soon becomes a craving, an insatiable demand, a chain! God gives real freedom, and in His presence is fullness of joy (Ps. 16. 11). Many are already reaping what they have sowed, and they would give anything to have their life over again. They went the wrong road, and it looked attractive. The Lord Jesus said, "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat" (Matt. 7. 13). And this is as true to-day as it was then, and if the reaping and end are not seen here, there is "after death the judgment."

But some reader says, "That's all very well for wicked people: I am not like the prodigal son." One moment. God says that sinners are actually alike—"there is none righteous, no, not one." "All we like sheep have gone astray, we have turned every one to his own way."

You like your own way, do you not? That is the danger. A greater danger than you think "Your own way" will never lead to heaven, never lead to peace. There is more in Ecclesiastes 9. 3 than many understand: "Madness is in their hearts while they live."

If there is an afterward of judgment, and if there is also a free salvation, both present and eternal, with all blessings and peace and happiness:—if it is possible to become a child of God, even of Him Who created all things, and to enjoy His love, and to be able to speak with Him about everything, and to have His guidance—and it is possible, and there is no "if" about salvation or judgment—must not the thought of putting this **second** be MADNESS OF HEART? If the gospel is real it is amazing! If it is a fact that one is put into God's family, and united to the Lord Jesus, Who is "God over all," and Who became Man in love to die for sinners, and to make them actually members of Himself, such a privilege is more than tongue can tell, or mind can grasp. It is either beyond all expression, or it is a vain and cruel delusion, nothing else is possible.

Which is it?

Only those who have **not** come to the Lord Jesus say it is a dream: i.e., those who have no experience. Those who have **both** experiences, and thus have a right to speak, can tell of their glorious Saviour. Yes, they too have "come to themselves." Have you?

When the prodigal son,—rather let me call him the LOST son—"came to himself" he truly said, "I perish here with hunger." He felt his need: there was a growing pain, and it spelt

D—E—A—T—H .

He could not mistake it. There was **nothing** to meet his need. "Husks" would not suffice. There was **no one** to meet his need, "No man gave unto him." The outlook was dark. When God works with a sinner to-day there is a similar emptiness. The poor fellow lying at the side of the Jericho road felt anything but comfortable, and the prodigal was utterly wretched. He could not hide the fact. The sinner who is awakened is in this miserable state. But, dear reader, if you are brought to this despair, and

are at your wit's end (Ps. 107. 27), it is mercy. Do not think God wounds to leave you dead: it is that you may **not die**. The Good Samaritan gives one view of grace: he came to the helpless man. But in **your experience** there must be the other view,

"I WILL ARISE AND GO."

Ah, yes, and the words break out, "I have sinned." No hiding up, no self-excuse, no wish for his own way now. He has eaten the fruit of his own way (Prov. 1. 31). Better to eat it now than to eat it in hell. Better to be broken down now than when the prison door is shut. It must be one thing or the other. If you are the "**outside**" of the prison door now, do not delay till you are the other side: "I will arise."

Thank God, the gospel tells of wondrous power. Grace reigns through righteousness (Rom. 5. 21). The Son of God took the place of sinners, and He, having borne judgment, became "the Way" for those who have gone their own way, and such are saved to-day,

and saved to-morrow,

and saved next week, and saved for ever. Reader, it is a glorious gospel, this "gospel of the glory of Christ" (2 Cor. 4. 4). But it is the only gospel: all else is a delusion. Have you come to yourself, or are you still "blinded" to realities, and to the reality and beauty of the Lord Jesus? A deaf ear to the gospel invitation means an eternity in hell.

Notes on Memorized Verses.

(Continued from page 16).

etc., a changing from the dispensation when He was among men, and they saw no beauty: it is remarkable that after His resurrection no *unbeliever* saw Him. 23, Again the Lord Jesus and His word, and *again* love and keeping, *again* Himself and the Father, again obedience and fellowship. The Lord explains that He would not "abide" in a Nazareth or a Mount of Olives but with a humble believer (cf. Rev. 3. 20). "Abode," same word as "mansions" in 2: the Lord comes to His pilgrim's tents now: they will come to His palace then. 24, "Love" and "keep" once more: how much we need to feel this Divine link. 25, Cf. "These things" in 15. 11, 16. 1 (4) 25, 33: a dividing up of His precious message. 26, Again the emphasis on a Person: the FOUR special references to the Holy Spirit (14. 16, 17, 15. 26, 27, 16. 13, 14) show together four wondrous aspects of His present work for us. "Teach," "Remembrance"—Luke 22. 19: "whatsoever" (cf. 15. 14). 27, "Peace," "My peace"; "My love" (15. 9). "My joy" (15. 11): "Love, joy, peace," the fruit of the Spirit (Gal. 5. 22) all have "My" attached when He speaks Who sent the Holy Spirit. "I give" (grace) "let not" (responsibility): faith is to respond, else we fail in the blessed experience. 28, Love rejoices in the joy of the One Loved. 29, 16. 4: how precious is faith (11. 15): faith alters our view of all. 30, "The prince of this world," a solemn thought, but how glorious is 12. 31 and Revelation 11. 15. 31, I love, I do. "Let US go": wondrous words: but He was *alone* on the tree,—FOR us there.

Suggested Daily Readings.

"IF THE LORD WILL."—FEBRUARY, 1938.

Day	READING		LEARNING	
	Isaiah	John	Isaiah	Psalms
1	26. 1-21	7. 32-52	26, 1	52
2	27. 1-13	7. 53-8. 11	2	53
3	28. 1-15	8. 12-32	3	54
4	28. 16-29	8. 33-45	4	55
5	29. 1-17	8. 46-59	5	56
6	29. 18-30	9. 1-17	6	57, 58
7	30. 15-33	9. 18-38	7	59
8	31. 1-9	9. 39-10. 16	8	60
9	31. 1-20	10. 17-42	9	61
10	33. 1-24	11. 1-19	10	62
11	34. 1-17	11. 20-37	11	63
12	35. 1-10	11. 38-57	12	64
13	36. 1-22	12. 1-19	Jo'n 14. 15, 16	65, 66
14	37. 1-20	12. 20-36	17	67
15	37. 21-38	12. 37-50	18	68
16	38. 1-16	13. 1-15	19	69
17	38. 17-39	13. 16-38	20	70
18	40. 1-17	14. 1-14	21	71
19	40. 18-31	14. 15-31	22	72
20	41. 1-13	15. 1-17	23	73, 74
21	41. 14-29	15. 18-16. 11	24	75
22	42. 1-16	16. 12-33	25	76
23	42. 17-43	17. 1-14	26	77
24	43. 8-28	17. 15-26	27	78
25	44. 1-20	18. 1-18	28	79
26	44. 21-45	18. 19-40	29	80
27	45. 11-25	19. 1-18	30	81, 82
28	46. 1-13	19. 19-37	31	83

Notes on Memorized Verses.

ISAIAH 26. 1-12.

1. Again we have a "song": (cf. 42. 10, 11, 54. 1, etc.): do we praise enough? "In that day" is emphasized, specially in Isaiah (about 40 times) and Zechariah. "Salvation" is better than cannon (see 60. 18): if our God commands our strength, how safe are we. 2. The welcome of which Psalm 118. 19, 20 speaks, in contrast with Nahum 3. 7. How wonderful will the deliverance of Jerusalem be. The unusual *plural*, "Truths," may be a plural of majesty (it does not seem to be from *emunah*—or *emeth*,—but from the rarer word in Deut. 32. 20: Israel will be a contrast to that which they were): "doctrines" are never good in Scripture, nor should we speak of doctrinal truths. "Peace, peace" (marg.) as in 57. 19: it is blessed to see even the evidence of idiom against those who would disintegrate this ONE book* Let us also realize the precious practical meaning! O for a *stayed* mind, and *trusting* heart. 4. "Trust" further repeated. A "Rock of ages" (marg.): these words are blessed not only in a hymn but in heart realization. 5. A contrasted "for." Again the impressive idiom of repetition, "He layeth it low." 6. The poor and needy are ever the Lord's own loving care (25. 4, 41, 17, Ps. 72. 4, 13, Zeph. 3. 12: in how many passages are such

words doubled!). 7, Hosea 14. 9, Proverbs 5. 21, 16. 2. 8, This attitude surely needs a far fuller realization among us: the intensity of the psalmist is parallel (63. 1-3). "Remembrance" (Jer. 51. 50, Jon. 2. 7, Luke 22. 19). 9, Again "soul desire." Night and early morning (Ps. 119 147, 148). The inhabitants will then serve the Lord (Zech. 8. 22, 23). But there is not universalism (10): there are always those who oppose even when favour is shown (Rom. 2. 4, Isa. 5. 1-4). 11, And God's warnings too are rejected (Rev. 9. 20, 21, 16. 11), but men shall be compelled to recognize God's sovereignty (Phil. 2. 11). "Envy." May not this rather be God's jealousy for His people (Deut. 32. 36, Joel 2. 18, Zech. 1. 12, 8. 2)? The "fire" destined for His enemies (cf. Heb. 10. 27 with Ps. 110. 1): do we realize these solemn judgments as we should? 12, Confidence in God (Ps. 125. 5, 138. 8, Phil. 1. 6). Faith can rest in Him. God never leaves His work unfinished. What He has done is a pledge of what He will do. He delights in His people's restfulness and peace.

JOHN 14. 15-31.

15, Do not let us separate "keeping" from "loving": our Lord does not seek unloving obedience, nor the outward exactness of those who do not love: He did not say "Keep My commandments" alone; or first, but ONLY after "If ye LOVE ME." 16, "I will ask"—not the word used for our "asking": His glory seems emphasized by a special word—"He shall give": observe there is no doubt as to the answer. Our Lord's concern for His people is affecting: He would not only leave them precious words: they need a *Person*, like to Himself. 17, "The Spirit of the Truth" (note verse 6). "You" contrasted with the "world" (19): is it ever so? Note how the world is limited to seeing: when men ask "Have you SEEN Him?" they sadly illustrate what Christ said: they are of the world. "Ye know," not by outward senses, but by fellowship: is it so? 18, Again His tenderness. 19, "I," "ye," note 15. 5, 17. 16, 23, 26, Romans 5. 10, Galatians 2. 20. 20, "At that day": it is remarkable that in many ways we have now in advance the blessings of "that Day" (cf. Heb. 8. 8-12). 21, "Hath" and "keepeth" (Luke 11. 28, Rev. 1. 3). "He it is that loveth Me": as if to remind us that "sentiment" and "profession" with the words "Lord, Lord," mean so little. The only one who kissed Christ (except His feet) betrayed Him, and, in Scripture, the words "Lord, Lord" are ever associated with lack of real devotion. But let us not say "I keep, therefore I love," *without* affection, nor "I love, therefore I keep," *without* obedience. Not logic's, "therefore," but the twofold experience is my need and yours. "Loveth," "loved," "love." "Manifest Myself" (cf. Matt. 16. 17, John 21. 1, remembering Ex. 33. 13, 18, Phil. 3. 10): He does not only manifest doctrine, and His will, but also Himself. 22, "How"—"What has come to pass that,"

* Have you noticed that in John 12. 38-41 the Holy Spirit quotes ch. 53 and then ch. 6—observe the order—and emphasizes Esaias as one *person* using this language? Such a mode of allusion to the O.T. has possibly no exact parallel. Why is this so emphasized? May it not be that God, foreknowing the sin of higher criticism, answered in advance, even as Christ used the Deuteronomy which men have opposed beyond measure thrice against the devil in Matthew 4?

(Continued on page 15)

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to emphasize H's love and His will, and to en-
courage His people in preparation for His Coming.

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"The Lord hath appeared of
old unto me, saying, Yea, I have
loved thee with an everlasting
love: therefore with loving-kind-
ness have I drawn thee."

Jeremiah 31. 3.

"I drew them with cords of a
man, with bands of love."

Hosea 11. 4.

"Draw me not away with the
wicked."

Psalms 28. 3.

"Draw me, we will run after
Thee."

Song 1. 4.

"Murmur not among your-
selves. No man can come to
Me except the Father Which
hath sent Me draw him: and I

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will raise him up at the last day.
It is written in the prophets.
And they shall be all taught of
God. Every one therefore that
hath heard, and hath learned of
the Father, cometh unto Me."

John 6. 43-45.

"Now shall the prince of this
world be cast out, and I, if I
be lifted up from the earth, will
draw all unto Me: this He said,
signifying what death He should
die."

John 12. 31-33.

"Thou wast slain and hast re-
deemed to God by Thy blood
out of every kindred, and tongue,
and people, and nation."

Revelation 5. 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 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. Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.

**The Lord Jesus said: "HEREIN IS MY FATHER GLORIFIED, THAT YE BEAR MUCH
FRUIT; SO SHALL YE BE MY DISCIPLES.—John 15.8.**

Words of Introduction.

BY the grace of God we would rejoice in His constant love and care—"our Father." In sending forth these pages, we do not look to ourselves for brilliant thoughts, but look to Him for food that may nourish His children. Yet, we are conscious of need, even when seeking this. And the prayer of others is precious. It is not only that we would give some helpful words, but be kept from anything that hinders; not only would we make known some truth, but be preserved from all error, dishonouring His holy Name. And our hearts pray for "meat in due season" (Matt. 24. 45). O that the manner and motive also may glorify Him. The service of God in the Spirit is a privilege: nor is it only in magazine or meeting, but in home and workshop, and office, and factory, and wherever His redeemed ones, belonging to Him, are called to be. If Christ is seen in such, and they do all to His own as unto Him, how blessed will the testimony of love be (John 13. 35).

"Teli me, O Thou Whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon."

Song of Songs 1. 7.

Tell me, Thou Whom my soul doth love,
Where is Thy dwelling place?
I long, I thirst for "things above"
The shining of Thy face.
Where makest Thou Thy flock to rest,—
O where those pastures sweet?
'Tis there the hungry soul is blest,
Find rest the weary feet.
Their footsteps follow, fairest one,
His "dove," His "undefiled":
He bids thee earthly pastures shun,
For they are rough and wild.
O saints of God give earnest heed,
Hear now His loving voice;
In rarest pastures come and feed.
Let HIS be now YOUR choice.

A.W.H.

Words of Encouragement.

"I will love Thee, O Lord, my Strength."

"God so loved" (John 3. 16). And the fruit is seen, "We love Him because He first loved us" (1 John 4.

Psalm 18. 1. 19). But do we love as we should? Do we love as the

psalmists and saints of old? We remember Psalm 116. 1, "I love the Lord." And Psalm 119 is full of this holy emotion to the Lord, and His words. Are we not too afraid of emotion? Counterfeits that hinder the reality, are twice misused. It is sad when any one makes a counterfeit,—it is equally sad when one who detects or fears the counterfeit is thereby afraid of that which is genuine. I wish I loved God **much more**, do not you? We can never love Him too much. Peter was sometimes uncertain in his words and ways, but there is no doubt as to his heart-attitude:—"Thou knowest that I love Thee" (John 21. 15-17). And the characteristic of holiness is that the love of God is shed abroad in our hearts (Rom. 5. 5), and they are directed into the love of God (2 Thess. 3. 5). O that there may be more of this love in our experience, with the blessedly inseparable love to one another (1 Thess. 3. 12, 2 Thess. 1. 3). The experiences of David were food for his love. He realized God's grace in varied emergencies, and God's strength in his own weakness, and wisdom in his own ignorance. Heartily could he exclaim in view of deliverance from all his enemies, and from Saul, "I will love Thee, O Lord, my Strength." And though our foes are not seen, and not flesh and blood, they are equally real, and this cry of praise may well be ours.

"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 Minories (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 it 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 MARCH:

1st. THE BOOK OF JOB.

1. The History.
2. The Mystery:—
 - (a) God's Sovereign Dealings in Suffering.
 - (b) Overruling.
 - (c) "Inequalities."
 - (d) Knowing Ourselves.

3. Thoughts on Friendship (2. 11-13), and Misunderstandings (16. 2).
4. Satan's Work (1. 6-2. 7), its Limitations and Defeat.
5. Elihu's Attitude and Message.
6. God's Own Questions (chs. 38-41).
7. "The End of the Lord" (Jas. 5. 11), and "the Thing that is Right." (Job 42. 7).

8th. CHRIST'S "BEWARE'S" AND "TAKE HEED'S."

1. As to Unostentatious Giving (Matt. 6. 1).
 2. "Of False Prophets" (Matt. 7. 15).
 3. "Of Men" (Matt. 10. 17).
 4. "Of the Leaven" (Matt. 16. 6, 11, 12).
 5. "To Yourselves" (Luke 17. 3, 21. 34).
 6. "Of the Scribes" (Luke 20. 46).
- 15th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

22nd. THE BELIEVER AND HIS BIBLE.

1. Why has God Given us the Bible?
 2. Prayerful Study, its Time, Purpose, Character, Methods and Result.
 3. The Believer's Use of the Bible Among Others:—
 - (a) Prayerful Circulation.
 - (b) In Conversation.
 - (c) In Preaching.
 - (d) In Daily Life Obedience.
 4. The Holy Spirit and the Scriptures.
- 29th. To be announced later.

Poems to Help Christian Experience.—80.

"What hast thou that thou didst not receive?"

"What do ye more than others?" 1 Corinthians 4. 7.
Matthew 5. 47.

Naught that I have is mine—
This doth my heart record:—
All is from Thee, is Thine,
My gracious, glorious Lord,
And what I am, by grace I am,
Redeemed by Thee, the Spotless Lamb.

I am a stranger here,
As all Thy people are;
I look for—holding dear—
That City, seeming far,
But to my faith 'tis very nigh,
And nearer as the days go by.

Who are my friends on earth
But those made near to Thee?
Thine own, by heavenly birth,
Though some know poverty
And sore reproaches, for The Name
Of Him for Whom they suffer shame.

Yet they and I would love,
With deep compassion, those
Who cannot look above,
And treat Thy saints as foes:—
Them would I love who love decay,
Who, in their darkness, grace deny.

Thus would I show the grace
My Saviour loved to show:
His steps on earth would trace,
In that same path would go:
The journey hath a joyous end;
My Lord will soon from heav'n descend.

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.

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

1. For God's gracious reviving among His people generally, and a fuller return to the simplicity of His will; that we may not be so affected by the customs and standard of living, etc., around us, but become more simple for His sake.
2. For more tenderness as to truth and as to "one another," and as to those who are "lame," among believers.
3. For children of God who are "alone" in ships, in lighthouses, in villages or among others in a family, factory, or workshop, where no one else knows the Lord.
4. For lands that we often forget:—Portugal, China (with respect to the Aborigines), Kenya, Madagascar, Nicaragua.
5. For the Lord's work committed to our care, that we may be anointed with fresh oil (Ps. 92. 10), and that the gracious work of the Holy Spirit may be in every part of the labour, with fruit to His glory on Whom we depend. The service here and abroad is no light undertaking; and we need Him more than ever.
6. Daily for brethren—W. Ellis, M. Ruda I. Sofer, M. Waszczuk, H. A. Werner, "and for me."

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

1 Thessalonians 5. 18, cf. Luke 17. 18.

TACT.

Or Thoughts on Spiritual Graciousness.

HOW much blessing is often wrapped up in the right word—the Lord's loving appointed word—at the right time. In sad contrast, "behold, how great a matter a little fire kindleth! and the tongue is a fire" (Jas. 4. 5, 6). And we **meant** to be so tactful: we began well, but . . . !

There is wondrous beauty in the language of Isaiah 50. 4, "The Lord God hath given Me the tongue of the learned, that I should know how to speak a **word in season** to him that is weary." The weary one is so quickly discouraged, so easily "put out," so overstrained to misunderstand (Heb. 12. 13). How much tact is needed. "Heaviness in the heart of man maketh it stoop, but a **good word maketh it glad**" (Prov. 12. 25). It need not be a long talk, it need not take time, **one good word** can be used of God.

"But temperaments are so different." Is that strange? We all have different faces, and is it surprising, if the yet more "individual" temperament is distinct? And we may be misunderstood, as David when he thought to shew kindness unto Hanun (2 Sam. 10. 2). But shall this possibility deter us? Better that our prayer should return into our own bosom than that we

should not pray at all (Ps. 35. 13). The greeting of "peace" shall not be lost (Luke 10. 6). God is not unrighteous to forget (Heb. 6. 10). The evil man says, "I will do so to him as he hath done to me" (Prov. 24. 29): but the godly man says, "As I would that men should do to me"—whether they do it, or not, in accord with the Lord's words in Matthew 7. 12. Circumstances do not create love, nor destroy it, if the love is true love, love from God.

Are you and I always tactful? We want to lead a soul to Christ. It may be a relative. There is no question as to the wish. The motive is pure. But we criticize a little too heavily or frequently, or we speak in a way that just calls forth the "natural" antipathy. We are misunderstood, and then we defend ourselves:—ah, we have all acted thus. It seemed so **right**, so necessary, but—we missed our opportunity of leaving ourselves more fully in God's hands.

Tact as to time, tact as to manner, tact as to words, tact as to silence: how plainly all these need **CONTACT** with our gracious Lord, that there may be "a word on its wheels" (see Prov. 25. 11, marg.). Our "peculiarities" come in: we begin tactfully, and then we show our own wisdom. It may be a "retort" in argument,—clever but unspiritual. And we may be unconscious, and yet others may be afraid to tell us, because—ah, possibly we know the "because." Proverbs 25. 12 is very striking. Fellow believers, the Lord giveth more grace. We can become more tactful. Let us be willing for His will, and trust Him more fully. "Let your speech be alway with grace seasoned with salt"; and we also read of "adorning" the doctrine of God our Saviour. Is it possible! May we be expectant in the Holy Spirit.

"He bowed the heart of all the men of Judah, even as one man" (2 Sam. 19. 14), and it looked so unlikely just before. "And in Judah the hand of God was to give them one heart" (2 Chron. 30. 12), and it seemed so impossible two months earlier. "Is anything too hard for the Lord?" May we not, and should we not feel this as to revival, and His promises?

The world must buy and sell: the gospel is God's **gift**. How blessed to realize that the best things are free—the air, the light, a mother's love. But beyond all is the gospel. God sells nothing in His grace: but the great price of our redemption needed to be met, that no sin might be excused. Do we remember what our sins cost our Saviour?

What we do with self-satisfaction to-day, will be our grief to-morrow.

YOUNG PEOPLE'S COLUMNS.

"If," or no "If."

THERE was no question, there was no "if," when Nathanael stood before the mighty Saviour. A little earlier he himself had said, "Can there **any good thing** come out of Nazareth?" (John 1. 46). But now there was a change. The word "thing" has gone. Without one doubt, "Nathanael answered and saith unto Him, Rabbi, **Thou art the Son of God; Thou art the King of Israel**" (John 1. 49). Was not this the very confession Simon Peter made in Matthew 16. 16? But the great question is, "Have you and I said such words from the heart? Is the Lord Jesus **your** personal Saviour to-day? What a difference we find between Adam, hiding himself under an apron of fig leaves, and among the trees, and Nathanael, "an Israelite indeed," whom the Lord Jesus had seen under the fig tree (John 1. 47, 48). Again the important question comes up: To whom are you like, to Adam or Nathanael? Are you afraid of God, or do you "know Him"?

Nathanael had no "if," but used the very words of John the Baptist a little earlier: "I saw and bare record that **THIS IS THE SON OF GOD**" (John 1. 34). But there was another who knew of such words, and hated them. He came quickly afterwards, and said, "IF Thou be the Son of God" (Matt. 4. 3). Satan, for it was none other than he, also tried to **hinder** in another way just after the testimony of Peter in Matthew 16. 16 (see verse 23). The devil is willing for people to be religious, but he hates "the gospel of the glory of Christ" (2 Cor. 4. 4), yet that is the only gospel. Do **YOU** see beauty in the Lord Jesus as **your** Saviour, or are **YOU** like those of whom it is written, "When we shall see Him there is no beauty that we should desire Him" (Isa. 53. 2)? That is so sad.

Away with every "IF." The Lord Jesus **IS** the Son of God! We have seen how quickly Nathanael was changed. Quite different in character, one thief on the cross, who had just been mocking, was brought suddenly to repentance, and prayed. And likewise Saul of Tarsus, who had been breathing out threats against the disciples of the Lord, was brought to say, "Who art Thou, Lord?" and soon we read "Straightway he preached Christ in the synagogues, that **He is the Son of God**" (Acts 9. 20). There was no "IF." There can be no IF to living faith.

The Lord Jesus ever went about doing good, preaching and healing. Wondrous were the types of soul-healing. At last His "hour"

came. Men hated Him, but, above their thoughts, we find God's thoughts. Christ had even when He was on the cross sinners mocked Him. Both the names that Nathanael had said with joy were used with an "IF." "IF Thou be the Son of God, come down from the cross." "IF He be the King of Israel, let Him now come down from the cross and we will believe Him" (Matt. 27. 40, 42). It was easy so to speak, but, even when He rose from the dead, they did not believe. How bitter, and cruel, and wicked were such taunts. We see what men really are, and how low they sink in sins. But the mighty Saviour never failed. He cried, "It is finished," and at once "the centurion and they that were with him" (Gentiles) were brought to own Christ's glory. It is a joy to see Gentiles, for whom Christ had prayed (Luke 23. 34), making a confession which partly reminds of Peter's, and is quite opposite from the IF's and mockery of the chief priests.

And thus the world is still divided, and even the street where you live has these two classes.—Those whose hearts have an "IF" as to the Lord Jesus, and those who, by grace, have now no "IF": and in which class are **YOU**?

"Thou art the Son of God":
Nathanael's words were true:
Though Christ earth's pathway trod,
His glory kept from view,
Yet faith could see where eyes were closed,
Faith stood to every "IF" opposed.

The devil's question sought
The Father's time to change,
The tempter vainly thought
God's plan to disarrange.
There was no IF, Christ stood each test,
Then died to save, and we are blest.

"Thou art" or "IF"—how great
The difference now we see,
And Satan's IF we hate,
And know God's certainty!
Have you an IF, or can you say,
Christ is my Saviour, mine to-day?

Away with IF, and all
That doubts the Glorious One:
Delivered from the fall
We own God's only Son.
And pray that *others* "IF" may hate,
And come to Christ, ere 'tis too late.

"Absalom stole the **hearts** of the men of Israel" (2 Sam. 15. 6), and this is ever the devil's aim to steal our affections from God's Anointed.

"Ye ought to wash one another's feet" (John 13. 14), but "He will sit as a Refiner and Purifier of silver" (Mal. 3. 3.), He entrusts us with the water, but we should misuse the fire.

"Is it toward envy that the Spirit Whom He made to dwell in us yearns? But He giveth more grace. Wherefore it saith, God resisteth the proud but giveth grace to the humble"

James 4. 5, 6.

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

AS a number of the thoughts contained in our present meditation are somewhat elementary in character, we would remind one another that these words are addressed to young believers, as well as to those who are older in the faith.

It will be noticed by those who read them with an open Bible that the usual text is not always adhered to, e.g., a word found in the original writings was added to the first clause of verse 5, together with a note of interrogation, so that it read as follows: "**Or** think ye that the Scripture saith in vain?" Now it will be seen that the second half of the verse is arranged as a further question, and "it" substituted for "he" in verse 6. As this may cause concern of heart to some, an explanation is now given.

Some of the earliest copies of the New Testament yet discovered, and shewn in the British Museum, make clear the difficulties at times connected with translation, for one sees line upon line of capital letters without chapter-break or verse-division, or even word-separation, and with an entire absence of punctuation. As we compare these ancient writing with the copy of the Scriptures which we possess, must we not acknowledge that a debt of gratitude is owing to those who have given time, and strength, and even life itself to the task? And, looking beyond the translators, should not our hearts overflow with praise to God for the gift of the Scriptures, and, may we not add, for the preservation of so many copies? Yet it remains true that a translation, however good, is imperfect, and thus prayerful revision, and correction of renderings, in all languages, may be necessary, and in certain cases an alteration of punctuation.

A further difficulty which confronted the translators was connected with the word "Spirit." Should it be written with a capital "S" or not? In other words does it refer to the spirit of man which is in him (1 Cor. 2. 11), or to the Spirit of God, Who indwells the believer, even the Spirit of Christ (Rom. 8. 9)? or again to that new life, which, being born of the Spirit, is spirit? This difficulty was present in the portion of Scripture now before us.

Yet another difficulty is illustrated by the words of verse 6, "**Wherefore He saith.**" Only by the context could it be decided whether to render here by, "He," "she," or "it," hence,

as our attention has been drawn to what the Scripture saith in verse 5, it would appear to be correct to write, "**Wherefore it saith,**" although we would ever remember that the Holy Spirit speaks through the Scriptures (Heb. 3. 7), and the word "saith" with its present tense, reminds us that we need not only to read, but to hear His words "to-day."

The thoughtful student may find yet another difficulty in that the words which follow, "God resisteth the proud, but giveth grace unto the humble," are not found word for word in the earlier Scriptures. This may have been noticed in other quotations, and the following explanation may help:—

The language of the greater part of the Old Testament was Hebrew. The New Testament was written wholly in Greek. If then a portion is brought over by the Holy Spirit from the earlier Scriptures, and used in the New Testament, it would not be an exact "quotation," but a "rendering" of one language by another, which would account for the difference of wording in the translation. It is not surprising that in not a few instances the Greek of the New Testament corresponds with the Greek of the Septuagint (LXX.) version, or nearly so. It is so here, and the reference is evidently to Proverbs 3. 34.

And now, dear reader, what is the message to our hearts? It is well to seek accuracy that we may know what is written, but, in addition, we need to feel the power of God's words, and by His grace to become ourselves translations of the same, written not with ink, but with the Spirit of the living God, in order that we may be known and read of all men (cf. 2 Cor. 3. 3, 4).

Is it toward envy, or jealousy (of one another) that the Spirit yearns? That Spirit Which indwells? Nay! this cannot be, but has not the further study of this Epistle caused a humbling sense of our dual personality? Have we not been reminded that it is possible for those addressed as "brethren" to have bitter envying and strife in their hearts? (see ch. 3. 1, 14). Let us not, therefore, be deceived in thinking that all evil propensities have been eradicated, as this would be an indication of pride. But, on the other hand, let not the consciousness of evil being present with us, be used of our adversary to cause despondency, so that we despair of victory. The words are found written, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord" (2 Cor. 7. 1), and if this exhortation seems but to add to our discouragement, the further words of the Holy Spirit may

come as an answer to our fears, "**But He giveth more (greater) grace.**" Paul, the apostle, when writing to the Church at Corinth, made known his utter dependence upon God amid the difficulties of the way. Hear his words, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God Which raiseth the dead"; and again, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but **by the grace of God**, we have had our conversation (manner of life) in the world, and more abundantly to you-ward" (2 Cor. 1. 9, 12). Whatever the need, whether in dealing with circumstances from without, or conditions within, God's grace is sufficient (see 2 Cor. 12. 9), and, no matter how great the need, the grace of God is greater. "Wherefore, it saith, God resisteth the proud, but giveth grace unto the humble," O may we not, by our lack of humility, hinder the blessing. The angel of the Church at Laodicea said, "I am rich . . . and have need of nothing," but how sad was his state (cf. Rev. 3. 17). How contrasted the condition of the angel at Smyrna, of whom the Lord could say, "I know thy poverty, but thou art rich" (Rev. 2. 9). "Hear ye, and give ear: **be not proud**, for the Lord hath spoken" (Jer. 13. 15).

—B.

"**Ho, every one that thirsteth, come ye to the waters, and he that hath no money.**"

"**He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.**"

"**If any man thirst, let him come unto Me, and drink.**"

"**Let him that is athirst come. And whosoever will, let him take the water of life freely.**"

Isaiah 55. 1, John 6. 35, 7. 37, Revelation 22. 17.

THE welcome of the gospel is very wonderful. God does not ask the sinner to bring something, or, indeed, to do anything. He always speaks of a sinner's "need": that is all. **Such** an invitation, to **such** a glorious salvation, has nothing like it in the whole world. Am I "heavy laden"? Then I am bidden to "come" to the Lord Jesus Christ (Matt. 11. 28). There is no thought that I can make myself better, or make myself ready. My sinfulness is not in question. Am I "heavy laden"? This is the only "condition." But if I do not see or acknowledge this, then I do not take the words to myself. Ah, but you say, a heavy laden one must know it. Why? If an arm is "paralyzed" it does not "feel" a weight: and this may afford a picture. Again, a man who is drunken may not realize pain when he is hurting himself. And

Satan "deceiveth the whole world." One of the most remarkable cases is found in Mark 5. 5, "and always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones." You say, "That was madness." Very few know that there is a real madness of heart (Eccl. 9. 3), as well as in the head.

And now we return to the "call" to those who are thirsty. Nothing else is said: it is only "Ho, every one that thirsteth." Is not money needed? No. Is not something else required? No! Are you thirsty for the Lord Jesus? Do you feel your need of Him? "Thirst" is not a "made up" experience. It is within; and "water" is the one answer. God has provided "the water of life." There is no other means of satisfying. It is vain to SAY, "Do not be thirsty." The thirst is the first reality; and the refreshment is the next reality. Christ is the Life, and He alone can give the water of life. What a terrible feeling it must be when one is in a burning desert, and there is no water, and one seems to be "dying of thirst." There is no escape. But, at last, water is found. When a sinner sees what sin is, all the world is a desert without water, and then, blessed be God, "as cold water to a thirsty soul, so is good news from a far country" (Prov. 25. 25). Have you had this joy, this deliverance?

The gospel is for one who is thirsty, but, if you are not thirsty, if you find your present joy in the fading pleasures of earth, you do not want the Lord Jesus. But how long will your thirst be "quenched" by the sweetmeats of this world? Others have found how unsatisfying these at last become. Life on this earth is only short, and what is coming afterwards? Those who seek the "vanity of vanities" of this world will discover they have nothing to take out of the world. They choose a thing, and they need a Person. They look to dying men, and they need a Living Saviour. And their thirst will be bitterly painful then. We remember the words of Christ in Luke 16 concerning the one who asked, "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (verse 24). These words are not merely to alarm. They state a plain FACT. Nothing could quench the burning thirst. The lost son in the previous chapter was his own master at first, but when "he began to be in want" he learnt that his friends and his joys flew away, "No man gave unto him." But he found this in time, and there was One Who gave unto him: the poor rich man of Luke 16 did not find out

his mistake till too late,—terribly too late. Will it be so with you? Many have laughed while in “time,” only to groan in “eternity.” A few years of one’s own way for a lost eternity will prove a miserable exchange, and “what shall it profit a man if he shall gain the whole world, and lose his own soul?”

It may be, however, you are one of those who avoid the “ways of the world,” and desire to be religious. But “religion” without Christ is not salvation, and will never meet the need. At the last you too will find “cisterns, broken cisterns, that can hold no water” (Jer. 2. 13). Christ is more than religion, He is not a cistern, man-made and temporarily filled: He is “the Fountain of living waters,” and this Fountain has been opened because He has died to save. As the water in the wilderness came from the Rock, after it had been smitten, and from nowhere else, so is every blessing ours by the death of Christ alone. Here alone may the thirsty “come.” Here alone can thirst be quenched. Will you come? or will you say, “No,” and pass on your way till there is not only the unquenched thirst, but the unquenched fire? The gospel is not preached in hell, and there is no salvation after death. God’s “Come” has sounded many days, but some heard it often, and then heard it for the last time, and then? Ah, where are they? You have heard His “Come” before: you hear His “Come” now, but you will not hear His “Come” soon, unless you seek the Lord while He may be found (Isa. 55. 6). The SAVIOUR will soon be the JUDGE (John 5. 22, 24).

Questions and Answers.

5

“I have supposed that the statements that Christ partook of the same flesh and blood as His brethren (Heb. 2. 14), and was yet without sin (Heb. 4. 15) are harmonized because the flesh of every child is pure and sinless until he reaches the age of accountability—the knowledge of good and evil—and does sin.

These are not the words of Scripture, but the Master said ‘of such is the kingdom of heaven,’ and ‘except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.’”

This statement, in a letter, seemed to us to include a question in many hearts, that should be answered. Our beloved Lord came in the flesh (1 John 4. 2), but not in “sinful flesh.” Observe “the likeness of sinful flesh” (Rom. 8. 3). “His flesh” was contrasted (Col. 1. 22), and likened to the holy veil of the tabernacle in

Hebrews 10. 20 (contrast “my flesh,” Rom. 7. 18). Hebrews 2. 14 is precious, His mankind was real; but sin is moral, not in the material flesh (Jas. 2. 26, Matt. 15. 11 illustrates). Christ had physical relationship, but not the “vain conversation received by handing down from a father” (1 Pet. 1. 18, see Greek). He was not “shapen in iniquity” (Ps. 51. 5), because the operation was that of the Holy Spirit instead of fallen humanity (Matt. 1. 18).^{*} It was through a man (Adam), sin came in and through a man is sin transmitted. Only One was born of a virgin; hence the appropriate language in the chapter that tells of the bringing in of sin, “the Seed” of the woman (Gen. 3. 15). Christ’s blood alone is likened to the pure “fruit of the vine”: the soul is in the blood (Lev. 17. 11), and our soul needs redemption: not so His.

Returning to the thought of infants. Psalm 51. 5 is definite, and “by nature children of wrath, even as others” (Eph. 2. 3). If little ones were “innocent” (a) there would not have been need for Christ’s birth of a virgin, and (b) they would individually fall (why do all go the same way, and why is there temper before the knowledge of good and evil?), (c) “As in Adam all die” would lose its meaning, and (d) those dying in infancy would be in heaven without the blood of Christ, and without redemption. I rejoice in the words “of such,” and in Matthew 18. 6 “these little ones which believe in Me,” but find no suggestion that little children as such possess the kingdom of heaven. “Of such” sets aside all attaining by knowledge, etc., and is quite a different statement. “Out of the mouths of babes and sucklings Thou hast perfected praise” (Matt. 21. 16) does not mean all babes praise, nor negative Psalm 58. 3. “Thou hast revealed them unto babes” does not mean all babes know the precious things of God, but some who, contrasted with the wise and prudent, could never have attained, but by grace. Everything redounds to the glory of God in salvation by the precious death of His beloved Son.

^{*} The bearing of this on those who claim perfectionism and that the flesh is no longer in them is deeply important. Scripture knows nothing of such teaching.

Notes on Memorized Verses.

(Continued from page 24).

definite sins. The “forsaking” might be impulsive, but the “hewing” added sin to sin (Isa. 30. 1). How foolish too! Even if we have some truth in a broken “cistern,” there is no living freshness, there is no continuance: so with “religions” (they can borrow some words of truth), and mental profession of Christ. 22, Human methods can only please men. Let us ever remember what is marked before God: how blessed it is to do right in the sight of the Lord (2 Chron. 29. 2).

Suggested Daily Readings.

"IF THE LORD WILL."—MARCH, 1938.

Day	READING		LEARNING	
	Isaiah	John	Isaiah	Psalms
1	47. 1-15	19. 38-20, 10	45. 17	84
2	48. 1-22	20. 11-31	18	85
3	49. 1-12	21. 1-14	19	86
4	49. 13-26	21. 15-25	20	87
5	50. 1-11	Acts 1. 1-14	21	88
6	51. 1-20	1. 15-26	22	89, 90
7	51. 21, 52-12	2. 1-21	23	91
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Notes on Memorized Verses.

ISAIAH 45. 17-25.

17, A sure prophecy (Rom. 11. 28): the first saved nation (Jer. 50. 20). "World without end" (as in Eph. 3. 21), is an indefinite *English* expression, simply to denote eternity. 18, God had a plan—unbroken when the earth became without form and void (Gen. 1. 2, a booklet gladly sent). 19, God does not deceive. The word "in vain" here, as in 18, is found in Genesis 1. 2: how blessed is the spiritual encouragement: there is no vanity, no confusion, in seeking God; no desolation can come into His gospel (Isa. 5. 6, Jer. 29. 13). 20, "No knowledge" (Isa. 44. 18, 19, Rom. 1. 21, 2 Thess. 1. 8), "That cannot save" (Deut. 32. 38, Ps. 116. 4-7). How blessed the contrast of Isaiah 63. 1. 21, The searching power of questions is shown in Isaiah (e.g. 40. 18, 28, 41. 2, 26, 51. 12, 13, cf. Job 38). "A just God AND a Saviour," mark the order, cf. Romans 3. 26, "Just AND the Justifier": God never saves at the expense of His righteousness, "grace" reigns through "righteousness" (Rom. 5. 21). 22, A gracious invitation, a mighty command. Not to men, nor to theories, doctrines, religion, a church, a system, a society, but to "Me" (cf. Matt. 11. 28). "And be ye saved": no doubt as to salvation (cf. Num. 21. 8). "I (am) God": observe "am" in italics as in

ch. 43. 5, 11, 15, 45. 5, 6, 18, and so often in Isaiah. What does this mean? The verb is not in the original, but the pronoun ("I") is emphatic: O that we may emphasize the Lord, Who condescends to emphasize Himself for our comfort and joy. 23, Out of God's mouth of righteousness a word is gone: what a stress on *His mouth* (55. 11, Ps. 17. 4, Matt. 4. 4): all must be righteously fulfilled, Christ is entitled to the glory (Phil. 2. 10). 24, But that is not all: not only will all *bow* before Him, but "Only in the Lord, did one say, belong to Me, righteousness and strength" (contrast Isa. 64. 6, note 1 Cor. 1. 30): all man's pride laid low, but the sinner is saved! 24, 25, "Ashamed," "shall glory." "In the Lord" again emphasized: all is in Him. "Justified" is the same "root" as "righteousness." There is no justification in self. "Shall glory": all must lead to praise (cf. Isa. 61. 10, 1 Cor. 1. 31): do we praise enough?—Surely not.

ACTS 5. 1-14.

1, "But": the enemy always has a "but": if there is a Barnabas, how often is there an Ananias:—something to spoil the ointment? 2, We are not told the motive: this is searching. Ananias had no compulsion to sell, nor necessity to use the proceeds in this way (4): the sin was in professing wrongly. How important is truth. With some a desire for reputation leads to sin. O for grace to be "searched." Observe *fellowship* of two in sin, and the sad reminder of Genesis 3, and an awful contrast with Aquila and Priscilla, with Zacharias and Elisabeth, and with 1 Peter 3. 7. 3, Satan worked as with Judas (John 13. 2): how contrasted is Acts 6. 5. "Keeping back" from God is robbery: 4, "Thou hast conceived this thing in thine heart": Satan's stirring up did not diminish the personal guilt: this twofold explanation is deeply important. 5, Death without a word of repentance. 6, Observe quick burial: the horror was so great that this was done without even informing Sapphira: God overruled this, to prove her guilt (7, 8): how awful is determined sin. The question was searching, but gave scope for confession. Did Peter remember when he lied, through unholy fear? 9, Agreement in sin, contrast Matthew 18. 19. "Tempt" (Ps. 95. 9). Mark the repeated emphasis on the Personality (and Deity, see verse 4) of the Holy Spirit. 10, What a contrast with ch. 8. 2. 11, God would teach a holy hatred of sin: His people need to fear (Phil. 2. 12). 12, "All with one accord": so ch. 4. 32: O for more unity. 13, 14, Man cannot add: an assembly and *the* assembly must be God's work (Acts 2. 47). Thank God for the testimony as to men and *women* after Ananias and Sapphira.

JEREMIAH 2. 1-8, 13, 22.

2, "In the ears," also "to the heart" (Isa. 40. 2, marg.). God never forgets: does He remember our love? Is it a *past* love, or a growing one? "Holiness unto the Lord," note Exodus 28. 36, Zechariah 14. 20. "Evil shall come" (cf. Zech. 2. 8). 5, Israel treated God as if He were unkind: how ungrateful was this. "After vanity," "become vain": how definitely our object affects our whole being (contrast 2 Cor. 3. 18). 6, They forgot the Lord (Ps. 106. 13, 21): they forgot past blessings (Deut. 8. 2). 7, Cf. Isaiah 5. 1-7: How quickly they sinned, so with Adam, it seems. "My land" (Isa. 14. 2). 8, The leaders were foremost in sin. How blessedly are we kept from sin if we seek the Lord. "No profit" away from Him. 13, Two sins, continued sins.

(Continued on page 23)

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Thoughts from The Word of God

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of GOD welcome.

A magazine, as the Lord enables, exalting Him
and setting forth His Salvation, His Will, and
His Coming.

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"He MUST go unto Jerusa-
lem, and suffer many things . . .
and be raised again the third day."
Matthew 16. 21, John 20. 9.

"Wist ye not that I MUST
be about My Father's business?"
Luke 2. 49.

"As Moses lifted up the ser-
pent in the wilderness, even so
MUST the Son of man be lifted
up." John 3. 14, 12. 34.

"He MUST increase."
John 3. 30.

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"He MUST needs go through
Samaria." John 4. 4.

"I MUST work the works of
Him That sent Me, while it is
day." John 9. 4

"Them also MUST I bring.
and they shall hear My voice;
and there shall be one flock and
one Shepherd." John 10. 16.

"He MUST reign."
1 Corinthians 15. 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. Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.

**"DELIGHT THYSELF ALSO IN THE LORD; AND HE SHALL GIVE THEE THE
DESIRES OF THINE HEART."—Psalm 37. 4.**

Words of Introduction.

A GAIN we are reminded "the time is short." Every issue is one nearer the last: every day is one day nearer the Coming of the Lord Jesus. But what will each day bring forth in our daily walk? Have we not a call to more definite preparation to meet Him? What if we are sometimes weary? Was not He? The trials of the path are not one too many. God is Faithful. We would rather have an easier way, if we chose: but "He shall choose our inheritance for us" (Ps. 47. 4). These pages are issued because God our Father enables us. We wish to occupy till our Lord comes, in the way He has marked out and enabled, and to pass on His truth. O that there may be a reviving in our lives, not only occasionally, and collectively, and in a meeting, but daily because of God's gracious dwelling (Isa. 57. 15, John 14. 23). Learning will not make saintliness. The Lord Jesus chose disciples, not to give them culture, nor that they might possess a "title," but that they might be with Him.

"I shall be satisfied, when I awake with Thy likeness."
Psalm 17. 15.

"In Whom, though now ye see Him not, yet believing,
ye rejoice with joy unspeakable and full of glory."
1 Peter 1. 8.

A precious calm my Saviour gives,
Sweet peace my mind possesses:
I live because He ever lives;
With joy my heart confesses,
He is my Praise,
I love His ways,
And sin my soul distresses.

Before I knew my loving Lord,
I never knew such pleasure;
Nor could I with His will accord,
But now this priceless treasure,
Is mine, in grace;
I seek His face,
And would, in fuller measure.

A.W.H.

Words of Encouragement.

Love is a wonderful subject. "What Manner of Love." Who can define and explain love? It is a quality, an attribute, invisible but affecting the whole life, mighty in its doing and its hindering. And beyond all earthly love is God's love. God's love to sinners, God's mighty love making them His own, drawing the lost to Himself. Well might the apostle say, "What manner of love," for there is nothing to compare with this in its condescension, in its comprehensiveness, in its constraining. Love that gave His only begotten Son for the utterly undeserving! Love that brings the poor, maimed, halt, blind sinners into His Own family! What manner of love! Ah, let us prefix another word, because God prefixes it, "Behold, what manner of love." Do we live up to our privileges? No! Do we realize what "our Father" has done for us? No! But is it our desire, by grace, to increase in this realization and response, that all may see we love because He first loved, and that the love of God is shed abroad in our hearts? So shall we glorify Him.

Poems to Help Christian Experience.—81.

"God, even our Father." 2 Thessalonians 2. 16.

"Our Father," blest relationship
That, in Thy mercy, I may claim:
Yet, when I take upon my lip
That comforting, so precious Name,
I would keep ever in my mind
That Thou art GOD, on Whom I call;
Thy might is with Thy love combined,
Who madest and upholdest all.
Thy love and faithfulness, my God,
How can I value them aright?
In wisdom dost Thou use the rod,
Not in Thine anger, nor in might,
But in Thy tend'rest, deepest love,
To make me lean on Thee alone,
To set my heart on things above,
Where Christ is,—with Thee on Thy throne.

Now that my hand is on the plough,
O keep Thou me from looking back;
I want to glorify Thee now,
By walking in the narrow track—
The upward way, wherein *He* went—
Thy gracious Son, my glorious Lord—
With Thine own will to rest content,
And Thine approval my reward.

An earnest invitation also to gatherings to the glory of God, 61, Upton Lane, E.7. The Lord's Day, 11. 3. and 15: Mon. 8, Thurs. 8, Sat. 6.45. 217, Brocklev Road, E.4, The Lord's Day, 11. 3. and 6.30: Mon. 8. First Fed. in month 8, Thurs. 8. 2, Crosby Street, Stockport. The Lord's Day, 11. 3. and 6.30: Tues. and Sat. 45, Glemsford, The Lord's Day, 10.45, 6.30, Wed. 7.30. 76, Rodney Street, Birkenhead, The Lord's Day, 7. hours. 8.

"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 Minories (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 it 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 APRIL:

5th. BRIEF PRECEPTS FOR BELIEVERS IN¹⁹ ROMANS 12 AND 1 THESSALONIANS 5.

1. Reminders of the Book of Proverbs.
2. The Blessedness of Practical Godliness.
3. Relations to "One Another" (John 13. 34).
4. Thoughts on Ministry of this Character in Meetings and Letter Writing.
5. Similar Portions of the New Testament (e.g. 1 Pet. 3. 8, 5. 8).

12th. THE LORD'S MESSAGE TO THE ANGELS OF THE CHURCH IN EPHESUS AND THYATIRA.

- Parallels: (a) A Revelation of Christ's Glory.
(b) "I know Thy Works . . . and Thy Patience."
(c) "I have . . . Against Thee."
(d) A Promise—Fellowship and Food in the First Epistle: Ruling with a Rod, when Holy Sternness had been Forgotten.

- Contrasts: (a) Patience, but Leaving of first Love (2. 4). Emphasis on Love (2. 19).
(b) Failure as to First Works (2. 5).
(c) Testing of evil (2. 2): Tolerating of evil (2. 20), though no Charge of Personal Unsoundness.
(d) Stress on Repenting, else . . . (2. 5): Their Lack of Repentance (2. 21)—Exhortation to Continuance (2. 25).

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

26th. To be announced later.

"IF THE LORD WILL" James 4. 15.

The "Holidays" give more freedom to many dear children of God, and hence we would invite, in the Lord's Name, for Gatherings unto Him, Friday, April 15th, and Monday (18th), 3 and 7 (also Saturday evening), at 61, Upton Lane, Forest Gate, London, E.7. Personal Prayerful preparation is so helpful. Particulars as to that which is on our heart gladly sent to any seeking fellowship in prayer, as the Lord enables us to see His guidance, step by step. We desire heart-reviving and the Holy Spirit's power and deep working. A similar welcome in the Lord Jesus awaits believers (and enquirers) at 2, Crosby Street, Shaw Heath, Stockport, (same times). Our brother W. Ellis will gladly correspond regarding this. And believers from the country who have in their heart to spend Friday to Tuesday thus are invited first to PRAY, and then to write (either to be at Stockport or here—as the Lord graciously directs them).

Extracts from a Missionary Letter.

"I FEEL I should now give this testimony to the glory of God. About five years ago I was first led to seek after God through the agency of a movement known as the Oxford Group, and I did actually make a surrender of my will to God. Being, however, the product of an apostate age, and immersed in the pleasures of the world, I knew little or nothing of the Word of God. I continued thus for a year or so, my conception of salvation being a 'feeling' that I had been converted, based on an experience I had had. After this I went to a Bible College where the teaching wholly centred around the gift of faith, and I was encouraged to seek after this, together with other gifts of the Spirit. Although I was afraid to admit it, I still had no definite assurance of salvation, and always had a latent fear of being questioned on this by anyone who was well versed in the Scriptures.

"Then I came out here . . . and, although I had the doctrine of salvation by faith in my head, I had no deep down assurance in my heart, and my conception of salvation was still that of a human hope, based on feelings and experience. Thus it was that when the storm of 'divers doctrines' came upon me, I was led to examine very thoroughly, and with much travail of spirit, the true basis of salvation. Then it was that the Lord in His great mercy opened my eyes fully to see that His salvation depended not on any feelings I might have, nor on any experience I might have gone through, nor on any human hope, but solely upon His Own Word, which never fails. Then it was that I knew in my heart that the precious shed blood of the Lord Jesus Christ, on the cross of Calvary, was a finished work, the guarantee of a permanent and enduring salvation. I was made to see how all this was the wondrous work of the grace of God, and how I was the recipient by faith of a salvation which was real; sure to me at this present time. Then I knew a deep inward peace from God, and gone was the old fear that someone might ask me about my salvation; I now had the firm, sure foundation of the Word of God.

With this, I wish to say how much I thank God for the teachings of all you beloved brethren. It was in the testings I went through that I discovered how sound and thorough were these teachings* I read in the magazines sent me. When I first used to read them the thought used to come to me in connection with Hebrews 6.

* Would suggest the singular "was this teaching"—God's doctrine is uniquely one: a leaflet gladly sent.

1, 2, 'Why do these brethren lay so much stress on the work of Christ at Calvary, and devote so much space to the fact of its being a finished work?' I now thank God with a full heart that this is so, and that you have been given this grace to so thoroughly teach the sure foundation of the wondrous salvation which our Lord Jesus has given us. Praise be to His glorious Name. Although teaching(s) on the gift of the Holy Spirit and other doctrine(s) of the Word of God are good and necessary, I see that a man must start with this foundation of a sure knowledge of salvation through the finished work of Christ at Calvary; otherwise he is not thoroughly grounded, and his house will fall. You may make whatever use you wish of this testimony to the glory of God, beloved."

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.

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

"The prayer of the upright is His delight."

Proverbs 15. 8.

1. For God's dear children who, as they become older, feel the strain and yet long to encourage others in godly activity: who, moreover, are concerned that they may not settle down, although they cannot do all they did when younger: who are conscious of the danger of becoming used to easier circumstances and who long to be kept fresh in their devotedness to their Lord (Acts 20. 24).
2. For believers, at present without work, that they may not be discouraged, nor broaden, if a door seems to open that would hardly satisfy their entirely free conscience belonging to God.
3. For a definite reviving among believers who know more of God's truth, that none of us may settle down in the "knowledge," while others who *know* less may *love* more: that the realization of the Holy Spirit in our lives may accompany the recognition of His authority in the Scriptures (Rom. 8. 14).
4. For lands that we often overlook:—Caucasian Republics, Malay States, Borneo, Algeria, Uruguay, Fiji Islands.
5. For the Lord's work in these pages, in associated magazines and leaflets, that workers, meetings and everything may be in accord with the present, and constant, leading of the Holy Spirit, and that there may be fruit to the glory of God, combined with simple and unwavering faith in Him, as befits those who are not their own, but who recognize that "Jesus Christ is LORD."
6. Daily for brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner, "and for me."

"We . . . do not cease to pray for you."

Colossians 1. 9.

Faith does not create, but apprehends what God has created. It denies the falsehoods and fears of self, but will not deny the faithfulness and firmness of God.

YOUNG PEOPLE'S COLUMNS.

A Redeemed Ass.

IT was just an ordinary ass, as far as eyes could see. There was nothing remarkable in appearance, and it only did ordinary farm work, but that ass had a remarkable history. There was a time when its life was hanging in the balance,—and it was spared. Not that it was ill, not that there was an accident, but it was under a “death sentence.” How strange it all seems, but it is a fact. That ass would have died if another had not died for it. Not another ass, no,—it could not be, but a lamb that needed no redemption itself, and the lamb had died that the ass might live. We can well think how the children on the farm would have thought it very strange, and well they might ask, “What is this?”—“What does it mean?” And if you ask the same question, there is a most wonderful answer waiting, and an answer that has brought joy to many hearts. The reference to the **redeemed ass** is found in the second book of the Bible. It was a firstborn ass, and God had declared His right to the firstborn. This comes just after the history of deliverance from Egypt, when the firstborn of Israel were spared and saved—**BUT ONLY** by the passover lamb, not by anything in themselves (Ex. 12. 12, 13). **And now we find the same history with regard to an ass.** Does it not seem extraordinary to put a child on the same level as an ass? But why? The ass was an unclean animal and could never be acceptable to God, as a sacrifice. Yet, as we have seen, God **claimed** the firstborn! What could be done? Would God claim the ass in judgment? Then the neck must be broken. There was no way of escape. Exodus 13. 13 says this very clearly. There was but one hope, and that hope was in a lamb that God appointed, and accepted “instead.” It did not matter how pretty the ass was, or how useful the farmer thought it would be: the **ONLY HOPE** was the **DEATH** of a **LAMB**. And you, dear reader, God has a claim on you. God has a right to your life. But He cannot accept you as you are. You are unclean before Him, and cannot make yourself clean. The ass could not redeem itself, or help even a little; it could do nothing to win acceptance. Nor could anyone find any other way. The only hope, as we have seen, was in **ANOTHER**, and by the death of **THAT ONE**. And what did John the Baptist say of the Lord Jesus?—“Behold the Lamb of God, Which taketh away the sin of the world” (John 1. 29) Yes, the **LAMB** was the opposite of the **ASS**, the **LAMB** did **not** need redemption, **but** could redeem. And the Lord Jesus, the “Opposite” of

sinner, lovingly laid down His life for sinners. He needed no redemption, but He could and did redeem. Was not the picture, or type, as to the redeemed ass, a beautiful one?

The ass could not understand, it was a dumb animal, and could not speak, but you and I can understand, and if we see God claims us, we shall be troubled lest He claims us in judgment, till we know what simple faith in the Lord Jesus means. And then, though we are outwardly, in body, like other people (even as the redeemed ass looked the same), we shall be inwardly changed, to love Him, and we shall know our life belongs to Him, and that it is everlasting life. Ah, I think this will also affect our very faces, and our words, for we shall show Whose we are, and why we are now **living** by the faith of the Son of God (Gal. 2. 20, 1 Cor. 6. 20).

We saw the words in Exodus 13, “thou shalt break his neck.” This reminds us that Scripture speaks of a hard neck (Prov. 29. 1, Isa. 48. 4, Jer. 7. 26). But surely a redeemed one will be now quite different, with a love that bends down for Christ’s yoke (Matt. 11. 29), because it is through His love, and precious blood outpoured, that such an one is not broken. Dear reader, young or old, is the Lord Jesus your own Saviour? Are you like the redeemed ass? or does this beautiful ancient story still mean nothing to you, and the blood of Christ still awaken **no** joy, **no** gratitude in your heart? O how can it be so? Will you not make sure as to your relation to Him **TO-DAY**? The redeemed ass was free! We should rejoice for you to have the same blessing. We have received this “in Christ Jesus our Lord.”

A REDEEMED ONE'S STORY.

God claimed me: but I was not fit!

His judgment then could claim!

I own I was deserving it,
So real my sin and shame.

But, wondrous love, God planned to save.

'Twas by **ANOTHER'S** death.

For worthless me His Son He gave,
The Scripture plainly saith.

I knew my guilt, I was “unclean,”

Nor could to Him draw nigh:

But God for me His Son had seen,
The Substitute—to die.

I *live* because He *died*, and own

To Him I now belong.

“Redeemed!” O may His love be shown
In service and in song!

Soon I'll behold that precious One,

The Lamb of God Who died,

The One Who all the work hath done,
For aye with Him abide.

He's coming soon: my hope is there,

Himself I soon shall see:

His coming is my joy and prayer,
And then—**ETERNITY!**

"Submit yourselves therefore to God. Resist the devil and he will flee from you." Jas. 4. 7.

WHEREAS all would agree that "method" is desirable in our individual study of the Scriptures, yet there would be difference of opinion as to what that method should be. Whatever our choice (if restricted to one method), it is certain to have its disadvantages, and we need to be prayerfully concerned lest we fail to obtain the full results of our daily meditation. On a previous occasion we considered the disadvantage of the "chapter" mode of reading, in that important connexions may be missed. So with the topical method, or the study of subjects, which is helpful and at times necessary; yet if we were limited to this, much would be lost. Thus might a picture be examined in its various details; but the object and desire of the artist is that they may be seen in their relation to one another, and the canvas viewed as a whole. So is it with an Epistle, or a longer book of Scripture.

But what bearing has this upon these monthly portions, which may be viewed as an assisted method of Bible study? This should not be despised, for as we gladly receive help, to the understanding of Truth, from the spoken word, so the printed message has its place, and value, although it is not without its dangers. All that is read, or heard, should be followed by searching the Scriptures daily whether these things are so (see Acts 17. 11). Again, there is also the danger of which we have already made mention, lest the verses are viewed in isolation, rather than in their inspired setting. With these thoughts in mind let us consider the verse now reached in this important letter, noting its connexion with that which has gone before, and catching up the threads of the inspired narration. In verse 5 we are reminded of that which is still within, but is not of God. However, we rejoice for "He giveth more grace." This fact has been recorded, "Wherefore He (or it) saith"; and this in turn is to call forth a response in our lives:—"Submit yourselves, **therefore**, to God, but resist the devil." In other words, there is to be a definite connexion between our reading and the remainder of our lives.

A striking example of the harmony which exists between this and other Epistles is also seen by comparing our present study and its context with 1 Peter 5. 5-9, where we read, "God resisteth the proud and giveth grace to the humble." Both writers direct our thoughts to the same Old Testament passage, and then apply its message in the same way, yet with that variation of wording which indicates that inspiration does not mean the loss of personality.

"Humble yourselves therefore under the mighty hand of God," and the parallel continues, "Be sober, be vigilant, because your adversary, **the devil**, as a roaring lion walketh about, seeking whom he may devour, **whom resist**, stedfast in the faith." Both servants of God warn against pride, and plead for humility. May we give heed to the warning and entreaty. We also note that both are emphatic in their testimony, that not only have we to contend with an evil principle within, but with an evil personality without, and other New Testament writers give a similar witness to the reality of this powerful foe, who seeks to deceive and to destroy. The well-known words of Ephesians 6, while they give warning of conflict, yet, as in other references, hold out the hope of victory. Thus we read, "Put on the whole armour of God **that ye may be able to stand against the wiles of the devil** . . . Taking the shield of faith wherewith **ye shall be able to quench** all the fiery darts of the wicked one" (Eph. 6. 11, 16), and our present message is, "**Resist the devil and he will flee from you**," And yet another Scripture contains a promise of victory, final and complete, in a day soon to dawn. "And the God of peace shall bruise Satan under your feet shortly" (Rom. 16. 20).

Let us then mark the conditions for overcoming, in the present evil days—"Put on the whole armour of God," "Taking the shield of faith," "Resist"; to which may be added, "Neither give place to the devil" (Eph. 4. 27).

If, therefore, our lives conform to the twofold exhortation of our opening verse, we need not fear, for we are assured that "Greater is He That is in you, than he that is in the world" (1 John 4. 4). And we would ever be conscious of the efficacy of prayer, remembering that the Lord Jesus taught His disciples to pray, "Lead us not into temptation, but deliver us from evil" (rather "the evil one"). And the Holy Spirit, in the warfare passage which we have considered, adds the words, "Praying always with all **prayer** and supplication in the Spirit" (Eph. 6. 18), and this not for ourselves only, but for others (verses 18, 19). We would also receive encouragement from the words of our Lord and Saviour to Peter, spoken but a brief time before that mighty conflict in the garden. "Satan hath desired to have you (plural) that he may sift as wheat. But I have prayed for thee, that thy faith fail not" (Luke 22. 31, 32). That Gethsemane was followed by Calvary we know, but He, Who became dead, is now alive for evermore (Rev. 1. 18), and "is able to save them to the uttermost; that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7. 25).—B.

Questions and Answers

⁴¹ We know of the difficulty of some regarding the words "my Gospel" (Rom. 2. 16, 16. 25, 2 Tim. 2. 8). Has not the apostle emphasized his love and personal experience in the words "my God" (Phil. 4. 19), "my Lord" (Phil. 3. 8), "my brethren . . . my joy and crown" (Phil. 4. 1)? Cf. also "our gospel" (2 Cor. 4. 3, 2 Thess. 2. 14). Some have, however, suggested a different message, but can this be? Let us notice:—

(1) The usual passage brought forward implies nothing like this (Gal. 2. 7). (a) The gospel of the circumcision and of the uncircumcision was one, else the whole force of Galatians 2. 14 ("the gospel," see two verses 15, 16) is destroyed. (b) This epistle specially emphasizes that there **could not be** "another gospel" (1. 6-8). (c) Ch. 5. 1-6 is equally definite. (d) The context **twice** explains the meaning, that is difference of sphere, **not** of message ("toward the Gentiles," "we unto the heathen, and they unto the circumcision," 2. 9).

(2) A concordance will show that not one of the epistles suggests any gospel except the one "gospel of God," "gospel of Christ," "gospel of the glory of Christ." To think that Peter preached anything else would deny his faithfulness, and antagonize the appointed unity "in Christ" which is ever impressed (Gal. 3. 28, Col. 3. 11).

(3) The Lord Jesus never indicated any other gospel than one (Mark 13. 10, 14. 9, 16. 15). (a) The suggestion of some that "the gospel of the kingdom" is distinct from "the gospel of the grace of God," appears to rest on a misconception: "Grace" does not remove the "Kingdom" as Romans 14. 17, 1 Corinthians 15. 50, Galatians 5. 21, Colossians 1. 13, etc., shew. Acts 20. 24, 25, 2 Thessalonians 1. 2-5 and Hebrews 12. 28 are helpful: grace and glory are ever linked (1 Pet. 1. 10, 11. 5. 10, etc.): so we find the "church" and the "kingdom" in Matthew 16. 18, 19. (b) The Lord Jesus Himself has many names, and each has a special **emphasis**, but He is **One Person**. So is it with the gospel, the epistles God has given us through Peter, equally show grace, and grace alone. (c) If "the gospel of the kingdom" was against the gospel of grace it would be **legal**, and human works would be exalted. This thought is deadly. When the remnant of Israel believe, it will be by "the Spirit of grace" upon them (Zech. 12. 10). (d) Where Paul last emphasizes "my gospel" it is in connexion with "the seed of David." We feel this verse would have been employed by some as "evidence" on the **other**

side; if Peter had written it: but God chose Paul to use this language: and observe the order of words is **changed** in our translation. The Holy Spirit's order is far stronger, namely "Remember Jesus Christ raised from the dead, of the seed of David according to my gospel" (see Luke 1. 32, 33, Rom. 1. 3). Rom. 2. 16 also lays stress on the future, and even as Paul's testimony in Acts 28. 31, at the very time when he was inspired to send what have been called "the prison epistles." This was graciously timed by the Spirit of God to **prevent** misunderstanding. May we ever welcome His hints.

7

"Please will you explain Ecclesiastes 7. 16?" As soon as we realize this book is a verbally inspired record of "wise" but uninspired "investigations" (note 1. 17, 2. 1, and "find" 7. 14-29), and "thinking to know" (8. 17), we have an appointed key. A "man" is trying to find. A concordance to Ecclesiastes, emphasizing "vanity," "under the sun," "under heaven," "man," "sec," "one event," etc. (and the questions),—would be exceedingly helpful. Such limiting words as "under the sun," explain difficult expressions, and prohibit the misuse by those who deny consciousness after death. Ch. 7. 15 shows the apparent inequality in **man's** restricted experience "under the sun," and the natural man is **not** to "find out" (7. 14, with 1. 13, 14, 8. 17, every turning in the maze is "a blind alley"). It is quite clear that in such a state "wisdom" means perplexity and grief (1. 18). Leave out revelation, and faith, and prayer, and communion with God, and everything becomes unsupportable. "We are of all men most pitiable" (1 Cor. 15. 19). Rigid concern not to do wrong, without God's grace and leading, would soon occasion an unbearable strain of "scruples," and 7. 16 may well illustrate this. We cannot be too righteous when we are "in" and know the Righteous One (1 John 2. 29), and realize the privilege of His will, His enabling, and that Day. The "inference" under the sun is only possible because from that standpoint there can be an "overmuch"; and the added words "Be not **overmuch** wicked" show (inasmuch as they are not written to tolerate iniquity) the special language of the book, to describe the reveries of the philosopher, who needs the One in Whom all wisdom is found (Col. 2. 3). Different indeed, is the searching of "wisdom," from the wisdom given in James 1. 5. It is, moreover, possible that we should compare 7. 16 with 1 Corinthians 15. 32 ("Let us eat and drink"), and view it as a kind of quotation from a reader, with the reply of verse 17. (Leaflets on this book gladly sent).

"The Pride of Thine Heart hath Deceived Thee."

Obadiah 3.

DECEIVED! He is in a sad condition who sleeps as if all were well, when his house is on fire, and the flames or suffocating smoke are approaching his bedroom. Escape may be cut off before he is aware! If only he had been awakened a little earlier! Dear reader, this explains our concern to disturb you without delay. Do not take it amiss, as if we only wished to have our own pleasure in writing or passing on a gospel tract. Honestly and earnestly we feel you are in danger,—we know you are in danger. If the sleeping man, in the burning house, suddenly aroused, in semi-consciousness, pleaded, "Five minutes more," would you answer "All right, friend"? Of course not. You would bluntly, and, with a definiteness he might resent, seek to show the peril, which might still be "unseen" where he was sleeping. He might even regard it a rough awakening, but how much better than to be allowed to sleep on,—to meet one's earthly end in asphyxiated stupor! "Deceived." Reader, the devil is deceiving the whole world (Rev. 12. 9) he is the arch-deceiver, he is asphyxiating and stupefying many. Can it be he is deceiving you? You with all your natural wide-awakeness, you with all your intelligence, and high moral character, you are deceived? You trust to your "good qualities." The devil uses them to blind you the more, "Time enough yet," you say. It is a lie. "Boast not thyself of to-morrow." Deceived! Can it be you love to have it so? Are you willing to be "lost"? Is hell pleasant to you, and is the tasting of eternal judgment a sweetmeat? Will you play with fire, laugh on the edge of the precipice, and plunge madly into the abyss? Are you so deceived?

You doubt the danger, but cannot destroy it. Or you ask, "Where is the danger?" I cannot show you HELL, only GOD'S WORDS about it. But they are as real and sure, as if I could show you hell itself. To deny them is to deny Him. He speaks of those who make Him a liar (1 John 5. 10), and can it be you are one of these? You recoil from the thought, but, deceived by the great deceiver, you do not recoil from the fact. In action you may be making God a liar all the while you sing in a church-choir. The proverb says the way to hell is paved with good intentions, thus emphasizing the awful peril of indecision. But the way to hell is also paved with religious worship which

God cannot accept. Of some Christ said, "In vain do they worship Me, teaching for doctrines the commandments of men" (Mark 7. 7). There are many paths to hell, but there is only One Way to heaven (John 14. 6). There are many poisons in the devil's laboratory, and do you not think that the deceiver will choose his drug with subtlest cunning, to offer each one that which will the more easily fascinate and beguile? The siren music, it may be of sacred song, draws the enchanted soul to a sense of false security in profession without a new birth (John 3. 3), and to religion without Christ. Reader, you may THINK you are saved, but what if you find out too late that you are lost? You will not be the first to make this awful, this wretched, this appalling discovery. You will gnash your teeth, and feel the bitterest remorse against those who were the deceiver's tools to deceive you (2 Cor. 4. 4, 11. 15), but now, it may be, you resent those who refuse to serve the purpose of your soul's enemy, and who must warn you to flee from the wrath to come. I have said, "You will gnash your teeth": nay, let me rather word it, "You would." "You will" implies that you are so steeled against God's message, that you will not come to Christ, that you might have life (John 5. 40). "You would" reminds us that "NOW is the day of salvation," and because of the once poured out blood of Christ, that lays all pride in the dust, there is hope. You are in a burning house from which escape is not yet cut off. The fire escape has not yet been removed from your window. You are in a ship that has not yet foundered: the Life Boat has not yet sailed away, and there is room in that Life Boat for another, and will that one be you? "Seek ye the Lord, while He may be found: call ye upon Him while He is near" (Isa. 55. 6), for "this is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners" (1 Tim. 1. 15).

It is good to be able to teach, but is it not still more important to be teachable?—"Who teacheth like Him?"

Notes on Memorized Verses.

(Continued from page 32).

Name of the Lord," closely linked: prayer never excuses sin. 18, "Thy testimony, concerning Me" (Luke 24. 44). 19, Paul had been just like those who opposed him: yet grace was exceeding abundant (1 Tim. 1. 14). 21, "Depart, for" the Lord's will, the servant's willing going (cf. Isa. 6. 8). 22, 1 Thessalonians 2. 15, 16: O that we might, in contrast, be truly concerned that others should hear the gospel (Rom. 15. 24, 2 Cor. 10. 15, 16, 3 John 7. 8).

Suggested Daily Readings.

"IF THE LORD WILL."—APRIL, 1938.

Day	READING		LEARNING	
	Jeremiah	Acts	Jer. 7.	Psalms
1	6. 18-30	13. 26-43	1, 2	119
2	7. 1-16	13. 44-14. 7	3	120
3	7. 17-34	14. 8-28	4	121, 122
4	8. 1-12	15. 1-13	5, 6	123
5	8. 13-9. 8	15. 14-31	7	124
6	9. 9-16	15. 32-16. 3	8, 9	125
7	10. 1-16	16. 4-18	10	126
8	10. 17-11. 10	16. 19-40	11	127
9	11. 1-23	17. 1-15	12	128
10	12. 1-17	17. 16-34	13	129, 130
11	13. 1-14	18. 1-17	14	131
12	13. 15-27	18. 18-19. 7	15	132
13	14. 1-12	19. 8-28	16	133
14	14. 13-22	19. 29-20. 3	17	134
15	15. 1-21	20. 4-21	18	135
16	16. 1-21	20. 22-38	Acts 22. 6	136
17	17. 1-14	21. 1-17	7. 8	137, 138
18	17. 15-27	21. 18-36	9	139
19	18. 1-23	21. 37-22. 11	10	140
20	19. 1-15	22. 12-30	11	141
21	20. 1-18	23. 1-16	12, 13	142
22	21. 1-14	23. 17-35	14	143
23	22. 1-12	24. 1-21	15	144
24	23. 13-30	24. 22-25. 12	16	145, 146
25	23. 1-14	25. 13-27	17	147
26	23. 15-27	26. 1-18	18	148
27	23. 28-40	26. 19-32	19	149
28	24. 1-10	27. 1-17	20	150
29	25. 1-14	27. 18-38	21	151
30	25. 15-38	27. 39-4. 15	22, 23	152

Notes on Memorized Verses.

JEREMIAH 7. 1-18.

2, Cf. ch. 36. 6, taking the opportunity when and where men professed to be religious: remember, too, Proverbs 1. 20, 21, we would go to the people if they will not come to us. "This word" (ch. 26. 2). 3, "Ways," the whole character (5, Isa. 53. 6, 55. 7, 57. 18, Jude 11). 4, Truth becomes false, when all is external and not internal (cf. 8. 8): how solemn this is as to "outward" obedience. Do we trust to "buildings" or "words"? 5, Profession of repentance is empty without change of life. 6, *Both* parts of the ten commandments (cf. Matt. 22. 37-39). 7, "I will cause you to dwell," repeated (2), same word ("tabernacle") in ch. 23. 6, 33. 16 (Israel's sin hindered conditional promises, but finally God will bring to humbling and blessing (Lev. 26. 40-45 with Ezek. 36. 31, 32). 8, 6. 14, 8. 11, 23. 16. "That cannot profit," contrast Micah 2. 7, 2 Timothy 3. 16. 9, 10, Psalm 66. 18. How important to draw near with the *twofold* preparation of Hebrews 10. 22 (cf. the priestly use of the laver). Salvation never leaves us "free" (or "gives us licence") to sin (Matt. 1. 21). 11, Matthew 21. 13: let us never excuse evil by misusing the Lord's Name (e.g. thinking godliness is gain, employing the Lord's Name in prayer for our own selfish wishes, approving worldly

"amusements" in connexion with nominal "Christian work.") 12, No protection by "privilege" and "profession." 13, God identifies Himself with His servants (Hos. 6. 5): He neither slumbered, nor slept (observe He approved of His servants *taking* physical rest, though never of idleness: He would not lead to overbalance of strain). 14, "Wherein ye trust" (Deut. 28. 52, contrast Ps. 125. 1). 15, Separation from God is judgment (2 Thess. 1. 9, contrast Ps. 16. 11). 16, Do not cease to pray until God hinders you (Rom. 10. 1, 1 John 5. 16, "I do not say he shall *enquire* concerning that"). 17, 18, Ch. 44. 15-23 shows that God's severe judgments did not bring to repentance (Rom. 2. 4, note too Isa. 26. 10). How many of Rome's ceremonies, and Christendom's customs, (as "Christmas"), are linked with the "queen of heaven," a name given wrongly to Mary (how she, who kept all in her heart would have rejected this, even as God's true saints would condemn the buildings "named" after them, and the very naming).

ACTS 22. 6-23.

6, The time when the sun was darkened (Luke 22. 44): at the same hour the fruit of Christ's work manifested, and His light *paled* the sun of "nature." "Round about me": the Lord's personal purpose. 7, "And I fell": a striking type: the sinner must be laid low (cf. Acts 9. 11 "straight" with Isa. 40. 4). "Saul, Saul" (Isa. 43. 1): "Why persecutest thou Me?"—a solemn "why" (1 Tim. 1. 13, 1 Cor. 15. 9, 10): note the present tense (Acts 8. 1: he was in the *very act*: Saul did not begin the work of grace, nor make himself fit: "Me" (cf. 8. "Whom"). Are we surprised that "in Christ" became a keynote of his ministry? 8, At once a *disciple* (cf. how when the Lord Jesus said "Simon," he answered "Lord," John 21. 15; contrast "against Jesus of Nazareth," Acts 26. 9). Saul was changed! He wished to know his "Lord"—and the wish remained, ever growing (Phil. 3. 10). 9, "Saw," "heard not the voice": in ch. 9. 7, "hearing the voice." As they *saw* the light, but "no man" (9. 7), so they heard the *sound* of the voice, but not the *words* (the Greek shows this by a different grammatical "case"). How exact is Scripture: how many difficulties are because of our hurried inexactness. 10, The second question aptly follows: first we must *know the Lord*, and, secondly, *do His will* (cf. "This is"—a type of Himself and His work: "this do"). "Go": he must be *willing to wait* (ch. 9. 9) in the very city where he had meant to act and lead. 11, See 1 Timothy 6. 16, yet also 2 Corinthians 4. 4, 6 (contrast Acts 13. 11). 12, The name signifies "Grace of the Lord": there had been the striking down first, as in Luke 10. 30. 13, "Saul, brother," *born again* in God's family: mark true order of words, not a "title" (Leaflets on "Use of Titles," exalting the Lord Jesus Christ as the only "Titled One"—deeply important—gladly sent). He Who blinded Saul by His glory, graciously opened the eyes (Luke 4. 18, Acts 26. 18, cf. Jer. 31. 10, "scattered," "gathered"). 14, Chosen and taken in hand to "know His will": a wondrous privilege. 14, 15, "To hear the voice"—"for thou shalt be a witness" (John 15. 27, also 5. 25, 10. 27). "Seen and heard," cf. 1 John 1. 1, 3, contrast Ezekiel 13. 3-7. 16, Love's prompt obedience (Ps. 119. 60). "Having arisen, be baptized": have all believing readers followed their Lord's will in this (Matt. 28. 18-20)? If not, why the delay? "Wash away thy sins, calling on the

(Continued on page 31)

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"I have surely seen the affliction of My people."

Exodus 3. 7.

"In all their affliction He was afflicted."

Isaiah 63. 9.

"Before I was afflicted I went astray; but now have I kept Thy word."

Psalms 119. 67.

"It is good for me that I have been afflicted."

Psalms 119. 71.

"I know, O Lord, that Thy judgments are right, and that

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Thou in faithfulness hast afflicted me." Psalms 119. 75.

"Destitute, afflicted, tormented." Hebrews 11. 37.

"Be thou partaker of the afflictions of the gospel." 2 Timothy 1. 8.

"The afflictions of Christ." Colossians 1. 24.

"A great trial of affliction." 2 Corinthians 8. 2.

"A great fight of afflictions." Hebrews 10. 32.

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

"REST IN THE LORD, AND WAIT PATIENTLY FOR HIM."—Psalms 37. 7.

Words of Introduction.

"THOU art the Same" (Heb. 1. 12). "Jesus Christ the Same yesterday, and to-day, and for ever" (Heb. 13. 8). Thus the epistle begins and ends. And we desire to have a complete and manifest confidence in our Lord, and to write with the realization of this, so that these pages may not be in the minor key, but fulfilling the command, "Rejoice in the Lord always: and again I will say, Rejoice" (Phil. 4. 4). The Subject of this magazine is a Person, not only a thing. We dare not separate sound doctrine from Him: we are "in Him." The object of this magazine is the glory of Him Who is its Theme. The days are dark, and we dare not have any lightness, but "that Blessed Hope" is precious, and so we would walk in the Light. The Holy Spirit always takes of the things of Christ, and shows them unto us (John 16. 15). It is our heart's longing that there may be fruit to His glory, from every page and every article.

"Job . . . was perfect and upright." Job 1. 1.

"He knoweth the way that I take." Job 23. 10.

"This is the will of God, even your sanctification."

1 Thess. 4. 3.

He knoweth well the way I take;
'Tis ordered in His purpose sure.
Though oft I fail, mistakes I make,
It is His will that I be pure,
Perfect and upright in His sight,
Who dwelleth in the light.

His purpose wise I may not see,
But what of that, since now I know
God doeth all things well for ME?
Yea, all my pathway here below
But manifests His love and grace,
Until I see His face.

A.W.H.

Words of Encouragement.

"Let thine heart keep My commandments." Proverbs 3. 1 may well refresh us. We find much about the heart in Proverbs. "My son, give me thine heart," "Keep thy heart with all diligence," "My son, if thine heart be wise, my heart shall rejoice, even mine." And the emphasis on the "Son" reminds us we are God's children, and thus the words suit our condition exactly. The lips depend on the heart: "apply thine heart unto My knowledge: for it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips." We call to mind Romans 10. 10, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation," and the repeated words of the Lord Jesus as to the mouth speaking out of the abundance of the heart (Matt. 12. 34, Luke 6. 45). It is beautifully recorded of Mary that she "kept all these things and pondered them in her heart," and "kept all these sayings in her heart" (Luke 2. 19. 51). Do we realize the importance of the affections? Is it not easy to become too mental? Is not the first aspect in Deuteronomy 6. 5, "thine heart"? And does not the gracious language of the Lord Jesus, "If ye love Me, keep My commandments," imply the same? How vain is ability to explain, preach, or pass an examination, or answer objections, unless our heart keeps the words of our Lord. May this be His encouragement to His own. It is possible to have a fuller heart-experience of the power of the words of truth. Why not to-day?

Poems to Help Christian Experience.—82.

"Behold, He cometh." Revelation 1. 7.

"Behold, He cometh!" Lift your head,
Redemption draweth nigh;
That One Who suffered in your stead,
Ascended now on high,
Who doth your sorrows feel,
Himself will come, God's Holy One,
Who died, Who lives, the Father's Son,
All glory to reveal.

Doth not this overwhelming thought
Your every sorrow drown,—
That richest grace shall yet be brought,
When He Who cometh down,
With all His angel-train,
Will all His sleeping ones awake,
And all His waiting ones will take
With them, to share His reign?

Should not the prospect now rejoice
The heart, and keep it pure?
Look up and listen for His voice,
And now the cross endure,
Yea, under it remain;

He will preserve His own elect:—
In love and patience Him expect,
Our Glory and our Gain!

"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 like-minded believing men, immediately after office hours, one evening in the week? Why not come next Tuesday to 2, The Minories (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 it 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 MAY:

3rd. THE LIMITATIONS OF SATAN WITH REGARD TO GOD'S CHILDREN.

1. "They overcame (a) by the blood of the Lamb, and (b) by the word of their testimony" (Rev. 12. 10, 11).
2. "That wicked one toucheth him not" (1 John 5. 18, Col. 3. 3).
3. Satan hath desired you . . . but I have prayed for thee" (Luke 22. 31, 32, see Zech. 3. 1, 2).
4. The Believer's Prayerfulness, "Deliver us from (the) evil" (one)—(Matt. 6. 13).
5. The Provided Means of Defence (Eph. 6. 11, Jas. 4. 7, 1 Pet. 5. 8, 9, only "seeking," 1 John 4. 4: note also Eph. 4. 27, and the protection when there is humility and a godly life, 1 Tim. 5. 6, 7).
6. Limitation (Job 2. 6, note 1. 12), and Overruling (2 Cor. 12. 7-9) in Physical Attack.
7. The Extreme ("Delivering unto Satan" 1 Cor. 5. 8, 1 Tim. 1. 20) Implies the Gracious Protection Normally.
8. Limitations Marked in Prophecy (Matt. 24. 24, Rev. 12. 15, 16—"he hath but a short time," Rev. 12. 12, Rom. 16. 20).

10th. FAITH AND FAITHFULNESS IN 1 TIMOTHY 1. 11-16.

1. "In Unbelief" ("Unfaith," 13).
2. "A Faithful Saying" (15).
3. Grace Abundant, with Faith and Love (14—Phil. 1. 29).
4. "The Gospel of the Glory of the Blessed God" Entrusted to a Believer's Faithfulness ("Committed to my Trust," same word as "faith," 11).
5. "He Counted me Faithful" (12).
6. "A Pattern to them which should Hereafter Believe on Him" (16: we should lead others to Christ: also a Reference to Zech. 12. 10).

17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

24th. To be announced later.

31st. THE PARABLE OF THE TEN VIRGINS (Matt. 25. 1-13).

1. The Central Glory of the One Bridegroom (Rev. 19. 9).
2. Spiritual Lessons for Our Heart from the Description "Virgins," the Lamps, the Oil, the Vessels.
3. Sleeping, and Trimming the Lamps: A Gracious Reminder and Warning.
4. The Searching Message—the Words, "The Door was Shut" (verse 10, Luke 13. 25).
5. Using the Parable, to the Glory of God, among Believers or the Unsaved.

* Cf. "if possible" Matthew 24. 24, and again remember Luke 22. 32, Hebrews 4. 16.

A Tender Heart.

(Thoughts on Ezekiel 36. 26).

IS my heart stony? The question searches **me**; not only someone else. I may not be a hard-hearted man, but what is my attitude to God, and to the "grief" that Ephesians 4. 30 brings before me, my attitude to the words of the Lord, and to His beloved people, even when **their** attitude is somewhat perplexing? Love is not irritated (1 Cor. 13. 5). Am I irritated? Is it actually possible I have a stony heart as to the loving will and warning of One Who gave Himself for me (Gal. 2. 20)? A stony heart is marked out, in Ezekiel 36, as Israel's condition of old, when they refused to hear the words of the Lord (2 Chron. 36. 16). I can see this, but do I heed His words at all times? The parable of the Sower shows how much depends on the **nature** of the ground, and **this** is always tested by the reception and fructifying of the Word of God, and nothing else can take the place of **this**. A kindly manner, an enthusiastic activity, a zeal for the Lord, cannot be offered as substitutes. Have you and I a tender heart into which God's truth at once sinks, or is it stony? How often have we read these words in Ezekiel, and heard them, and yet they came afresh this morning. Is it not God's will that His truth should ever come afresh, in the power of the Holy Spirit (verse 27)? Is my heart stony or receptive? Which? The Scripture seems to leave no third alternative, and there is no suggestion of **natural** tenderness. It is God's "gift." Thanks be unto Him for what He will do in the future on behalf of the poor, scattered nation for which we do, or should, pray. Our gracious God and Father brings before us that this is the accompaniment of His cleansing (verse 25). 2 Corinthians 3. 3 alludes to Ezekiel. There God's holy law of old is viewed as rightly written in stone, but that speaks of judgment (two stones of the "witnesses"). His gospel is written in the heart, and becomes part of our very being, mixed with faith (Heb. 4. 2). A heart of stone is dead, a heart of flesh is living, and the message of His grace becomes identified with us, and thus we do His will, not by outward constraint, but because of inward love. He does not drag, but draws.

Do we seek fruit? No fruit ever came from stones. If we remain unmoved, with our own self-life, there can be nothing for Him. True, the heart of flesh feels, and so can feel **pain**, which the "stone" never experiences. We know this well. But the latter must yet be **broken** (Jer. 23. 29). The doom of the resisting heart is real. The broken up clods of the

ploughed ground are quite contrasted with the hard rock. God has a gracious way of dealing with our needs, and if He wounds (and "flesh" is soon wounded), it is to heal. Can the heart of flesh receive the seed without a Divine wounding? God lovingly pierces, that His living words may be rich in heavenly fruit.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.

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

"It shall come to pass, that before they call I will answer; and while they are yet speaking I will hear."

Isaiah 65. 24.

1. For Children of God in trying circumstances, whether physically or materially, or through persecution, or other "burdens" from without, that they may be encouraged to realize the Lord is Greater, infinitely Greater than circumstances—all of which He foreknew, and permitted in love.
 2. For the families of God's children, that the principle of Exodus 10. 9, may be held with heartfelt determination.
 3. For those who ask our help in prayer, with varied trials.
 4. For lands that we often overlook:—Lithuania, Afghanistan, Algeria, Cuba, Colombia, Western Australia.
 5. For the Lord's service committed to our trusteeship and care, that the Lord may enable and use all the literature in varied languages, and grant the parallel with Jeremiah 3. 15 (Eph. 4. 11, 12), and send forth labourers into His harvest (Matt. 9. 38), and equip in every way, supplying every need according to His riches in glory in Christ Jesus (Phil. 4. 19), causing an anointing with fresh oil (Ps. 92. 10), and giving grace to cast the net on the right side of the ship (John 21. 6) and to feed His sheep (John 21. 15).
 6. Daily for brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner, "and for me."
- "The Lord is nigh unto all that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him." Psalm 145. 18, 19.

Peter's impetuosity was genuine, "Lord, not my feet only, but also my hands and my head," and the Lord gave wondrous instruction thereby. And thus we learn that we can only wash one another's **feet**. In the **first** washing, in the new creation, we had no share. Thanks be unto God, He has done that completely once for all.

Faith does not cause, but it is "the evidence of things not seen" (Heb. 11. 1). The things are there first, but unseen. Faith is not human merit, nor is it creative, but it is a living response to God's realities, so that they become real in the grateful experience.

"He that is Perverse in TWO ways shall fall in ONE."

YOUNG PEOPLE'S COLUMNS.

THESE words sound strange, but their meaning is plain. Our feet cannot possibly walk along two roads at once. Men cannot row a boat in two directions. A train cannot travel on two opposite lines at the same time. Of course not! you say. It all seems too simple to mention, yet many people in the world, both young and old, wish to travel along in two ways spiritually, and the Lord Jesus Christ Himself said that they CANNOT do it. They must fall. He Himself spoke of

TWO WAYS.

"WIDE is the gate, and BROAD is the way that leadeth to DESTRUCTION, and MANY there be which go in thereat."

"STRAIT is the gate, and NARROW is the way which leadeth unto LIFE, and FEW there be that find it" (Matt 7. 13, 14).

Notice the four words in capitals: they are exactly balanced, and JUST THE OPPOSITE. And which four words describe you?

It is a fact, therefore, if I try to walk along two roads, spiritually, I am "perverse," and the right road is no longer the right one to me. It is only a road of "pretence" or "profession," without a real knowledge of a Saviour,—it is only a "make-believe," and so I shall fall in one road, even the road of sin along which I really am hurrying.

Many close their eyes tightly as to this fact (2 Cor. 4. 4), and talk as if one can be a real Christian and a man of the world at the same time. But it is impossible. Moses had a great choice in front of him, and, by God's mercy, we read that he "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God." The two words are remarkable: "refusing," "choosing." Then we have the great contrast at the end:

- (a) "The pleasures of sin for a season!" or
- (b) "The recompense of the reward!"—

Ah, how precious will that be, when the Lord Jesus comes (Rev. 22. 12).

The same servant of God put it plainly before others in Deuteronomy 30. 15, "See, I have set before thee this day

LIFE AND GOOD
and DEATH AND EVIL."

Again, "Life—and Death."

"Blessing—and cursing" (verse 19). You and I cannot have both. If we go on turning to our own way (Isa. 53. 6), the end thereof MUST be "the ways of death" (Prov. 14. 12).

We CANNOT have the two ways at once. God has shown this very clearly in Isaiah 55. 8:

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." If we choose our own will and way, we "LOVE DEATH" (Prov. 8. 36).

Among the best known words brought into English through the Bible is "Mammon." The Bible has affected all language, but has God's word affected your heart? More Bibles than any other book have been printed in England, and more translations made than of any other, but a Bible on the shelf is NOT God's Word in the heart. A Bible on the table, and opened, may be read merely as a "custom." It is well to read daily, but only those who seek that God may speak to their heart thereby really hear His words (Matt. 4. 4.) In Matthew 6. 24, the Lord Jesus said, "Ye cannot serve God and mammon," cannot serve God, and riches, or earthly things,—yea, or self. God and mammon! Impossible. "No man can serve two masters" in such a mixture. Service that it not whole-hearted to God is not service at all. We remember Matthew 22. 37, "with ALL thy heart." And did not the Lord Jesus emphasize the words, "Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve" (Matt. 4. 10)? A man cannot really have two lords, as heathen claim. Many in Europe and America are the same, yes, in God's sight, "heathen." Two masters:—Impossible! To go in two ways:—Impossible! It must be Christ or the world! The way of life or the way of death! Heaven or hell! Which is it with you? And "behold, now is the day of salvation" (2 Cor. 6. 2). Do not be of a divided heart (Hos. 10. 2). A double-minded man is unstable in all his ways (Jas. 1. 8). Elijah said to Israel, "How long halt ye between

TWO OPINIONS?

If the Lord be God, follow Him: but if Baal, follow him" (1 Kings 18. 21). It is vain to be like those who feared the Lord and yet feared not the Lord (2 Kings 17. 32, 34): "They feared the Lord AND served their own gods" (verse 33). If you feel you are a sinner, come to Christ now. He died for sinners, and He saves, and claims the whole of the life.

Two ways! But who can walk in both?
To "care not which" is sinful sloth.
In "two opinions" still to halt
Means to commit a deadly fault.

A sinful mixture many seek,
Against the words of Christ they speak,
For God and mammon ne'er are one,
To serve them BOTH can ne'er be done.

And how can half our heart believe?
And we the Lord in half receive?
Be found in Him, *yet* men of earth?—
Nay, saved ones have a heavenly birth.

'Tis Christ alone, or not at all!
The Way of life! Or else we fall.
If in two ways to go we try,
Christ and His work we must deny.

Beware of Satan's wish to "blend,"
It can but have one bitter end.
Seek Christ who died, seek Him to-day,
And you will find the **ONLY WAY**.

The blood of Christ poured out to save,
In love for sinners lost He gave.
The undivided heart will know
The heavenly blessings here below.

"Draw nigh to God, and He will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts ye double-minded."

James 4. 8.

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

WHAT wonderful possibilities are here set before us. In the preceding verse, a fleeing adversary; and in the verse now to be considered, God, Who is our Helper (see Ps. 54. 4), drawing near. But we note that these are conditional upon a response to the accompanying words of exhortation,—words, which may be viewed as a call for collective action on the part of the Lord's people, for we may read, "Resist **ye** the Devil . . . Draw **ye** nigh to God." Further, if the tense of the verbs, which is equally inspired, is considered, then there is the added thought of acting at once. The psalmist wrote, "I made haste, and delayed not to keep Thy commandments" (Ps. 119. 60). How blessed it is when believers are revived, and act together, in this way.

But the question may arise as to whether this is a call to saints, for is it not addressed to sinners? The answer is that saints may thus be addressed if they wander from the pathway, or draw back in heart from the appointed, separated position. The psalmist again wrote, "I have gone astray like a **lost sheep**; seek Thy servant; for I do not forget Thy commandments" (Ps. 119. 176). Who would have thus closed that which is in some way the most remarkable of all Psalms? But every Scripture is given by inspiration of God. May we ever seek grace that we do not **become** like we **were** (see 1 Pet. 2. 25).

Again, while not wishing to anticipate the end of our study of this heart-searching epistle, yet we may for a moment glance at its closing words, confirming as they do the thought expressed,—
"Brethren, if any of you do err from the truth,

and one convert him; let him know, that he which converteth **a sinner** from the error of his way shall save a soul from death, and shall hide a multitude of sins." Striking words, but sin is none the **less** sinful if committed by those who are saved by grace. Far otherwise! May we not think it to be **exceeding** sinful? How often have we been encouraged in hearing the testimony of others as to what God has done for their souls (Ps. 66. 16), and the witness of those who have lived long ago is none the less precious. Let us then listen to one of God's suffering servants. "Thou drewest near in the day that I called upon Thee: Thou saidst, Fear not" (Lam. 3. 57). And this may be the experience of others, for we read, "The Lord is nigh unto all them that call upon Him, to **all that call upon Him in truth**" (Ps. 145. 18).

We would mark the Holy Spirit's emphasis, while we also call to mind the words of Esaias the prophet, and quoted by the Lord Jesus, which show how worthless is all that is merely an outward observance and ritual. "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men" (Matt. 15. 8).

In the days of this prophet it was said of the people, "They take delight in approaching to God." There, amid the daily observance of their religion, their heart was not right, and the hands were not right. Hence the words, "Shew My people their transgression, and the house of Jacob their sins" (Isa. 58. 1).

The message of God's servant James is not unlike that of the prophet. The drawing near must be accompanied with the cleansed hands, and the purified heart. Of what does the hands speak? Is it a physical process that is here commanded? Nay! Water and soap will not deal with the problem (Jer. 2. 22). The hands remind of our daily occupation; of our business life, and its transactions, our ordinary (?) employment. This is remarkably illustrated when we read that "Hands are wanted," and the cleansing of the hands may well be an expression which in its spiritual import means the application of the Water of God's word, and the removing of that in the life which would hinder our approach to God. A helpful reference in our present study is also found in the epistle to the Hebrews where we have first a reminder of our High Priest, followed by the words, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from **an evil conscience**, and our bodies washed with pure water" (Heb. 10. 22).

There cannot be acceptable worship, if the conscience is not good and pure.

We have considered together that which may be changeable, even our experience, and the words spoken to Asa and all Judah and Benjamin have an application to-day:—"The Lord is with you while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you" (2 Chron. 15. 2). Yet we would not close without thinking of that which is unalterable, unchangeable,—"**Made nigh in the Blood of Christ**" (Eph. 2. 13).—B.

Questions and Answers

8

1 Corinthians 7. 14. The Holy Spirit often graciously teaches us through the context. The word here used involves a setting apart for God: though there might be no "personal" intrinsic holiness, e.g., a gift could be sanctified (Matt. 23. 19, cf. Gen. 2. 3, note also Rev. 11. 2). The context in 1 Corinthians is that of the **home**—living together (verse 12), which was God's appointment (Matt. 19. 4, 6, 8). "**FOR the unbelieving husband**" (14) shows this emphasis. "**Sanctified**" and "**holy**" in verse 14 are from same root. There is no thought of **salvation**:—the **unbeliever** is said to be sanctified. There is no thought of **baptism**:—who would suggest this for an unbelieving husband or wife? And the sanctification is "in the wife," or "in the husband," not "in Christ." 2 Corinthians 6. 15 forbids partnership of believer and unbeliever, but this verse prevents any misapplication, to dissolve an existing marriage tie (one partner evidently converted **after** marriage: there is no warrant to marry except "in the Lord"). The added argument as to the children seems to be "else (if you cannot live with an unbelieving husband or wife, when God has called you by grace), your children would be unclean (for they are **born** thus, Ps. 51. 5, and you would need to cast them out), but now they are holy" (set apart for the home, and godly bringing to Christ and training). Inasmuch as "little ones" may early believe in Christ (Matt. 18. 6), and 1 Corinthians 7. 14 is stated generally, it must signify that the "uncleanness" of an unbeliever appertains to the **youngest**, before faith or unbelief are consciously exercised. This cuts at the root of "natural innocence," etc.

9

James 4. 8, and the Lord's people. Matthew 16. 23 (after verse 18) shows how a believer may leave his rightful position, and thus be

temporarily treated somewhat as an unbeliever (1 Cor. 5. 13 with verse 5, and 2 Cor. 2. 6-10). This is deeply solemn—only the "flesh" will misuse it: a humble saint will learn to fear and hate sin thereby. Granted that the epistles, addressed to children of God, recognized that some might only be such by profession (2 Cor. 13. 5), and James 2. 20 illustrates. Yet as to chapter 4, verse 4 seems to be definite as to children of God (cf. 3. 9-12, 14, and 4. 11, "brethren"). Nor can we liken 4. 8 to 5. 6: the searching command is linked with "Draw nigh to God, and He will draw nigh to you." A believer **may** become double-minded (that is with divided soul, cf. 1. 8). Hence the call to humbling, cleansing, purifying:—all of which are appropriate to wandering children of God. And it is observable that the added words of misery in 5. 1 are NOT found here in 4. 9, nor is there anything to compare with 5. 6. This sad warning is to keep us lowly, but does not lead to the use of such expressions as "saved sinners" (rather "sinners saved," Matt. 1. 21), though Romans 7 shows how we may well judge ourselves before the Lord, even as Isaiah, in view of His holiness (Isa. 6. 5).

10

We are asked for notes or literature as to Gambling. The child of God has a new standpoint: he does not haste to be rich, nor encourage the love of money, nor seek earthly things,—at least, this should be his attitude, and it excludes **far more** than gambling, whether in football pools or investments. The whole **attitude** of a believer is blessedly changed. But even a respectable man might bring a strong case against gambling, with its unearned gains, at the expense of others, and with its fruit in "craving" and excitement, with the accompaniments, leading on those who lose to debt and dishonesty to get out of difficulties. Gospel service on the race course makes one see how this pitiable "pleasure of sin" has gripped the women of to-day. And "competitions" (so-called) foster its spirit. Everything is to feed the fleshly "love of money" (1 Tim. 6. 10), and the covetousness which is idolatry (Col. 3. 5). The believer rightly hates the whole thing, its cause and character, its conditions and consequences, and seeks to show a simple life. We would show the unsaved its sin and folly and danger, though, redeemed by the precious blood of Christ, our hearts' concern is to preach a positive salvation, in a personal Saviour, for every and not only one form of evil (2 Cor. 5. 17).

"Called out of darkness into His marvellous light!"

A REMARKABLE statement. The majority of people seem quite unwilling to acknowledge what it declares. Some think they believe it, but do they not modify its meaning? God makes known that

- (a) The natural man is in **darkness**.
- (b) The believer is in His light, an **entire contrast**.
- (c) The change is because He has "called." There is no room for boasting as to our religion, our works, or our cleverness.

If we are saved we did not make "the way of life," nor open it, nor argue ourselves into it. The glory belongs to God alone.

The vital question is, "Where are you to-day? In the darkness, OR in the light?" You cannot be in BOTH. You must be in ONE. This is of the greatest importance. It is **not** "His darkness," but it is "His light." In like manner John the Baptist said

"**HIS wheat**," but "**THE chaff**"

(Matt. 3. 12). There is a tremendous difference. Do you belong to God's family, and are you in His light,—to-day, while reading these lines? You reply, "I hope to go to heaven,"—that is not the answer, dear reader. "We all expect there's something better." Do not be deceived by such vague and vain hopes, they are a delusion. If you have not heard God's "call," if you have not answered to the voice of the Son of God (John 5. 25), Who still says, "Come unto Me" (Matt. 11. 28), and still draws unto Himself (John 12. 32), you are LOST. There is a grave peril of going very respectably and quite religiously to hell.

"Out of darkness into His marvellous light." What a blessedness! It is "marvellous." And all is by grace, and all is through "the precious blood of Christ." Are you surprised at the complete words, "That ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light"? Well may the redeemed tell, and sing, His praises. That is why this message is written. That is why we would give it to you, with a humble, yet glad, word of gratitude, and loving, earnest concern

for you also.

Here is the light of God's presence. Here is "the light of life" (John 8. 12). Here is the absolute contrast with "the blackness of darkness for ever" (Jude 13). And God has called and still calls, those who deserve nothing. And such receive everything: salvation is not cheap, it is free: it is not a bargain, it is a gift: it is not "easy" to finish, but a quite finished work.

The sinner's felt unworthiness and helplessness, far from being an obstacle, are the evidence that he is perfectly welcome. Any confidence otherwise is a hopeless barrier. It was for those in darkness Christ was hanging on the cross those awful hours of darkness: it was for those under a curse that He became "a curse" (Gal. 3. 13). So complete is God's salvation for utterly undeserving, and hell-deserving sinners. Is not this a joy to you? If you truly feel your own lost condition, at once you will respond, "Yes, indeed." If you do not realize this, you are "too rich," too self-reliant, for God's **ONLY** gospel. It is only suitable for those who have nothing, and are nothing, and who are brought to know their ruined state! Thanks be unto God, His message exactly meets the need of

lost sinners.

But the **fact** that God calls out of darkness into His marvellous light is only a fact in history to you, until it has become your personal **experience**, or (shall I say?) unless you begin to see your dire need of such a blessed experience, even food is nothing to YOU until YOU partake of it. If a window is between a starving man and a rich repast, he may die of hunger. So, in this vital matter. The **FACT** is one thing: the personal **EXPERIENCE** is quite another. Without the latter, you will die in your sins, though you can quote the Gospel according to John without a mistake. Reader, these things are "written that ye may **believe** that Jesus is the Christ, the Son of God, and that **believing** ye may have life through His Name" (John 20. 31).

If we look within when we should look upward to God for confidence, we become despondent, and if we look around when we should look within to reprove, we become critical. O for a gracious balance of heart.

Notes on Memorized Verses.

(Continued from page 40).

in a godly way). 15, Are we careless about *grieving* our brethren? About *grieving* the Holy Spirit (Eph. 4. 30)? "Not according to *love*" (see 1 Cor. 16. 14). "Destroy not": we are responsible for the "tendency" of our action even if God's grace prevents the result, nothing else could be righteousness (20). Note also the pleading, and heart-melting message:—"Christ died"; a realization of His work should make us tender. 17, Not selfishness. 18, Cf. Matthew 22. 37-40, Acts 2. 47. 19, "Pursue" (Phil. 3. 14): *not* "easy," but "He giveth more grace." "Edify," building up (Eph. 4. 12, 16, 22). 21, Are we deeply troubled if a brother stumbles?—He is a living *part* of ourselves (Matt. 18. 6, 7): how we ought to rejoice when our brethren **STAND**.

Suggested Daily Readings.

"IF THE LORD WILL."—MAY, 1938.

Day	READING		LEARNING	
	Jeremiah	Acts	Jer.	Psalms
1	26. 1-11	28. 16-31	29. 7, 8	153, 154
2	26. 12-24	Rom. 1. 1-18	9	155
3	27. 1-11	1. 19-32	10	156
4	27. 12-22	2. 1-16	11	157
5	28. 1-17	2. 17-29	12	158
6	29. 1-14	3. 1-18	13	159
7	29. 15-32	3. 19-31	14	160
8	30. 1-17	4. 1-13	Rom. 4. 15	161, 162
9	30. 18-31. 9	4. 14-25	16	163
10	31. 10-26	5. 1-11	17	164
11	31. 27-40	5. 12-21	18	165
12	32. 1-15	6. 1-11	19	166
13	32. 16-27	6. 12-23	20	167
14	32. 28-44	7. 1-13	21, 22	168
15	33. 1-16	7. 14-8. 4	23, 24	169, 170
16	33. 17-34. 7	8. 5-25	25. 5. 1	171
17	34. 8-22	8. 26-39	5. 2	172
18	35. 1-19	9. 1-18	Jer. 35. 12, 13	173
19	36. 1-19	9. 19-33	14	174
20	36. 20-32	10. 1-13	15	175
21	37. 1-21	10. 14-11. 6	16	176
22	38. 1-13	11. 7-23	17	1, 2
23	38. 14-28	11. 24-36	18	3
24	39. 1-18	12. 1-21	19	4
25	40. 1-16	13. 1-14	Rom. 14. 13	5
26	41. 1-18	14. 1-18	14	6
27	42. 1-22	14. 19-15. 12	15	7
28	43. 1-13	15. 13-33	16, 17	8
29	44. 1-19	16. 1-16	18	9, 10
30	44. 20-30	16. 17-27	19	11
31	45. 1-46. 1	1 Cor. 1. 1-17	20, 21	12

Notes on Memorized Verses.

JEREMIAH 29. 7-14.

7, There was to be no bitterness, no impatience: and does not the principle apply to God's pilgrims to-day in a very real measure (1 Tim. 2. 1, 2)?—although when they say "Come, Lord Jesus," they readily leave all in His "will" (John 21. 22), and are conscious many crises "must needs be." 8, "Cause to be dreamed": let us not make our own inner answers to prayer, and think they are from the Lord. 9, "Falsely—in My Name" (ch. 23. 25, 34): how terrible to use *His* Name thus: but how equally sad is the preaching of "another gospel," and leading sinners to hope in a lie, of human works or social improvement. 10, "The times and seasons" in God's authority (Acts 1. 7): He will never be late (Hab. 2. 3): Daniel rejoiced in this verse (Dan. 9. 2). 11, God's precious thoughts (Ps. 40. 5, 139. 17, Isa. 55. 8, 9). 12, Prayer, the graciously granted fruit, *not* the self-made cause (cf. 32. 39). 13, There is no uncertainty when the whole heart seeks: are we whole-hearted (Ps. 119. 2, 10, 34, 58, 69, 145, and often, cf. Deut. 6. 5)? "A heart and a heart" (Ps. 12. 2) is always wrong (Hos. 10. 2). 14, Turn away captivity, gather, bring: how complete is God's work: Israel's remnant *shall* experience this: and by grace WE have a spiritual parallel to-day.

ROMANS 4. 15-5. 2.

15, "The law is holy," but it can only prove "weak through the flesh" (8. 3), and bring the knowledge of *sin* (3. 20), and work wrath to the unholy. 16, How important to see faith is by grace, contrasted with legal works (Eph. 2. 8-10): how many misunderstand the living faith of God's elect. "All the *SEED*" (note Gal. 3. 16), everything "in Christ Jesus." How blessed the sure word of promise (2 Cor. 1. 20, Heb. 6. 13), and of prophecy (2 Pet. 1. 19). 17, "I have made thee": notice certainty. Everything was "*before Him* Whom he believed." God's work can look backward, and forward—not only did He deal with "death" in Abraham, but when Christ died, "dead saints" were before God, and brought into the blessing, and those who (like ourselves) were not then living were *redeemed*. Our sins were laid on Christ, and judged, and we were justified in Him, before we were born ("the things which be not"). 18, Faith goes *beyond*, and can even go *against*, *natural* hope: how blessed. Why do we not trust God more? "That which was spoken" is more than all else. 19-21, Each verse has its message concerning "faith,"—"not weak," "staggered not," "was strong," "fully persuaded": have we realized the possibilities of faith? In 19 faith not daunted by *nature* and *natural* limitations: one word of God is enough. In 20 a "divided" condition ("staggered" same word as "doubt" in Matt. 21. 21; as "wavering" in Jas. 1. 6), never brings "glory to God." Has God promised (21)?—That is the point. Faith does not lay its own foundation: a *promise* of God is the need. "To perform": God's *work* and God's *word* are linked in connexion with living faith. Observe how "faith" with regard to justification is definitely shown to be in connexion with "the *Seed*" (cf. Gen. 15. 6), and the *Seed* raised up from the dead (verse 24, 10. 9), i.e. there must be atonement. This is important: it is not that the faith is reckoned because of ITS inherent strength (subjectively): there must be the finished work of Christ (objectively). 25, "Because of our offences," "because of our justification": justification was complete in the death of Christ (Rom. 5. 9, 6. 7 marg.): the resurrection did not add to it, but declared it. How grievous to suggest that something more was needed to be done after He died. 5. 1, Righteousness, peace (same order Isa. 32. 17, Rom. 14. 17, Heb. 7. 2). 2, "Access" (Eph. 2. 18, 3. 12), again "by faith"—no human deservings: we need *continued* faith. Grace and faith together (ch. 4. 16, Eph. 2. 8). "Grace" and "glory" (so Ps. 84. 11, John 1. 14, Eph. 1. 6, 1 Pet. 5. 10, &c.).

JEREMIAH 35. 12-19.

13, God's emphasis on His words. 14, Parental authority upheld (Prov. 1. 8): O that there were more respect for parents to-day (Mal. 1. 6, Eph. 6. 1-3): Christian parents often do not expect it now! 15, God's gracious intensity, repetition, and pleading. Do we *incline* our ear? 16, A sad contrast. 17, I have *spoken*: they have not heard. 18, Cf. Ephesians 6. 3. 19, "To stand *before Me*" (cf. 33. 17, 18).

ROMANS 14. 13-21.

13, It is so easy to judge others, and *not ourselves*. 14, A "troubled" feeling can make a right thing wrong (cf. 20 and 23), but a good intention can never make a wrong thing right. ("Right" is (a) God's will (b) done

(Continued on page 39).

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Thoughts from The Word of God

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

A Monthly, by God's sovereign grace, seeking to exalt His beloved Son, and to make known His will and way for those who, having received eternal life through His blood, are a new creation and privileged to represent Him, as pilgrims here, in the indwelling power of the Holy Spirit.

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"Faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11. 1.

"Through faith we understand." Hebrews 11. 2.

"Faith which worketh by love." Galatians 5. 6.

"Faith without works is dead." James 2. 20, 26.

"By faith Abraham, when he was called . . . obeyed." Hebrews 11. 8.

"We walk by faith, not by sight." 2 Corinthians 5. 7.

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"According to your faith be it unto you." Matthew 9. 29.

"Have faith in God." Mark 11. 22.

"The apostles said unto the Lord, Increase our faith." Luke 17. 5.

"Your faith groweth exceedingly." 2 Thessalonians 1. 3.

"The steadfastness of your faith." Colossians 2. 5.

"The trial of your faith." 1 Peter 1. 7.

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

"IF ANYONE IS IN CHRIST, THERE IS A NEW CREATION." — 2 Corinthians, 5.17.

Words of Introduction.

THROUGH the loving kindness of our God we are again enabled to send forth a message of "life and peace" (Mal. 2. 5, Rom. 8. 6). The days are not brightening, but His Promise is not darkening. The word of the Lord endureth for ever. It is our joyful confession that "He That shall come will come, and will not tarry." But "that blessed Hope" does not suggest to us carelessness to-day. Far otherwise, "Occupy till I come" is the message, and we would "exhort one another while it is called To-day" (Heb. 3. 13), and so much the more as we see the Day approaching (Heb. 10. 25). "And every man that hath this hope in Him purifieth himself even as He is pure" (1 John 3. 3). Thus we desire that the effect and fruit of this monthly testimony may be seen in the daily lives of the Lord's redeemed, that they (and we) may become more like unto Him, so that men may see that His own have been with Him (Acts 4. 13).

"Rise up, My love, My fair one and come away." Song of Songs 2. 10.

"Even you, who were dead in trespasses and sins." Ephesians 2. 1 (lit.).

"Rise up, My love," and "come away,"
"My fair one," saith the Lord to me:
O, shall I still in sloth delay?

My voice to hear, my face to see,
Is now the longing of His heart,
And grace and strength He doth impart.

Yea, even we, once dead and lost,
Can make the Lord of glory glad,
Who hath redeemed at such a cost,
And now, in pure white raiment clad.
O let us joyfully obey,
Arise, my fair one, come away.

A.W.H.

Words of Encouragement.

"Abide in Me." This command of our beloved Lord sets forth a great privilege. He does not appoint a burden, but a deliverance from our burdens. The verb "abide" comes 12 times in John 15, and 41 times in the gospel, rendered "abide, continue, dwell, endure, remain, tarry"; 26 times also in the epistles which John was inspired to write (observe, too, the noun in John 14. 2, 23).^{*} How great is the stress on this blessedness. How wonderful is the thought, "That He ('the Spirit of the Truth') may abide with you for ever" in John 14. 16, and "the Word of God abideth in you" in 1 John 2. 14. But let us particularly notice now the emphasis on **our** abiding. A complete contrast with changeableness is important for each child of God. We must not be merely impulsive, or in a hurry: "in quietness and in confidence shall be your strength" (Isa. 30. 15). A crisis is often precious: at such a time we see our failures, and God honours immediate repentance. Whenever there is a turning back to the Lord, after heart-backsliding as well as that which is more manifest, there is rich blessing. "When thou art **converted**, strengthen thy brethren." Yet **fruit** is not associated with crisis primarily, but with abiding. O that we may not be content with the word "abide" without the added words "in Me." Continuance and regularity without this relation to the Lord personally will prove vain.

^{*} More occurrences in John's ministry, than in all the other books of the New Testament.

"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 Mimories (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 it 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 JUNE:

- 7th. PRISON SCENES OF THE NEW TESTAMENT.
1. John the Baptist's Prison Life (Luke 3. 20, Matt. 11. 2, 14. 1-10).
 2. Barabbas released (Luke 23. 19, 25).
 3. The Angel's Interposition in Acts 5, and the faithful Ministry of the Apostles.

4. Peter's Deliverance through Prayer (Acts 12. 1-17).
 5. God's way of Blessing to the "Man of Macedonia" (Acts 16. 9, 25-34).
 6. Varied Experiences of the Household of Faith (Matt. 25. 36, 39, 43, 44, Acts 8. 3, 2 Cor. 11. 23, Eph. 3. 1, 4. 1, Rev. 2. 10).
 7. God's Prison (Matt. 5. 25, 1 Pet. 3. 19, Rev. 20. 1-7).
- 14th. MANASSEH AND JOSIAH.
1. Manasseh saved after many years of evil; Josiah "while he was yet young" (2 Chron. 34. 3).
 2. Manasseh humbled himself in affliction (2 Chron. 33. 12), Josiah when he heard God's words (2 Chron. 34. 27).
 3. The Prayers of both heard (2 Chron. 33. 13, 19, 34. 27).
 4. Manasseh took away the idols, and cast out of the city (2 Chron. 33. 15), Josiah made dust of them (2 Chron. 34. 4). So they could not be brought in again (2 Chron. 33. 22).
 5. Manasseh blessed at the end of life, Josiah failed to seek God's guidance then (2 Chron. 35. 20-24).
 6. The Summing Up (2 Kings 23. 25, 26).
- 21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 28th. To be announced later.

Gatherings for Believers (and those seeking the Lord are specially invited), Bank Holiday, June 6th, at 3 and 7. In London, 61, Upton Lane, Forest Gate: in Stockport, 2, Crosby Street. Any desiring further particulars, or wishing to include Saturday evening and the Lord's Day, are heartily invited to correspond. Let all come prayerfully, dependently, expectantly. God is able to make all grace abound (2 Cor. 9. 8). He is "the God of all grace" (1 Pet. 5. 10), and delights to be honoured by simple faith.

REQUESTS FOR PRAYER AND PRAISE.

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

"He That spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8. 32.

1. For the whole "household of faith" (Gal. 6. 10).
 2. For the earthly parents of God's children (Mark 1. 30), and for their children (Mark 5. 23, 9. 17, John 4. 47 illustrate how definitely parents' requests were honoured by the Lord Jesus).
 3. For believers who are "perplexed," and who have a tendency to worry, that they may be enabled to cast all their care upon the Lord (1 Peter 5. 7).
 4. For lands that we often overlook:—Hungary, Turkistan, Liberia, Alaska, Chile.
 5. For the Lord's work committed to our care:—
 - (a) in English publications graciously enabled;
 - (b) in missionary literature in other languages;
 - (c) in connection with brethren serving the Lord in missionary service;
 - (d) in journeys, to spread the gospel;
 - (e) in all other accompaniments that nothing may be in our own strength, but in humble, and trustful, dependence on the Lord.
 6. Daily for brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner, "and for me."
- "Draw nigh to God, and He will draw nigh to you." James 4. 8.

Poems to Help Christian Experience.—83.

AN EVENING HYMN.

We thank Thee for this evening hour,
Our gracious God, with all our heart;
Grant us to know Thy healing pow'r,
Drawn from the earthly scene apart.

From all that hath this day engaged
Our mind and hand, we gladly turn;
By Thee be all our fears assuaged;
For Thee, the Living God, we yearn.

O quiet Thou the restless soul,
Father of tender mercies Thou;
May we on Thee each burden roll,
And know Thy calming presence now.

O may Thy gracious heav'nly peace
Into our waiting hearts descend,
From all anxiety release,—
Upon Thyself we dare depend.

And if, among us, some are bowed
'Neath pain of body or of mind,
Or fearful of impending cloud,—
May such Thy consolations find.

And bind us all in fellowship
With Thee and one another too;
With gladsome heart and joyful lip
Let us Thy pleasure seek to do.

Be pleased to grant us ministry
From Thine Own Word; be pleased to give
Thy servant grace, that he and we
May hear Thy truth, and hearing, live.

Thy joy, our God, is still our strength;
Within us may Thy joy remain,
Until our Saviour's joy at length
We enter, when He Comes again.

Distinct Wording but Not Essential Difference.

WE rejoice in the full inspiration of Scripture, and earnestly maintain that not one word is used for another without a Divine purpose. We are thankful, too, that God has graciously shown us the difference between the address on the mount in Matthew 5-7, and that on the plain in Luke 6; and, likewise, the two cleansings of the temple at the ending of our Lord's ministry, one before the Judgment on the fig tree (Matt. 21. 12), and one on the day after (Mark 11. 15). The old confusion of the Judgment Seat of Christ with the Great White Throne showed lack of discernment. But we need to beware lest we err in an opposite direction, and to realize that sometimes the Holy Spirit uses varied words for the same incident. The writer has been between two parts of one large Polish village, so that in his journey he was, in one sense, going out, and in another going in. More strikingly, as Jericho was built more than once, could the words of Mark 10. 46-52 and Luke 18. 35-43 describe accurately the same miracle of grace.

The suggestion has been made that four were crucified with the Lord Jesus, because Matthew and Mark speak of two "robbers," and Luke of two "malefactors." It is thought that this explains the contrasted attitude of Matthew 27. 44, and Luke 23. 40-43. But this appears to us to miss the precious point there. Careful reading will show that Luke 23. 40 could be later, and what is there to hinder the sudden conversion of a malefactor, even as of Saul of Tarsus, who was breathing threatenings and slaughter? Both incidents are connected with midday, and the Sun of Righteousness. We have long felt this is a beautiful example of immediate salvation. How graciously does God silence our unbelief. When we hear one cursing and blaspheming, let us realize he too may be brought to the feet of the Lord Jesus.

We would add that

(a) There is no reason for distinguishing because of the descriptions: a robber was a malefactor.

(b) Though silence sometimes allows of others, we should not insert these without some warrant of the Holy Spirit. Surely Matthew 27 would imply to most that there were only two, since one was on the right and one on the left. If I said there were two persons with another one on each side, it would seem a strange suppression of fact if there were actually four. Luke 23. 33 is equally clear that one was on the right and one on the left.

(c) John 19. 18 omits both the words "robbers" and "malefactors," but definitely implies the same central position of the Lord Jesus between the two, and two only, and verse 32 is even more definite. Thus all gospels concur.*

The spiritual lesson is impressive and beautiful. It compares with the type in Genesis 40. Both "malefactors" were evil and condemned at the outset, but the Lord Jesus in the midst made the difference. Thus all are ruined, they have done evil and robbed God and spoken against Him, but now, by the death of the Lord Jesus, there are two classes, and some (blessed be God) are brought to believe, and receive everlasting life.

The point is not "doctrinal," and there may not seem anything serious in believing there were four instead of two, but if such thoughts are used to impress the proposition that "my church" in Matthew 16. 18 is distinct from the church which is His body in Ephesians 1. 22, 23,

* Somewhat similarly the writer cannot find room for the two "Sabbaths" that some insert between the death and resurrection of our adorable Lord, nor can he see where the Holy Spirit speaks of the convocation days in Passover week as "Sabbaths."

or that the joyous promise of 1 Thessalonians 4. 13-18 is distinguished from the out resurrection of Philippians 3. 11, or that the gospel of the uncircumcision is different from that of the circumcision in Galatians 2-7, there may be, we feel, a definite spiritual hindrance. In Galatians 2 it is evident that the difference was only one of sphere (verse 8), **not of message**. This is the force of verse 14. Only **one** gospel is before us. And as to 1 Thessalonians, surely the Holy Spirit's witness gives the hope for the apostle himself in verse 15; or for those who are **essentially related** to him by the use of the word "we." The unity of saints in the present dispensation is thus graciously brought before us.

May our loving Lord be exalted in our preservation from each swing of the pendulum, and by our delight in that Blessed Hope, and our love of His Appearing.

YOUNG PEOPLE'S COLUMNS.

Twelve years, Eighteen years, Thirty-eight years.

NUMBERS are very useful: how hard it would be to find a verse of Scripture if we had no chapters and verses, or a house in London if there were only names! And "numbers" have an attraction for many: we hear with interest how many millions are in a city or land. Not that numbers would always please us. A "prisoner" may have a number, but we are glad of the homeliness of our own "names." Scripture is a book of both numbers and names. There we read how God at the outset gave names to "day" and "night," and afterwards entrusted Adam with the naming of animals. God gave Abraham a new name, as well as a new experience, and Isaac, Josiah and John the Baptist were named by Him before their birth. The Lord Jesus added a beautiful name to Simon, and surnamed James and John. Saul of Tarsus had a new beginning to his name, when he had a new beginning to his life (Paul). As to numbers, sometimes the Holy Spirit tells us how long it was from one event to another, and some of the dates are most remarkable, showing how God has arranged everything in order, and knew everything beforehand. The Bible is a wonderful book, and it has just one dating—only one—that runs right through the whole, from the creation of Adam, without a gap. Do you know what that is? Probably you can guess. This one line of dates leads up to the wondrous revelation of the Lord Jesus, and the week of His death for sinners. Yes, that is the central fact of history, and the most important thing in your life would be to know Him as your Saviour. "Would be

to know Him" may imply that you do not yet know Him. Is that true? Happy indeed are you if you come to Him now, so that He, as Lord and Saviour, becomes the Centre of **your life**, a life that is a great privilege if it belongs to Him because you are purchased by His blood.

When He walked on this earth, He did many wonderful works. We do not know anything at all about many whom He healed: we only read that they were laid at His feet, and healed. Of others we know nothing about them **before**, but we do know a little of what took place **after**, e.g., the healed Samaritan leper returned to thank Him, Bartimæus (one of the few who are named), followed the Lord Jesus in the way, the man born blind in John 9 said, "Lord, I believe, and he worshipped Him." But it is not often that we know the after-history. We should almost like to know of their grateful lives, like that of the exceeding "fierce" man who went to his friends, and told them how great things the Lord had done for him, and all men marvelled. Also we read of Mary Magdalene, "out of whom He had cast seven demons," to whom He appeared first in resurrection (Mark 16. 9). How great was His grace to one who had been so completely under the devil's might. These striking pictures of salvation remind us that we all need a deliverance from sin and Satan's power. Have you had this? If so, what is the fruit in your life?

As to several, we know somewhat of their past history, and in connexion with this we read of a woman who had been ill **twelve years**, and who "had spent all her living upon physicians, neither could be healed of any" (Luke 8. 43), indeed she "was nothing bettered, but rather grew worse" (Mark 5. 26). How precious it is to read that the long-standing illness was conquered at once by the Great Physician. Yet a longer illness, of another woman, could not resist Him. **Eighteen years**, she had been "bowed together, and could in no wise lift up herself" (Luke 13. 11), but the Lord's hand was not shortened. Again He proved the words, "I am the Lord That healeth thee" (Ex. 15. 26), and "immediately she was made straight, and glorified God" (Luke 13. 13). And so is it to-day if anyone has been a sinner many years, he or she can be saved in a moment, and if there are those who are young, let us remember that they, too, need a Saviour, and that the Lord Jesus healed the twelve years' sick woman on the way to raise up the twelve years old little daughter of Jairus, and he can save children still.

Beyond eighteen years,—for **thirty-eight** long years had a helpless man been lying at Bethesda's pool, and when the Lord Jesus asked him

"Wilt thou be made whole?" he was full of thought about what could NOT be. He thought of himself, he thought of another man, but he did not realize the power of the Lord Jesus alone. How many there are like to him! But in a moment his weary thirty-eight years were past, for there is nothing too hard for the Lord; and in like manner He saves a sinner in a moment to-day. And that is the point of this message. You are not at the pool of Bethesda—with its attractive meaning of "House of Mercy": you are not, as the lame man, at the "Beautiful Gate" of the temple,—but you have the same need, and no circumstances or thing can meet your need, but only the Lord Jesus; and our heart's longing is that you may feel this, and come to Him, even to-day. He died to save sinners, He died, bearing judgment in the place of such, and His death is your only possible hope, as it is mine. Do you know Him as your Saviour, or must you still sadly say "No"?

Twelve years of inward illness meant
Men could not take the plague away.
On earth's physicians all was spent;
It grew yet worse, until one day—
The woman came beheld the Lord!
Faith's simple touch:—the plague was past,
And in herself she was assured
Of healing that would surely last.
For eighteen years another, bent,
To heav'n her eyes could never raise:
A word of Christ, and healing sent
Awakened all her thankful praise.
Years eight and thirty, one had been
Awaiting, by Bethesda's pool.
Christ came to him:—a word again,
And there was healing, free and full.
And so it is for sinners still.
Few years or many are the same:
To-day Christ has a loving will,
To-day there's power in His Name.
He died for sinners young and old,
For guilty ones His life He gave,
To change our lives, with grace untold,
Yea He is mighty still to save.
Is He a Saviour? Is He not?
Two questions! Which is answered "Yes"?
O let all else be now forgot,
'Tis only Christ can save and bless.

Feeding, looking after, setting an example, not lording over—such are the characteristics of true shepherding (1 Pet. 5. 2, 3).

It is easier to point out another's mistake than to confess one's own: easier to criticise than to rectify.

When we do not pray in the Holy Spirit (Jude 20), we lose spiritual power: if we pray in the flesh we shall have leanness of soul (Ps. 106. 15).

"Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up."

James 4. 9, 10.

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

WHILE we fully recognise the complete unity which exists between the Old and New Testament Scriptures, yet we are conscious often times of a difference in language. Some of the strong, burning words of the prophets are not found in the more intimate letters to the churches, and it may come as a surprise to find that the opening words of the verse written above might be rendered "Be miserable" or "Be wretched," but so it is.

The thoughts of some will at once turn to the well-known exhortation, "Rejoice in the Lord alway, and again I say rejoice" (Phil. 4. 4), and they may find it hard to reconcile these two contrasted commands.

Is it that the writer of this epistle was called by God to manifest something of the austerity and ruggedness of the old-time prophets? That there was something of this seems evident; but we do not forget that the apostle who wrote to the saints at Philippi could also act with much firmness (Gal. 2. 11), and write a letter with definiteness, which had the effect of making sorry (2 Cor. 7. 8). But, and this is important, to cause sorrow, and grief, was not the end in view, as the context shews. He desired the Corinthian believers, equally with those at Philippi, to rejoice, but there was that which had been allowed in the individual and corporate life of the assembly which needed to be removed ere there could be rejoicing in the Lord (cf. Hos. 9. 1, with Deut. 12. 12). It is pleasing to read that those who were made sorry, for a season, were brought afterwards along the path of godly sorrow, and repentance, to experience encouragement, which in turn brought joy and rejoicing to the hearts of those who loved them and laboured on their behalf.

And now to return to the epistle of James. Is not the first word of greeting "Rejoice"? Yes! the same desire was foremost in the thoughts of this servant of God as he penned this letter, but as he wrote under the control of the Holy Spirit, Who knoweth the hearts of all, he appealed for mourning, and weeping, and heaviness, not without a cause; not that this was to be for them a continuous experience, but that through humiliation they might come to know of the Lord's lifting up. In its fulness this looks on

to the future, for lifting up speaks of exaltation, which is in due time, or rather an appointed time (see 1 Pet. 5. 6), but there are Scriptures which tell of what the Lord is pleased to do now. The psalmist knew of this, and could write "Thou O Lord art . . . the lifter up of my head" (Ps. 3. 3), and of Jehoshaphat, who walked in the first ways of his father David, it is written, "His heart was lifted up in the ways of the Lord" (2 Chron. 17. 6), (sad contrasts are found, 2 Chron. 26. 16, 32. 25, but praise God for ch. 32. 26).

We have before reminded ourselves that the fullest results of our study are reached as there is the Holy Spirit's application of these words to our own hearts. They are meant to speak to us lest there should be in any of us a divided soul, and a lack of whole-hearted devotion to our Lord, which is usually accompanied by following afar off, and thus distance, instead of nearness (in experience) is the result. How sad and serious is such a condition and position, but when to this there is added a hardening through the deceitfulness of sin (Heb. 3. 13), so that there can be laughter and joy in the life, then it can be indeed said, "Sorrow is better than laughter, for by the sadness of the countenance the heart is made better" (Eccl. 7. 3), and the words of our present study, although almost unique in the later Scriptures, have at such a time their message to our hearts. "Let your laughter be turned to mourning, and your joy to heaviness"; and we hear again these added words, not of exhortation only, but of promise, "Be ye humbled in the sight of the Lord, and He shall lift you up." How gracious the Lord is, not only in salvation, but in restoration. There are some who can repeat by heart, or rather, from the heart, the words of Psalm 119, "Before I was afflicted I went astray: but now have I kept Thy word," and again, "It is good for me that I have been afflicted; that I might learn Thy statutes."—B.

God's "calling" brings us into the sphere where His purpose of grace is being carried out, and our responding love brings us into a condition to receive that which is for our good (Rom. 8. 28).

The fruit of the Spirit has as its very climax "holding in," "self-control," to show how deeply important this is (Prov. 16. 32, 25. 28), and to keep from all boasting of eradication and fleshly perfection. The Holy Spirit never encourages lack of godly control.

"He hath remembered" (Ps. 105. 8) is an encouragement that we may remember (Ps. 105. 5).

Questions and Answers.

11

Luke 16. 16-18. Unexpected words have unexpected blessings. If the Lord Jesus introduced these words as a warning against any thought that the gospel would provide an "easier" moral code, this would be important, and parallel with Matthew 5. 21-32,—deeply important in view of verse 16, "every man presseth into it" (cf. the warning in ch. 14. 25-33). The Lord never sought (nor seeks) mass movements. Far from excusing sin, the gospel goes to the heart, and the "beginning," and does not permit that which was "because of the hardness" of man's heart (Matt. 19. 8). But may there not be (in the light of Romans 7, as our questioner suggests) a spiritual parallel? The only deliverance from law is via death (Rom. 7. 1-6): anything else would involve spiritual adultery. "A new religion" is impossible: either there must be the death of Christ, or one must remain in law! How searching this is as to all human ideas, and human satisfaction in reformed Judaism, or acceptance of unitarian (mis-called) Christianity. These thoughts are impressed as we see the Jews regard the sabbath (the kernel of the law, Ex. 31) as a bride, and in their annual climax, "The Rejoicing of the Law," they denominate the one who "finishes" the reading, "The Bridegroom of the Law." But marriage to the law means judgment, for "the law worketh wrath." But what about the added statement? The Galatian Gentiles sought to marry one put away (Gal. 4. 9), not to be united to God's law as given, but to that which was set aside by those who did not come to Christ, yet sought a new thing. Hence that which was set aside was "the commandments and doctrines of men" (Col. 2. 22). Any taking this up would be guilty of the same sin, as Jews breaking with the law, and daring to take the kingdom of heaven by force (Matt. 11. 12), **instead of "receiving" it as "little children"** (Luke 18. 17), by faith in the finished work of the Lord Jesus.

12

Matthew 24. 30, "Land" or "earth"? I would suggest in the light of Zechariah 12. 10-14, that land seems to be the true rendering (cf. Rev. 1. 7). This would mean a reference to Israel, and would fit in with all prophecy, whereas, at that time, many of the tribes of the earth are in open rebellion against the Lord Jesus.

The redeemed of the Lord are not to be a silent people (Ps. 107. 2).

"They thrust him out from thence; yea, he himself hasted also to go out, because the Lord had smitten him."

HE was a king, and great prosperity had marked his reign hitherto. "But"—ah, in how many lives there is a "but," and something comes in, a dark "something" to mar and wreck all. You were once—it may be you wish to change the subject as to the past and its blighted hopes: a bitter memory is too painful. There may be some who read these lines and look back with anguish, and look forward in despair. On the other hand, possibly you have no such bitter "but." Your life has gone along smoothly and pleasantly, home and business have their brightness, and, moreover, you fear no "but." Unless you have Christ, **it will come!** A "but," it may be, in this life, or, if not, a "but," a fearful "but," in eternity, and **for eternity.** Do not despise a bitter "but" of warning now if it is used by God to prevent a bitterer "but" of gloom then.

The king of whom we speak wished one day to enter God's temple at Jerusalem. Was not that his own royal city, where he had received so many favours and honours? His heart was lifted up; alas, it was lifted up to his destruction. There is no evidence, however, of open defiance of God. It was not with a wish to serve idols that he entered: a censer was in his hand, to offer somewhat to God. Was not this encouraging? No! Why not? He drew near to God without permission, he drew near his own way! At first there was no judgment. He was untouched. But a warning was given. Then he resisted the warning, and, adding anger to his first sin, he was immediately smitten with leprosy from which he never recovered. He thought to come to God his own way, and the one disease that cut off not only from priesthood, but from every part of temple-worship, was his abiding portion.

What is God's message to us by this forgotten, and unforgettable incident? Some may see, and rightly see, the doom of those who presumptuously assume a ritualistic priesthood now, when there is not the slightest evidence in the whole New Testament for it. And the sin of such, whether in Roman Catholicism, or Anglo Catholicism, or elsewhere, is very grievous. But God speaks to many others, yea, and to the reader personally, and this is of the first importance for me and for you alike.

Sin is **OUR OWN WAY.** It need not be idolatry, or wickedness before men. It may even be religious. It may be linked with outward

respect for God, but sin is **SELF'S** own way. That is sufficient. There are many who call God "Father," who have never come to Him by the Lord Jesus (John 14. 6). Such commit this sin. There are many who sing as if they were saved, whereas they are not saved. Music does not justify a lie, nor sanctify a sin. Why did God refuse Cain's offering? We do not read of any other special iniquity first. He came **his own way** (Gen. 4. 3, 5). So was it with Nadab and Abihu (Lev. 10. 1), and they perished. The devil's aim is to encourage false worship of God, as well as the worship of false gods. This is his satanic cunning. Sin is dressed up as godliness, and many imagine they are saved when they are lost. Reader, do not think you can get to heaven your own way, or that you can come to God your own way now. You cannot! You cannot!

Will you not take a loving warning now, or will you, as Uzziah, resist? It was when he **REFUSED** to hear that God smote him. Exactly so we read that Cain's wrong worship was followed by **anger.** Self-will persists; unlike the broken heart that is humbled before God, and is not smitten, but blessed indeed. And which is yours?

Adam knew that he was naked, and Uzziah hasted to go out (2 Chron. 26. 20). I dare not pronounce as to his personal salvation, but he becomes a type of those who are destroyed from the presence of the Lord (2 Thess. 1. 9). The cleansing of the leper of which Leviticus 14 so beautifully speaks was never his. "He was cut off from the house of the Lord." There was no relief: "Unto the day of his death," says 2 Chronicles 26. 21. Isaiah seems to have felt this keenly as he tells of his experience "in the year that king Uzziah died" (Isa. 6. 1). And if you are a child of God, it is well, indeed, to have a deeper, far deeper, sense of sin. When the prophet uttered the leper's cry, "Unclean," God granted both cleansing and power. But if you, dear reader, have never seen yourself, nor felt the meaning of those words "Unclean, unclean," how blessed if God opens your eyes to-day. Not only are you in danger of soul leprosy, but already it is yours! Yet it need not be yours till the day of **your** death, if your heart is anxiously concerned betimes. Blessed be God for a broken heart! Amazing grace! Though Uzziah could not assume an earthly priesthood, and was laid low for attempting, God is pleased, not to welcome into that which is earthly, and set aside, **but** into a royal priesthood in the

(Continued at foot of page 48.)

Suggested Daily Readings.

"IF THE LORD WILL."—JUNE, 1938.

Day	READING		LEARNING	
	Jeremiah	1 Corinthians	Jer.	Psalms
1	46. 13-28	1. 18-31	49.13	13
2	47. 1-48.10	2. 1-16	14	14
3	48. 11-30	3. 1-23	15	15
4	48. 31-47	4. 1-21	16	16
5	49. 1-18	5. 1-13	17	17, 18
6	49. 19-39	6. 1-20	18	19
7	50. 1-16	7. 1-23	19	20
8	50. 17-34	7. 24-40	20	21
9	50. 35-51.5	8. 1-13	1 Cor. 11. 17	22
10	51. 6-24	9. 1-18	18	23
11	51. 25-42	9. 19-10.12	19	24
12	51. 43-58	10. 13-33	20, 21	25, 26
13	51. 59-52.15	11. 1-16	22	27
14	52. 16-34	11. 17-34	23	28
15	Lam. 1. 1-22	12. 1-13	24	29
16	2. 1-22	12. 14-31	25	30
17	3. 1-36	13. 1-13	26	31
18	3. 37-66	14. 1-19	27	32
19	4. 1-22	14. 20-40	28	33, 34
20	5. 1-22	15. 1-19	29	35
21	Ezek. 1. 1-14	15. 20-38	30	36
22	1. 15-28	15. 39-58	31, 32	37
23	2. 1-10	16. 1-24	33	38
24	3. 1-14	2 Cor. 1. 1-24	34	39
25	3. 15-4.8	2. 1-17	Ezk 3. 15, 16	40
26	4. 9-5.4	3. 1-18	17	41, 42
27	5. 5-17	4. 1-18	18	43
28	6. 1-14	5. 1-21	19	44
29	7. 1-15	6. 1-18	20	45
30	7. 16-8.4	7. 1-16	21	46

Notes on Memorized Verses.

JEREMIAH 49. 13-20.

13, How contrasted is the oath, with strong consolation, in Hebrews 6. 17, 18. Bozrah, see Isaiah 63. 1: the Lord's descent in holy power and judgment appears to be *there* (cf. Isa. 34, and note the perpetual wastes, as at Babylon,—memorials of God's wrath throughout the millennium, and yet men are not warned). 16, Cf. Obadiah. 18, Always a background (Zeph. 2. 9): God warns by history (Jude 7 refers to the *people*, and their sinning, and suffering of punishment, not only to the display of the ruined cities, and their sites). How little these passages are learnt—remembered—believed. 19, Antichrist's return from Egypt (Dan. 11. 44, 45), and attack on Jerusalem seem before us. The Chosen One, the True Shepherd, is the One Who causes Antichrist to flee (Isa. 31. 8, 9). He stands (Mic. 5. 4). 20, The Lord's counsel shall stand (Isa. 46. 10), and the least will become strong. It is delightful to know God will not be surprised, or disappointed, or hindered.

1 CORINTHIANS 11. 17-34.

Verses 1-16 do not treat of the assembly, but prayer, etc., at *all* times, even privately as well. (Leaflet gladly

sent). 17, How blessed to be "gathered" to God's glory: how saddening to *come together for the worse*. This may easily be the result of a meeting NOW, if *self* is prominent. Observe "better" or "worse": nothing neutral. 18, "For": the verses are united: "divisions" are full of bitter fruit. An assembly should have heavenly unity (Ps. 133. 1-3), and beautiful love. "I believe it as to a part" (Not all sharing in this sin, Rev. 2. 24). 19, "Heresies": lit. "(self)-choosings": the "schism" in the assembly widened till a new "sect" was formed (this word is so rendered in Acts 5. 17, 15. 5, etc.): thus sin goes on. "Approved": we do not know where some stand till the test comes: if they are faithful then, it is well. 20, Though they "came together" with the same object, the Lord's Supper did not really take place. Why? Verse 21, indicates: They took *beforehand* (not "before other," Leaflet available) *their own* supper. Selfishness ruins all. The Lord's Supper exalts *Him*, and is contrasted (cf. verse 22): this word only occurs here and in Rev. 1. 10 the 1st day so named, when the *Lord's Supper* was observed: a striking reference moreover, to the *emphasis* on this day, for, in *another* sense, all days are His. The Sabbath was "unto the Lord," cf. "*My Sabbaths*." It is deeply important to remember the Holy Spirit's stress on the *first* day now: do not let us be worldly or careless.

EZEKIEL 3. 15-21.

15, Job 2. 13: in Ezekiel's case, a deep solemnity: captivity was no small matter, and should the spiritual condition of God's people to-day be treated lightly? 16, Waiting for the word of the Lord: how easy it is to act before His time, as Saul did (1 Sam. 13. 12). 17, Repeated in ch. 33: the watchman must watch, not sleep. "Hear the word," then "preach the word" (2 Tim. 4. 2): "at My mouth" (Matt. 4. 4), God's accent and emphasis, a living communion first (Mark 3. 14). 18, "When I say": God sent *His* message through *His* servants (cf. John 20. 23): no personal honour or glory of their own. 18, 19, Two solemn unveilings: in the first case, TWO are accountable, in the second case, ONE (2 Cor. 2. 16). 20, "His righteousness," distinguish from 2 Corinthians 5. 21, but never let us forget Matthew 1. 21; God does not guarantee eternal salvation *abstractedly* (see John 10. 27, 28, Heb. 5. 9, with Luke 22. 32, Heb. 7. 25). "Thou hast not given him warning": do these words speak to us? 21, James 5. 20, Daniel 12. 3.

(Continued from page 47.)

heavenly sanctuary,—to welcome each one who owns the leprosy of his sin, and trusts in the Lord Jesus and His precious blood! Such can enter in, and ever come boldly to the throne of grace (Heb. 4. 16), and such shall go no more out (Rev. 3. 12), for Christ's living words stand, "All that the Father giveth Me shall come unto Me, and him that cometh to Me I will in no wise cast out" (John 6. 37)!

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Thoughts from The Word of God

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"Behold, the days come, saith the Lord, that I will raise up unto David a righteous Branch."

Jeremiah 23. 5.

"Lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord."

Jeremiah 30. 3.

"Behold, the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast."

Jeremiah 31. 27.

"Behold, the days come, saith the Lord, that I will make a

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new covenant with the house of Israel, and with the house of Judah."

Jeremiah 31. 31.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence; and give Him no rest (silence, marg.), till He establish, and till He make Jerusalem a praise in the earth."

Isaiah 62. 6, 7.

"The Lord is not slack concerning His promise."

2 Peter 3. 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 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. Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.

"IN WHOM WE HAVE REDEMPTION THROUGH HIS BLOOD."—Ephesians 1. 7.

Words of Introduction.

IN the lovingkindness of our God we would send forth these pages again. Do we sufficiently realize how great is the privilege of being in His loving service? A day will dawn when we shall see Him Who died for us, see Him face to face. Then He too will see of the travail of His soul and be *satisfied* (Isa. 53. 11), and we shall be *satisfied* when we awake, with His likeness. Meanwhile, we *are* satisfied with Him and His work, and would rejoice greatly because of the Bridegroom's voice. We would enjoy His graciously provided food in the Scriptures, as we press forward, pilgrims in a world that crucified Him,—pilgrims who confess plainly that we seek the city which hath foundations, whose Builder and Maker is God. There is a need for brightness in the Lord, the brightness of loving obedience, brightness in the Holy Spirit. May it be ours by grace! If Christians walk with God their lives will preach His gospel.

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

"He brought me to the house of wine."

Song of Songs 2. 3. 4 (marg.).

The Chiefest of the woodland glade!

My soul delighted well,
Sat down beneath His gracious shade,
There satisfied to dwell:

His banner over me was love,
His words, (ah, could it be?)

"My fair one," yea, "My spouse," "My dove,"—
His own eternally!

He hath His ransomed people brought
Into His "house of wine,"

In tender lovingkindness taught,

Enraptured, to recline,

And with Him at His table sup

From choicest fruit and sweet,

To drink from His o'erflowing cup,—

Their joy and bliss complete.

A.W.H.

Words of Encouragement.

It is a blessed thing to know we are redeemed, but it is also an important and delightful privilege to "say so." Silence is precious (1 Pet. 2. 22, 23, 3. 1). But it is likewise a privilege to declare what He has done for our soul (Ps. 66. 16), and to say with deep heart-thankfulness, "The Lord hath done great things for us: we are glad" (Ps. 126. 2, 3). Our lips should utter praise. David felt this (Ps. 51. 15). When we do not live to God's glory, it is inappropriate that the mouth should speak, but when all that is within us blesses His holy Name, and we go along the path of His will, it is good that the mouth also should be a witness for Him. "We cannot but speak the things that we have seen and heard" (Acts 4. 20). "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5. 19). "Ye are My witnesses," saith the Lord, and we are grateful for this privilege. Let us rejoice in His gracious dealings with us: let us not be ashamed nor ungrateful. We are a chosen generation, and signally blessed in every way, that we should show forth the praises of Him Who hath called us out of darkness into His marvellous light (1 Pet. 2. 9). Yes, indeed, the Lord has a right to expect much from us, for He has done everything for us. We were dead, and lost, and under a curse, but now in Christ Jesus we have more blessings than words can describe. Let the redeemed of the Lord, who have a new relation to Him, make His praise glorious, that men may see our rejoicing in Him. We cannot tell of His lovingkindness too often, we cannot speak too well of His grace. The Holy Spirit never leads to murmuring. He always encourages praise.

"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 like-minded believing men, immediately after office hours, one evening in the week? Why not come next Tuesday to 2, The Minories (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 it 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 JULY:

5th. SOME THOUGHTS ON TRANSLATION OF THE SCRIPTURE.

1. God's Perfect Inspiration of the Original (2 Tim. 3. 16, 2 Pet. 1. 20, 21).
2. The Value of Translation, and the Holy Spirit's Approval Thereof (New Testament Quotations, and "in our own Tongue"). Gratitude for the English Version, and Many Others.
3. The Need of Prayer for Translators
 - (a) Only Godly Men can Truly Understand.
 - (b) Good Acquaintance with Scripture normally employed (John 14. 26).
 - (c) Need for Prayer at all times.
4. Care, Consistency, and Right Attitude to the Holy Spirit's use of the Same Words and Idioms.
5. Problems of Revision.
6. Misunderstandings, with Notes on Varying the Translation. Loving Remembrance of God's dear Children less Instructed.

12th. 2 TIMOTHY 1.

1. The Holy Spirit's Own Stress on Supplications, Prayers, Intercessions, and Givings of Thanks.
2. The Believer's God-Honouring Relation to Authority
3. "A Quiet and Peaceable Life."
4. The Word "All" (3 times).
5. Some Thoughts on Accompaniments of Prayer—"Lifting up Holy Hands," "Modest Apparel."
6. Learning and Teaching. God's Arrangements for Brethren and Sisters with Thoughts on His Purpose at the Outset (Gen. 2. 18) and a Godly Home.

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.

"The prayer of the upright is His delight."

Proverbs 15. 8.

1. For believers who are looking at their trials, rather than unto their Lord (Ps. 34. 5), that there may be a simpler realization of what He is (Ps. 23. 1).
2. For godly homes, where "the nurture and admonition of the Lord" may be manifested (Eph. 6. 4), rather than irregularity or impatience.
3. For speedy reviving in gatherings that are more "Scriptural" than others, lest truth without the Holy Spirit's power should become a hindrance to believers therein, and to others, leading some to less "Scriptural" gatherings.
4. For lands that we often overlook:—Luxembourg, Liechtenstein, Persia, Morocco, Cuba, Chile.
5. For the Lord's service graciously entrusted to us, that there may be increasingly simple faith in Him for all, that the printed page may not be only true to His truth, but "meat in due season," that we may walk with God (Gen. 5. 24), and that meetings may glorify Him, that He may raise up, and equip, and use, fellow-helpers for every need in His service (Eph. 4. 12), and that brethren abroad may be strengthened and that all journeys, in His loving enabling, may prove a blessing to souls and to His glory more and more.

"With all prayer and supplication in the Spirit."

"Praying in the Holy Spirit."

Ephesians 6. 18, Jude 20.

ALL NATIONS.

- "Ye shall be hated of ALL NATIONS for My Name's sake" (Matt. 24. 9).
 "This gospel of the kingdom shall be preached in all the world for a witness unto ALL NATIONS" (Matt. 24. 14).
 "Go ye, therefore, and make disciples of ALL NATIONS" (Matt. 28. 19).
 "They . . . shall be led away captive unto ALL NATIONS" (Luke 21. 24).
 "That repentance and remission of sins should be preached in His Name among ALL NATIONS, beginning at Jerusalem" (Luke 24. 47).
 "Who in time past suffered ALL NATIONS to walk in their own ways" (Acts 14. 16).
 "That the residue of men might seek after the Lord, and ALL THE NATIONS, upon whom My Name is called, saith the Lord" (Acts 15. 17).
 "For obedience to the faith among ALL NATIONS, for His Name" (Rom. 1. 5).
 "Praise the Lord, ALL YE NATIONS" (Rom. 15. 11).
 "According to the revelation of the mystery which was kept secret . . . but is now made manifest . . . and made known to ALL NATIONS for the obedience of faith" (Rom. 16. 26).
 "That by me the preaching might be fully known, and ALL THE NATIONS might hear" (2 Tim. 4. 17).
 "A man child who was to rule ALL NATIONS with a rod of iron" (Rev. 12. 5).
 "Babylon . . . made ALL NATIONS drink of the wine of her fornication" (Rev. 14. 8, 18. 3).
 "Who shall not fear Thee, O Lord, and glorify Thy Name? for Thou only art holy: for ALL NATIONS shall come and worship before Thee" (Rev. 15. 4).
 "Babylon . . . by thy sorceries were ALL NATIONS deceived" (Rev. 18. 23).
 (Also "every nation" in Acts 2. 5, 10. 35, 17. 26; Rev. 5. 9, 7. 9).

ATONEMENT—FORGIVENESS.

Four times in Leviticus 5 we read the blessed words, "The priest shall make an atonement for him . . . and it shall be forgiven him," and in the preceding and succeeding chapters also is this delightful unveiling of God's grace found. How many times altogether in the book? Never have we the thought of forgiveness without atonement. But atonement is not uncertain:

there is the precious fruit, the indissoluble link. The atonement is toward **God** first, and then the forgiveness to the **sinner**. Do we not know the glory of the Antitype, and should not our hearts sing for joy?

Poems to Help Christian Experience—85.

"To know the love of Christ." Ephesians 3. 19.

"That I may know Him." Philippians 3. 10.

The love of Christ to know!

Ah! there is nought

Above or here below

Like His, Who sought

And found me, through the way of shame and loss,
 The agony and sorrow of the Cross!

How should I love my Lord!

But, O how small

My love! He hath restored

More than the fall

Took from me—yea, much more; His home of bliss
 He left, to die for *me*. What love is this!

Be this my heart's desire—

To know but Him,

With love that, as a fire,

Burns never dim.

And may His Spirit strengthen by His might
 To all long-suff'ring with a true delight!

For those who knew Him best

Through sorrow, pain,

And weakness knew; their Quest

Was Christ; their Gain

Was He! To know Him all was counted loss;
 They chose the ignominy of the Cross.

His joy that lay before—

To them how real!

Though yet the trials sore

They could but feel;

'Twas only Christ they longed to apprehend;

Christ was their Way, and Christ alone their End.

Willing, my soul, art *thou*

Thine all to lose,

To know Him, *here and now*,

And suff'ring choose?

Then, when He cometh, better shalt thou know
 Thy Lord, Whom thou hast followed here below.

The words of men after the fall are very striking. Notice those of Adam. Is there manifest repentance? The silence is to speak to our hearts. Collect all the words in the line of Cain (Gen. 4). Is there one utterance to encourage? Thank God for the refreshments in the line of the promise, and observe how they looked on to the "Seed,"—faith seen in "names" (Gen. 4. 26, 5. 21, 29). Yet there was a consciousness that the time was not come, for the name "Methuselah" spoke of death. Yes, the death of the one who lived nearest the 1,000 years was "prophesied" by the first one viewed as a prophet, who also told of the coming kingdom which will be 1,000 years on this earth (Jude 14).

YOUNG PEOPLE'S COLUMNS.

"God Hath Shined."

DARKNESS, darkness, blackness of darkness, blackness of darkness for ever! Who would wish to have this? No one! But there are some whose future will be such (Jude 13), unless they are NOW brought into God's so great salvation,—Now while they live on this earth. Let us remember:—

- (a) There is no salvation after death.
- (b) There are not "two" ways of salvation in this life, but only one.
- (c) No one is without the NEED of salvation.
- (d) The sinner cannot put aside the thought of salvation, as a small matter, for he is "condemned already" (John 3. 18).

The sun is beautiful: plants would not grow without it, and how strange our homes and lives would be without the sunshine. "A pleasant thing it is for the eyes to behold the sun" (Eccl. 11. 7), and it is much more enjoyable to be "under the sun" than under a cloud, or under a black fog, or a darkness that may be felt (Ex. 10. 21-23). Yet a book of Scripture, which uses this expression 29 times, is a book of sadness (Ecclesiastes). Why? Because **outward** blessings cannot give **inward** rest and peace. They do not last. Clouds come in between, and finally there is death "under the sun." We need something "above the sun," and that which is brighter than the sun. When Saul of Tarsus was on the road to Damascus, the Lord Jesus suddenly stopped him, and he says, "A light from heaven above the brightness of the sun." Yes, **His** light is your need, for whatever earthly blessings we have they will vanish away. Only Christ remains for ever. His gospel is precious, and comes to people such as we are, just where we are.

Isaiah 60. 2 says, "Behold, the darkness shall cover the earth, and gross darkness the people," but in chapter 9. 2 we read, "The people that walked in darkness have seen a great light." Matthew 4. 16 explains this of the Lord Jesus Christ. It is true, sadly true, that every sinner is in darkness, and can never find the light of **grace** by the light of **nature**. Therefore God's grace comes, so that the words of 1 Peter 2. 9 may be fulfilled, "That ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light." And it is marvellous. The Lord Jesus is even now, to those who love Him, "the Sun of righteousness" (Mal. 4. 2), and they are no longer darkness nor in darkness. The change which God's grace brings is complete! Look at the words of John

1. 4, 5, "In Him was life; and the life was the light of men: and the light shineth in darkness, and the darkness comprehended it not." Ephesians 5. 8, too, puts it very simply, "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." That is the reality of salvation, because the Lord Jesus died to save not only from **punishment** but from **sins** (Matt. 1. 21). He not only accomplished a complete work **FOR** His people, but the fruit will be a complete work **IN** them, and that has already begun (Phil. 1. 6).

- (a) Their relation to God is quite changed.
- (b) Their position is altogether different.
- (c) Their condition is one of life, not death.

Does not this marvellous salvation cause you to say, "O how I long to know that Christ is mine"? If so, the welcome invitation is to **you** (Matt. 11. 28), and words may even now be true of you also,

"God . . . hath shined

in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4. 6). Is not that blessed? God Himself has shined, and revealed His dear Son (Matt. 16. 17, Gal. 1. 16), and there is the glad experience of Psalm 89. 15, "Blessed is the people that know the joyful sound: they shall walk, O Lord, **in the light of Thy countenance.**" Yes, instead of "everlasting destruction from the presence of the Lord" (2 Thess. 1. 9), those who believe into the Lord Jesus, as the One Who died for them, can say, "In the light of the King's countenance is life; and His favour is as a cloud of the latter rain" (Prov. 16. 15). But the question ever keeps coming up:

"Is this **YOUR** blessedness?"

We can read the words a hundred times, but that will not save us. You can hear the blessing of Numbers 6. 25, "The Lord make His face shine upon thee, and be gracious unto thee," but is the blessing yours? Thank God, many can answer "Yes": but many must answer "No." And your heart-coming to the Lord Jesus, or not, shows where you are. If you feel you are a lost sinner in darkness (Isa. 59. 9), and seek Him (Isa. 55. 6), not a light of your own (Isa. 50. 11), you will be able to rejoice in His light (1 John 1. 7), and then to tell others what He is to you.

A new day will soon come. The Lord Jesus will come back. The sure words are written, "Out of Zion, the perfection of beauty,

God hath shined"

(Ps. 50. 2). Those who are saved now will be with Him then (John 14. 2, 3), but those who neglect God's great salvation, how can they

escape (Heb. 2. 3)? There are two ways (Matt. 7. 13, 14), and two ends (Rom. 6. 21, 22). There are two futures (Matt. 25. 46), which is yours?

"God hath shined"—a priceless treasure
Have we in our hearts received?
Blessings without end or measure
Are for those who have believed.

Darkness was our sad condition,
There we dwelt, and such were we:
But His light claimed full admission
Since Christ died upon the tree.

Darkness once, now light for ever:
Changed our state, and changed our place.
None from Christ our Lord can sever,
His for aye by changeless grace!

Who can sound redemption's story?
But in part its song we know.
'Tis the gospel of Christ's glory,
And we would His glory show.

"God hath shined"—the words are spoken
Of the coming of the Lord.
Soon His silence shall be broken,
And earth's harmony restored.

But unless, His mercy seeking,
Sinners heed His welcome now,
Soon He will, in judgment speaking,
Bring them 'neath His rod to bow.

Christ hath died! The light shines brightly,
Through His blood we enter in.
Do not treat the message lightly,—
NONE BUT HE CAN SAVE FROM SIN.

'Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.'

James 4. 11.

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

HAVE we at any time closed our Bibles with a feeling of disappointment because our reading has yielded so little of help and encouragement? There are few believers who have not had such an experience, but it may encourage us to recall that the disciples of the Lord Jesus, although they sometimes failed to appreciate the meaning of His words at the first, yet afterwards remembered, and, in the light of a fuller experience, they understood. Since those days there have been other disciples who have proved that the ministry of the Holy Spirit includes the bringing to remembrance (John 14. 26), and the shewing of things previously heard, or read, so that they then become a message to their hearts. With a desire to help younger believers in Scripture study, we would suggest that, if in our reading we find that which is hard to understand, we should not become unduly occupied with it, so that we lose the preciousness of that which is

clear and plain, for, as in the physical realm a diet of milk prepares for more solid food, so is it in the spiritual. The following words indicate this:—"As new-born babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2. 2). To these may be added the words of another servant of God, "But strong meat (or solid food) belongeth to them that are of full age, even to those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5. 14). With these thoughts before us we will consider the verse now reached in our monthly study. As we read, we are aware that it is somewhat difficult to explain, but it **also** contains that which even a child is able to receive. It is that brethren must not speak evil of one another. A more literal translation reads, "Speak not against one another, brethren." The principle is one that is set forth in many parts of the Scriptures, and it may help us if we bring together a few references which reveal the thoughts of God concerning it.

Miriam and Aaron spake against Moses (their brother), and the Lord heard, and the anger of the Lord was kindled against them (see Num. 12. 1, 2, 9). The children of Israel murmured against Moses and Aaron and spake of stoning Joshua and Caleb (their brethren), and the Lord said unto Moses, "How long will this people provoke Me?" (see Num. 14. 2, 10, 11). Korah and certain of the children of Israel rose up before Moses, and against Aaron, and spake against him. In so doing they gathered together against the Lord. Note the words, "What is Aaron, that ye murmur against him?" (see Num. 16. 1, 3, 11). But lest it should be thought that the principle applies only to words spoken against those who hold positions of responsibility, the following passage must bear its testimony. The congregation gathered themselves together against Moses and against Aaron, and the people chode with Moses (Num. 20. 2, 3). The sequel is recorded in Psalm 106. 33, "They provoked his spirit, so that he spake unadvisedly with his lips." What did Moses say?—"Hear now, ye rebels." How serious were these words, spoken without authority, against his brethren. How solemn were the results.

The question may arise, "What if a brother sin against me?" This sad possibility was foreseen by the Lord Jesus, and instructions were given to meet it. "Go and tell him his fault **between thee and him alone.**" Then other instructions followed, but in these first words we have a further important principle, which, if it had been followed, would have changed much of

"Church history," and must we not say, would have changed our own experience, if we had at all times given heed to this command? It is so easy to tell others, and to pass judgment upon our brother when he is out of court, and so unable to speak in his own defence.

Our verse takes us back in thought to others previously pondered in Chapter 3, which speak of the tongue cursing men which are made after the similitude of God (our brethren?), "Out of the same mouth proceedeth blessing and cursing," followed by the words which seem to have an echo in our present study. "My brethren, these things ought not so to be."—B.

(To be continued, God willing).

"Brethren, my heart's desire and prayer to God for Israel is, that they might be Saved."

(Romans 10. 1).

IT is well to have heart-desires and prayer, but not all heart-desires are desirable, and not all prayers are acceptable. Fellowship with God and a balanced knowledge of His Word are necessary, if we are to have heart-desires and prayers that please Him. "If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15. 7). Thus spake the Lord Jesus. His expression, "Me and My Words" (cf. John 14. 23), is of the deepest importance.

Psalms 37. 4, contains a precious promise to encourage love to the Lord. It can be rendered, "Delight thyself in (upon) the Lord, and He shall give to thee the desires (requests) of thine heart,"—In other words, He will give you not only **what you ask**, but also **what to ask**. He will lay upon the heart, even as David in 2 Samuel 7 said, "Thy servant found in his heart to pray this prayer unto Thee." Although we have the precious command, "Be careful (anxious) for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God," yet there are some things about which we need not pray for enlightenment. For example, since God has given them, we need not pray as to whether we should read His Words daily, although it is well to pray for God's enabling as we read, and that we may be awake and obedient. We do not pray as to whether we should speak the truth. We already have definite guidance about such things in the Scriptures.

On the other hand, David had one desire in his heart, but he was not granted the fulfilment to

himself personally (although it was well that it was in his heart, 1 Kings 8. 18, 19)). Yet his prayer was wondrously answered in the son God gave him.

Moses also had a heart's desire and was denied his wish, and was told to speak no more about that matter (Deut. 3. 23-26). Sometimes we have unfitted ourselves to receive a special privilege. Jeremiah was also told NOT to pray for Israel when they were guilty of idolatry (Jer. 7. 16, 11. 14, 14. 11). Thus we are led on to see that we must find out from God, for what to pray. "We know not what we should pray for as we ought" (Rom. 8. 26). We need to be more acquainted with God's words, if we are to have power in prayer. Moses, when he desired a favour for himself, was denied, but, when he prayed for Israel, his prayer had power and was heard, because he said, "Remember Abraham, Isaac and Israel, Thy servants, to whom Thou swarest by Thine Own Self . . ." (Ex. 32. 13), and thereby pleaded **God's Own Words**. So was it with David. Denied his **personal wish**, he learnt to pray the words of 2 Samuel 7. 25, "And now, O Lord God, **the Word that Thou hast spoken** concerning Thy servant, and concerning his house, establish it for ever, and **do as Thou hast said**." Solomon, David's son, in his prayer makes a similar plea, "Therefore now, Lord God of Israel, keep with Thy servant David my father that Thou promisedst him . . . And now, O God of Israel, let Thy Word, I pray Thee, be verified, . . ." (1 Kings 8. 25, 26).

We call to mind examples in the later Scriptures. God's dear servant Paul desired to be freed from his "thorn in the flesh," but was brought by grace to rejoice in the will of the Lord (2 Cor. 12. 7-10). The two sons of Zebedee desired a favour for themselves, and their mother made the request, but it was not promised them. "Ye know not what ye ask," is what the Lord Jesus said in reply (Matt. 20. 20-23). Hence, wherever we turn in the Holy Scriptures we find the same principle before us. "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us, and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 John 5. 14, 15).

M.R.

(If the Lord will, to be continued).

Unbelief closed Zacharias' mouth (Luke 1. 20), and obedience was the means of opening it (Luke 1. 64). Have we not had a like experience with regard to our witness for the Lord?

Questions and Answers

13

John 16. 9-11. In other verses. (14. 17, 26, 16. 13) we rather have the precious work of the Holy Spirit for and in believers; here we see (16. 8, cf. 15. 26) His ministry in the world, which reminds of 1 Peter 3. 18, 19 with Genesis 6. 3 (cf. Luke 14. 17). "He shall **convict** the world." Let us recognize that the Advocate (as "Comforter" may be rendered, cf. 1 John 2. 1) **presents Christ's claims**, and thus His "advocacy" is deeply important. Men may despise and oppose. This is not the quickening work, any more than the miracles of Christ, but the necessary witness was, and is, given. The Holy Spirit always emphasizes **sin**: He never excuses it, and is not silent regarding it. Ministry in His power will always deal with **SIN**. The proof of this sin is that men do not believe into the Only One by Whom they can be delivered from their sins. The Same Holy Spirit, glorifying Christ, declares **righteousness**. The evidence of this is that the body of Christ was not left in the grave. He was raised in accord with Romans 4. 25 as a demonstration of perfectly satisfactory righteousness ("raised again because of our justification"). Alas, men persist, but the Holy Spirit next shows **judgment**. The clear proof that judgment will come is Christ's victory over "the prince of this world," who is already judged (John 12. 31), so that all remaining with him (1 John 5. 19) are now loving death (Prov. 8. 36) and eternal doom (Matt. 25. 41).

14

"Concerning Hebrews 10-12, and sacrifices of animals in the Millennium (Ezek. 44-46)."

Blessed be God we have no more conscience of sins (Heb. 10. 2) "in Christ Jesus" nor remembrance of sins, but remembrance of Him! May it ever be so. As to Ezekiel 44-46, we are convinced that God never contradicted Himself, and we are willing to expect His "Key" or to wait. We acknowledge that

(a) The animal sacrifices never removed sins before God (Heb. 10. 4).

(b) Hebrews 9. 13, 14 would set forth two thoughts:

(i) the purifying of the flesh,

(ii) the purging of the conscience.

The work of Christ is not associated with the former, for He brings us into a spiritual relationship.

(c) It would be wrong for us to be circumcised **now** (Gal. 5. 1-4).

(d) Israel will be dealt with in a **two-fold** way in the future (Ezek. 44. 9). They will be

accepted as **men**, in the flesh, and keep sabbath accordingly (Mark 2. 27), and possess an earthly temple and land. Appropriately Israel will have the sacrifices which the Holy Spirit describes as **sanctifying to purify the flesh**. They will, thus purified, be able to draw near in a way that does not belong to us.

It is remarkable that the Holy Spirit uses the **same** book which emphasizes "no more sacrifice for sins," concerning the heart and conscience, to explain the purpose of typical sacrifices, when God appoints the two-fold—inner and outer—blessing of saved Israel "in that Day." If He had used another writer and book, the testimony would be far less striking. Yea, He uses the very same context. We praise Him, and once more rejoice in the finished work of Christ.

15

Revelation 9. 4, with 8. 7. The seals, unlike the vials, take some considerable time. Would this not give opportunity for growth again, and thus illustrate God's forbearance?

16

"That the thoughts of many hearts may be revealed." Luke 2. 35. The parenthesis may illustrate that this reads on from 34—"spoken against that . . ." The cross of Christ revealed the hearts of those who otherwise might have appeared religious and satisfactory in many ways (Matt. 27. 39-43). And so was it afterwards (1 Cor. 1. 23), and so is it still.

17

Galatians 2. 3, 4, help welcomed. Verse 1 states the fact of the journey. Verse 2 begins in Greek with a slight "but." The apostle did not go up (a) because of natural choice, nor (b) because of compulsion. The grace that "revealed" God's Son (ch. 1. 16) was granted to guide his willing steps. Nevertheless verse 4 gives another "but," looking back to verse 1, **after the parenthesis of 2 and 3**, and closely parallel with verse 2. There **was**, alas, another reason; this was sad. The journey was because of "false brethren." Acts 15. 1, 2 affords a dark and humbling background. An action may have two causes (Acts 2. 23). God led Paul to go up, **but** the presence of false brethren occasioned the visit. An opportunity was thus graciously granted, in God's **overruling**, to deal with the evil. Hence verse 3 (with 2) would indicate that the apostle went frankly to others at Jerusalem, **BUT** he could definitely record that his companion was not constrained to be circumcised. Hence Titus, still uncircumcised, continued to be a living witness that the Galatians were misunderstanding what had taken

O that the spiritual message of the passage as to "unity" in Christ may be ours. Only when verse 4 is read **from** 3, missing the parenthesis, does all become obscure. "Parentheses" in God's ministry through Paul are often a great blessing. A collection would help.

"IF THE LORD WILL." - JULY, 1938.

READING				LEARNING		
Day	Ezekiel	2 Corinthians	Ezekiel	Psalms		
1	8.	5-18	8.	1-24	12.21.22	47
2	9.	1-11	9	1-15	23	48
3	10.	1-22	10.	1-18	24	49, 50
4	11.	1-25	11.	1-20	25	51
5	12.	1-16	11.	21-12 7	26, 27	52
6	12.	17-13 9	12.	8 21	28	53
7	13.	10-23	13.	1-14	2. Cor. 13 1	54
8	14.	1-16	Gal. 1.1-24	2		55
9	14.	17-15.8	2.	1-21	3	56
10	16.	1-26	3.	1-14	4	57, 58
11	16.	27 43	3.	15-29	5, 6	59
12	16.	44 63	4.	1-16	7, 8	60
13	17.	1-24	4.	17-31	9	61
14	18.	1-18	5	1-21	10	62
15	18	19-32	5.	22-6 18	11	63
16	19.	1-14	Eph. 1.1-14	12, 13		64
17	20.	1-22	1.	15-2.10	14	65, 66
18	20.	23 41	2.	11-22	Ezek 28.1, 2	67
19	20.	41-21.13	3.	1-13	3	68
20	21.	14-32	3	14-4.7	4	69
21	21.	1-16	4.	8-24	5	70
22	22.	17-31	4	25 5.10	6	71
23	23.	1-21	5.	11-33	7	72
24	23	22-49	6	1-24	8	73, 74
25	24.	1-27	Phil. 1.1-17	9		75
26	25	1-17	1.	18 30	10	76
27	26	1-21	2.	1-13	Phil. 2.1	77
28	27.	1-25	2.	14-30	2	78
29	27.	26 28.10	3.	1-12	3	79
30	28.	11-26	3.	13-4.7	4	80
31	29.	1-21	4.	8-23	5	81, 82

EZEKIEL 12. 21-28.

Dei " (the voice of the people, the voice of God). How many put off God's words: a subtle form of unbelief,—likewise as to obedience (Ps. 119. 60, Matt. 24. 48). 23, God's holy contradiction of man's words (cf. Acts 13. 29, 30). 24, So the vain vision of ch. 13. 6. 25, "For I am the Lord": continually this emphasis in *many* contexts, with many thoughts—encouragement, warning, &c. (e.g. Lev. 22. 30, 33, Isa. 43. 3, Mal. 3. 6, Rev. 1. 17, 18). "I will speak, *and* " (Ps. 33. 9, Isa. 38. 15, Ezek. 36. 36). 27, Repeated desire to postpone (contrast Rev. 22. 20). 28, "Words": God is not a man, that He should lie. O that we may emphasize His words.

1, Intention, but willing subjection to God's will (1. 17). "Witnesses," a loving reproof: he was charged with changeableness: it is easy to misunderstand, and even misrepresent: we all have this danger. 2, Sin cannot be excused. 4, "The power of His resurrection" is to be emphasized in the assembly: how blessed when a gathering lives thus. 5, The "test" of love's obedience, and response to the Lord's will, "Or know ye not?"—Have we not already the witness (2 Cor. 8. 14-16, 1 John 5. 10)? 7, Love's willingness to be rejected now, that believers may be blessed (verse 9, ch. 4. 11, 12). 10, A letter to prepare: so the first epistle was used by God (ch. 7. 8, 9). The object "to edification" (1 Cor. 4. 21): but reproof is necessary (cf. judgment, God's strange work, Isa. 28. 21, "He delighteth in mercy" Mic. 7. 18-20). 11, Precious commands to us. "Peace" emphasized. 12, An "expression of love" (derivation). 14, Grace begins and ends. Our Triune God (so Matt. 28. 19, Eph. 2. 18): what wondrous love!

2, "Thus saith the Lord God": not the thoughts of God alone, but His very words. The "*heart*" lifted up (three times in this verse); a precious contrast in Psalm 131. 1 and Isaiah 57. 15, "Thou hast said, I am a God" (note Satan's one aim as to man, throughout, Gen. 3. 5, Dan. 6. 7, Acts 12. 22, Rom. 1. 21, 2 Thess. 2. 4). 4, Contrast "If any of you lack wisdom" (Jas. 1. 5, with 1 Kings 3. 7). 5, Wisdom and traffic (Rev. 18, and also Zech. 5. 6, "resemblance" is "eye," human wisdom, cf. "an eye to business"). "Heart" (also twice in next verse, contrast Deut. 6. 5, 6). 8, "In the midst (heart) of the seas" (the place of self-confidence, verse 2). 9, A further stress in the awful sin of pride: O that our whole life may be a holy contrast! 10, "For I have spoken it": how impressive.

An amazing contrast with Ezekiel 28. So the added verses (6-9) concerning the Lord Jesus, and His voluntary humiliation. 1. A tender appeal, "If any," "Fulfil ye my joy." Joy should be full (John 15. 11, 16. 24, 17. 13, 1 John 1. 4): it is a privilege to fulfil one another's joy (2 John 12, contrast 2 Cor. 2. 3). Do we cause one another grief? "Same," "one": discord can never please God (Ps. 133. 1-3). 3. The root of strife. "Vain glory": how different, "Do all to the glory of God." 4. Self-centredness leads on to further sin: if my finger only thought of the finger, and the eye of the eye, how would the body accomplish anything? One member *cannot* rightly have a "personally circumscribed interest." Our brethren are members of *ourselves*: what a call to love! 5. The cause, ground, and power—Christ is all.

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path of love's willingness for His will in the daily
life of His redeemed.

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"Samuel among them that call
upon His Name; they called upon
the Lord, and He answered
them." Psalm 99. 6.

"Moreover, as for me, far be
it that I should sin against the
Lord in ceasing to pray for you."

1 Samuel 12. 23.

"And He spake a parable unto
them, that they ought always to
pray, and not to faint."

Luke 18. 1.

"Wherefore I also, after I
heard of your faith in the Lord
Jesus, and love unto all the saints,
cease not to give thanks for you,
making mention of you in my
prayers." Ephesians 1. 15, 16.

Some lovingly acquire 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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"Always in every prayer of
mine for you all, making request
with joy." Philippians 1. 4.

"We do not cease to pray for
you." Colossians 1. 9.

"Continue in prayer, and watch
in the same with thanksgiving."

Colossians 4. 2.

"I trust that through your
prayers I shall be given unto
you." Philemon 22.

"Pray for us: for we trust
we have a good conscience, in all
things willing to live honestly.
But I beseech you the rather to
do this, that I may be restored
to you the sooner."

Hebrews 13. 18, 19.

"O LORD, REVIVE THY WORK." — Hab. 3. 2.

Words of Introduction.

"THEY that be *wise* shall shine as the brightness of
the firmament; and they that turn many to right-
eousness as the stars for ever and ever." It is helpful to
compare Daniel 12. 3 with Matthew 13. 43, "Then shall
the *righteous* shine forth as the sun in the kingdom of
their Father." We have a wondrous prospect. It is ever
before us. And "Christ Jesus . . . is made unto us
wisdom and *righteousness*" (1 Cor. 1. 30). What manner
of persons ought we to be? "When Christ, Who is our
Life, shall appear, then shall ye also appear with Him in
glory," "I shall be satisfied, when I awake with Thy
likeness," "We shall be like Him; for we shall see Him
as He is," "We shall bear the image of the Heavenly."
And these pages are sent forth, humbly and earnestly,
with the heart-desire that, in a living consciousness and
confidence as to the Appearing of our Lord Jesus, we may
thus walk worthily in the Spirit, and seek to turn many to
righteousness in the little while of waiting for our coming
Lord.

"... No longer I, but liveth in me, CHRIST."
Galatians 2. 20 (lit.).

There is a source of Strength and pow'r,
A Well-spring Which is never dry,
Whence I may draw each day and hour
A free and ever full supply.

In self I find no strength at all,
Nor would I seek it from without,
But in mine ear a gracious call,
Doth banish every fear and doubt.

"Abide in Me, and I in you."

By faith the Living Lord within

Is Source of power ever new,

Through Whom to more than conquer sin.

No longer I, but in me, Christ!

The words are meant for you and me;
His grace and strength have e'er sufficed,
And will,—until His face we see.

A.W.H.

Words of Encouragement.

"Again I will say Rejoice"
 "Yet I will (Phil. 4. 4) was written in a
 rejoice in the prison, and echoes Habakkuk
 Lord." 3. 18. No, it is more than an
 echo. The same living grace
 was felt and manifested. Faith is not merely
 "put on." Circumstances do not make, nor
 take away, that which is spiritual. God is! A
 prison with Him is infinitely beyond a palace
 without Him. The reproach of Christ was, to
 Moses, greater riches than the treasures in
 Egypt. "It" can never satisfy one who has
 known "Him." Habakkuk knew circumstances
 might change, but the Lord would not change
 (Mal. 3. 6). Nature is variable, grace invariable.
 He who puts trust in man will have ups and
 downs, he who puts his trust in the Lord will
 lift up head and heart and hands. God is the
 Same in an emergency, but He is God in the
 more searching strain of the daily round.

"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 Minories (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 it 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 AUGUST:

- 2nd. THE LORD JESUS IN HEBREWS 1 and 2.
 1. The Precious Fulness of the Old Testament and Its Study.
 2. Christ's Essential Deity.
 3. His Perfect Humanity (Heb. 2. 6, 8, cf. Phil. 2).
 4. His Atonement, and Relation to His People (2. 9-18).
 5. The Inferences of Living Faith.
- 9th. SOME SCRIPTURE ANTICIPATIONS OF MODERN DISCOVERIES, AND ANSWERS TO SCIENCE, FALSELY SO CALLED.
 1. The Size of the Universe, and the Nature of the Earth (e.g. Ps. 103. 12, Isa. 40).
 2. Concerning Light (Gen. 1, Ps. 65. 8. marg., Jer. 50. 16).
 3. The Human Frame (Eccl. 12. 3-6).
 4. Difficulties through Careless Misinterpretation.
 5. False Theories of Continuity and Evolution in the Light of God's Revelation.
 6. The Believer's Attitude and Spiritual Lessons.
- 16th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

23rd. THE BOOK OF ECCLESIASTES.

1. "Vanity of Vanities," "Under the Sun," and Other Repeated Words. The *Standpoint* of the Book: A Verbally Inspired Record of Seeking to Find Out.
 2. The Failure of Man, and the Purpose of the Book.
 3. Difficulties (Please mention any: we suggest such as 2. 24, 9. 5).
 4. The Believer's Happy Contrast in Heavenly Places in Christ Jesus.
- 30th. To be announced later.

Concerning the Work of the Lord.

POSSIBLY we do not say enough concerning His work which He has graciously committed to our trust and care. We do not want to attract attention to it, but to Him: we do not wish to make the magazine the "organ" of that which is done in His Name, in some spheres of privilege, but rather a help heavenward to His redeemed in all the privileges of the believing life. We thank God that many, in various lands, pray for us daily, and we know well the fruit of this. To His Name be all the glory!

I recollect how a brother, closely identified and in meetings, knew so little of the extent of opportunity the Lord had lovingly thrust upon us and granted in answer to prayer. Naturally those farther off know less. The privilege of printing the text booklet "Come" in 22 or 23 languages, and many tracts in various parts, has been very real. The largest single order was, I think, about four hundred thousand. How many millions of pages since the commencement,—scattered in His Name, rather, let us say, "sown." Apart from *printing* the majority in England we have been thus encouraged to serve the Lord in about 12 other lands in Europe, Asia and Africa. How many thousands of copies have been given to others, and circulated, looking to the Lord for all, including the very heavy postage. But He has not failed.

Few realize that a work of faith has many trials of faith, and that God does not usually supply the need, directly from heaven, but *through His children*, whose privilege is very great in this connexion, and whose loss is real whenever they do not fully, and regularly, embrace it. Irregular giving unto the Lord is somewhat dangerous.

We rejoice in the travelling missionary service of our brother, M. Ruda, in various countries, and in our Father's enabling hitherto for two married brethren labouring in Poland (I. Sofer and M. Waszczuk). The expenses of such service are not small, and it is only of the Lord's mercies that we have been sustained up till now. Will He fail? Never. The only thing is for us to keep on the line of His will, in the power of His Holy Spirit. And how much more we might accomplish in prayer and in service! "The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (Matt. 9. 37, 38).

With a desire to His glory we pen this little record, and are ever thankful when dear children of God write for further particulars (a monthly Prayer Letter is available). All cannot journey, but all "in Christ Jesus" can pray, and the blending of service is an appointed privilege for co-believers. One prays and remains, another prays and goes: one gives in faith, another uses the gift in faith, and sowers and reapers will rejoice together. "The Coming of the Lord draweth nigh"—let us not lay up treasures upon earth.

Poems to Help Christian Experience.—84.

"And all the trees of the field shall know that I, the LORD, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I, the LORD, have spoken and have done it." Ezekiel 17. 24.
"As the orange-tree among the trees of the wood, so is my Beloved among the sons." Song 2. 3.

Mankind is like a forest, where
Are planted many noble trees,
Adorned with countless leaves, so fair,
Whose beauties vary in the breeze;
And some are high and some are low,
And, as the seasons come and go,
Are now with summer freshness green,
And then the autumn hues are seen.
But of that foliage so fair,
Whose beauty cheers the seeing eye,
Sharp winter soon shall strip them bare
And make their stem and branches dry;
The forest floor is thickly strewn
With fallen leaves,—a chilling tune
Shall then come waiving through the trees,
From winter's cold and biting breeze.
Yet there is hope—for cometh spring—
God's promises can never fail—
Creation wakens; sweetly sing
The birds, for doth not life prevail?
Their winter leaves the branches shed,
That for the tender buds a bed
Provided through the winter night;
How wise is God! How great His might.
Though deeply down they thrust their roots—
Those trees upstanding in their pride,—
Yet yield they no delightful fruits,
No sweet refreshment they provide;
The traveller through a weary wood,
From them shall vainly hope for food;
Though he may stay beneath their shade,
His hunger ne'er can be allayed.
And such is man—a fruitless tree;
'Tis but the goodness of the flesh
He manifesteth oft, yet he
Doth not the heart of God refresh;
By nature he hath nought but leaves,
His barrenness his Maker grieves;
And winds of wrath that soon shall blow,
The fruitless tree shall overthrow.
The tree that falleth—there it lies:—
'Tis fit for nothing but the fire,
And he that unforgiven dies
Shall lie beneath God's righteous ire;
Yea, under wrath he shall abide,
Who lived in self-sufficient pride;
Who drew his sustenance from earth,
Shall know an everlasting dearth.
But One there came, a Fruitful Tree—
The Father's Planting, yielding good
Before His God, and fairer He
Than all the trees of all the wood;
Like to an orange-tree He grew
In fragrance pure, yet O how few
Delighted in That Blessed One,
The Father's Well-beloved Son.
Amid the sinful, He was good,
Amid the hatred shewing grace,
Above the fallen, high He stood
In holiness, and yet His face
The helpless and the hopeless sought,
To multitudes the truth He taught,
But, O the grace surpassing when
He gave Himself for sinful men!

What fruit was His—what precious fruit—
He ever gave the Father joy;
To please Him was His one pursuit;
The Father's business His employ.
O Gracious Saviour, Lord Divine,
All glory ever shall be Thine.
Alone Salvation Thou hast wrought,
Thy blood Thine Own elect hath bought
Beneath His shadow I would sit,
Delightedly would there recline;
Ah! Grace, that He should me admit—
A sinner—to His house of wine!
His fruit, how pleasant to my taste;
To Him my eager soul doth haste,
Mine own Belov'd, Pre-eminent,
With Him my soul is well content.
But now I too would be a tree,
His planting, full of sap, and green,
With branches that shall laden be
With fruit that even here is seen;
Yet first and foremost for my Lord,
Since He it is Who doth afford
All grace; Who is the Living Root
From Whom alone there springeth fruit.
Soon, through His Holy Sacrifice,
More richly grace shall be revealed,
For in the midst of Paradise
The Tree of Life doth ever yield
Blest fruit, that He shall give to me
If I an overcomer be;
O for His power to prevail
Until the heavens Him unveil.
E.K.

REQUESTS FOR PRAYER AND PRAISE.

- Let us mark the limitations of Psalm 66. 18.
Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING." Colossians 4. 2.
"And now, little children, abide in Him." 1 John 2. 28.
1. For children of God who are worrying themselves instead of having confidence in their Father, that they may seek grace to trust Him fully.
 2. For homes to God's glory, with the adornment of good works, and a meek and quiet spirit, so that those who come in may feel the presence of the Lord.
 3. For believers out of employment, or who have this "prospect" that they may be kept in "peace, peace" (Isa. 26. 3, 4), and be active, yet never anxious. (The rut of expecting disappointment grieves the Holy Spirit. The rut of rising late because there is no paid employment grieves the Holy Spirit.)
 4. For lands that we often overlook:—Hungary, Siam, Madagascar, Alaska, Mexico, Chile.
 5. For the Lord's work entrusted to us, in this and other lands, that we may cast all our care on the Lord, and prove our sufficiency is of God, that missionary brethren may be restful in the Lord, and that all printed testimony may be widely used to God's glory: that visas and all journey arrangements may be manifestly from Him.
 6. Daily for brethren—W. Ellis, M. Ruda, I. Sofer, M. Waszczuk, H. A. Werner, "and for me."
"Let him pray . . . Let them pray . . . The prayer of faith . . . He prayed in his prayer." James 5. 13-17.

YOUNG PEOPLE'S COLUMNS.

"Walking, and Leaping, and Praising God."

HE must have been glad. If there was a time when some among the heathen said of Israel, "The Lord hath done great things for them," and they replied, "The Lord hath done great things for us; we are glad" (Ps. 126. 2, 3), this man must have felt the same. **Who** was he, and **what** had been his condition before?

He was a poor man, who had never walked. Lame from birth, unfit for usual business, daily he had been carried to the "Gate Beautiful" of the temple, and there he lay—helpless. A strange life! He saw many people, and they all knew him. **But** he was "alone": he could not share with them: he must keep lying down where he was. Poor man! It is all past history now. But there are many like to him to-day. I do not mean in body, though we should pity much more the poor and needy, who have not the eyes, hands and feet, as we have. There is not enough sympathy. But a greater, deeper and more serious need is **within**. There are those who are lame so that they never "walk in the law of the Lord," never "run the way" of His commandments, never "come" to the Saviour of sinners. Such have **never** walked. They have been sinners all the time, and the sins become more and more, a growing heap, and God cannot excuse **one** sin.

What did this lame man expect? Like blind Bartimæus, he was a beggar. He thought those going into the temple would be most likely, while thinking religiously, to give him some coin or other, and every little helped. He "**expected**" no more: he had no thought, it seems, of healing. He was expecting to receive "**something**," but he needed a **Person**.

In the same city One had walked, Who spake as man never spake, and Who had done wondrous things, and to Whom "the blind and the lame came . . . **in the temple**, and He **healed** them" (Matt. 21. 14); and yet this man was not healed. He remained lame. And there are many to-day who are still "**wrong**" in their hearts, though others quite near to them have been graciously saved and brought to run in the way of the Lord.

Peter and John, disciples of that Glorious One, men who had been filled with the Holy Spirit, passed by. He asked them for money. Peter told of a greater need, and a greater blessing:—"In the Name of Jesus Christ of Nazareth rise up and walk" (Acts 3. 6). Was it possible? It seemed too good to be true! But, while he hesitated, a strong hand grasped him, and as he was lifted up, he found his feet could stand, his ankle bones were strong, he was no longer lame,

a complete change. What had happened? Listen to the words of God's servant. "Ye . . . killed the Prince of Life, Whom God hath raised from the dead; whereof we are witnesses. And **His Name, through faith in His Name**, hath made this man strong whom ye see and know: yea, **the faith that is by Him** hath given him this perfect soundness in the presence of you all" (Acts 3. 15, 16). The whole blessing was through the death of the Lord Jesus. And so is it to-day. When a sinner is brought to stand and to walk in God's ways, it is all because Christ died. But notice "through faith in His Name." If I only say "Yes, Christ Jesus died for sinners," I am not saved. But if I feel **my need**, and turn from seeking "**something**," to seek Him, faith in Him, will be joined with the blessing of knowing what it is to have a new life, a new power I never had before, and I shall not only wish to stand, but to **leap for joy**, because of His salvation from sin, and the life will become a true Christian life of spiritual "**walking, and leaping, and praising God.**"

Now the great question comes. Is this your privilege, or not? Thanks be to God, the salvation pictured, in the Beautiful Gate of the temple, is possible **to-day**. The "**beauty**" and the religious surroundings could not save, and cannot save. But Christ can and does save. Look to Him by faith at once, and you too shall be "**walking and leaping, and praising God.**"

Helpless he lay, in the Beautiful Gate,
What could he do, but to beg and to wait?
Ne'er had he walked, his poor feet had no power,—
Till two came by at the ev'ning prayer-hour.

One of them said, "Look on us," and he thought
SOMETHING to gain,—but found more than he sought:
In the one Name of the Lord Jesus Christ
New strength was given:—an instant sufficed!

NOW he could walk, and could leap, and could praise,
What a great change from those past weary days!
And is this story just written FOR YOU,
That in YOUR life it again may come true?

I was once helpless, but faith in Christ's Name—
Since He bore judgment poor sinners to claim—
Brought me a change that is full and complete,
Now I can leap with my spiritual feet.

Now I can run in the ways of the Lord,
Now I can praise Him with thankful accord:
And if you feel that YOUR NEED is the same,—
Come to my Saviour, HAVE FAITH IN HIS NAME.

IF THE LORD WILL

A hearty welcome is given to Gatherings at 61, Upton Lane, Forest Gate, and 2, Crosby St., Stockport, during the "Holiday" opportunity, Monday, 1st (3 and 7). Believers should seek to be together. Much prayer and praise are needed. Enquirers too are very welcome. Any requests for further details, and any desires to spend the Saturday to Monday among God's children, seeking His gracious blessing and reviving, will be gladly received. Let all PRAY for His work.

"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."

James 4. 11.

(Continued.)

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

SO far this verse has presented no difficulty as to its interpretation; the difficulty, as we know, lies in its application, for are we not all aware of past failure in our heart attitude one toward another, which has been evident in unguarded words, and in uncharitable judgment, or, it may be, evil in false accusation? Must we not acknowledge that the illustration of the "mote" and the "beam" still has its meaning and message to-day? (cf. Matt. 7. 3). How impressive also are the Scriptures previously considered which reveal GOD'S thoughts upon this matter. We saw that when there was speaking against a brother **the Lord heard**, and the anger of the Lord was kindled against them (Num. 12. 1, 2, 9), but a delightful contrast is found in the book of Malachi, for there we read, "Then they that feared the Lord spake often **one to another**," (not against), "and **the Lord hearkened and heard**, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name" (Mal. 3. 16).

As we continue our study, we note the repeated emphasis upon "law"; and it is possible that some may still feel that God's servant James was somewhat legal in his outlook, for we read, "He that speaketh evil of his brother and judgeth his brother, speaketh evil of **the law** and judgeth **the law**"; and, it may be asked, Why this reference to the law? What relation has a brother in Christ to the law? Is not Christ the End of the law of righteousness to every one that believeth (Rom. 10. 4)? And is it not written, "For ye are not under the law, but under grace" (Rom. 6. 14)? We rejoice that the answer to these two last questions is in the affirmative, but this does not imply that the law has been destroyed so that it is now non-existent, for the words of the Lord Jesus come to mind (see Matt. 5. 17, 18).

Are not the words "for righteousness" the key to Romans 10. 4? And as to Romans 6. 14, we hope it may be seen that the words of the Holy Spirit, through James, do not take away from, but give support to His definite and precious teaching through Paul.

Let us approach the subject indirectly, and think again of that extreme form of evil speaking, viz., cursing (ch. 3. 9, 10), and then go

back to the earlier Scriptures. The king of Moab had sent to Balaam the prophet, saying, "Come now . . . curse me this people," but Balaam received this command from God, "Thou shalt not curse the people, **for they are blessed**" (Num. 22. 6, 12). Now we know that Balaam acted foolishly, and sinned grievously (2 Pet. 2. 15, 16), but in the matter of prophetic utterance, he spoke the word God put in his mouth to speak. Hence we read, "He took up his parable and said, . . . How shall I curse, **whom God hath not cursed?**" And again He took up his parable and said, "Behold, I have received commandment to bless, and I cannot reverse it. **He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel**" (Num. 23. 8, 20, 21). Is there a parallel between this and our present New Testament study? There is: for that which is spoken in parable of Jacob and Israel is true of the Lord's people to-day. They are blessed with all spiritual blessings in the heavenlies in Christ (Eph. 1. 3). Their transgressions are forgiven, and their sins covered, and **to such the Lord will not impute sin** (Rom. 4. 7, 8). If, therefore, God has thus blessed, how serious it becomes if any should curse. If God the Lord has spoken peace to His people, and to His saints (Ps. 85. 8), how wrong it must be to speak evil of one another. Words thus spoken would be against God's words, and, if this were possible, would make them of none effect.

Having, we trust, established this principle from Scripture, we return to the thought of "law." It should be understood that all stand in a certain relation to God and His law, for God is Judge of all the earth (Gen 18. 25). This standing is either one of condemnation or justification, and the position of those in Christ is stated in the Epistle to the Romans, for in chapter 8 at its beginning we read, "There is, therefore, now no condemnation to them which are in Christ Jesus," and towards its close the questions are asked, "Who shall lay anything to the charge of God's elect? It is God That justifieth! Who is he that condemneth?" If then we speak evil of a brother, or slander a brother, we lay something to his charge contrary to the declaration of God's law, and by our words reverse its verdict, and act as judges. Its verdict would indeed have been against us, but there is One Who was delivered up because of our offences, and raised again: the proof of our justification (cf. Rom. 4. 25): "Let us not, therefore, judge one another any more." These words, although removed from their context, may be rightly applied, together with the words which follow, "but judge this rather, that no man put a stumbling block or an occasion to fall

in his brother's way." (Rom. 14. 13). So shall we be a contrast with Balaam (Rev. 2. 14), and while not seeking to be justified by law, we should be doers of the law, even the royal law (James 2. 8), the law of Christ (Gal. 6. 2), which in the New Covenant is written on our hearts (Jer. 31. 33 with Heb. 8. 10), remembering also that it is written, "For he that loveth another hath fulfilled the law." And again, "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law" (Rom. 13. 8, 10).—B.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

(Romans 10. 1).

(Concluded.)

When we consider the people of Israel it may be there is no beauty, no natural attraction for us, but if so be we have tasted that the Lord is gracious, we are not to be swayed by our natural feelings. **What is the Lord's will, what do we find in His Words?** Has God cast away Israel? (Rom. 11. 1). It cannot be. They are more in front of us than any other people, albeit with God's disfavour, until an appointed time. Therefore, as humble children of God, we would put away our natural prejudices (which may be, in reality, unconscious pride), and simply get our guidance from the Scriptures, lest we be guilty of that which is an abomination to God, a horrible self-righteousness, as of Israel in Isaiah 65. 5. In Psalm 122. 6, we read, "Pray (lit. ask) for the peace of Jerusalem," and the promise is, "They shall prosper that love Thee." To pray without love is mere words. To love without praying is neither spiritual, nor Scriptural. A comparison of Isaiah 49. 16 with Isaiah 62. 7, 8, shews us that the city is on the palms of God's hands, and the walls continually before Him, and we, His remembrancers, are on the walls, that is, resting on His Word in our prayer. Beautifully suggestive of God's willingness for our co-operation in prayer. In Romans 11. 28 we read that Israel are beloved for the fathers' sakes. Moses in Exodus 32. 13, reminded God of the "fathers" and His Own promises to them, and, when speaking to the people in Deuteronomy 9. 5, he reminded them, "Not for thy righteousness . . . but the Word which the Lord swore unto thy fathers, Abraham, Isaac and Jacob." In Deuteronomy 7. 7, 8, Moses tells Israel that the Lord loved them and chose them not for anything in themselves, but simply because He loved them, and would keep His oath to the fathers. God's servant Paul suffered much at the hands of Israel,

like his Lord before him; nevertheless he wrote, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart, (for I **used to wish**, that myself were accursed from Christ, i.e., I **was** also as they **are**), for my brethren, my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the services of God, and the promises, whose are the fathers, of whom as concerning the flesh Christ came, Who is over all, God blessed for ever, Amen" (Rom. 9. 1-5). In chapter 8 he has led us to see the blessedness of those in Christ, and then, instead of bursting out into a further prolonged rapturous expression of adoration, he speaks first of "great heaviness and continual sorrow of heart." Not until he tells of Israel's inclusion in blessing does he thus again burst forth in praise (Rom. 11. 33-36).

As to his heart's desire and prayer in Romans 10. 1, it was neither natural nor selfish, it was in accord with the mind and will of God, and so he said in ch. 11. 25, 26, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits (cf. verse 20), that blindness in part is happened to Israel **until** the fulness of the Gentiles be come in. And so all Israel shall be saved, **as it is written**, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." The apostle had a solid foundation for his heart's desire and prayer, even the revealed will of God. His love to Israel did not depend upon their being lovely, lovable, or loving. He discovered that the Lord loved them freely, even as they hated Him without a cause, and he was constrained to love them with the same love. In Luke 19 we read how the Lord Jesus wept over the city, and in chapter 13. 35, He said, "Ye shall not see Me **until** the time come when ye shall say, Blessed is He That Cometh in the Name of the Lord." The Lord Jesus Himself teaches us regarding love, "If ye love them which love you, what thank (grace) have ye? for sinners also love those that love them" (Luke 6. 32). Again, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father Which is in heaven; for He maketh His sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust" (Matt. 5. 44, 45). O that we who are a new creation in Christ Jesus, seeing God's teaching as to grace, love, and prayer, may make manifest our heavenly

calling, and have God's view in everything. A Scripture-principle has been clearly marked out whether in blessing or in judgment, "To the Jew first," therefore may we who love the Lord, and His words, continue to love and pray for "poor" Israel whatever others may say, and however low Israel may have fallen. We who can pray for Israel must acknowledge that we too were once dead in trespasses and sins, far off from God, by nature, children of wrath even as others. But God, Who is rich in mercy, for His great love wherewith He loved us, saved us by grace through faith, and that not of ourselves it is the gift of God (Eph. 2. 1-8).

Are you praying for the peace of Jerusalem?

M.R.

"When I see the blood . . ."

Exodus 12. 13.

WHAT is that red mark on the side and upper door posts in Egypt? It is blood! And why is it not on all houses? Only the children of Israel have placed it there! And why have they done so? At God's bidding. But did He, and does He, require blood? Is there any virtue in the blood of an animal? Certainly not in itself, but it is written, "The blood shall be to you for a **TOKEN**." Now we have reached decisive words. Of what was the blood of the lamb a **TOKEN**?

If an Israelite had said, "I am of the seed of Abraham," would not that have sufficed? No, there is no salvation in earthly privileges. If any had said, "I will put money and other valuables outside my door, or a record of my good deeds":—there would have been no protection whatsoever. If a third had suggested, "I will tie up the whole lamb, in my portal," all would have been in vain. Although the lamb possessed the very blood, the living blood could not save: death was imperative.

And why? The firstborn's life within in the house was forfeited, and the life of **one guiltless** must be **given up** for the life of **the guilty**. And belief in Christ as a Living Teacher will not save a single soul to-day. He must die, and in His **death** is salvation "Thou wast slain, and hast redeemed to God by Thy blood" is the music that delights God the Father.

The passover lamb, spotless and attested during four days, died **without any cause in itself**,—died for another, whose sole protection was found thereby. There was no make-weight to redemption: none was needed. The work was complete. The blood, and the blood **alone**, was on the door. Yes, on each door there was exactly the same token. No one had a different way of safety.

There was no variety: there are not two roads to heaven. Surely you cannot fail to see the beauty of the type, as a background to display the infinite beauty of the Antitype, the Lord Jesus Christ Himself.

And **where** did each saved Israelite find safety? Was it not **under** the blood? He could not go out, with part-confidence in the blood and part in himself. He must abide under the shelter of the blood: the blood of his **substitute** must be **between** him and the sword of judgment.

And what next? Every redeemed one was to rejoice. Not one was to remain hungry, or unsatisfied. And the very same lamb that provided protection provided the banquet. It was not another. God does not save a soul to make him, or her, wretched or full of doubt. He appoints a feast, and delights to cause joy. Eat abundantly of **your** Passover Lamb, dear believing reader, you who can humbly say, "He died for me." There was a full supply. "Every man according to **his eating** shall make your count for the lamb" (Ex. 12. 4).

But we would not forget the gracious **warning**. No leaven, a type of sin, was to be tolerated. The gospel does not save a soul to make that soul careless. Salvation never excuses one sin. Far be it from me to undervalue Luke 22. 32, with Hebrews 7. 25. The Lord Jesus will not lose His own (John 18. 9), but a redeemed one is to hate disobedience, and a disobedient one cannot enjoy redemption. Abstaining from leaven was **NOT** the "token": this provided no redemption. But the abstaining was the characteristic of those who were redeemed: and so it is as to those who love the Lord Jesus Christ.

And now we approach a vital question. Does God "**SEE THE BLOOD**" of the Lord Jesus as a protection over you? Can you say that your confidence is in **HIM**? There is no doubt as to His death. There is no doubt as to the power of His death. The Israelites had to bring the Passover lamb, and kill it, and apply the blood. We have nothing to do to cause salvation. We cannot bring a lamb, but the Lamb of God has come, and has died, and, when we see our guilt and danger, simple faith lays a full claim to redemption by His outpoured blood. God never rejects the humble faith that makes such a stupendous claim. This is, as it were, faith's application of His blood, not to the door of a house, but to the heart. And God Himself sees the token, and He is satisfied; and the sinner, believing, is satisfied too, and the fruit is a new life, hating the sins that brought the Lord Jesus to die. What a wonderful reality is salvation. But can you say, "This salvation is **mine**"? That is the vital matter for you **TO-DAY**.

Suggested Daily Readings.

"IF THE LORD WILL."—AUGUST, 1938.

Day	READING				LEARNING	
	Ezekiel	Colossians	Ezekiel 33	Psalm 119		
1	30.	1-26	1.	1-14	1	83
2	31.	1-18	1.	15-29	2	84
3	32.	1-16	2.	1-12	3	85
4	32.	17-32	2.	13-23	4	86
5	33.	1-16	3.	1-11	5	87
6	33.	17-33	3.	12-25	6	88
7	34.	1-16	4.	1-18	7	89, 90
8	34.	17-31	1 Thes. 1.1-10		8	91
9	35.	1-15	2.	1-9	9	92
10	36.	1-20	2.	10-20	10	93
11	36.	21-38	3.	1-13	11	94
12	37.	1-14	4.	1-18	1 Thes. 5.1	95
13	37.	15-28	5.	1-28	2	96
14	38.	1-13	2 Thes. 1.1-16		3	97, 98
15	38.	14-39.10	2.	1-17	4	99
16	39.	11-29	3.	1-18	5	100
17	40.	1-19	1 Tim. 1.1-20		6	101
18	40.	20-49	2.	1-15	7	102
19	41.	1-26	3.	1-16	8, 9	103
20	42.	1-20	4.	1-16	10	104
21	43.	1-17	5.	1-16	11	105, 106
22	43.	18-44.8	5.	17-6.5	12	107
23	44.	9-31	6.	6-21	13	108
24	45.	1-16	2 Tim. 1.1-18		14	109
25	45.	17-46.8	2.	1-13	15	110
26	46.	9-24	2.	14-26	16-18	111
27	47.	1-12	3.	1-17	19, 20	112
28	47.	13-48.7	4.	1-22	21, 22	113, 114
29	48.	8-35	Tit. 1. 1-16		23, 24	115
30	Dan. 1.	1-21	2.	1-15	25, 26	116
31	2.	1-18	3.	1-15	27, 28	117

Notes on Memorized Verses.**EZEKIEL 35. 1-11.**

2, Observe God's overruling in all the history of nations. Men pick out one to act for them, to warn,—one of themselves: God selects those whom He has chosen out of the world,—a great honour. 4, The "hearing" brings accountability: so the hearing of the gospel: how solemn, "He heard . . . and took not warning": a striking gospel message is contained. Are we always impressed by what we "hear" (Mark 4. 24)? "He that taketh warning shall deliver his soul": not that he saved himself, but thereby was delivered from the place of danger. 6, "If the watchman see": he was responsible *not* to sleep, but he could not "see" everything: the wording helps spiritually: how important it is when *we have seen* God's prophetic Scriptures to declare all His counsel (Acts 20. 26, 27). (a) "In his iniquity, (b) and his blood will I require at the watchman's hand": notice *two* thoughts: God will NOT allow that through the watchman's carelessness one is *wrongly* taken away (verse 8 emphasizes this: we do not *alter* the number in heaven, but there is a *tremendous responsibility*). 7, "At My mouth": personal contact (Matt. 4. 4, Isa. 28. 22, Jer. 23. 28). 8, "When I say": although God emphasizes *His* own saving, His servants are still responsible. "His way" (9, Isa. 55. 7). 9, "Thou hast delivered thy soul": we are not accountable for the *effect* but for the *nature* of our

action: see also a further blessed result sometimes in James 5. 20, 10, A tendency to excuse (Jer. 2. 25). 11, Again God's message: He gave the very words. A stress on man's "way" and persistency: what a mercy to know *the* Way, and the *Life* (John 14. 6).

1 THESSALONIANS 5. 1-28.

1, Believers had been confused as to saints fallen asleep, hence 4. 13-18, and a fuller unveiling: but as to "the times and seasons" they already knew (5. 2). "No need" (cf. ch. 4. 9) does not indicate these matters did not concern them, nor indicate that they needed no stimulus in right use of their knowledge (see 2 Pet. 1. 12, 1 John 2. 27). 3, "They shall say," "they shall not escape." 4, 5, "Ye," contrasted. No aspect of a thief to the believer: "they that were ready went in" (Matt. 25. 10), "the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1. 13). The "day" belongs to us (verse 5). What manner of persons should we be, and how separated from the world's cry of "peace and safety," and its politics. 6, Are we sleepy? The failure of "christendom" began with sleep (Matt. 13. 25), and we would never forget Matthew 25. 5: sleep is so insidious: unintentionally we sleep: are we sufficiently concerned? 8, A solemnizing exhortation: have we ever tasted the world's "wine," and Babylon's cup? Is it possible that children of God are in need of the exhortation to be spiritually sober? "Breastplate" (Eph. 6. 14): faith and love united (Gal. 5. 6), linked with "righteousness." "Helmet": our minds will be affected unless we hold "the hope of the gospel" (Col. 1. 23, Heb. 10). 9, "Wrath" associated with "the Day of the Lord" (Rev. 6. 17, cf. Rom. 2. 5): the "tribulation" is quite distinguished by the Holy Spirit (booklet gladly sent). 10, "Who died for us": it does not seem "necessary" to mention here, but that fact enhances the preciousness: if ever we forget the death of Christ we become worldly, and "unheavenly." "Whether we wake or sleep": "wake" is used of *spiritual* watchfulness (Matt. 24. 42, 43, 25. 13, 26. 38, 1 Cor. 16. 13, Col. 4. 2, 1 Pet. 5. 8, Rev. 3. 2, 3, 16. 15): does this mean that if any are spiritually *unwatchful* the blessing is the same? No! *Life* is through His *death*, but do we not wish to receive the spoil (Isa. 53. 12), and to enjoy the promise of reigning in 2 Timothy 2. 12? The "flesh" would infer carelessness from "whether . . . or," but a true child of God is humbled, and thus the very language separates the precious from the vile. Our *attitude* to an unconditional promise is thus one of the best evidences that it is ours! 11, The inference of love. "One another": lit. "one the one": personal dealing, cf. "iron sharpeneth iron" (Prov. 27. 17): how often have "I," have "you," edified—"one the one"? "As ye do": continue: the danger is slackening. 12, "But we beseech you, brethren": primarily, it seems, an exhortation to those led, as verse 14 introduces the exhortation to those leading (1 Pet. 5. 1-5). How beautiful should be the harmony of a Christian assembly: and it will be, as pride is kept down. "Unruly" (3, 6, 7, 11, 14): it is possible to be a refractory believer: are we such? "Comfort the feeble minded," rather "faint hearted" (Heb. 12. 12, 13): are we sufficiently thoughtful for such? 15, In the assembly, and *outside* as well (1 Pet. 2. 23): believers must not "stand up" for their rights. 16, Variable joy forbidden (Ps. 34. 1). 18, The *reason* for thanksgiving is not "feeling," but God's will: yet it is deeply important that the feeling should coincide. 19, Cf. Isaiah 6. 6: remember fire as to the leavened bread (Lev. 23. 17). 23, The glorious fulness in that Day: "body" also, the complete inheritance (Rom. 8. 23). 24, "Faithful is" (1 Cor. 1. 9, 10. 13, 2 Cor. 1. 18, 2 Thess. 3. 3, Heb. 10. 23). 26, "Kiss," lit.: "Something made by love": how wondrously has the Holy Spirit chosen each word. 27, The importance of Scripture to all (Col. 4. 16). 28, Grace the climax.

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

A Monthly, as long as the Lord continues to enable,
to exalt Him, and to glorify His Name, and to
encourage the pilgrim walk of His redeemed, with
joyful expectation of His near Coming.

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SEPT., 1938.
Free.

"Trust in the Lord with all
thine heart; and lean not unto
thine own understanding."

Proverbs 3. 5.

"Keep thy heart with all dili-
gence; for out of it are the
issues of life." Proverbs 4. 23.

"My commandments . . . My
law . . . write them upon the
table of thine heart."

Proverbs 7. 2, 3.

"The wise in heart will
receive commandments"

Proverbs 10. 8.

"He that loveth pureness of
heart, for the grace of his lips
the King shall be his Friend."

Proverbs 22. 11.

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"Apply thine heart unto in-
struction, and thine ears to the
words of knowledge."

Proverbs 23. 12.

"Let not thine heart envy
sinners." Proverbs 23. 17.

"The love of God is shed
abroad in our hearts by the
Holy Spirit." Romans 5. 5.

"Ye have obeyed from the
heart." Romans 6. 17.

"My heart's desire and prayer
to God for Israel is, that they
might be saved." Romans 10. 1

"With the heart man be-
lieveth unto righteousness; and
with the mouth confession is made
unto salvation." Romans 10. 10.

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

"HOLINESS BECOMETH THINE HOUSE, O LORD, FOR EVER."—Psalm 93. 5.

Words of Introduction.

THE days pass into weeks, and weeks become months and years. The world hurries on, and men use, and misuse, the word "Armageddon," conscious that a crisis, yea, a climax, must be near. Yet indifference abides as to the real message for the hour. There is gambling with life, when there should be repentance of heart. And what shall be said concerning the children of God? Are they buying up the opportunity? Are they seeking revival with the urgency which many display in seeking commerce? Are they concerned as to their "whole armour" as fully as nations are concerned to speed up armaments? Or is there still a dull listlessness, at least in some measure? We thank God for all love and all awakening, but how much more intense we should be, in the Holy Spirit, for "the Coming of the Lord draweth nigh."

THE COMING OF THE LORD.

By faith we hear the mighty trump of God;
We see, by faith, earth's coming righteous King,
Who once this sinful scene, a Stranger, trod,
Of Whom the very forest trees shall sing.
Bow, kings of earth, and kiss Him lest He be
Angry, and ye should perish from the way:
He whom the Son sets free indeed is free,
But all His foes shall tremble in dismay.
Unto this earth, His purchased right, the Lord
Will come, His saints His honoured willing train.
Then will be turned to ploughshare every sword;
O'er all the earth the Prince of Peace shall reign.
Lord Jesus come, we long for Thy return;
'Tis for Thyself our waiting hearts do yearn.

A.W.H.

Words of Encouragement.

"All thy children shall be taught of the Lord." Isa. 54. 13. The words of Isaiah 54. 13 are to be fulfilled for the remnant of Israel (Zeph. 3. 13). "Thy people also shall be all righteous" (Isa. 60. 21): "I will pardon them whom I reserve" (Jer. 50. 20). This bright promise encourages our faith. But is there not a definite application to-day? Our adorable Lord has indicated that there is,—“It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh to Me” (John 6. 45). We call to mind the words, “Ye have an unction from the Holy One” (1 John 2. 20), and “I will put My laws into their hearts, and in their minds will I write them” (Heb. 10. 16), together with “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal. 3. 29). From **Whom** have we learnt the truth? One is, “your Teacher” (Matt. 23. 8), and “Who teacheth like Him?” (Job 36. 22). Have we only learnt in the head because men have said something, or have we learnt in the heart because God has graciously given to us His Spirit? Of Israel we read that everything became “sealed” when their fear toward Him was “taught by the precept of man” (Isa. 29. 11-13). Even the truth when thus learnt is powerless. We need to be those who do not merely believe because we heard “it” and read “it” in childhood, but who truly believe the living revelation because we are taught of the Lord. There was a living power and no deadness in Christ’s teaching (Matt. 7. 29). Even the truth may become dead—fossilized. Let us plead for the experience of John 16. 13, that we may have, as it were, a Divine accent, a Divine tone, a Divine emphasis for every part of revealed truth. Are we presuming when we go further? The promise to a parent in Proverbs 22. 6 is unique. No other promises are so definite as those which suggest the parent’s privilege of responsibility, and of expectancy, regarding the young lives entrusted. Christian parent, venture in faith to take your stand on this verse in connexion with your children. The words to Joshua (1. 3) apply far more to our claiming of the exceeding great and precious promises than we have realized. “Every place that the sole of your foot shall tread upon, that have I given unto you.” If we do not claim with the **stepping** forward of faith, we shall not receive, and shall not be established. God is willing to grant wondrous blessings when we are cleansed and made willing to stand in the attitude of faith.

Poems to Help Christian Experience—85.

"Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." Matthew 6. 32, 33.

Aye, thy heavenly Father knoweth
All thy soul and body's needs;
By His pow'r the lily groweth,
From His hand the raven feeds;
Can He, then, Who freely gave
His beloved Son to save,
Fail thee in thine earthly life,
Leave thee lonely in the strife?

Since the fierce and hungry lion
On God's bounty doth depend,
Much more from the heav'nly Sion
Will His precious gifts descend;
No good thing will He withhold—
His the silver and the gold—
His the knowledge of thy needs,
His the hand that kindly feeds.

Art thou rich? O be not trusting
In possessions. Art thou poor?
He, thy Father, all adjusting,
Giveth wisely from His store.
What are riches? They shall flee;
What to Him is poverty?
What are houses, what are lands?
All are in thy Father's hands.

If His kingdom thou art seeking
First, and in His will art glad,
He will hear before thy speaking,
And all needed blessings add.
He that did the ocean form
Has a love unfathomed, warm;
He that did the mountains carve
Will not let His children starve.

Trust Him then, and thus believing,
Enter in His perfect peace,
Day by day from Him receiving
Manna that shall never cease;
Make to Him your trustful prayer,
Cast on Him your every care.
Ye are Christ's and Christ is His;
Ah! What blessedness is this!

E.K.

"Whose seed is in itself."

Genesis 1. 11.

A MISSIONARY THEME.

WHAT is the meaning of this expression? The seed is not only from the tree, but found in the fruit. Why has God appointed this? He was, and is, under no compulsion. He was pleased to do so. Is there not some spiritual lesson for us? Naturally we should often prefer it otherwise: the stones, pips and seeds seem in our way. The fruit is to "eat": why these "hindrances"? Does not our Father remind us of something which we are apt to forget, in the midst of our personal enjoyment? I feel sure this is one of His messages. The seed is for sowing, for further extension. It is important that we should eat, but eating must not be our exclusive thought. Are we concerned that **others**

too should receive the message, and for the work of God in other lands? Do we desire that there should be more emphasis on sowing? Are we missionary believers, and a missionary assembly?

Other Scriptures seem to contain the same encouragement. In Isaiah 55. 10 the mention of "bread to the eater" is closely associated with "seed to the sower": and the New Testament contains a similar thought, "He That ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness" (2 Cor. 9. 10). "My meat is that I may do the will of Him That sent Me, and that I may finish His work" (John 4. 32). How often this verse has been read as if the translation "to do" exhausted the full meaning. Certainly the service of our beloved Lord was itself food, but the earlier mentioned food of which the disciples knew not (verse 32) reminds us of Matthew 4. 4. No man had brought to Him, but the Father had fed His beloved Son, and this food was with the precious object of devoted service (John 12. 49), and He was never rebellious, nor turned away back. Do we sufficiently realize that God would never encourage our forgetfulness of sowing, even when we are eating. It is precious to bear fruit, and to enjoy it, but the seed is in it with a purpose: think of the need of others.

May we not go a step further? Who can sow unless he first brings forth fruit? A dead sinner can preach religion, but only a living believer can truly sow. The seed is in the fruit. Do not let us be so occupied with our work among men that we forget the importance of rendering living fruitful worship and love unto our God and Father first. The Holy Spirit ever directs to such a godly order, and missionary service is blessed when it springs not out from enthusiasm or organization, but from a life of fruitfulness, abiding in Christ.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

Colossians 4. 2.

"My God will hear me." Micah 7. 7.

1. For God's gracious disturbance of our natural inclination to settle down, and gracious interruption of our way, to bring us out of ruts, and causing fuller readiness for His good and acceptable and perfect will.
2. For a definite *blending* of various helpful characteristics in God's beloved children, e.g. (a) the quietness of worship and waiting *with* an enthusiasm for the salvation of souls, (b) deep godly concern for

unity in doctrine among believers *with* a tenderness toward uninstructed believers, and an overpowering missionary impulse in the Holy Spirit.

3. For believers in lands torn by warfare, that they may be preserved from fear and from bitterness (Ps. 112. 7, 1 Tim. 2. 8, Isa. 26. 3).
4. For lands that we often overlook:—Liechtenstein, Roumania, Turkey, Egypt, Guatemala, Paraguay: and let us never forget the many small islands of the sea, and those isolated in lighthouses, and on lightships.
5. For those translating or revising of translations of the Holy Scriptures, that grace, reverence, and harmony with the mind of God may characterize their standpoint and work.
6. For the Lord's work entrusted to us, both in publications to His glory, and in missionary labours in Central Europe, that all may be in *full dependence* on Him, and that workers may be led by the Holy Spirit, and thus kept lowly before the Lord, and usable and used.

"The prayer of faith." "He prayed in his prayer."
"He prayed again." James 5. 15, 17, margin, 18.

"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 it 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 SEPTEMBER:

- 6th. SOME ASPECTS OF ROMANISM IN THE LIGHT OF THE GOSPEL.
 1. The One Sacrifice of Christ (Heb. 10. 12).
 2. The Holy Spirit's Teaching Concerning the Church and Priesthood (1 Pet. 2. 5, 9, Rev. 1. 6).
 3. Baptism and the Lord's Supper.
 4. Persecution of the Saints.
 5. "Can a Romanist be a Christian?"
 6. Loving Concern to Lead to Christ those of All Religions.
- 13th. THE COMPLETE INSPIRATION AND AUTHORITY OF HOLY SCRIPTURE.
 1. Verbal Inspiration, What it Means. (Thoughts on God's Inspired Record of Man's Words. Inspiration and Revelation. Inspiration and History.)
 2. What the Denial of Verbal Inspiration Involves.
 3. The Authority of Scripture. (Flouted (a) by those who deny Full Inspiration, (b) by Theories of Development and Tradition, (c) by the Assertion of Private Opinion.)
 4. A Plea for Reverence and True Humiliation, with Exaltation of the Lord Jesus Christ.
- 20th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 27th. To be announced later.

YOUNG PEOPLE'S COLUMNS.

"They . . . searched the Scriptures daily."—Acts 17. 11.

THERE is one Book in the world different from every other. It is not only much "better," it is quite ANOTHER BOOK. Would you say that the sun was a "better" light than a candle? Is it not altogether distinct? But even this does not show the full glory of the Book of which I write. The Holy Scriptures are God's own Book given to men. How good of Him to make this precious gift.

You have many school books, and thousands of volumes are issued every year, and most are soon forgotten and out of date. But how contrasted is the Bible. What other book has received 1,000 translations, of a part, and in many cases of the whole? Some human writings have, indeed, been translated into various languages, as "Bunyan's Pilgrims Progress," but only a small number in comparison with the Bible. And it is the more remarkable when we remember that there was not only one writer, but over 30. What is the explanation? It is God's Book, and He has preserved it and made it a blessing to millions. Men of God spake as they were moved by the Holy Spirit (2 Pet. 1. 20, 21). "All Scripture is given by inspiration of God" (2 Tim. 3. 16). This explains why all the attacks on Scripture have failed, and yet many have not confessed their SIN of speaking against that which is from God. But how are you treating this wonderful Book? We are told of some in Berea who searched the Scriptures daily. Have you the same joy, or if you are asked whether you read it, can you only answer "Sometimes"? There are many who hear it read just once a week, and never search it for themselves. How ungrateful to God. Every day He gives food and rest. Do we despise His gift of Scripture? Do we forget too His gift of the Lord Jesus Christ, as a personal Saviour to-day? —For Christ is the Centre of Scripture!

When I was a child, my parents gave me a Bible with the words of Joshua 1. 8 written in front:—"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." What a beautiful verse! About 50 years have passed, and I cannot recollect missing more than a day or so except when ill, and someone read to me. But I wish I had "searched" yet more and more. Joshua only had 5 books, we are richer, for 66

books are now together in our precious complete Bible.

If you have not yet started reading the Bible, will you commence to-day. It is often helpful to read in the same way as others, and not simply to "choose" for oneself. This encourages regularity. Hence the "Calendar" on the last page of this magazine. Why not begin with the New Testament portions, now, and seek never to miss one day?

What is the best time? Are we more "tired" in the morning? Surely not. Shall we not give the freshest time of the day to the words which God has given? But possibly you get up too late, and everything is hurried. Then why not get up a little earlier? Can you find one verse in Scripture where God's servants rose late? Isaiah 50. 4 and Jeremiah 25. 3, 4 are very striking in this connexion.

And would it not be helpful to learn daily at least one verse of Scripture? You have learnt hundreds of "words," and how easily you remember a sentence. Why not spend a little more time to know the words God has given? You will never regret this if you received the blessing some of us have found thereby. May it not be you will wish to learn more and more? But what else do we read in Acts 17. 11, 12? Not only that "they searched the Scriptures daily," but **"Therefore many of them believed."** This is important, for you need everlasting life as much as we, and we want you to know the Lord Jesus. His earliest promise in the Old Testament is that He would come, and there are many, many prophecies, and types or pictures, all showing He would die for sinners. Then the New Testament declares how God fulfilled His word, and the blessedness of those who are "in Christ Jesus." "Therefore many of them believed." Yes, God often uses the Scriptures thus. If you feel your need, will you not ask Him?—for all true Bible searching should be with prayer. Timothy, from babyhood, knew the Holy Scriptures, and the apostle adds, "Which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3. 15). This is all-important. Have you seen a signpost on a road? Do you stand there satisfied or go on in the direction it points? All the Scriptures point to the Lord Jesus. Without coming to Him one only misuses them. He said to some, "In **them** ye think ye have eternal life, and these are they which testify of **Me**, and ye will not come to **Me**, that ye might have life" (John 5. 39, 40). Again the same sad story as in Hebrews 4. 2, "The word preached did not profit them, not being mixed with faith in them

that heard it." You need the Lord Jesus as your Saviour to-day. He waits to welcome any troubled sinner, young or old. Of course your lips do not say "NO," but what is your heart saying? Unless you **come** to Him, your heart really says, "NO." Our longing is that "No" may be changed to "Yes," and that the words, "Therefore many of them believed" may be true of our younger readers too. Why not to-day? (We shall be so glad to hear from any concerning this, and also as to their wish to search the Scriptures DAILY FROM TO-DAY).

There is a Book, none other can compare,—
The Book of God! Yet many, unaware
Of all its worth, too seldom search therein:
But will not you this very day begin?

God's Book reveals His grace to sinners, free,
Makes known how Christ hath died upon the tree,
Invites unto the gospel feast! Each guest
Is saved, forgiven, and for ever blest.

God's Book is precious, 'tis His children's food,
Makes clear His will, and guidance for their good,
The Holy Spirit uses this, and makes them wise
To do His will, and shun the way of lies.

God's Book stands fast, though men assail and hate,
And warns of wrath: God will not always wait.
Will you not search these Scriptures e'en to-day?
They point to Christ,—to heaven THE ONLY WAY!

"There is one Lawgiver, Who is able to save, and to destroy: who art thou that judgest another?" James 4. 12.

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

THE plan adopted for these simple studies has been somewhat as follows. A small section, usually a verse, has been chosen for consideration, month by month, and so we have gone slowly through the epistle from the beginning. First, the text has been examined, in God's gracious enabling, to see if it were possible to express more clearly or fully in the English language, while alternative renderings have been weighed with the same object. Secondly, we have sought to understand the meaning of the words by prayerfully pondering, and comparing with other Scriptures which might throw light upon them, and finally, we have looked for the Holy Spirit's fuller application of the truth to our hearts, that so, our talk and our walk, our words and our works, might be transformed by our meditations; and thus, by grace, would we continue.

More literally, the present verse could be written as follows:—"One is Lawgiver and Judge, Who is able to save and to destroy; But who art thou that judgest the neighbour?" Only here is the title "Lawgiver" found in the

New Testament, but we are not left in doubt as to Whom the title indicates, for the following words are decisive, "The Judge, Who is able to save and to destroy," and the earlier Scriptures, which were often in the mind of the writer as he penned this epistle, also bear their testimony. We cannot speak with definiteness as to the particular passage which may have been before this servant of God, but we note a resemblance to his words in Isaiah 33, where we read, "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, **He will save us.**" And then the opening of the next chapter tells of the indignation and fury of the Lord upon the nations, with the added words, "He hath utterly destroyed them" (Isaiah 34. 2). How often has the question, asked by Abraham in his remarkable prayer of intercession for Sodom, brought restfulness to the heart of the believer, "Shall not the Judge of all the earth do right?" (Gen. 18. 25). But it contains nothing of comfort for the unsaved, for while it infers that the righteous will be delivered, yet it equally indicates that God will by no means clear the guilty (cf. Ex. 34. 7). But to such we would make known that God has spoken, and caused to be written these words concerning Himself, "A just God and a Saviour" (Isaiah 45. 21), words which may well cause the heart of a troubled sinner to enquire, "What must I do to be saved?"

In the law courts of this world, those who administer the laws are not usually those who have framed them, the result being that they are not in all cases perfectly interpreted; and cases have been known in which the judge has been out of harmony with the law as it stands, and sympathetic toward those who have ignored, or defied it. But the knowledge here revealed that the Lawgiver and Judge are One, gives us the assurance that in the heavenly courts all judgment will be in accordance with righteousness and truth.

How gladly we note the statement, "Who is able to save." The order of words is significant; **afterwards** there follows, "and to destroy." "Able to save!!" Have we ever felt the immensity of the work of salvation? "**By the word of the Lord** were the heavens made, and all the hosts of them **by the breath of His mouth**" (Ps. 33. 6), but to save a sinner necessitated a mighty work, a sacrificial work, for the penalty of sin is death. Of creation it is written, "**He spake** and it was done" (Ps. 33. 9), but of salvation the words are recorded, "**I have glorified Thee on the earth, I have finished the work** which Thou gavest Me to do" (John 17.

4). And again, "**It is finished**" (John 19. 30). Shall we now pass on, and not dwell upon the words, "and to destroy"? Nay! it would not be fitting so to do, for God, Who is righteous in salvation, is also righteous in judgment, and in heaven the song of praise for salvation is joined with the exclamation, "For true and righteous are Thy judgments" (Rev. 19. 1, 2). We call to mind also the words of the Lord Jesus, "Fear not them which kill the body . . . but rather fear Him Which is able to destroy both soul and body in hell" (Matt. 10. 28). Solemn indeed are these words, and the question may be asked, Has each reader been brought to fear and trust in the Lord? Many have this blessed experience (cf. Ps. 40. 3).

Finally, there is the question, "Who art thou that judgest the neighbour?" Who indeed are we, when we think of God's greatness and power, His holiness and righteousness, manifested in salvation, and to be yet manifested in judgment? How dare we usurp that which is His prerogative? Has not our Lord commanded us, "Judge not, that ye be not judged" (Matt. 7. 1), and has not the Holy Spirit caused the further question to be asked, "Who art thou that judgest Another's servant?" and again, "But why dost thou judge thy brother? or why dost thou set at nought thy brother?" (Rom. 14. 4, 10)?

If then these words come to us with heart-searching and convicting power, there will be the need for confessing our fault to our heavenly Father, and to our brother, and we have the blessed assurance that, if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1. 9). But what of our brother, will he forgive? Most likely he will, and in turn may confess his fault to us, and so together, we shall be drawn in heart to pray for one another, that we may be healed (cf. Jas. 5. 16).—B.

A PLAIN WARNING.

"I may be in Hell before long."

It is just possible that you, dear reader, are amazed at the words that head this little paper, which has, by God's mercy, been placed in your hand; and you may be saying to yourself, "How could anyone who is in his right mind make use of such an awful sad statement?" I am thankful to say that the words are not mine, but a statement that was addressed to me recently by

A Railway Official.

I was seeing a dear friend off at the railway station, and, on making enquiry as to whether

he would have to change at another station, I was told that it was an "exchange station," and that most people had to change there.

On hearing this, I felt constrained to say that, regarding the place to which I was going, there was not a single change to make

En Route,

although the journey was very long, one on which I had been travelling for years. "And where are you going to?" was his interested enquiry. "To heaven," was my joyous reply, and then in love to his soul I enquired, "And what about you, where are you going?" To which he laughingly replied, "I may be in hell before long." The statement was indeed a dreadful one, and we might well ask, Could he have made it, if he had thought of the possibility of an enemy that no man can stay (Eccl. 8. 8),

even death itself, claiming him,

while the very words were upon his lips? The awful possibility existed for those words to become his last to be uttered upon earth, and the first to be remembered in hell!

Could he have spoken so lightly had he been acquainted with God's truth, and had he believed the Scripture's testimony regarding those who die on their way to hell? It is surely no light matter that punishment, yes, dear friend, **eternal** punishment, awaits such. These words are not mine, they are the words of the Lord Jesus. See Matthew 25. 46.

Our hearts are still more impressed with the terribleness of the railway official's statement when we turn to Luke 16, and there listen, as it were, to the pleadings of

a man in hell.

I would implore you to read them. What does he say? "Have mercy upon me, and send Lazarus that he may dip his finger in water, and **cool my tongue**, for I am tormented in this flame." Here is one who had no wish to use his tongue in lightness or in mockery; no, he wished someone to minister to it, but this was denied him; yes, denied him! He could not have what he desired! Why? Was it because he was not earnest enough? No, that was not the reason. Why then? Because he was **IN HELL**. And what of you; yes, you who are reading these lines, it may be for the last time? Where will you be **before long**, in hell, or in heaven, which? If you ask me a similar question, I gladly answer that while I deserved to be in hell because of my many sins, yet I am positively assured that

I shall be in heaven

because of my Substitute, the Lord Jesus Christ, the Just One Who suffered for my sins, yea, Who bore my sins in His Own body on the tree,

Whose blood, blessed be God, cleanseth me from all sin (1 Pet. 3. 18, 2. 24, 1 John 1. 7). If you are troubled about your sins, and that which awaits you because of your sins, which God cannot overlook, then come, O, do come to Him, Who said, and still says, to such as you,

"Come unto Me,

all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28).—W.E.

Questions and Answers.

18

"Are the Jews God's chosen people or not?"

God chose Israel of old (Deut. 4. 37, 7. 6, 7), and His gifts and calling are without change of mind and purpose (Rom. 11. 29). He has set them on one side awhile (Hos. 1. 10), but the very next verse shows He will assuredly take up the threads of His plan in the appointed time (Hos. 1. 11, cf. Isa. 14. 1, Jer. 31. 10). We believe God, Romans 11. 25, 26 must come true, and verse 28 should affect the attitude, and the prayer of each true believer (Rom. 10. 1). But some one will say, "Are not all blessings now 'in Christ,' and 'individual'?" Yes, but that is no hindrance to God's blessing of the whole of the spared "remnant" composed of individuals (Jer. 50. 20), who together become the saved nation,—personally redeemed, unitedly redeemed. Thus two gracious promises will converge, rather let us say, "coalesce," to the praise of the glory of God's grace. How precious is the fruit of the precious blood of Christ!

Is it Scriptural to say, "Make your peace with God"? In the ordinary acceptance of the words, No. Peace has been made for poor, guilty sinners by the blood of the cross of Christ alone (Col. 1. 20). There is no "work" of the sinner that can be acceptable before God's holy and righteous law. But, blessed be God, faith apprehends the salvation of Christ. Thus we find heavenly music in the words, "Let him take hold of My strength that he may make peace with Me; and he shall make peace with Me" (Isa. 27. 5). In like manner is it Scriptural to say, "He gave his heart to the Lord"? Often this common expression unconsciously hides the glory of the Lord Jesus, and attributes something to the sinner. "Nothing in my hand I bring" is blessedly true. Yet we would acknowledge that, both with regard to the sinner and the returning backslider, the words of Psalm 51. 17 are blessedly applicable, "A broken and a contrite heart, O God, Thou wilt not despise." However, the particular testimony

of the Holy Spirit as to "giving" is with respect to one in the family, "My son, give Me thine heart" (Prov. 23. 26). Have we, who are children of God, sufficiently realized our privilege to render our heart, and its devotedness to our Father?

EVENING MEDITATIONS.*

"Let my prayer be set before Thee—incense; the lifting up of my hands—the evening offering." (Psa. cxli. 2).

HAVE I been occupied to-day
With earthly things which pass away,
Or has my mind been stayed on Him
Whose glory should be all my theme?

Have I the Scriptures sought to hide
Within my heart, and to abide
In Christ my Lord, Who died for me
That in Him I might holy be?

Have I so lived that some have seen
That on my Lord for strength I lean?
Have I to-day walked in God's Light,
And by His grace sought Him aright?

Have I to-day God's Word forgot,
And been lukewarm, not cold, nor hot?
Or have I evil thoughts suppressed,—
While looking upward, onward pressed?

Have I been earnest oft in prayer,
That I MUCH FRUIT to God may bear?
And some unsaved ones have I told
About God's judgments from of old?

Have I been patient, humble, meek,
Strong in the Lord, though frail and weak?
And have I sought my Lord to please,—
Or lived in selfishness and ease?

Have I for sinners sighed and wept—
Because God's law they have not kept?
And on the waters cast my bread,
Which *shall* be found, my Lord hath said?

Have I been faithful in the least,
And has my joy in God increased;
The Scriptures have I loved and read,
With meditation on them fed?

Have I my Lord confessed,—obeyed—
By His almighty, constant aid?
For earthly fame have I not cared,
But by my life the truth declared?

Have I been faithful, godly, true,
And kept "That Day" before my view?
When I shall stand before my Lord,
Will this past day bring great reward?

Have I in all adorned to-day
God's doctrine, walking in His way?
And now, at eventide, do I
With gratitude praise God on high?

Have I in thought, in word, in deed,
Been watchful lest I might mislead,
And cause to stumble in the way
One of God's little ones to-day?

O Lord, forgive my lack of love,
And keep my mind on things above,
That, as each day shall come and go,
I may in grace and knowledge grow.

* The Lord deigned to use these long ago, enabling the fellowship of my beloved mother now years with the Lord. Conscious that her life and devotedness still speak, I gladly re-issue and hope to reprint on a card.

Suggested Daily Readings.

"IF THE LORD WILL."—SEPTEMBER, 1938.

Day	READING	LEARNING
	Daniel	Philemon
1	2. 19-35	Phm. 1-12
2	2. 36-49	13-25
3	3. 1-18	Heb. 1. 1-14
4	3. 19-30	2. 1-18
5	4. 1-18	3. 1-19
6	4. 19-37	4. 1-16
7	5. 1-16	5. 1-14
8	5. 17-31	6. 1-20
9	6. 1-14	7. 1-14
10	6. 15-28	7. 15-28
11	7. 1-14	8. 1-13
12	7. 15-28	9. 1-14
13	8. 1-14	9. 15-28
14	8. 15-27	10. 1-18
15	9. 1-19	10. 19-38
16	9. 20-10.6	11. 1-16
17	10. 7-21	11. 17-40
18	11. 1-19	12. 1-13
19	11. 20-34	12. 14-29
20	11. 35-43	13. 1-25
21	12. 1-13	Jas. 1. 1-15
22	Hos 1. 1-11	1. 16-27
23	2. 1-13	2. 1-14
24	2. 14-3.5	2. 15-26
25	4. 1-19	3. 1-18
26	5. 1-15	4. 1-17
27	6. 1-11	5. 1-20
28	7. 1-16	1 Pet. 1. 1-12
29	8. 1-14	1. 13-25
30	9. 1-17	2. 1-10
		Daniel 5
		Psalm 119
		17
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Notes on Memorized Verses.

DANIEL 5. 17-31

17, Outspokenness: no seeking after earthly things. 18, Nothing viewed as "chance" or human arrangement (cf. Jer. 27. 6). 19, "His will" (cf. 11. 36), and yet all the while God restrained: it is ever helpful to realize both aspects: a believer is thus preserved from anxiety. 20, The heart and mind are linked: pride hardens (Ex. 5. 2) as well as deceives (Obad. 3). 21, A reminder of Psalm 49. 12, a foreshadowing of Revelation 13, a counterblast to evolution. "Till he knew" (4. 36, cf. Job 33. 17, Isa. 23. 9, Acts 12. 23, Rev. 16. 9). (a) "The kingdom of men," but "the Most High ruleth" (cf. 2. 44): observe also (b) "the kingdom of the heavens," and (c) the future kingdom of Daniel 7. 22: three striking aspects. 22, The same sin ruined Judah (2 Chron. 33. 23, 36. 12). "See not" (Rev. 9. 20). It is possible to KNOW and yet to go on frowardly. 23, Plain speaking. 24, "Parts of His ways" (Job 26. 14). 26, No uncertainty with God. A blessed contrast in Luke 1. 33. 27, How blessed the opposite testimony, "This is My Beloved Son, in Whom I am well pleased" (Matt. 3. 17). 28, "U" in verse 25 is the uniting word and "P" is aspirated after the vowel, and the ending "IN" is plural. 29, No repentance of the king (contrast Jon. 3). "Third," because Belshazzar's father was evidently reigning. 30, "That night" (Est. 6. 1, Luke 17. 34, John 21. 3, Acts 12. 6) the warning unheeded. 31, Jeremiah 25. 12 fulfilled.

HEBREWS 6. 1-20.

1, Not omitting, but going further. How important is true repentance (Matt. 3. 2, 8, Acts 2. 38, 5. 31). "From dead works" (ch. 9. 14): gospel repentance is "living," even as faith (Jas. 2. 26). 2, The manifestations of faith: one "doctrine." Baptism in water, and the fulfilment of Acts 1. 5 in the "new meal offering" (Lev. 23. 16, 17) contained a united doctrinal testimony: the flesh was judged, and a new creation "in Christ Jesus" made known. 3 A godly determination, and a godly dependence: may we always have both. 4, The linking word "for" is to humble: it is associated with "if God permit." 4, 5, A special stress on the workings of the Holy Spirit (the Greek omission of article would illustrate this): we remember, too, Balaam and Judas. O for more stress on God's living and indwelling work (see 1 Cor. 13): it is important ever to be exercised "in heart." 6, There is no "if": "and having fallen aside"—the verb only occurs here. The Holy Spirit does *not* state if these were saved, or not. Everything is to arouse concern. But some may ask "Can a believer be lost?" The subject here is "renewal to repentance" (see also verse 1): an *unrepentant* soul will be lost. "Those crucifying to themselves anew the Son of God, and putting Him to open shame": the present participle is important. It may be asked, "If true children of God, alas, backslide, will they *continue* in the condition here shown (Heb. 7. 25 with Luke 22. 32)?" Do we not see that the language is Divinely chosen that we may *not* discuss eternal salvation abstractly, but manifest and seek after present salvation practically? There are no encouragements to a wandering believer: a careful comparison of Luke 15. 8-10 with 15. 4-7 will show how much such an one becomes *like a sinner* outside, even though "lost" in the house. Thus our Father warns and scourges. "Doctrine" without spiritual partaking becomes deadly, even as healthy food may choke. This passage has been misused: it is *practical*. 7, The earth which has drunk in the rain and is yielding herbs, is receiving blessing: but that which bringeth forth thorns is *not here said* to have drunk in the rain, nor to have received blessing: the nearest parallel passage is Matthew 13. 7 where (a) the thorns are there before the good seed, and (b) the ground is contrasted with the "good" (verse 8), and (c) a parallel with Genesis 3. 17, 18 is evidently intended. The practical question is, Are there hidden thorns in our life which will yet spring up? 9, "But," a blessed contrast. "The better things and attached to *salvation*" "If even thus we speak": searching words meant to cause heart-concern. 10, "For" (1 Thess. 1. 3, 4). A powerful argument as to grace, and as to the true manifestation that the Lord ever knew us (Matt. 7. 23 with 20. 22). "Ministered and do minister": a blessed continuance (1 Thess. 4. 10): the future in 11. 12, Ch. 5. 11: "Through faith and patience inherit the promises": the promises are from God, but faith is the path. 14, Absolute grace. 15, Dependent and associated obedience. 17, "To show": God had no need for Himself. Two immutable things: (a) the promise (the word), (b) the oath. 18, "That we might have a strong encouragement": it is clear God desires His children to be confident and restful. "Fled": no one ever comes to Christ carelessly: the true coming is with a sense of need: cf. the man *running* to the city of refuge. May we realize the intensity. "The hope" (3. 6, 6. 11, 7. 19, 10. 25). 19, "Which" agrees with "hope," and "consolation." "Within the veil," where the precious blood of Christ is accepted. 20, Forerunner and Highpriest, cf. 12. 2.

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A Monthly, as God enables, glorifying Him, and emphasizing the privilege, (for those who are redeemed by the precious blood of Christ), of walking in His way and will.

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Free.

"The Lord hath created a new thing in the earth."
Jeremiah 31. 22.

"Except a man be born again (from above) he cannot see the kingdom of God." John 3. 3.

"If any man be in Christ, he is a new creature, old things are passed away: behold, all things are become new." 2 Cor. 5. 17.

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

"O sing unto the Lord a new song."
Psalm 96. 1. 98. 1.

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"This cup is the new covenant in My blood." Luke 22. 20.

"Now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ." Ephesians 2. 13.

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

"Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." 1 Pet. 2. 10.

"Bless the Lord, O my soul." Psalm 103. 1. 22.

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

"Let this mind be in you, which was also in Christ Jesus."—Philippians 2. 5.

Words of Introduction.

OUR gracious God enables, and we give thanks. We can never thank Him too much. The privilege of telling of His love and of spreading His truth is very great. Our hearts rejoice that these pages reach weary believers in many lands, and that not a few are caused to give thanks thereby. Our hearts rejoice that some pass on to others, and we are grateful for the salvation of souls through the words enabled. But are we satisfied? With our Saviour, yes. With our service unto Him, no. We desire more prayer for this witness—in foreign lands also, and brethren labouring—we desire that every page may be full of the power of the Holy Spirit. O that our Father may keep out errors, and cause the meat in due season that will be a deep blessing and glorify His Name. Are you a true helper, a prayer-helper, a fervent prayer-helper, or not? The Coming of the Lord draweth nigh.

"I know you not." Matthew 25. 12.

Too late, too late, the foolish virgins cried
Unto the Lord behind the fast closed door.

"I know you not," He solemnly replied;
The door was shut, to open never more.

Too late, too late, they sought the needed oil,
As swiftly passed to dawn the midnight hour.

But did they find? Could any human toil
Or riches buy, or any earthly pow'r?

O, therefore watch, 'tis thus our coming Lord
Exhorts, that in this night we may not sleep:

Too late, some hear His unrepenting word;

Too late, did Esau for the blessing weep.

Lift up your heads, redemption draweth nigh,
Soon shall we rise to meet the Lord on high.

A.W.H.

Words of Encouragement.

"Who hath made us meet to be partakers . . ."

Colossians 1. 12 is a remarkable climax. The preceding prayer, as Ephesians 1. 17-23, and 3. 16-21, is deeply impressive. The

apostle had great wishes for God's children. But this is not strange. The remarkable fact is that we often pray so restrictedly, as if afraid to ask for much from One Who delights to give. Let us not measure the Lord's love by our fears or past failures, but only by its own measureless fulness. It is a fact, too, that believers have been made meet for the inheritance! This also is stupendous. We were "children of wrath," but now "in Christ Jesus" there is an entire change. Our "meetness" does not depend on length of Christian experience. The youngest believer is as "meet" as the oldest. He is not so mature: he has much need to "grow in grace," but the "meetness" is simply dependent on the grace of God, and the application of the work of Christ. Who can measure this "meetness"? Again we have that which is comparable with nothing else. It is unique. "Eternal life" is quite as much possessed by the burdened soul that came to the Lord Jesus yesterday for salvation as by the saint who for 50 years has enjoyed daily the lovingkindnesses of the Lord. The humble, simple believing soul that cannot read or write is as much a child of God as the most instructed and enabled "minister of the new covenant." And the one who till yesterday was like the dying thief, opposed, and then suddenly apprehended His grace is as fully "the righteousness of God," in Christ, as the one who has proved His faithfulness, and declared that righteousness for many years. Thank God, the meetness for the inheritance is a matter of pure grace, and so is the participation in the privilege of being caught up at the Coming of Christ. But the enjoyment of the promise is associated with love's obedience, and the "readiness" must be an inward experience. The quickened soul, dwelling in the Lord's presence, will not confuse blessings unconditional and conditional, nor use either against the other. It is only as we miss something of this fellowship with God, and His standpoint, that we fail in this way. Grace never makes a lowly soul careless.

An earnest invitation also to gatherings to the glory of God, 61, Upton Lane, E.7, The Lord's Day, 11, 3. and 6.15: Mon. 8, Thurs. 8, Sat. 6.45. 217, Brockley Road, S.E.4, The Lord's Day, 11, 3, and 6.30; Mon. 8, First Wed. in month 8, Thurs. 8. 2, Crosby Street, Stockport, The Lord's Day, 11, 3, and 6.30; Tues. and Sat. 7.45. Glemsford, The Lord's Day, 10.45, 6.30, Wed. 7.30. 176, Rodney Street, Birkenhead, The Lord's Day, 7, Thurs. 8.

Poems to Help Christian Experience.—86.

"Yea! He is altogether lovely." Song 5. 16.

O Thou, Who art of countless souls the Lover—
The Father's pure Delight—

Thy beauty doth the Holy Ghost discover,
Unveiling to my sight

Parts of Thy glory, for I am unable

To bear full glory's blaze;

But, O the joy, when, at Thy marriage table,
Upon Thyself I gaze.

O Thou, Who art in glory high above me,
In reverence and fear,

I cannot tell why Thou should'st ever love me,
Why Thou should'st bring me near;

Yea, as the knowledge of my heart increaseth,
I am bowed down in shame,

And yet Thy lovingkindness never ceaseth—
A most vehement flame!

Thou finishedst the work for which Thou camest,
'Tis gloriously complete;

And through the cross Thine enemies Thou shamest,
All foes Thou dost defeat.

And though from man Thou sufferedst rejection,
Such mockery and scorn,

Thine was a mighty, glorious resurrection
On that first Lord's day morn.

Above all principalities ascended,

At God's right hand art Thou,

By thousand thousand holy ones attended,

Thou art in glory now,

There with Thy Father, and with mine, art dwelling.

There with Thy God and mine;

It passeth knowledge, 'tis beyond all telling—

That wondrous grace of Thine.

And am I Thine? 'Tis not by my obeying—

No mercy did I crave,

But now I rest upon the faithful saying,

Thou camest here to save.

Thou savedst by Thy sacrificial dying,

For my sake didst obey—

In truth with all Thy Father's will complying—

There was no other way.

Soon shalt Thou come again— The Day is nearing

Wherein Thou dost rejoice,

And I would love Thy glorious Appearing

And hear Thy mighty voice

Calling Thy living saints, Thy dead awaking,

To meet Thee in the air:

Quickly that morn shall dawn, that day be breaking.

By grace I shall be there!

E.K.

Fruit is the evidence of life: it is from within: without human machinery and its bustle and din, fruit comes forth as the evidence of the constant living assimilation of the provided food, in accord with the varied means of blessing God has appointed. Is it not so **spiritually**? O that we may "abide in Christ," and bear **much** fruit!

"The sacrifice of praise . . . the fruit of our lips" (Heb. 13. 15). How then can an unsaved soul thus praise? "The living, the living, he shall praise Thee." No fruit grows on a dead tree. God puts a new song in the mouth (Ps. 40. 3) when the mouth belongs to Him. "Music" may be artistic, but if there is not the fruit of the lips, God is not well pleased.

THOUGHTS FROM THE WORD OF GOD.

"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 it 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 OCTOBER:

4th. MAN'S THEORY OF "DEVELOPMENT," TESTED BY GOD'S TRUTH.

1. "God Created Man" (Gen. 1. 27): there was No Evolution, No Development,
2. Scripture is *Not* a Development, but God's Message in the O.T. as much as in the N.T. Genesis is as much Holy Scripture as the Gospels.
3. The Present Dispensation should be Throughout One of adherence to the Lord's own Commandments in the 1st Century: Romanism's Thought of Development is *Sin*: Any Suggestion of Improving on the Lord's Will is *Sin*.
4. The Believer's Witness Against All Evil should be Obedience in the Holy Spirit, and Never Mere Argument. (O for more humiliation, and sorrow over departure from God.)

11th. THE FATHERHOOD OF GOD.

1. Notes on Deuteronomy 32. 6, Isaiah 63. 16, 64. 8.
2. The First Mention in the New Testament (Matt. 5. 16), and the Declaring of This Name by the Lord Jesus (John 17. 26).
3. "Universal Fatherhood" Contrary to God's Truth.
4. The Blessedness of the New Birth.
5. The Fatherhood of God with Regard to His Children's Faith, Obedience, Prayer, and Fellowship with "One Another" ("Our Father").
6. The Fatherhood of God and Separation from the World, and Its Brotherhoods.
7. The Use of This Name in the Epistles.

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

25th. To be announced later.

"THY FAITHFULNESS." Psalm 89. 1.

The Lord will never break one word,
His faithfulness stands sure!
Beneath His eye has all occurred,
His promise shall endure.

He knew the trials of yesterday,
He knows to-morrow too,
And each will but His grace display,
And prove that He is True.

Look back and praise, look up and trust,—
Nor look within to doubt.
Faith says, "I know that All Thou dost
Will lead to Thy way out!"

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 68. 18. Only those "IN CHRIST," and drawing n according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANK GIVING." Colossians 4.

"Let us have grace, whereby we may serve God acceptably with reverence and godly fear." Hebrews 12.

1. For God's dear children who are suffering in lands of unrest and warfare: "remember them that are in bonds as bound with them. them which suffer adversity as being yourselves also in the bonds" (Heb. 13. 3).
2. For revival in lands where many seem gospel-hardened and that we who are believers may become more expectant, and willing for the strain of revival.
3. For the homes of God's children, that they may be more suggestive of pilgrim-like love to their Lord (2 Cor. 8. 9, 9. 8).
4. For lands that we often overlook—Lithuania, Persia, Morocco, Alaska, Peru, Haiti.
5. For God's work graciously committed to our prayer and care, that every part (whether in the magazine or missionary service abroad) may be humbly filled with the Holy Spirit, and that any who labour there may have more and more the experience of the filling of them and of their lives, and that faith may be more expectant, and that believing readers may pray more. God is graciously willing to revive, and to establish that which is according to His will, even in darkest days.

"Let us therefore come boldly unto the throne of grace." Hebrews 4.

CONCERNING CORRESPONDENCE.

We thank God for encouragement by letters. Some of blessings through the magazine. Some specially mention trials for prayer-fellowship. Some show the Lord enabling in co-operation for the spread of His work, and for His glory. Some ask about difficult verses of Scripture. We thank our Father for all: even for those that complain and oppose. We need all He lovingly permits. So share their prayerful meditations with us. For example, a believer who has often asked typewritten notes, would mention these again, and our brother E. Kirby (Bible correspondence course), writes:—"I have had a good time and received much blessing in my own soul perusing and meditating on the Psalm 23." He adds "Maketh me, leadeth me, restoreth me, with me, comfort me, before me, follow me," and the beginning (verse 1) and ending (6) with the LORD. Also the Provision of green pastures, the Pathway of righteousness, the Lord's Presence "with" him, the Power in anointing, and the Prospect of the house of the Lord. Verse 4 has been a blessing to him with the Place, the Privilege (walk), the Peace (no fear), the Personal Companion, the Protection, and the Present Comfort. We are thankful when believers meditate more, and "continue" in one passage (as we are reading through), and seek God with the heart, and the living ministry of the Holy Spirit through the written words. It is a joy to encourage this personal waiting on God, and expectation of refreshment from Him, and rejoice in correspondence that speaks more and more of our Lord Jesus, exalting HIM.

In Galatians 4. 21-31 observe the contrasts between bond, free: flesh, promise: Jerusalem which is below, Jerusalem which is above: flesh, Spirit.

YOUNG PEOPLE'S COLUMNS.

"His Name Jesus: for He shall save His people from their sins."

Matthew 1. 21.

SOMEONE says, "There is nothing new about these words." Wait a moment: EVERY word may become NEW to-day to you. That is why we are writing these lines. You know the "history" of the gospel, but that does not mean you know the gospel. You have heard of the miracles of the Lord Jesus Christ, but if you have not become one of those miracles yourself, you know NOTHING of the true meaning of the word "know."

"His Name, Jesus." How amazing! He Who was "over all, God blessed for ever," before Whom all angels worshipped, Who could do everything, was willing to be born, and to have a name, a name which others had taken before, and to go among people in the small, poor, despised town of Nazareth. Why? Was it necessary? Not "necessary" because of any "must" of debt. But it was necessary to fulfil a precious promise. And why? All was in God's love, and all led up to His beloved Son's death on the cross, that sinners might be saved.

"His Name Jesus." A lovely name: it means "salvation." Many years before one had borne this name who was unclean before God, and who needed salvation (see Zech. 3. 1), but now One came Who was spotless, and was Himself the Salvation. This Name is joined to "Immanuel, God with us," because God could not be with us except as Saviour. His holy law would condemn us all. The Lord Jesus Christ was God: He became Man. The fact that He took a Hebrew Name has made that Name priceless, but let us never forget the humiliation it meant for Him to take it, and if we are able to speak to Him (an amazing privilege), let us never leave out a title—"the Lord Jesus." Search through the New Testament. No disciple ever addressed Him as Jesus alone, without a title. Many omit this in prayer and hymns, when they would not even speak to an earthly king by his first name without a title of dignity. Why do they address the Lord of glory thus?

"His Name, JESUS; for He shall save." There is no doubt as to His wonderful work, there is no "if." He shall save! We rejoice to tell of a real salvation, not half-finished, but fully done. "He shall save," and nothing of man or of Satan can hinder. Because of this, we have, and can make known, "the gospel of the grace of God." There could be no gospel at all otherwise. We rejoice to tell others about the

Lord Jesus. Some say God helps those who help themselves. But it is quite different as to salvation. It is not "helping." He shall save:—without Him all are unsafe, and in danger, and cannot possibly be saved. Without Him all are lost: without Him you are lost.

But who are saved? Thanks be unto God, some can be thus described while on earth. Not all remain "lost." But not all are saved. "He shall save His people." He has a people belonging to Him. They are of all ages, and from all lands. It does not matter where they are born, or of what colour they are. He has died for them in love. They have come to Him. They are mentioned in His prayer in John 17: "I pray for them; I pray not for the world, but for them which Thou hast given Me" (verse 9). Thus we have two classes,—and if you are content to be in "the world," how can we say you have the mark of His people? It is impossible. His people are not of the world (John 17. 14). He Himself said, "If ye were of the world, the world would love his own" (John 15. 19), and the apostle wrote, "Ye are of God, little children . . . They are of the world" (1 John 4. 4, 5). Thus there are the two classes. In which are you found to-day?

"From their sins." All those who are saved have sinned. There is none righteous, no, not one." And sin must bring judgment. But Christ bore the judgment for His people, and this is glad tidings of great joy to all the people. He does not save them in their sins, but from their sins. They are not only delivered from everlasting punishment, but their wishes are changed, and sin is no longer their master (Rom. 6. 14). The Lord Jesus has bought His people for Himself. No one is a Christian because born in a Christian land. Indeed, there is not a Christian land! All lands and nations are "the world." There are Christian families. But no one is a Christian because born in a Christian family. He, or she, must be born again (John 3. 3, 7). Thus the mark of a true Christian is that he belongs to Christ, is in Christ, and seeks to become like Christ. Such an one is saved from his sins. Are you a Christian or not? Are you born again, or not? Can you say, "Yes, the Lord Jesus has saved me from my sins, and their judgment, and now I want to please Him every day that I live"?

Who can declare Christ's glory?

From heaven He came to die:

You know the well-known story.

But can your heart reply,—

"Yes, 'twas His blood atoning

That cleansed ME from MY sin

Removed the load and groaning.

His joy I enter in.

" His precious NAME revealing ;
 His SAVING work I know ;
 My soul-diseases healing,
 He makes me onward go.
 " And soon His face beholding,
 With Him for aye I'll be,
 Eternity unfolding
 The love He has for me."
 Can you thus claim salvation?—
 " Yes, He is mine," your song?
 Or, still in condemnation,
 Do you to earth belong?
 The world can only offer
 Treasures that must remove;
 Its gold and silver coffer
 A coffin soon will prove.
 But Christ abides for ever,
 Unchanging Lord for aye,
 And Satan's power can never :
 Christ's purchase snatch away.
 We sing Thy praise, Lord Jesus,
 We tell Thy glorious Name,
 The love that freed and frees us,
 For evermore the same.

" Go to now, ye that say, To-day or to-morrow
 we will go into such a city, and continue there
 a year, and buy and sell, and get gain:
 Whereas ye know not what shall be on the
 morrow." James 4. 13, 14.

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

QUITE suddenly the subject is changed, and
 the opening sounds like a military com-
 mand, and is evidently meant to arrest attention.
 The actual words given by the Holy Spirit could
 be rendered " Come now," which, although
 equally a command, and, as we shall see, linked
 with stern reproof, yet are not without a note of
 appeal, even as in another gracious command,
 used in gospel testimony:—" Come now, and let
 us reason together saith the Lord," or, as it may
 be written, " Come now: and let us be reproved"
 (Isa. 1. 18). A command, or (shall we say?) an
 appeal, that has often been heard, and to which
 many have responded, not only from the nation
 of Israel, but also from the Gentiles, with blessed
 results following.

Those here addressed were believers, who were
 concerned as to their business arrangements, and
 it is seen that they were making **their** plans not
 only for the present but for the future. We are
 told what they were saying, " To-day or to-
 morrow we will go into such a city, and continue
 there a year, and buy and sell, and get gain."
 If we pause and consider these words, can it be
 said that we feel their attitude was **entirely**
 wrong? Let us be quite frank in the matter.
 Did not King Solomon, a king who was endued
 with wisdom, write, " Seest thou a man diligent
 in his business, he shall stand before kings; he
 shall not stand before mean men " (Prov. 22.

29)? And did not an apostle warn against sloth-
 fulness (Rom. 12. 11)? It may be we have
 very decided views as to what a Christian should
 be, and are troubled if any are not practical in
 their home and business affairs. Hence we are
 in full agreement with the words which were
 commanded the Thessalonians, that if any would
 not work, neither should he eat (2 Thess. 3. 10),
 and, although we would not have written so
 forcibly, with the words of the same apostle to
 Timothy, " If any provide not for his own, and
 specially for those of his own house, he hath
 denied the faith, and is worse than an infidel "
 (unbeliever, 1 Tim. 5. 8). But let us examine
 more closely and see what is here being reproved
 by the Holy Spirit. Is it that a believer should
 rather labour, constructively, working with his
 hands (Eph. 4. 28), than be employed in buying
 and selling? We rightly decide that this would
 be mis-applying Scripture, although we recognise
 the danger of " merchandise " and the power of
 " commercialism." We know, moreover, that
 the time will come when only those who bear a
 mark will be permitted to buy and sell (cf. Rev.
 13. 17), but there is no indication in the Scrip-
 tures that meanwhile it is wrong so to do. Do
 the words " and get gain " shew that all profit
 is condemned? Again the answer is No! It is
 only thus that a brother so engaged would be
 able to provide for his own, and have to give to
 those in need. Hence it would not be dishonour-
 able, when all is done to the glory of God.

What then is wrong? To obtain an answer
 we read on. " Whereas ye know not what shall
 be on the morrow." Those who have Bibles with
 marginal references, will see that they are
 directed to Proverbs 27. 1. It is possible that in
 some instances we have been disappointed with
 these, and have been thus reminded that all which
 is of man is imperfect, but in this case, and very
 often, the reference is good and helpful. The
 verse reads as follows: " Boast not thyself of
 to-morrow, for thou knowest not what a day may
 bring forth." How often some of us have
 addressed these words to the unsaved, together
 with the further admonition, " To-day, if ye have
 heard His (God's) voice, harden not your hearts "
 (Heb. 3. 7, 8), but just now they come as a
 message to ourselves. It is not so much the
 actions in themselves that were being reproved,
 but the attitude toward things of earth, revealed
 in their language and the tendency to leave God
 out, or, shall we say, to seek Him after one's
 own plans had been made. How serious are
 these things. Have we not failed likewise?
 They said, "**To-morrow** we will go . . . and **con-
 tinue there a year.**" The word " continue,"
 we discover, is " do." Thus they said, " We

will go . . . and we will do." They were thus stating that which was not their right to decide, with no reference to the will of God for them. The Holy Spirit declares that this is boasting, and all such boasting is evil (v. 16, lit.). It may be that hitherto we have not felt the force of this, and it is possible we do not feel it now. Let us then humbly acknowledge our ignorance and pray, "That which I see not teach Thou me" (Job. 34. 32), or in the words of David, the man after God's own heart, "Teach me Thy way, O Lord; I will walk in Thy truth: unite my heart to fear Thy Name" (Ps. 86. 11), with thanksgiving to our heavenly Father for His warning.

—B.

(I have been asked to write "a letter to one tired of life": in one sense I hesitate, trusting that most readers of these pages are, by grace, blessedly contrasted. But sometimes believers prematurely wish they could depart, and be with Christ, through a measure of discouragement and selfishness. And many have **germs** of disappointment, and have, moreover, to meet with others who are yet more disappointed, and without "hope in the world." How we need revival to have a fuller contrast with this attitude, in the Holy Spirit's enabling of a richer experience of Isaiah 40. 31).

A Letter to one who is Dissatisfied.

Dear

You are dissatisfied, and you let others know it. Why? Are you "without Christ"? Then I can quite understand your condition. You have no **One** to meet your need, no certainty, no resting place, and no assurance for the future. It is easy for some temperaments to forget or put this aside awhile, and to go on merrily. But they keep up such merriness by excitement, or something new, or because the enemy deceives and blinds the mind to realities. Their hope is but a spider's web, and their mirth will end in heaviness. I can find no remedy for you in a new situation, a new home, a new city, and new circumstances, but there is **one** infallible remedy. "If any one is in Christ, there is a **new creation**." A personal Saviour, Who died to save, gives forgiveness and peace as to the past, rest as to the present, and confidence as to the future. There are many who can say, "Were it not for the precious blood of Christ, we too should be miserable." But, thank God, that precious blood has been poured out and salvation is free, and there is a welcome for such as you, even to-day.

But possibly you are a Christian, and yet in some ways, dissatisfied. The result is more far-

reaching than you think. Unconsciously you are undoing the gospel preaching of others, as far as your actions influence. You say, "Why?" You profess to have a wondrous Saviour and a glorious salvation; and yet your life suggests (a) that He does not give you what He claims to give, and (b) that the words you sing, and use in prayer, are not true. You do not mean to undermine the testimony of the gospel, but your action really says that God has not proved as good as His word.

Face this solemn matter, dear reader. Is God as good as His word? Surely! The fault is not in the Lord, but in you. The words are still true, "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107. 9). If anyone does not experience that "He hath filled the hungry with good things," is it not because such an one has come with some confidence in the flesh, or some other hindrance, and so there has been no room to receive the Lord's precious gifts? And this leads us to a "root" of the matter. If you are, by grace, a child of God, you are purchased, and the Lord claims you **altogether**. Do not say that is bondage. The absence of it is the bondage of self, and self becomes more and more a cruel tyrant.

If you eat nothing for your body, you soon become depressed and languid. And so is it spiritually if you neglect the spiritual food of Scripture, morning by morning. You cannot be bright by merely saying the words "I am happy." I repeat—if you want to be healthy without food you are expecting an impossibility. Moreover, if you desire to have one foot in the Lord's path and one in the world, you will be torn apart and distracted. The Lord Jesus saved the whole, and He has a right to the whole, and desires the whole. Your "own way" is making you miserable. If you are really born again, your Lord has lovingly "spoiled you for the world," and if you have thrown up its vanities, and yet sigh for the dainties of Egypt (Num. 11. 5), of necessity you are worried. You know too much of the peril to "enjoy" the world's empty things as of old, but yet do not know your Lord enough: your old wishes stand between you and blessing. Ah, the words of Romans 6. 11 every believer (the writer included) needs to learn more and more, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Christ Jesus our Lord." If we continue in His word (John 8. 31, 32), and, in His presence (Ps. 16. 11) we shall be blest. If we **pray** more, in the Spirit, and with the love of the Lord combine love to His people, we shall be "occupied," and the enemy will not sow seeds of disappointment so easily. It is well to be sad because of sin, but let us never forget "that Happy Hope"

(Tit. 2. 13). God desires His people to rejoice more than **any** of us do (Neh. 8. 10, Ps. 32. 11, 33. 1, Phil. 4. 4), through finding pleasure in His will (Ps. 40. 6-8). The "fixed" heart will be blessed (Ps. 112. 7). The "dissatisfaction" comes through a divided heart (Song 5. 2). We all have made and make our own burdens. The attitude of the Lord Jesus in Hebrews 12. 2 is rich in meaning. And let the principle of Mark 9. 41 (cf. Matt. 25. 40) be applied, and we shall have more blessing. "Self" is our worst enemy, even when dressed up as "Freedom." I thank God for what He has done for all His people, and for myself, but I am sure that, in writing to you, I am speaking to my own heart that I may find joy and peace in **believing** (Rom. 15. 13), with a faith that worketh by love (Gal. 5. 6), in the power of the indwelling Holy Spirit.

Yours in the Lord Jesus Christ's

loving service,

One Saved by Grace, and
looking for Christ.

Questions and Answers.

19

We are invited to deal with the expression "none that doeth good" (Ps. 53. 1), and "they that have done good" (John 5. 29). Our correspondent adds, "In view of 'no little kindness' (Acts 28. 2), etc., the passage cannot mean no one anywhere ever did any good." The thought, however, of **limitation** to "an abandoned class" is, we would suggest, contradicted by the Holy Spirit's own universal use of Psalm 53 (or 14), in Romans 3. Is not the key found in Isaiah 40. 6-8, as we recently pointed out in another answer? Grass is not ugly, but "goodliness" and "glory" (1 Pet. 1. 24) in the sphere of **providence** are not in the sphere of **law**. "Righteousness exalteth a nation" (Prov. 14. 34), but in a **fuller** sense the words will only be fulfilled in that Day (Isa. 26. 2). Many verses of Scripture illustrate this. No believer should misunderstand 2 Kings 23. 25, as if Josiah's obedience were "absolute" (Deut. 6. 5). When we read that David only turned aside in the matter of Uriah the Hittite (1 Kings 15. 5), this does not mean he had no other failures. We think of numbering the people, and his words to Hushai. 1 Kings 15. 14 illustrates yet more fully, in the light of 2 Chronicles 16. Asa was complete in the point before us: he never turned to idols: one **special** sin is indicated. When Paul was inspired to speak of God's righteous law, he emphasized the absence of "goodness." Can God, with regard to His **law**, accept anything short of inward and outward **perfection**? No! Thus the glory of Christ, and the necessity of His atonement shine forth, and we own that "all our

righteousnesses are as filthy rags" (Isa. 64. 6). Job slowly learned this, and Isaiah cried, "I am a man of unclean lips." We are thankful for **kindness** from the unregenerate. It is helpful: it also gives us fuller opportunity of testimony: sometimes we see one whom we feel God is withholding from many sins (Gen. 20. 6), and for whom God is graciously leading us to pray expectantly. But as soon as the one concerned trusts "to his own righteousness" (Ezek. 33. 13), "it" becomes the direst peril. There is nothing of man that can bear the investigation of God's holy law. While we recognize judgment according to works, and a tremendous difference as to **positions** in hell, no Scripture gives any hope of **salvation** except by the **blood** of Christ. The questioner adds, "Clearly an infant is not a hell-deserving sinner." We are convinced no infant will be in hell,—we do not trust to the "infant,"—only to the Saviour. We still believe the old-fashioned belief that infants will be in heaven by the **blood** of Christ, and not by their own innocence. And we know nothing of dividing up the death of our Lord Jesus. That death was under **judgment**, and all who receive its unspeakable benefit are viewed as under judgment in themselves, whether young or old. Every sin (and every sinful condition) must involve eternal separation from God, unless there is atonement. In John 5. 29 we see the two resurrections, and in the first we have those "that are Christ's" (1 Cor. 15. 23). Is it not striking that such are the ones who are said to have done good? Such have received a **new** life, and God's seed abides in them (1 John 3. 9). Does not the Lord Jesus definitely shew in Mark 10. 18 that none are "good," in God's perfect eyesight, and show that none can make a human goodness? How clearly everything emphasizes the need for the death of Christ, and the precious fruit of that death! Our theme is not academic, but practical: its goal is not a philosophical theory, but grateful praise.

20

"What is the meaning of 'for the destruction of the flesh that the spirit may be saved' (1 Cor. 5. 5)?" If God's protections are withheld because we are not in the appointed ways (Ps. 91. 11), the devil will have a (limited) freedom to attack. He hates God's children, and will torture. He will work on the body. The Lord looks after the body so graciously as we have simple faith and obedience. The "flesh" will be in pain (see Job 33. 19-22, Ps. 107. 17-21). But if the Lord thereby over-rules to humble (He will never lose **His own**, John 10. 28), the effect will be seen, not in a purgatory after death, but a breaking down now, and the spirit will be saved, and this will be seen in the Day of Jesus Christ.

Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1938.

1 JOHN 2. 1-23.

Day	READING		LEARNING	
	Hosea	1 Peter	Hosea	Psalms
1	10. 1-15	2. 11-25	11.1	152
2	11. 1-12	3. 1-13	2	153, 154
3	12. 1-14	3. 14-4.5	3	155
4	13. 1-16	4. 6-19	4	156
5	14. 1-9	5. 1-14	5	157
6	Joel 1. 1-20	2 Pet. 1. 11	6	158
7	2. 1-14	1. 12-2.3	7	159
8	2. 15-32	2. 4-22	8	160
9	3. 1-21	3. 1-18	9	161, 162
10	Amos 1. 1-15	1. John 1. 1-10	10	163
11	2. 1-16	2. 1-14	11, 12	164
12	3. 1-15	2. 15-29	1. John 2. 1	165
13	4. 1-13	3. 1-12	2	166
14	5. 1-13	3. 13-24	3	167
15	5. 14-27	4. 1-21	4	168
16	6. 1-14	5. 1-21	5	169, 170
17	7. 1-17	2 John	6	171
18	8. 1-14	3 John	7	172
19	9. 1-15	Jude 1-10	8	173
20	Obadiah	1. 11-25	9, 10	174
21	Jon. 1. 1-17	Rev. 1. 1-11	11	175
22	2. 1-10	1. 12-20	12	176
23	3. 1-10	2. 1-11	13	Eph. 1. 1
24	4. 1-11	2. 12-29	14	2
25	Mic. 1. 1-16	3. 1-13	15	3
26	2. 1-13	3. 14-22	16, 17	4
27	3. 1-12	4. 1-11	18	5
28	4. 1-13	5. 1-11	19	6
29	5. 1-15	6. 1-17	20	7
30	6. 1-16	7. 1-17	21, 22	8, 9
31	7. 1-11	8. 1-9, 12	23	10

Notes on Memorized Verses.

HOSEA 11. 1-12.

1, Matthew 2. 15 gives the key, and shows the Lord Jesus as the One *true* Israel, in contrast with the plural ("them," 2): Isaiah 49. 3 distinguished from the Israel of verse 5 illustrates. 2, O that our attitude may ever be a holy opposite (note 1 Sam. 3. 5, 6). 3, Tender, loving care, as for a little child. "They knew not": another aspect in Isaiah 1. 3: do we realize how many times the Lord has healed us and warded off unseen dangers? 4, No mere dragging, "I drew." The "cords" were gracious, the "bands" were full of love (Col. 3. 14), there was no mere compulsion, but love's intensity as "bands" imply. The figure of an animal released from strain, to enjoy its food, is beautifully added: and how many times has the Lord "laid meat" unto us? 5, But, amid all, they refused (Jer. 5. 3, 8. 5). 6, "Their own counsels" (Isa. 30. 1). cf. "their own thoughts" (Isa. 65. 2): we too make our own burdens. 7, "Back-sliding from ME": a precious contrast in Psalms 63. 8 and Acts 11. 23. The proof of fellowship with God is ever exalting Him. 8, God has such tenderness: "Mine heart." "Kindled," same word "yearn" in Genesis 43. 30. 9, See Isaiah 54. 16-18, Jeremiah 10. 24, 30. 11, Micah 7. 18-20. "I will not come in anger" is a possible translation. 10, 6. 3. 11, Jeremiah 30. 18. 12, How awful is the thought of falseness before God (Isa. 58. 1-3; Jer. 5. 12, 7. 8-10, Acts 5. 4): let us seek after godly sincerity and transparency.

1, Christian tenderness: a concern for younger believers: a consciousness (not only the language) of Christian love. Scripture is written to keep us from sin (Ps. 119. 11). "If any one (have) sin(ned)." Notice the Greek tense, it is *not*, "If any one *continue* in a state of sin" (cf. 3. 6): sin is never excused. How precious is the righteous advocacy of Christ (Heb. 7. 25). 2, "And He Himself": emphasis on His once finished work (as well as His present intercession). That satisfied God's holy claims. There is no other salvation in the whole world, none other name under heaven (Acts 4. 12, Col. 1. 6): omit italics: there is no universalism (note Matt. 28. 19). 3, "In this we know that we have known Him": a very precious thought: we must *not* "assume" that we *have known Him* by memory of an historical fact but by present loving obedience. All merely mental evidences as to "eternal salvation" are graciously shut out. 4, Again the Lord's firm dealing with talkativeness (1. 6, 8, 10). "Him," "His commandments," "A liar" (positively: he "says"), "the truth is *not* in him" (negatively, he keeps *not*): how impressive is all God's truth. 5, His word and love ever rightly linked: "love" without keeping and keeping without love cannot be "true." 6, The danger is talking: the privilege is walking: "as He walked" (John 1. 36, cf. reference to shoe latchet in 27, and the anointing of His feet: "how beautiful are the feet," Rom. 10. 15, see Jos. 1. 3). 7, 8, Not "new" from God's standpoint, not a new theory, but precious new to the new creation. 9, Again the peril of talkativeness. "Until now": this implies all are by nature in the darkness, but saved ones are called out (1 Pet. 2. 9). 10, God always emphasizes abiding, and standing, not falling (Jude 24. 25). 11, A solemn "whither," however he speaks. 12, "Forgiven": a settled fact, for young Christians as for old. Different experiences, but no difference as to redemption and forgiveness: we do not become more righteous or more forgiven in this sense, as we "grow in grace": the work was complete as soon as we believed into Christ. 13, Knowledge of a Person, not merely of doctrine: and true victory against a person. 14, It is impossible to be strong unless the word of God *abides* in us (cf. John 15. 7, Col. 3. 16, 1 Thess. 2. 13). 15, "Love *not*": the command goes to the root-cause: if the LOVE of the world is entertained, within, there cannot be separation without. 16, We think of the threefold temptation in Eden, and in Matthew 4: Satan's object is ever the same. O may we pray Psalm 119. 37, and be kept very humble! 17, How much there is in Scripture about "doing the will of God" (e.g. Matt. 12. 50, Heb. 10. 10, 36). 18, "A last hour," an anticipation of "the hour." 19, A blessed encouragement as to those who are really in Christ: continuance, abiding is the test (John 8. 31). 20, Cf. verse 27: in like manner ch. 3. 9 describes the *new* life (John 3. 6): we have received a holy taste, and instinct, unless we hinder the use: thus all failure is *ours* (1 Thess. 4. 9 illustrates), note verse 10, any who suggest from these verses that mutual Christian instruction is not helpful *reverse* the Holy Spirit's inference (see Jer. 31. 34): "ye need not" of John 2. 27 is a gracious warning that we may not excuse ourselves if led astray by error. The beautiful character of Christian fellowship is to encourage the use of the heavenly discernment received, together with the holy judgment on the flesh. 21, This harmonizes: the very writing is "because ye *know*" (see too 2 Pet. 1. 12, 13). 22, How awful is sin against the Person of Christ. 23, How blessed is the acknowledgment of the Lord Jesus: all who know Him are in the *family* of the redeemed, "hath the Father also."

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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 emphasize His grace, and a corresponding Christian walk of His redeemed, while looking, as pilgrims, for that Blessed Hope.

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"By grace are ye saved through faith." Eph. 2. 8.
"And if by grace, it is no more of works: otherwise grace is no more grace." Rom. 11. 6.
"By the grace of God I am what I am." 1 Cor. 15. 10.
"The grace of our Lord was exceeding abundant." 1 Timothy 1. 14.
"The manifold grace of God." 1 Peter 4. 10.
"He giveth more grace." James 4. 6.

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"Where sin abounded, grace did much more abound." Romans 5. 20.
"It is good that the heart be established with grace." Hebrews 13. 9.
"The exceeding riches of His grace." Ephesians 2. 7.
"God is able to make all grace abound toward you." 2 Corinthians 9. 8.
"Let us therefore come boldly unto the throne of grace." Hebrews 4. 16.

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

"How great is His goodness, and how great is His beauty."—Zechariah 9. 17.

Words of Introduction.

THE apostle often interrupted, as it were, to utter praise, or to speak of grace abounding. "Thanks be unto God for His Unspeakable Gift" (2 Cor. 9. 15) was the constant doxology of his joyful heart. Thus in 2 Corinthians 1 too he interrupted the explanation as to why he did not come to Corinth with the unveiling of the sureness of the promises in Christ (1. 20). There are many to-day who rather interrupt with grumbling. They are disappointed with their circumstances. They blame their surroundings and other people. If only the mouths of believers were filled with His praise and His honour all the day (Ps. 71. 8), there would be a very different testimony. Our desire is that this magazine may not only contain doctrinal accuracy, but also be an encouragement to a holy and hearty "walk." The need is *not* head knowledge, but revival, that God in all things may be glorified. The Christian life should be full of Christ,

"Lo, I am coming quickly." Revelation 22. 12.

"I am coming," "I am coming." Hark, the Lord doth say: [the way.

Courage, Christian! Courage, Christian! Faint not by
Look thou up, lift up thine head;
Rise thou from among the dead;
He Whose blood for thee was shed,
Bids thee "watch and pray."

He is coming, quickly coming, soon in glory bright,
We shall be with Christ our Saviour, faith will change to sight.

Seek ye not the things of earth;
Choose His gifts of priceless worth;
Manifest your heav'nly birth,
Children of the light!

A.W.H.

Words of Encouragement.

"I am glorified in them." The fact that we have been redeemed is eternally to the glory of our precious Saviour. John 17. 10. Our receiving of a new life is to His glory. Hence the definite words, "I have been glorified in them," are true of all believers. And a blessed prospect is in view, "He shall see of the travail of His soul, and shall be satisfied" (Isa. 53. 11). There will not be a disappointed Redeemer, there will not be an empty place (Luke 14. 23). Hence we can praisefully read the words, "That the Name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ" (2 Thess. 1. 12). But is He being glorified in us? The present tense of such a question is searching. Is He being glorified this week,—to-day? We think of Galatians 1. 24, "They were glorifying God in me." And in 1 Peter 4. 11-16 we find a repeated present—"That God in all things may be (being) glorified." "Let him glorify God on this behalf (name)." Is our daily walk a sweet savour of Christ (2 Cor. 2. 15)? Can men see in us a constant reminder of Him, and a reflexion of His glory? Do our good works glorify our Father (Matt. 5. 16)? We have a privilege in Christ as the ground of a further privilege, as we respond to His love, in the power of the Holy Spirit.

"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 it 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 NOVEMBER:

- 1st. THE OLIVE TREE (Romans 11).
 1. The Olive Tree in Other Scriptures (e.g. Gen. 8. 11, Hos. 14. 6).
 2. When and From What were Some Branches Broken Off (verse 17)?
 3. Christ the Root of the Olive now. Thoughts on "Root and Fatness" (verse 17).
 4. The Teaching of this Passage as to Salvation (e.g. verses 17, 25, 32), and as to Godly Living (18-22).
 5. Gracious Warnings in this Chapter.
 6. The Revealed Future of Israel's Remnant (verses 24, 26, 31, 32, Jer. 50. 20, Isa. 60. 21).

8th. THE TEMPLE OF GOD (1 Cor. 3. 16).

1. God's Emphasis on His Dwelling (Ex. 25. 8). The House (1 Chron. 22. 1-4, 29. 1-9, 2 Chron. chapters 5 and 6).
 2. Meditations on John 2. 21.
 3. Thoughts on the Contrasts of This Dispensation with that of Israel.
 4. The Deity of the Holy Spirit (1 Cor. 6. 19, 20) and the Purpose of His Indwelling (Eph. 1. 13, 14).
 5. The Nature of Christian Life, in the Light of this Description (A Temple).
 6. Thoughts on the Individual Believer, the Local Assembly, and the Unity when Christ Comes (Eph. 2. 21, 22).
- 15th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

22nd. To be announced later.

29th. To be announced later.

REQUESTS FOR PRAYER AND PRAISE.

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

"Let us come boldly." Hebrews 4. 16.

1. For the children of God in lands of conflict and persecution and unrest, that those of us who have easier circumstances may be grateful, may use our present opportunities, and never forget Hebrews 13. 3.
2. For the children of believers, (a) who are young and at home, that parents may expect God's saving work, and live accordingly adorning His doctrine, (b) who are older, and have gone forth, alas, unsaved, that there may be continued prayer and corresponding godliness, to God's glory in the salvation of not a few.
3. For the scattered people of Israel in all lands (Rom. 10. 1), specially remembering those who are harassed and ill-treated.
4. For lands that we often overlook:—Luxembourg, Turkestan, Liberia, Alaska, Peru, Tasmania.
5. For the Lord's work committed to our care in this magazine, and in associated missionary labour of brethren in Poland, not forgetting the publications in many languages, and the work among seamen, &c., of varied nations, and the gospel travelling of our brother M. Ruda and the editor, as the Lord graciously enables to His glory.
"Let him ask in faith, not wavering."

A REMINDER.

Believers desiring leaflets to help in explaining separation unto the Lord from "Christmas" are encouraged to write fairly early for a supply. And let everything be with prayer and thanksgiving. We would specially mention—

"The High Places were not taken away,"

"Keeping" or "Adding,"

"Christmas"—some questions.

"The Peril of the 'And.'"

Christ or "Christmas."

Of many other leaflets we can supply individual copies, though the supply may be lower.

Two Sad Unities.

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

Genesis 11. 6.

"These have one mind, and shall give their power and strength unto the beast."

Revelation 17. 13.

UNITY is not always a blessing. It is, indeed, delightful when in harmony with the WORD AND WILL of God, as in Psalm 133 and Ezekiel 37 and John 17. But it is saddening to see how one of the first unities, if not the first, was in self-exaltation, ignoring God; and also to see how one of the last, will be in open antagonism to Him, a striking example of Psalm 2. 1-3 (cf. Ps. 83).

There are many who are encouraged when they see amalgamation. But how often federations, leagues and unions prove their own impotence, or become a means of trying to compel the consciences of others. The "reunion" of denominations is often linked with a manifest broadening, although the fact of different denominations is evidence of departure from the Lord. Everything around, yea, the very conditions that discourage must encourage believers to look for their soon-coming Lord. Unity is blessed when it is founded on Ephesians 4. 4-6, but deadly when it is the harmonizing of men in the flesh, to carry out the will of the flesh, not God's will. How often have the very divisions among men, as God indicated in Genesis 11. 7, been **overruled** to hinder the climax of iniquity. But the attitude of a thoughtful child of God is in contrast with man-made unity, and division alike. He (or she) desires to be in fellowship with the Lord, and **thus** (not by compromise, or coming to a mere outward agreement) believers become rightly in communion with each other, and like one another. It is not that A gives up one point and B another, and they "federate." But Christ is the Centre, and the words of truth need to have their due emphasis, "In Thy light shall we see light" (Ps. 36: 9). Our failures, and those of Christians in the past, weigh nothing against God's principles. We are graciously warned, indeed, by the Lord's use of our experience, NOT to trust ourselves, and NOT to boast; but our heart's desire should ever be (O that it may become a deeper yearning) to seek the enjoyment of the oneness God has made (Eph. 4. 3, Col. 3. 12-15). This is only possible as self is laid low. The Holy Spirit ever leads to Christ (John 16. 13 with 14. 6), never elsewhere, and

Christ can never become the Centre of division.

As we see the growing tendency among men to form unities which will lead up to the climax of Revelation 13, how important that the words of James 4. 4; and the holy warning of Revelation 17. 1-5 should sink into our hearts. We must not be partners with the world (2 Cor. 6. 14-18). Even if we have maintained freedom from this as to marriage and business, we dare not pride ourselves on our separation. There are more "strange fellowships" than we realize, and Satan disguises himself skillfully. Where there ought to be unity there is often diversity (as 2 Corinthians 7. 2 immediately after chapter 6 indicates), and where there ought to be severance there has often been the lifting up the eyes toward Sodom, with a tent pitched toward it, and then a house within it. Step by step we slide back unless we press onward in the enabling of the Holy Spirit.

Poems to Help Christian Experience.—87.

"My sheep hear My voice, and I know them, and they follow Me." John 10. 27.

"Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

Philippians 1. 29

My soul, do thou thyself prepare
For trials with thy Lord to share—
The sufferings He hath left behind
For thee to fill, as He designed.
For every one that seeks His face,
To suffer is His gift of grace—
Such grace as thou hast now received,
The grace by which thou hast believed.

Do not this blessedness refuse,
Embrace the privilege—to lose,
If need be, for thy loving Lord;
His joy and pleasure thy reward.
The corn of wheat abides alone,
Except it in the earth be sown;
Yet by its death what fruit it brings!
The God-blessed field with harvest sings.

O be not sowing to the flesh,
Lest "many cares" do thee enmesh,
And "lusts of other things" come in
To choke the Word, and lead to sin.

For thou shalt reap what thou dost sow—
Yea, even here, shalt sorrow know,
If thou do not Thy Lord obey—
And ah! what sadness "in that day"!

For at His solemn judgment seat,
Shall be unveiled each sad defeat,
And every failure here to seize
God-given opportunities.

Thou art not called to live by sense,
But faith alone; their lives intense
They lived in earnest purpose here,
To whom God's holy will was dear.

'Twas thus thy Saviour on the earth
Lived onward from His virgin-birth,
And His the voice that comes to thee,
"My sheep . . . I know . . . they follow Me."

YOUNG PEOPLE'S COLUMNS.

WHICH SIDE ?

WHEN Adam, the first man, was created, he was **inside** the garden of Eden; when he sinned and fell, he was **outside**, and the one door was **not** open. When God sent the flood, He appointed an ark of safety, and that ark had only one door, and Noah and his family entered thereby. They found safety **inside**, but there was no safety **outside**. The **door** was visible from both sides: it may have been small, and not very thick, but the great question was "Which side?" Hebrews 11. 7 words it thus, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his **house**: by the which he condemned the **world**." Only two companies and two positions:—"his house," "the world." Noah's household was **inside**, the world was **outside**. And no one fell **out** of the ark, and no one could force his way into the ark. The door had two sides.

When Israel were in Egypt, and the blood of the passover lamb was sprinkled on the door, no one dare go out of the house (Ex. 12. 22, cf. Jos. 2. 19). Knowledge about the passover lamb gave no protection, a **head-belief** that the lamb was sacrificed to save the firstborn saved no one. It was needful to make the personal claim of protection the **only** safe side of the door,—under the shelter of the poured out blood, applied by faith to the door. God saved freely, but only according to His word.

When God led Israel by a pillar, it was "a cloud and darkness" to the Egyptians, and it "gave light" to Israel (Ex. 13. 21). The "Pillar of cloud" was one, but it had two sides, and again the vital question was, "Which side?"

In Luke 16 the Lord Jesus told of the rich man and Lazarus. There was "a great gulf fixed," and the all-important matter, deciding eternity, was, "Which side?" It was then **too late** to get from one place to the other. The Lord Jesus said so. There is "no hope" after death, and unless one comes to the Lord Jesus now, there cannot be any salvation (Heb. 9. 28).

When the foolish virgins came urgently in Matthew 25. 11, and said, "Lord, Lord, open to us," they were very near, and heard the Lord speaking. **But** He was the other side of the door. Those who were "ready" were blessed **inside** with Him. Again the question that affected everything was, "Which side?"

When the Lord Jesus Christ was on the Cross, two robbers were crucified close to Him, one on each side. They were **both** the same at first, and

both reviled Him (Matt. 27. 44). Then a wondrous change took place, and one—only one—began to rebuke the other, to confess his own sinfulness, to exalt the Lord Jesus, and to seek His grace (Luke 23. 39-43). That one was forgiven in wondrous love. There were **then** two men, entirely different, one each side of Christ. Salvation and judgment are standing before us. On **which** side of the Lord Jesus are **you**? Are you saved or lost? On **which** side of the door of salvation are you found to-day?

Outside the door of Eden turned the sword,
Inside, "the tree of life" true life ensured:
Outside the ark the world neath judgment died,
But Noah's family safely dwelt inside.

Outside in Egypt must destruction fall,
Inside the door, blood-sprinkled, safe were all:
The pillar on one side was dark as night,
The other side gave Israel needed light.

Outside the foolish virgins knocked in vain,
But those within were welcome to remain:
And *where* are you? In Christ, or still outside?
To bring poor sinners in—the Saviour died.

Outside or inside—*great* the difference here,
And *every one* is "far" from God, or "near":
The door has but **TWO SIDES**, there are not three:
Where are you **NOW**? O do not careless be.

"I will give you a mouth, and wisdom which all your adversaries shall not be able to gainsay, nor resist" (Luke 21. 15). This message as to a specific occasion of strain has a precious bearing on God's dealings with His own in **ALL** trials. He knows the **need**. We would not misuse His love, and be lazy, but, when persecution comes, He enables the weakest. He made man's mouth (Ex. 4. 11), and is worthy to be trusted. Observe the word "against" (**anti** in the Greek) comes **thrice**, being prefixed to (a) "adversaries," (b) "gainsay," (c) "resist." The believer must be willing for opposition, but "Greater is He That is in you than he that is in the world." The comma should be after "mouth": "which" is intimately linked with wisdom, Christ is "the Wisdom of God" (1 Cor. 1. 24, 30), and the Holy Spirit brings all blessings in and through the Lord Jesus, and the knowledge of Him.

The completeness of God's grace is seen when we read how He surrounds His own. "The Lord, He it is That doth go **before** thee: He will be **with** thee" (Deut. 31. 7), and "the God of Israel will be your **Rearward**" (Isa. 52. 12). Further, "**underneath** are the everlasting arms" (Deut. 33. 27), and "He shall **cover** thee with His feathers" (Ps. 90. 4). Yea, "the angel of the Lord encampeth **round about** them that fear Him, and delivereth them" (Ps. 34. 7). What more could we have?

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

James 4. 14.

A Few Words with Young Believers and Older Ones Too.

HOW heartsearching and instructive are the many questions which for our sakes are found written in the Holy Scriptures. How great is the sum of them! A helpful list might be prepared, or a volume written, dealing with these alone, commencing with the words of the Lord God to Adam, "Where art thou?" (Gen. 3. 9), and ending with the words of one of the elders, which are the final questions of this precious book addressed to a man, "What are these which are arrayed in white robes? and whence came they?" (Rev. 7. 13). What contrasted scenes are thus brought before us. What mingled thoughts, as we are first reminded of sin and its sad results and then of grace that has overflowed, so that a great multitude which no man could number were seen (and will be seen) standing before the throne, no longer in hiding, no longer ashamed and afraid, no longer naked, but clothed and rejoicing in that which has been accomplished for them by the One Who is in the midst of the throne.

A list might also be made of the questions suitable for **display**, to attract the attention of passers by, the majority of whom seem careless, and unconcerned as to the future, and their eternal destiny. Our thoughts may turn to the well-known words, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" or "What shall the end be of them that obey not the Gospel of God?" and included in this list there might be the question of our present portion, "What is your life?"

But just now we are to ponder these words, not as an isolated message to the unsaved, but in their context, and as a question addressed to our own hearts, "For what is **your** life?"—What is **my** life? If we are among the called of Jesus Christ, and saved by His precious blood, we know that we have God's gift of eternal life, and our answer might be "Christ is our Life" (Col. 3. 4); but in the verse of Scripture now before us the Holy Spirit is not directing our thoughts to this amazing aspect of truth, but to that view of life which is referred to in the epistle to the Corinthians, where we read, "If in **this** life only we have hope in Christ, we are of all men most pitiable" (Cor. 15. 19). It is also the view presented to us in the words of Abraham addressed to the one who had been rich in this world, but who was then in Hades: "Son, remember that thou in **thy** lifetime (life) receivedst thy good things, and likewise Lazarus evil things" (Luke 16. 25).

We were reminded of our limited knowledge, and the uncertainty of life by the words preceding our present study, "Whereas ye know not what shall be on the morrow." This uncertainty is shared by believer and unbeliever alike, unless God is pleased to give a special revelation, as in the case of Simeon (Luke 2. 26), and Peter (John 21. 18), and Paul (Phil. 1. 24, 25). Thus, to speak definitely of what we shall do, or where we shall go, whether in the immediate, or distant, future, with no thought or reference to God's will, is boasting, and is out of harmony with that wisdom which is from above. A striking illustration of this was given by our Lord Jesus Christ when reminding the company that "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12. 15). The rich man of the parable, which followed, said, "This will I do, I will pull down my barns, and build greater, and there will I bestow all my fruits, and my goods, and I will say to my soul, Soul, thou hast much goods laid up for **many** years, take thine ease, eat, drink, and be merry. But God said unto him, foolish one, **this** night thy soul shall be required of thee." The uncertainty of life was deeply impressed upon the mind of the writer some years ago when on the West Coast of Africa. Within the space of ten days, fifty of the ship's company died, men of varying age, but none elderly. He was also told that on shore one might be alive in the morning and be buried by nightfall. Yes, dear reader, we agree that this experience was abnormal, and the circumstances exceptional, but the question comes to us, "What is **your** life?" and the Holy Spirit has given the answer, "It is even a vapour, (or For ye are a vapour) that appeareth for a little time, and then vanisheth away (disappeareth)." Had the writer of this epistle the book of Psalms especially before him as he wrote to these scattered saints? We cannot say, but that they were not unknown to him is certain. We think of Psalm 39 with its reference to "the tongue" and "the bridle" in verse 1, and then in verse 4, "Lord, make me to know mine end, and the measure of my days, **what** it is; that I may know how frail I am." But are not the days of our years, threescore years and ten? There are those who attain to this, and by reason of strength even beyond, "Yet is their strength labour and sorrow; for it is soon cut off, and we fly away" (Psalm 90. 10)). Let us then not be, like the foolish one, occupied with "things" and "goods," as the aim and object of our lives, but pray as the psalmist, "So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90. 11); "Redeeming the time, because the days are evil" (Eph. 5. 16).

—B.

Questions and Answers

21

"I would appreciate help with Philippians 1. 9, 10." True love is of God (1 John 4. 7): but there is a wrong love (1 Kings 11. 1, 2, Zech. 8. 17, 1 John 2. 15). Love that glorifies God must be in the truth (3 John 1), even as truth must be in love (Eph. 4. 15). Hence there must be knowledge of God's will: otherwise love, not according to knowledge (Rom. 10. 2), even as zeal, cannot please Him. This is implied by the helpful definiteness of Paul's prayer in Philippians 1. 9, reminding of Colossians 1. 9, 10. "In all judgment" (margin "sense") is impressive, "all perception"—a holy instinctive realization. Feelings can never decide, but they are deeply important in harmony with godly knowledge: "O taste and see that the Lord is good" The palate discerns food (Job 6. 30), and we should have this quick understanding in the things of the Lord. Indiscriminate love will over-look error, and excuse sin indulgently, and lack all harmony with our Lord's attitude (Ps. 45. 7). The favouritism of Isaac, the indulgence of David in 1 Kings 1. 6, and undiscerning financial help and "charity," sadly illustrate love **not** in accord with Philippians 1. Philippians 1. 10. continues, "That ye may try things that differ" (marg.) and "approve things that are excellent." Somewhat unusually BOTH words have this "twofoldness," and surely the Holy Spirit gives us the fuller thought thereby. The believer "distinguishes," through a "**living**" fellowship with God, that feeds on His words, and not merely by mental logic and reasoning. Thus is there true "sincerity" (tested by God's sunlight as the word implies), and a preservation from stumbling, with the bright hope of the Day of Christ. How blessed is such an "attitude."

22

"Question concerning filthiness of the spirit and fruit of the Spirit." Filthiness connected with the spirit may remind us of the iniquity of the holy things in the Old Testament (Ex. 28. 38). Not that the spirit, the new nature, is filthy, but evil may intrude into holy exercises. How much we need grace. I am conscious too, that whereas when we have "spirit, soul and body" (1 Thess. 5. 23), there is a reference to the believer, and to the spirit, born of the Spirit (John 3. 6), yet when only **two** are mentioned, as soul and body, or flesh and spirit (cf. also Jas. 2. 26), there may be a reference to **outer** and **inner** life in general (Jas. 4. 8). We recollect 1 Peter 3. 21, and the filthiness of the flesh, and the immediate reference to a good conscience.

The white robe may need cleansing (Rev. 7. 14), but never needs repairing, and, in like manner, the spirit and the good conscience may be overlaid with other things. May not 1 Corinthians 5. 5 also help—"for the destruction of the flesh, that the spirit may be saved"? So we find that **gold** needs refining with fire; not gold in **itself** (the spirit), but the evil is so entwined. How intrusive is evil.

"The fruit of the Spirit" may also be rendered "of the spirit," the new nature, that which livingly springs from the new life. Fruit is very important in all God's arrangements: we find it mentioned in the first and last chapters of Scripture. Christ came and found **none** in Israel, But **He** was altogether fruitful (John 12. 24). The "fruit" in Galatians 5 is distinguished from the **works** of the flesh. It is not merely a "doing"; there is an expression of power within, a noiseless and continuous manifestation of that which is appointed, and beautiful, and to God's glory.

23

"Questions regarding wine (from Ceylon)."

We would not hastily decide every translation; it is well to be humbly conscious of our need. but it is clear in Luke 5. 36-39 that there are two kinds of wine, and only **one** is there commended by Christ as a type of His gospel. The prohibition to priests on service in Leviticus 10. 9 and to kings in Proverbs 31. 4, 5, ("lest they forget"), would hardly lead to the wine of Song 1. 4. How real, indeed, is the contrast in connexion with the pure "fruit of the vine," and "This do in remembrance of Me." 1 Timothy 3. 3, 8 and Titus 2. 3 are mentioned. The questioner thinks that bishops were quite forbidden, but deacons only as to immoderate use. Literal renderings hardly distinguish this. "Beside wine" (3) "not being attached to much wine" (8), and in Titus, "not being enslaved to much wine." Would this necessarily imply a limited use of **intoxicants**? Is it not better to read 1 Timothy 5. 23 in the light of Luke 5, and is there not a loving witness against "indulgence" even if only "a little"? Does a prohibition with the word "much" always imply a "little"? Let us see—"Do not give way to much talkativeness," "You must not be enslaved by much pride," "When there is much selfishness, God's Holy Spirit is grieved," etc. Surely such expressions do not approve a little.* I do not claim to know exactly what Israel or the early believers eat and drank, nor what the Lord permitted, but

* The appointed contrast with "tarry long" (in Prov. 23. 30, 31) is "Look not."

1 Corinthians 10. 31 is precious, and I rejoice with the questioner in faith's loving concern to illustrate Romans 14. 21. I do know that ferment is a parallel with leaven, and that unlike leavened bread (where the operation is hindered by fire), wine has an active alcohol and suggests the condition of the unsaved (cf. Isa. 63. 1, 2), "died"—"fermented"—"their blood"—contrast the blood of Christ pictured in the simple fruit of the vine.

24

"In 1 Corinthians 5. 8, what is the significance of the 'old leaven'? cf. verse 7." The first use of old is in Matthew 9. 16. Here it suggests that which belongs to the natural man. And in verse 17 the old wineskin would retain traces of leaven or ferment. So the new wine is contrasted with the old. The "old man" is mentioned three times in Scripture (Rom. 6. 6, Eph. 4. 22, Col. 3. 9). "Old" appears to emphasize the whole of the old nature: in Colossians 3. 9 "practices" are mentioned additionally. That which is "old" may be viewed as decayed (Luke 12. 33, Heb. 1. 11, 8. 13). "Leaven of malice and wickedness" would emphasize more open activities of evil. True all sin is active (1 Cor. 5. 6, 7), but sinful "leaven" is not limited to the special iniquities revealed in chapters 5 and 6. The apostle was concerned to judge the root, and the whole, though specializing also the fresh supply of unheard of leaven which had been introduced, and which they had not, in their old unconverted days, manifested (Hence the word "neither" or "nor").

The Two "Parts."

"Blessed and holy is he that hath PART in the first resurrection."

"But the fearful and unbelieving . . . shall have their PART in the lake which burneth with fire and brimstone: which is the second death."

Revelation 20. 6, 21. 8.

THERE are two futures, not only one. There are two futures: there cannot be three: no in-between position is to be found. Your future abode is either heaven or hell. Your eternity must be in heaven or in hell: your "part"—as the verses above show—can only be in one or the other. And which will it be? That is the momentous question. That is the vital matter. That is the all-important concern of your life. YOUR future—YOUR eternity—cannot be lightly set on one side. There is no universalism: there is no annihilation: there is a real heaven, and there is a real hell. God says so, and that

is enough. His words are not mere words: His warnings are not bare warnings: His promises are not idle promises. His word is His guarantee. Heaven and hell are now in front of you. In which will your eternity be, dear reader? Indifference and procrastination are the gravest peril. We are convinced that many more are to-day under judgment through indifference than through open atheism. Delay is your great danger: "to-day" is an all-important word for you. The gospel is real to-day: its invitation is precious to-day: the way into God's presence by the blood of Christ is open to-day.

There is an inheritance, as the word "part" indicates. And what will you inherit? Will your "portion" be with the hypocrites (Matt. 24. 51)? The question is not a merely rhetorical one. Do not think it is asked merely for asking's sake. We have no wish to offend, but if we are careless, and do not warn, the blood of others will be required at our hand (Ezek. 33. 6, 7). Silence is cruel and criminal, when there is a tremendous danger, and men go on heedlessly toward it:—each day one day nearer hell, one day nearer judgment to come. To amuse those in a burning house, although knowing that it was on fire would be murderous. How can a Christian trifle with the souls around him?

There is an "inheritance" in heaven (1 Pet. 1. 4), there is an inheritance in hell! It is granted that not all will suffer the same weight of judgment in hell, but would you be willing IF you could have the least weight? It is no light matter to be away from God for ever, it is no trifling thing to be lost for ever. "For ever" cannot be made finite: there is NO END.

Reader, the blood of Christ has been poured out, and the first resurrection is a blessed prospect for all who have fallen asleep trusting in His atonement. And for those who are living there is the same certainty, yea, they may be alive and remain unto the Coming of the Lord (1 Thess. 4. 15). How bright will be that Day for such when He appears, and receives His own unto Himself. "That blessed Hope" indeed! But there are others to whom the Holy Spirit says, "To what end is it for you? the day of the Lord is darkness, and not light" (Amos 5. 18). Contrasted words! And well may they be, for there are two contrasted classes on two contrasted ways. Some can pray, "Even so, come, Lord Jesus," others will cry to the rocks, "Fall on us, and hide us," yes, for they will fear "the wrath of the Lamb" (Rev. 6. 16), because they did not seek salvation by "the blood of the Lamb." And—this is vital—IN WHICH CLASS ARE YOU TO-DAY?

Suggested Daily Readings.

"IF THE LORD WILL."—NOVEMBER, 1938.

Day	READING		LEARNING	
	Nahum	Revelation	Nahum	Ephesians
1	1. 1-15	9. 13-10.11	1.1,2	1.11
2	2. 1-13	11. 1-19	3	12
3	3. 1-19	12. 1-17	4	13
4	Hab. 1. 1-17	13. 1-18	5	14
5	2. 1-20	14. 1-13	6	15
6	3. 1-19	14. 14-15.8	7	16
7	Zeph. 1. 1-19	16. 1-21	8	17
8	2. 1-15	17. 1-18	9	18
9	3. 1-20	18. 1-24	10	19
10	Hag. 1. 1-15	19. 1-21	11	20
11	2. 1-12	20. 1-15	12	21
12	2. 13-23	21. 1-18	13	22
13	Zech. 1. 1-17	21. 19-22.7	14	23
14	1. 18-2.13	22. 8-21	15	2.1
15	3. 1-10	Mat. 1. 1-17	Rev. 22.14	2
16	4. 1-14	1. 18-2.6	15	3
17	5. 1-11	2. 7-23	16	4
18	6. 1-15	3. 1-17	17	5
19	7. 1-14	4. 1-16	18	6
20	8. 1-12	4. 17-5.12	19	7
21	9. 13-23	5. 13-32	20	8
22	9. 1-17	5. 33-48	21	9
23	10. 1-12	6. 1-15	Zech. 12.7	10
24	11. 1-17	6. 16-34	8	11
25	12. 1-14	7. 1-14	9	12
26	13. 1-14.5	7. 15-29	10	13
27	14. 6-21	9. 1-15	11, 12	14
28	Mal. 1. 1-14	8. 16-34	13, 14	15
29	2. 1-17	9. 1-17	13.1	16
30	3. 1-12	9. 18-35	2	17

Notes on Memorized Verses.

NAHUM 1. 1-15.

1, The prophet's name suggests comfort, but there was judgment for Nineveh (3. 19). 2, God cannot excuse one sin (Ps. 94. 1). 3, Where sin abounded, grace overflowed: the twofoldness of Scripture always before us: if there is a Cain, there is also an Abel; if an Achan, also a Rahab. 4, Contrast Isaiah 35. 1, 2, 51. 3. 5, 6, Psalm 97. 5, Isaiah 64. 1-3: we soon forget the greatness of God: the question of Malachi 3. 2 and Revelation 6. 17, with the answer in 7. 9, 10, 14, 15, must ever be humbly realized. 7, "Thou art Good, and doest good" (Ps. 119. 68), "a very present Help in trouble" (Ps. 46. 1, 50. 15. 91. 15). "He knoweth"—our frame, the way that we take, that we have need of earthly things: but above all, He knoweth *us* (Jer. 1. 5, 2 Tim. 2. 19)—what wealth of love is wrapt up in His assuring word. 8, Again a solemn contrast. 9, Psalm 2. 1. There have been judgments (as the flood), with iniquity rising again, but there will be a solemn climax: no thought of universalism. 11, A leader, we think of Antichrist: contrast Isaiah 9. 6. Micah 5. 2. 13, Deliverance for Israel (Isa. 10. 27). 14, The contrast once more: "Concerning thee," i.e. the one against the Lord. "No more sown" (Isa. 14. 22, but

see *Israel* Zech. 10. 9). 15, A beautiful parallel with Isaiah 52. 7. How God's servants *delighted* to quote from one another, as to the prospect of the redeemed remnant (Mic. 4 and Isaiah 2, see Dan. 9. 2): notice how many of the "Minor Prophets" end thus. "The wicked one" cut off (Ps. 50. 16-23, contrast Messiah cut off, Dan. 9. 26, but then He will come in glory).

REVELATION 22. 14-21.

14, Older MSS. "that wash their robes": the difference in Greek language is small: believers are blessedly characterized by *both* godly activities, but washing the robes reminds of 7. 14, 15, and rightly emphasizes the precious blood of Christ. 15, The holy emphasis as to exclusion from the city (21. 27) is searching. "Dogs," so 2 Peter 2. 22 (contrast 1 Pet. 2. 25). "Loveth and maketh": how definitely is "love" at the root: how sinful and ruinous is wrong love. 16, The Lord Jesus speaks of Himself by His name "Jesus" alone, but His disciples always *addressed* Him with a Title. "The Root (Deity) and the Offspring" (humanity). 17, The Spirit first, the bride is dependent: so should it be in our personal life, *led* by the Spirit (Rom. 8. 14). "Come," three times here: twice a prayer to Christ, then the invitation to sinners: thus "that Blessed Hope" and missionary service are united. "Whosoever will": God does not save against the will, but He works supernaturally in that will which is naturally against (John 5. 40). 18, How important to keep to God's words: deviation either way is sinful (Deut. 12. 32, cf. 5. 32). 19, From the *tree* of life, a solemn reminder of Genesis 3 (note Luke 8. 18). 20, The Lord's last promise: the last wish and prayer: how dear ought His Coming to be to us. 21, "Grace" all the time we wait.

ZECHARIAH 12. 7-13. 2.

7, Thus the Lord does NOT come to Jerusalem first, but, (as Isa. 63. 1 illustrates), to Edom, and thence via South Judah (for Jerusalem was on the north border, see Jos. 15. 63, 18. 28, Jud. 1. 21). Everything arranged to prevent boasting "in that Day" (Isa. 11. 13): how hateful it is to God now. The feeble one as David (cf. Ps. 72. 16, Isa. 60. 22). 9, 10, A striking contrast: how blessed will the blessing be, but, as usual, there is no universalism. Sorrow over sin is deeply important: a realisation of the Lord Jesus is linked therewith: observe emphasis on "mourning" again and again: absence of sorrow for sin is one of the saddest signs of the times. 13. 1, The Fountain exists, but it shall then be opened *to the house of David* (cf. Jer. 31. 31). 2, Again the unveiling of judgment: even among Israel there is not universalism.

The Lord Jesus slept the sleep of faith in the storm (Mark 4. 38): this alarmed the disciples. But when the will of the Father was His reason for sleeplessness, they were sleeping (Mark 14. 34-40).

We never find God's approval of half-fulness: Stephen was full of faith: the Holy Spirit searchingly records Christ's stern words against lukewarmness.

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Thoughts from The Word of God

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of GOD welcome.

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His precious blood poured out, His resurrection, His
near Coming, and faith's unworldlike looking for Him
in the Holy Spirit's power.

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"O Lord, our Lord, how excellent is Thy Name in all the earth." Psalm 8. 1, 9.

"How excellent is Thy loving kindness, O God." Psalm 36. 7.

"How great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!" Psalm 31. 19.

"How great is His goodness, and how great is His beauty." Zechariah 9. 17.

"His Name alone is excellent: His glory is above earth and heaven." Psalm 148. 13.

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

Psalm 106. 2.

"They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness." Psalm 145. 7.

"I will mention the loving kindnesses of the Lord, the praises of the Lord." Isaiah 63. 7.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light." 1 Peter 2. 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 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. Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.

"I believe God, that it shall be even as it was told me."—Acts 27. 25.

Words of Introduction.

A GAIN we can say "Ebenezer," for "Hitherto hath the Lord helped us" (1 Sam. 7. 12). We always have a good reason to praise. We never have a cause for worry. "God is Faithful." This magazine is issued by His grace and to His glory. If it does not lead you to the Scriptures, and to more love to Him, please lay it aside. If you read it, and omit the Scriptures, there is a positive loss. These pages are signposts to the Lord Jesus, and helps to deepen the prayerful and obedient study of the Scriptures. Those who are born from above have the privilege of hearing God's words, and of speaking with God. The food of Matthew 4. 4 is given to them, and the fruit should be strength in the daily Christian life. The primary need to-day is not in the head, but in the heart, that there may be a fuller conformity to God's will, a glad conformity on the part of those who bear the Name of the Lord Jesus. Are you His? And is this your desire?

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

"He That spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8. 32.

O God of glory, grace and love,
Hear Thou from heav'n, Thy throne above,
Our hearts' deep cry, our prayer:
If we, according to Thy will,
Do ask, Thou surely wilt fulfil,
For Him Thou didst not spare,—
Thine only, Well-beloved Son,
Thy spotless Lamb, the Fairest One,
But gavest Him that we might live,
So all with Him wilt freely give.

A.W.H.

Words of Encouragement.

"Make His Praise Glorious." Is it not true that the most frequent positive command in Scripture is "Praise ye" (we include "Hallelujah"), and the negative, "Fear not"? What a wealth of meaning therein. The privilege of praise is very great: God's estimate of it is seen in Psalm 50. 23. Heaven is full of praise. Grumbling and dull silence are impossible there, and it should be our joy now to fulfil the command, "In everything give thanks." When God puts a new song in the mouth, it is praise unto our God (Ps. 40. 3), and who can measure the preciousness of the words, "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name" (Heb. 13. 15)? Only living lips can express the gratitude of a heart that is alive in the new creation. Every encouragement is given in Scripture to show forth God's praise. 1 Peter 2. 9 reminds us that redemption is ours that we may tell of His excellencies. What is the impression which others have regarding our Saviour and His salvation through our life? We should illustrate Psalm 71. 13, 24, "My lips shall greatly rejoice when I sing unto Thee; and my soul, which Thou hast redeemed. My tongue also shall talk of Thy righteousness all the day long":—and Psalm 145. 5, "I will speak of the glorious honour of Thy majesty, and of Thy wondrous works." What a praiseful people we should be. And praise is spontaneous!

"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 it 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:

- 6th. THE BLESSING OF MOSES THE MAN OF GOD (Deut. 33).
1. The Introduction (verse 3 with John 10. 27, 28).
 2. Relation to Genesis 49.
 3. Spiritual Parallels in our Lives (e.g. verses 12 and 25).
 4. The Climax of Praise and Realization of God (verses 26-29).

13th. SOME MISSIONARY JOURNEYS OF PAUL AN APOSTLE OF JESUS CHRIST.

1. The Lord's Choice (Acts 13. 1, 2). Note Condition and Prayerful Preparation of God's Children at Antioch.
 2. The 1st Journey (chs. 13 and 14).
 3. The 2nd (15. 40-18.22).
 4. The 3rd (18. 23-21. 17).
 5. Care for the Saved Ones and Witness to the Un-saved.
 6. Widening Spheres (Rom. 15. 19-24, 2 Cor. 10. 14-18).
 7. The Latter Chapters of Acts, and Suffering for Christ.
- 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 THANKSGIVING." Colossians 4. 2.

"Samuel among them that call upon His Name" (Ps. 99. 6).

1. For God's gracious reviving work among His beloved people, that there may be a growing up into Christ in all things, and a true separatedness from the world.
2. For believers who have been overtaken in a fault (Gal. 6. 1), that they may not despond, and that others may not look down upon them, but restore them in the spirit of meekness.
3. For our homes and families, that there may be an unlikeness to the world, not by mere effort or compulsion, but because of the love of Christ.
4. For lands that we often overlook:—Lithuania, Siam, Borneo, Morocco, Nicaragua, Paraguay, New Zealand.
5. For the Lord's work committed to our care, (a) in the magazines, (b) in the many other publications of His truth, (c) in connexion with journeys of service unto Him, (d) in the labours of associated missionary brethren in Poland:—that there may be humility, truth, zeal, and power—His sustaining, His good pleasure, His glory throughout. How much we need Him.

"Much incense . . . with the prayers of the saints" (Rev. 8. 4).

Notes on "So long as one is sincere he may do anything, so long as it is not Scripturally forbidden."

John 16. 2 and Acts 26. 9 help me. I realize that a man is **more** accountable when he knows **more**, and that sin ignorantly in unbelief is not the "eternal" sin of Mark 3. 29, and thus Paul could say, "I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. 1. 13). But Leviticus 5. 17 is definite. And as to the absence of prohibition, we remember Leviticus 10. 1 ("which He commanded them not"). There is a grave danger in adding to God's words.

And, in our ignorance, we may overlook that **many things are forbidden as applications** of His revealed principles. How much better to say, "We would do what he has commanded, or what is clearly approved by His principles." Observe the attitude of the Lord Jesus in Matthew 4. 4, and John 5. 19, 12. 49. A historian shows that at the Reformation the believers (and professing Christians) in one land said, as it were, "We will retain various things—from Romanism—unless we can see they are forbidden";—in another, "We will not introduce anything unless commanded by the Word of the Lord." He records how much purer the Reformation was in the second case. And why? We all fail to see **applications** of His principles that forbid much, and, while we retain, we may blind our eyes. But how much grace we need, lest in so doing we act under a new bias, a fresh temporary impulse, and thus remove some errors, and bring in others, as many, alas, did. Yes, how much grace we all need, and a balance of judgment.

THE HOLY SPIRIT AND THE SCRIPTURES.

The Scriptures reveal the will of God. The Holy Spirit never leads contrary to them, but I can be with the Scriptures and **not** in the Spirit. It is so important to have His leading and power therein, else I shall have cold and frigid Pharisaism, deadening the living words in my orthodox but unspiritual application. O that God may graciously prevent this.

"How Many Baskets Full?"

Mark 8. 19, 20.

THE Lord Jesus did, and does, everything with a fulness (see John 1. 14, 17). Yes, it is blessed to realize He is still the Same to-day (Heb. 13. 8). Let us seek to appreciate and appropriate that which is ready for us in Him. The twelve hand baskets, and seven large baskets of overplus, remind us that He can meet all the needs of His servants ("12" had waited on the multitude) if they put His will first, and that He has a perfection of supply ("7"). Or we may remember the blessing to the **twelve** tribes of Israel after this dispensation. But another thought impresses now. The English in Mark 8. 19, 20 is the same, but the Greek has a tiny difference. Confidence in verbal inspiration expects a blessing. The revised version renders, "How many baskets full?" and "How many basketfuls?" Another translation has it more literally, "How many hand-baskets full?" and "The filling of how many baskets?" The

"fragments" were of course, **NOT** the crumbs **the people** dropped, but the extra "broken pieces" **the Lord** purposely provided. The people are not said to "break," and the Lord does not feed His servants on cast away crumbs. How mighty and bountiful He is, and yet **He Himself** more than once hungered! In the first verse He called attention to the **full baskets**, in the second to the bread being put in. "Of how many baskets the **fulnesses** of broken pieces ('He blest and brake') took ye up?" Remember those "fulnesses," and the way the large baskets were being filled. The Lord would remind them of this happy labour. How could they **DOUBT**?

Poems to Help Christian Experience.—88.

"The portion of a day in his day."

Exodus 16. 4 (margin).

"Cause me to eat the bread of my portion."

Proverbs 30. 8 (lit.).

"Thou art my Portion, O Lord. I have said that I would keep Thy words."

Psalms 119. 57.

Lord, grant me a portion this morning,

For Thou knowest all I am needing

Of comfort, or maybe, of warning.

Let me on Thy manna be feeding

My soul;—how it hungers for Thee!

O speak Thou this morning to ME.

Unceasingly Thou hast been giving

The manna; Thou ever art gracious;

'Tis spirit indeed—aye, 'tis living!

O may it be thus efficacious

As now I am waiting on Thee!

O speak Thou this morning to ME.

Surpassingly sweeter than honey,

The words of Thy mouth! Yea, a treasure

That ne'er is the purchase of money,

Yet free, and abundant in measure

To those who would hearken to Thee.

O speak Thou this morning to ME.

O grant that Thy Holy Anointing,

Thy Spirit, in power proceeding

From Thee, by Thy gracious appointing,

May open mine eyes, and be leading

In truth, as I look unto Thee.

O speak Thou this morning to ME.

How can I go forth to my duty,

Unless with a heavenly token

From Thee, or shew others Thy beauty

Until from Thy Word Thou hast spoken?

That I may grow like unto Thee,

O speak Thou this morning to ME.

My soul, in the freshness of morning,

On Thee and Thy words would be feeding.

Forbid that I e'er should be scorning

The life-giving bread I am needing!

I must have a message from Thee.

O speak Thou this morning to ME.

And Oh! That Pure, Heavenly Manna,

Reserved for the morning resplendent,

When thousands on thousands, "Hosanna,"

Shall shout in the glory transcendent—

The Manna now hidden by Thee!

Wilt Thou give a portion to ME?

YOUNG PEOPLE'S COLUMNS.

The House without the Blood.

IT is not a dream about which I am writing, nor a story that someone has "made up." Real facts are coming before you,—history that, though it is long past, has a living meaning to-day. Once it was present history, once there were real men, women and children who knew and felt all that is now to be written. We write and read, they felt! That is a great difference. I can read about the wreck of a ship, but it is another thing to be on such a ship, and to see the mountain-like waves, and to know the ship is sinking—sinking—sinking. And I want you to seek, (as far as possible), to put yourself in the position of those of whom I now tell. They were in a land far away. They had made those of another nation slaves. But they had not prospered in this. Troubles had come, one after the other, upon them. One day the water in their rivers suddenly became blood, and even the water in pots and other vessels. Another day frogs had been discovered everywhere, not only in the streets but in beds and ovens,—yes, "everywhere" is the best word. And so trouble followed after trouble. For example, a heavy darkness spread over the land, not only like a dark night, but so dark that nothing could be seen, and people were actually unable to get up from where they were, to go even a little way. Everything seemed very strange. No, we will ask the question, "Was it very strange?" There must have been a cause. That nation served idols: had their idols power to do these things? Of course not. What then? Natural things are not **only** natural. They are in God's hands. God was speaking, He was speaking loudly to that nation. Some were alarmed. We know there were some who "feared the word of the Lord." But there were those who regarded not the word of the Lord. And it is always so. They went on their own way, until a yet more terrible thing happened. It was night, the middle of the night. The angel of the Lord not only went through the land, but entered house after house. There was no doubt as to his dread visit. One in each house visited was left dead. It was the firstborn son, the hope of the family. The messenger always knew which one was the eldest. And it was so in the king's house, and also in the house of the poorest servant. And, remarkably, it was the same among the animals. But there were other houses where there was no death. Why were they left out? Let us look at them. On each one we see the mark of blood. Whose blood? The blood was not the blood of man, not the blood of different animals. In every case it was the blood

of a lamb. There was no exception. That was the mark on all the spared houses. No dead boy was found in any of them. But

the houses without the blood

were, in every case, houses of death. It was an awful thing then to be the eldest son in such a house. Had you been there, and had you been the firstborn, you too would have died, you would not have been ill, but suddenly, without a moment's notice, at midnight, you would have breathed the last time. You would not have entered a new day, not even for a few minutes: that day would have been your last on earth. Picture what it meant to the parents. Picture what it meant to the brothers and sisters. Death, death, death! All this is long since past, but it is none the less true. A sad history, with a real message for to-day. That nation was fighting against God, and all sinners over the wide world are just the same. And this is the worst war, and the longest war in history, ever since, through one man, sin entered into the world, and **death** by sin. All still choose the same road—away, far away from God.

But what about **YOU** to-day? It is easy to write about past history. But do we **feel** it? Do we think of God's message to us? God is speaking. I have a house: you have a house. That house is not made of bricks or stone. It is made of flesh and blood. It is my body, or (shall I say?) my heart. Is the blood of the Lord Jesus, the Lamb of God, on the door of that house, or not? Are you sheltered by His death? That is the most important question for everyone in the world. Fear on a wrecked ship, or in a burning house, or in Egypt of old, cannot be called a dream. But why should so many to-day treat God's warnings as if they were not real? They **are** real. He cannot excuse one sin. Not one sin can enter heaven. Is the blood of Christ your protection? Can you say, "He died instead of me?" If you cannot answer "yes," your danger is more real than you think. If only you could feel it before it is too late. Nothing else would avail in Egypt, instead of the blood of the lamb, and nothing else will avail to-day, instead of the blood of the Lord Jesus Christ. Nothing else! **You** may think something else good, but that is not the important matter. **God** said in Egypt, "When I see the blood I will pass over you." And He says, concerning His beloved Son, to-day, "Redemption through His blood." He will not change.

Thank God, "midnight" is not yet passed. Judgment has not yet come. In Egypt a minute before midnight there was hope; a minute later there was no hope. But I would not have left

it till the last moment, had I been there. Quickly would I have put the blood on the door, as Rahab speedily put the scarlet cord in the window (Jos. 2. 21). No moment is too soon to have the sure token, and the peace of heart, that brings joy in heaven also.

Earnestly would we bring before you God's message. We have found peace in believing in the Lord Jesus, and you need Him as your Saviour now. Has He not the right to your life? How can you be careless? How can you be ungrateful? He died for sinners, and burdened sinners can find salvation and the assurance of salvation by His blood. The moment the blood was on the door, there could be peace. But the spared life **belonged** to the One Who spared it. God said, "On the day that I smote all the first-born in the land of Egypt, I hallowed unto Me all the firstborn in Israel . . . **Mine shall they be**" (Num. 3. 13). And so is it now, a Christian's life belongs to Him, to please Him.

No blood upon the door! The bolt was nought:
In vain to close the door Egyptians sought:
The messenger went in, and dead there lay
The firstborn son! And none his hand could stay.

Another house, and yet another still!
In every house was death: an awful thrill
Went through the land. In every house one dead,
While, all unseen, the dread destroyer sped.

But what is there, upon another door?
Three times the blood is sprinkled, to ensure
The shelter and the safety God hath said:
The son is free; the lamb has died instead.

The blood upon the door then changed the whole,—
This shows God's way for each poor sinful soul:
If Christ the Lamb of God for me has died,
My faith can rest beneath the blood applied.

No judgment *there*, "in Christ" by grace I am,
He is the Gift of God, the Spotless Lamb.
Judgment met *once*, God will not *twice* exact,
He pauses there: the "token" is a fact.

The blood without, the lamb was food within:
Christ is the Fulness, and He saves from sin
And death, and feeds the soul! And *you*,
Ah can *you* say, "Christ is *my* Saviour too"?

"For that we ought to say, If the Lord will, we shall live, and do this or that." James 4. 15.

A Few Words with Young Believers and
Older Ones too.

FOR the help and instruction of our younger readers we would mention that in its original language, the New Testament abounds in prepositions, and the occurrences of some can be numbered in hundreds. For example: the words translated "in," "into," "out," "through." The verse to which our attention is now drawn commences with one of these, but one that is in contrast with those already men-

tioned, as the concordance gives only twenty-two references where it is found. (It also forms part of certain compound words such as *Anti-type*, *Antichrist*.)

A prayerful consideration of these passages will show that it is not always possible to render a word in exactly the same way, but one of the principal thoughts connected with this word is found, where it first occurs in the Gospel of Matthew. There we read "Archelaus did reign *in the room* of his father" (Matt. 2. 22), and in the verse now before us, the translation could be, "Instead of your saying, If the Lord will, we shall live, and do this or that."

On a previous occasion we considered the words that were being said, "To-day, or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain," and for this they were reprov'd in words that reminded them of their limited knowledge, "Ye know not what shall be on the morrow." They were further reminded of the uncertainty of this life, and of their own frailty, by the added words, "For what is your life? For ye are a vapour that appeareth for a little time, and then disappeareth." But the extent of their failure is more clearly seen in the verse we are now to consider. If children of God they were not their own, but were bought with a price (1 Cor. 6. 19, 20). One had died for them, so that thenceforth they should live *not unto themselves*, but *unto Him* Who died for them, and rose again (2 Cor. 5. 15). If they were masters, yet were they also servants of a Master (Col. 4. 1), and, as such, their plans should not have been made without reference to their Lord and to His will. This is the teaching of the Holy Spirit in James 4. 15.

It may be said, however, that those here addressed had not as yet received the further precious teaching of the Holy Spirit contained in the passages from which we have quoted. Not that we wish to minimise their fault, but we would consider our own ways to see whether we, with that fuller light granted, in the now completed Scriptures, are declaring plainly, by lip and by life, that we are not seeking earthly gain but a country, that is an heavenly, and making manifest in all our arrangements that here have we no continuing city but we seek one to come (Heb. 11. 14, 16. 13. 14). We would also ask ourselves whether in sincerity and truth we could say, with the apostle, "For to me to live is Christ, and to have died is gain" (Phil. 1. 21, lit.). Thus the Lord may bless to us the further study of this well-known verse.

It is a cause for rejoicing whenever unity in the truth is manifest, and such unity has been seen in the harmony which exists between this and other New Testament epistles. In this connection it is delightful to see the application of the principle of this verse in the lives of others, as the following references show. The apostle to the Gentiles was bidding farewell to some at Ephesus, and he added, "but I will return again unto you, *if God will*" (Acts 18. 21). This conditional clause is often rendered "God willing," and as our attitude toward our Heavenly Father should ever be that of reverence and godly fear, we would suggest that it is better thus, than in the abbreviated form so commonly used. There were those in Corinth who seemed to question the apostle's word, for in writing to them his words are, "Now some are puffed up as though I would not come to you, but I will come to you shortly, *If the Lord will*" (1 Cor. 4. 18, 19). Later in the letter he writes, "I will not see you now by the way, but I trust to tarry a while with you, *if the Lord permit*" (1 Cor. 16. 7). And finally, the writer of the Epistle to the Hebrews declares, on behalf of himself, and others, "And this will we do," but adds, "*if God permit*" (Heb. 6. 3). It may be well to mention that no chapter and verse can be found containing the oft-repeated expression "If the Lord tarry," as they are not words which the Holy Ghost teacheth (vide 1 Cor. 2. 13).

"We will do *this, or that.*" Does such an expression mean that the believer's life is ever to be marked by indefiniteness, so that, others cannot trust us? or that our word is the Yea! and Nay! of changeability? It is not so: hence if this precious teaching is applied, others will know that we do not, on the one hand, use lightness, nor that, on the other, the things we purpose, we purpose according to the flesh, so that our words are "Yea! Yea! Nay! Nay!" with an unchangeable self-determination cf. 2 Cor. 1. 17, 18). 'But they will learn that all that we say and purpose, is subject to, and in dependence upon, the will of God, "Whose we are, and Whom we serve" (Acts 27. 23).

It is sadly possible for the words "If the Lord will" to become a bare formula, and this danger is ever present where there is repetition, as, for example, when we say "the disciple's prayer" (Luke 11. 2), or when we say "the Amen" when another gives thanks (1 Cor. 14. 16). Surely, however, our preservation from formalism does not lie in the setting aside of the Lord's appointments, but in our fulfilling of His command "Abide in Me" (John 15. 4).

B.

Questions and Answers.

25

"Could you explain Mark 16. 16." We notice that the second clause does not mention baptism. The absence of **faith** is evidence that one is **lost**. Simon the sorcerer may, alas, be "baptised." But, rightly understood, baptism is a type of salvation (1 Pet. 3. 21), and in the early church, before there was the corrupting of the fine meal, if one came to Christ he **was** baptised (Acts 18. 8). To suggest anything else would have been viewed as quite out of place and a denial of Christ and His authority. How could one expect to enjoy the promise of an eternal salvation if ashamed of Christ, and loving the praise of men more than the praise of God (John 12. 43)? Hebrews 5. 9 is helpful. The Lord Jesus did not put baptism before **faith**, hence there is the emphasis on the work of grace within **FIRST**. What is the proof of life in the root? Is it not the living tree? We do not see "life," but its manifestations. How subtle is the enemy to seek to change the teaching of Christ. Let us rejoice in the saving deliverance from wrath, typified by baptism, and rejoice to do His will, for His word is clear, "If ye love **Me**, keep My commandments." The "keeping" does not cause the love, nor create the life, but it does spring from life, and lead to blessing. It is noteworthy that Abraham received the **promises**: Lot did not, because, though delivered, he was disobedient. How much assurance and blessing have been forfeited by slowness to obey in the Spirit.

26

"Would you kindly let me know if the Greek word for 'Woman' in John 2. 4, 19. 26 (and 20. 13) convey an endearment?" The word "Woman" is the **general** term, and thus has no particular aspect in itself. It occurs also in Matthew 15. 28 and Luke 13. 12 (encouragement), in John 4. 21 (definite witness), and John 8. 10 (tenderness), also found in Luke 22. 57, where there is no suggestion of any graciousness. It has nothing, however, of the reproach which the English would convey. The N.T. does not give us a parallel with "Madam." Hence the context and the tone were all-important, and we can well realize the perfect accent of Him over Whose lips grace was poured. Again we become conscious of the need for the Holy Spirit's enabling as to Scripture that we may not only "**read**" but "**hear**" (cf. Rev. 2. 7), and thus understand aright to God's glory.

Head-knowledge without heart-obedience is poor, yea, it may be positively harmful. How we need to grow up into Christ in all things.

Meal-Time.

[T is a privilege to read the words, "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10. 31). God is willing that little things should, like every pot in Zechariah 14. 21, become holy. May we not only **read** but **illustrate** such words.

And "accompaniments" may be a blessing. Have we not been present at a meal when Bible facts are suggestively before us? The children may be asked questions (or they may ask, Ex. 13. 14, Jas. 3. 6), and a wealth of spiritual teaching may be associated, the parents, or visitors, finding themselves helped, in seeking to help others.

Books have been issued with such questions. If we suggest a few, some believers may be enabled to choose many more in their own homes, **not** always using the meal-time thus, nor as a "form" or "duty," but as a truly blessed "occupation of the mind," and fitting in with the thanksgiving ere we partake.

(1) How many times in the year were Israel commanded to appear before the Lord God? (Ex. 23. 17), and the **order**, and the precious fulfilment, (a) Christ our Passover, (b) the Church, Acts 2. 1, (c) the Kingdom of Christ prefigured by the "rest" of the Feast of Tabernacles).

(2) Who has lived the longest life on earth? (Methuselah 969—died just before the flood, his name a prophecy thereof, Enoch walking with God **from** the crisis of Methuselah's birth, Gen. 5. 22. Observe many lives over 900 years in Gen. 5, none 1,000, "a day," 2 Pet. 3. 8).

(3) What is the longest psalm? (Notice the 8 verses beginning with **each** letter in Ps. 119: the **whole** alphabet in use to exalt God and His words. The acrostic helped memory. Observe the many names for God's truth, and the **possessives**—"my," "thy").

(4) The Lord Jesus divided the Hebrew Scriptures into 3 parts (Luke 24. 44). Can you find a verse in **each** which contains the same three names of God beginning with S? (Ex. 15. 2, Isa. 12. 2, Ps. 118. 14: emphasize too the precious word "my" joined with the names).

(5) Name the 12 tribes. (It is sad to find how Scripture history is neglected: how many could name the 12 apostles of the Lord Jesus?).

(6) Who was the father of (i) Peter, (ii) John, (iii) Solomon, (iv) Jacob? (The Holy Spirit gives us the names with a purpose: sometimes there is a striking meaning, e.g., Jona—Dove. Or we can notice God's blessing in the **home**: two brothers blessed in two homes above. Often a sad contrast—Esau and Jacob).

(7) Where are the following words found, and who said or wrote them?—

(a) "Yes, Lord: yet the (little) dogs under the table eat of the children's crumbs."

(b) "Lord, I believe; help Thou mine unbelief."

(c) "If ye will not believe, surely ye shall not be established."

(d) "With the heart man believeth."

(These verses would lead up to helpful thoughts on faith: do not overdo the number of verses, or indeed of any questions, at one meal. Let all be a pleasure, not a punishment. It may be peculiarly enjoyed when others—believers—are present at a meal. Thus the children will be encouraged).

Another form of question connected with God's truth may be occasionally used, e.g.:—

(8) How do you **spell** your most valuable possession, what **three** letters are in its centre, and if that which should be first becomes last, what do we find? (HearT, how important to have the opened ear in the heart: if that which is first becomes last, we have the word "earth").

(9) How do you spell **RIGHTEOUSNESS**? (A child may be helped by spelling: so many spell "millennium," "separation," and even names of books of Scripture inaccurately: should we not be careful in this? I remember asking a child to write on a blackboard the word before us, and she wrote R-I-T-E-S. This gave a background for witness. How many, alas, confuse, in reality **RIGHTEOUSNESS** and **rites**!)

(10) Collect English words beginning with **PR** and also having "i" and an "s" sound in them (e.g., Prison, **where** we were, Isa. 42. 7; Price, **how** we were redeemed, Cor. 6. 20; Praise, the mark of the new life to-day, Ps. 40. 3; Prize, the prospect for a believer, Phil. 3. 14. Words in "**Re**," e.g., **RE**demption, **RE**generation, **RE**pentance, contrasted with **RE**formation, **RE**ligion, **RE**spectability, give a helpful subject of the same character. The English language is rich with such possibilities: that the spiritual object may always be in view).

We shall be pleased to hear from believers concerning this subject,—either to advise, or to learn their experiences, and questions they have found helpful, that the Lord may be glorified in the home. Everything with prayer.

"If the Lord will," believers will be gathered together to enjoy the privileges of prayer and praise, and expecting His gracious enabling of ministry from the Scriptures, December 26th and 27th, 3 and 7 o'clock, at 61, Upton Lane, Forest Gate, London, E.7. (Similar gatherings, by God's grace, at 2, Crosby Street, Stockport.) We value the *prayer* of all who love Him that ministry may be in the Holy Spirit, and that God in all things may be glorified. We welcome also the presence of those who can come: and if any in the country desire to have a longer opportunity including the Lord's Day, we shall be thankful to see if arrangements can be made that will be helpful in every way. And let all come with prayerful expectation.

It may be well also to remind believers of the publications showing the privilege of a clear-cut separation from Christmas for those who belong to Christ. It is so easy to miss the opportunity of witness to His glory.

Suggested Daily Readings.

"IF THE LORD WILL."—DECEMBER, 1938.

Day	READING		LEARNING	
	Malachi	Matthew	Genesis	Ephes.
1	3. 13-4.6	9. 36-10.15	1.1	2.18
2	Gen. I. 1-13	10. 16-31	2	19
3	1. 14-31	10. 32-11.6	3, 4	20
4	2. 1-14	11. 7-24	5	21
5	2. 15-3.5	11. 25-12.9	6	22
6	3. 6-24	12. 10-30	7	3.1
7	4. 1-15	12. 31-50	8	2
8	4. 16-5.8	13. 1-17	9	3
9	5. 9-32	13. 18-30	10	4
10	6. 1-13	13. 31-46	11	5
11	6. 14-7.6	13. 47-14.12	12, 13	6
12	7. 7-24	14. 13-36	14	7
13	8. 1-19	15. 1-20	15	8
14	8. 20-9.11	15. 21-39	16, 17	9
15	9. 12-29	16. 1-20	18, 19	10
16	10. 1-32	16. 21-17.5	20	11
17	11. 1-26	17. 6-27	21	12
18	11. 27-12.9	18. 1-17	22, 23	13
19	12. 10-13.4	18. 18-35	24	14
20	13. 5-18	19. 1-15	25	15
21	14. 1-16	19. 16-30	26	16
22	14. 17-15.6	20. 1-16	27	17
23	15. 7-21	20. 17-34	28	18
24	16. 1-16	21. 1-16	29	19
25	17. 1-14	21. 17-32	30	20
26	17. 15-27	21. 33-46	31	21
27	18. 1-15	22. 1-14	2. 1, 2	4.1
28	18. 16-33	22. 15-33	3	2
29	19. 1-16	22. 34-46	4	3
30	19. 17-38	23. 1-15	5, 6	4
31	20. 1-18	23. 16-39	7	5

Notes on Memorized Verses.

GENESIS 1. 1-2. 7.*

The beginning of God's revelation is truth (cf. Ps. 119, 160), whatever men dare to say. How contrasted is Scripture with Babylonian and other mythologies, and with 20th century changing theories. God's glory shines out. Do we bow our hearts and worship? Other books of Scripture have the word "beginning" (e.g. Mark 1. 1, John 1. 1—no creation there, Christ WAS). The name "God" (throughout this chapter) is fitting: appropriately in connexion with man, and sin, and the types of salvation, a distinct name "Lord God" comes in the second section (2. 4-3. 23: the perfect use of each name illustrates the One Authorship). "God": how blessed when we have not only nature and creation, but grace and redemption, and "my God," "our God": observe how Scripture ends with grace and nearness (Rev. 22. 21) 2. "Became," not originally, through a catastrophe (Isa. 45. 18), without form, void, darkness, deep: four solemn words. "The Spirit of God": blessing, to deal with that which had become void: nothing righted itself. 3, God's first recorded words, and the fulfilment of them ("there was light") are in Hebrew, *exactly* the same words (Ps. 33. 9), an illustration of the Divine principle of God's perfect wording (verbal inspiration) and the exact accomplishment of every prophecy. 2 Corinthians

4. 6 alludes to this, implying we were void, and that our life now, through the Holy Spirit's work, should fully respond to God's will. O that it may be so increasingly. 4. The first use of the word "good": God's work (Ps. 119. 68). Divided, see John 1. 4, 5: the striking parallels and contrasts throughout the two chapters are helpful. 5, God's first recorded naming: how beautiful in view of 1 Thessalonians 5. 5-9. 7, Division again. 9, Is there any evidence that the lands were separated till after Genesis 10. 25? 11, The object, fruit: the first verse to bring *life* before us emphasizes *fruit*. And the *seed* is in it: not only fruit to refresh, but propagation: so spiritually, fruit to partake *and missionary zeal*. Fruit is in the last chapter of Scripture as well as the first: is it in our life? 12, Again the response to God's appointment: a sad contrast in Jude 12. 14, "Lights," not he same word as in verse 3: here, places of light. Four purposes: (a) signs, (b) seasons, (c) days, (d) years. "Signs" *first*: the same word for rainbow, the blood of the pass-over. &c., a true token: have we not a type of Christ and the church, just as in Genesis 2? "Seasons," the same word for "appointed feasts" in Israel's year. (Passover and tabernacles full moon: Israel's years based on God's use, sun and moon together.) 16, Both "great," but one "little" also: thus the church typified by the moon. The moon is nothing in itself, dependent on the sun, only useful while abiding in heavenly places and beholding the sun, with nothing of the world between, responsible to the earth in the absence of the sun, yet declaring that the unseen sun *is*, and that her "witness" (Ps. 89. 37) is because of what the sun is, showing personal separation from the darkness of night, and a ruling instead of being overcome thereby, while proclaiming that the sun is soon coming back, to bring the day, and then "willing" to be almost unseen when the sun is glorious. 20, All under God's own control. 26, "Let us make," "Our," observe the plural: how many references to our Triune God. "Image," contrast ch. 5. 3: man has lost his glory (Rom. 1. 23, see contrast of 2 Cor. 4. 4, 1 Cor 15. 49): how strikingly is the *fall* of man before us in Scripture, and God's testimony against evolution is very impressive. 28, "Be fruitful": the six (literal) days divide into two parts: the *first* day in each section linked with light, and the *last* with fruit. "Replenish," same word as "fill" (1. 22): NO suggestion of previous men in the Hebrew. 29, "I have given you": God's gift in nature (Eccl. 5. 19), but how different is Leviticus 17. 11, and how wondrous the Antitype. "My Father giveth you the True Bread," "My flesh which I will give" (John 6. 32, 51). How praiseful we should be. 29, 30, No flesh food given at the outset: the subsequent gift to remind of sin (ch. 9. 3, 4): the animals *will* cease to be carnivorous (Isa. 11. 7): men may scorn, but God can change the conditions as He pleases. 2. 2, A literal day: rest after work was the lesson. 3, God "sanctified" (Mark 2. 27): man broke: Adam evidently sinned on the Sabbath (Gen. 3. 8). Contrast "grace" in now giving the "first day" (1 + 6), i.e. rest (Matt. 11. 28) before work, but leading to "good works" (Tit. 3. 8). 4, A new section: the first use of this expression. See 5. 1, 10. 1, 11. 27, &c., always referring to what comes after, and what sprang therefrom. Heavens and earth created (cf. 1. 1): earth and heavens (in God's dealings *after* the ruined condition of 1. 2—mark order) made. 5, A witness against evolution. "Not . . . rain," is there evidence of rain before the flood? 7, How simple, yet definite, the statement. "Breath of life": the earlier Hebrew word seems definitely connected with God's breath or with man throughout Scripture: apparently not used of animals as the word "life" (English punctuation in Gen. 7. 21, 22 may obscure this).

* Leaflets on Some of the Wonders of Genesis 1. 1, Creation, The Earth Became Without Form and Void, Against Evolution, &c., gladly sent.

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