

Thoughts from The Word of God

Edited by
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Correspondence
Concerning the Will
of GOD welcome.

A MONTHLY, BY GOD'S GRACE, TO MAKE
MENTION OF HIS MARVELLOUS MERCY AND
MIGHT, THAT HIS PEOPLE MAY PRAISE HIM
AND PLEASE HIM.

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Free.

"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; GLORIFY Thy Son, that Thy Son also may GLORIFY Thee... I have GLORIFIED Thee on the earth... And now, O Father, GLORIFY Thou Me with Thine Own Self, with the GLORY which I had with Thee before the world was... All Mine are Thine and Thine are Mine; and I am GLORIFIED in them... And the GLORY which Thou gavest Me I have given them... Father, I will that they also, whom Thou hast given Me, be with Me where

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I am, that they may behold My GLORY."

John 17. 1, 4, 5, 10, 22, 24.

"The gospel of the GLORY of Christ." 2 Corinthians 4. 4.

"That in the ages to come He might shew THE EXCEEDING RICHES OF HIS GRACE in His kindness toward us through Christ Jesus." Ephesians 2. 7.

"I bow my knees unto the Father of our Lord Jesus Christ . . . that He would grant you, according to THE RICHES OF HIS GLORY, to be strengthened with might by His Spirit in the inner man." Ephesians 3. 14, 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.

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"WE LOOK FOR THE SAVIOUR."—*Philippians 3. 20.*

Words of Introduction.

A GAIN we praise God for all He is and for all He has created. He is unchangeable (Mal. 3. 6, Heb. 13. 8). We cannot praise Him too much. Our longing is that these pages may ever glorify Him, and lead believers to believe, and disciples to be more disciplelike, and children of God to be more childlike toward their Father. O that we may illustrate our names, and possess our possessions (Obad. 17), while we live looking for our soon Coming Lord. The Holy Spirit always attracts to the Lord Jesus Christ, and those who truly love Him keep His commandments (John 14. 15). Thus will there be revival and blessing and power. May He condescend to use each article!

"They all slumbered and slept." Matthew 25. 5.
"The friendship of the world is enmity with God." James 4. 4.

The years are quickly passing by,
With all around proclaiming nigh
The Coming of our glorious Lord!
Trimmed are our lamps and burning bright?
O, do we shine in this world's night,
Proclaim His precious blood out-poured?

They slumbered all, and then in sleep
They silent were, nor could they keep
The vigil for their Coming Lord.
Friends of the world, the night far spent:
Awake! Be zealous and repent:—
Shall we receive a full reward?

A.W.H.

Words of Encouragement.

"The Word . . . My Spirit." We can never separate the Holy Spirit from the words of truth. We call to mind Haggai 2. 5. God's typical work in nature, "By the word of the Lord were the heavens made; and all the host of them by the Spirit of His mouth" (Ps. 33. 6). We realize too that in Scripture we have "words which the Holy Spirit teacheth" (1 Cor. 2. 13). We recollect how, when the Spirit of God came on the Lord Jesus, and He was led by the Spirit into the wilderness, the Lord Jesus emphasized "every word that proceedeth out of the mouth of God" (Matt. 3. 16, 4. 1, 4), and He Himself said of the words which He spake, "They are spirit, and they are life" (John 6. 63). Hence it is not surprising that the Holy Spirit brings all things to remembrance (John 14. 24, 26), and causes the words of truth to become a living and spiritual power in the daily walk. Accordingly, Paul's ministry was "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2. 4), and to the Thessalonians the "gospel came not . . . in word only but also in power, and in the Holy Spirit" (1 Thess. 1. 5), and they became "followers of the Lord, having received the word in much affliction with joy of the Holy Spirit" (1 Thess. 1. 6). May our experience be similar!

"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 (near Aldgate John Pearce Restaurant, 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. *61, Upton Lane, London, E.7.

SUGGESTED SUBJECTS DURING JANUARY:

- 3rd. CHRIST THE KEY TO SCRIPTURE.
 1. To the Prophecies (Acts 3. 24).
 2. To the Types (Heb. 9. 8).
 3. All the Promises "Yea and Amen" in Him (2 Cor. 1. 20).
 4. To the Law.
 4. To the Law and the Gospel Alike.
 5. To the History of God's Servant Paul (1 Tim. 1. 14-16).
- 10th. THE FLOOD AND THE ARK.
 1. The Solemn History of "the Old World" (2 Pet. 2. 5).
 2. Noah—Righteous by Faith (Gen. 7. 1, Heb. 11. 7).
 3. The Ark and Its Precious Teaching.
 4. Man's Difficulties, and God's Teaching, as to

- (a) The Size of the Ark.
- (b) The Varied Animals.
- (c) The Universality of the Flood.

5. God's Promise and the Rainbow of the Covenant.
17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.

24th. THE GOSPEL IN RELATION TO—

1. The Heart-Burdened.
2. The Self-Righteous.
3. The Indifferent.
4. The Little Ones.
5. The Much Tried Child of God.
6. The Preacher of the Word.
7. The Dying Saint.
- 31st. 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.

"Pray without ceasing: in everything give thanks."

1 Thessalonians 5. 17, 18.

- 1 For God's gracious reviving among His children who hold much of His truth, that any "resting on" the knowledge of truth may be lovingly removed.
- 2 For the homes of believers, that there may be more Christlikeness, more tenderness, more unworldliness, more spirituality in little things, more expectation of His blessing among the children,—and that prayer, use of time, clothing and all details may be regarded aright, in the Holy Spirit, with this in view.
- 3 For believers who are despondent, that there may be "the joy of the Lord" (Neh. 8. 10), and that others may call to mind Hebrews 12. 12, 13.
- 4 For lands that we often overlook:—Estonia, Hungary, Arabia, Nigeria, French Guiana, Chile.
- 5 For the work of the Lord entrusted to our care, by pen, and mouth, and godly arrangement, and all manner of details (which can, one and all, please Him), that our Father's will may ever become our will, individually and unitedly, and that each worker may be walking by faith, and in the leading of the Holy Spirit, and that all the enabling and supplies of the Lord's work may be an evidence that "He faileth not." O for "more fruit" to His glory.

"Let him ask in faith, nothing wavering."

James 1. 6.

It is important to pray for **our own** spiritual growth, victory and power; but our prayer must not stop there. It is well, indeed, that I should pray more for **you**, and **you** more for **me** rather than that I should conserve the extra time, and pray for myself alone. There soon becomes a tendency to self-centredness, if not to selfishness, and, strange though it may seem to some, if **you** pray for **me**, and I for **you**, there is more fruit to **us both** than if we spend the same extra moments in bringing our own needs and service before our Father. An enlarged heart will receive more in its very growing.

Poems to Help Christian Experience.—89.

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

Lord, our gracious Habitation
Thou hast been, and Thou wilt be
Unto ev'ry generation;
Thou art God eternally!
Thou Who formedst every mountain,
Thou Who fashionedst the earth,
Of all life Thou art the Fountain,
Author of our heav'nly birth.

Man is but a fading flower,
Sinful ev'ry son of man,
Bound his will, and lost his power
To be free; what mortal can
Hold the life that Thou ordainest
In Thy providence to end
On this earth? But "Thou remainest,"
And on Thee our lives depend.

Teach us then our days to number
That in them we may be wise.
Man—vain man—is but a slumber,
Dead in sins; but Thou our eyes
Hast enlightened; though Thou settest
In the light our secret sin,
Yet in mercy Thou begettest.
Life eternal—life within.

Though we suffer tribulation,
Though afflictions make us sad,
Thou wilt shew Thy great salvation,
Thou wilt make Thy servants glad.
Thou Who lovest wilt not loathe us—
Saved, Thy Son's Own blood the cost—
Yea, Thy beauty shall enclothe us,
And our work shall not be lost.
F.K.

Questions and Answers

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"Ezekiel 3. 15-21, and the thought of losing eternal life." We are thankful for the twofoldness of God's truth. How easily we all become one-sided, and misuse one aspect exaggerated out of His revealed proportion. The Lord saves His people from their sins, not in them. If there is a new life, there must be a new living. To say there is the new life, without any functions, is contrary to Scripture. Does the Lord Jesus speak of any "good ground" as FRUITLESS, or becoming so? Our Father uses chastisement and warnings to keep us from penal judgment (1 Cor. 11. 32). We praise Him. The mere brain-study of this subject is perilous; let the heart worship. I am not to ask, "Can eternal salvation be lost," abstractedly, but "shall we—saved ones—continue in sin, that grace may abound?"—with the added words, "by no means! HOW shall we . . . ?" We are "kept by the power of God," but "through faith" (1 Pet. 1. 5). The Lord Jesus said, "I have prayed for thee" not "that thy salvation fail not," but "that thy faith fail not." His work is not only

for us but in us. We are not to view a "thing," but to remember we are "persons": not to be occupied with the **theory**, but realizing the **experience**—Other leaflets will be gladly sent. As to Ezekiel 3, we would simply add that God is showing His equity: He has perfect knowledge and control. Israel were in privileged relation to His laws: obedience brought blessing. When the nation turned, or an individual from his own righteousness, trouble necessarily came. But does this say that those who have become "the righteousness of God in Christ" will cease to be the new creation, and that a member of Christ will be lost, although given to Him (John 6. 39)? Surely not. But we must read John 6. 40 as well as 6. 39, 10. 27 as well as 10. 28. "That which is born of the Spirit" will take this standpoint, and it is to be my deep concern as a redeemed person that this should **characterise** me, and that the old life, typically buried in baptism, should remain thus judged in the daily walk. I cannot **analyse** grace and accountability as to God's gracious first calling of me a dead sinner, nor can I **analyse** His Holy Spirit's work and my responsibility in the after Christian life, any more than I fully understand how my natural food blends with the juices of my body to sustain an unseen, but very real, physical life. But God's glory, not "analysis," is the object of the Christian. Maintain the precious unveiling of eternal salvation with the humility of an obedient heart. The very thing that the flesh misuses, brings out the devotion of a believing heart, and **shows** what we really are. Let me illustrate. Solomon **found** out the real mother by a strange command: the unveiling of grace to one graced, causes shame that he is so graceless: whereas the flesh says, "Now I can have my own way, and yet be saved," and thus shows there is **no part** nor lot in this matter (Acts 8. 21). The magnet discovers the **sensitive** metal: so is it with truth. In another context, the one who brokenly grieves lest he has committed an unpardonable sin, because he really longs for the Lord to have his life, and glory thereby, evidences he has not committed such an "eternal sin" with its **hardness** of heart.

The gospel is not a theory, not a philosophy, not a religion. We do not tell of "it," nor invite you to an abstract creed, nor speak of a society or system. The Lord Jesus is living to-day, and His work on Calvary has a living fruitfulness and power. Hence a Christian has a message quite different from all others. "We preach Christ crucified, Christ the Power of God, and the Wisdom of God."

"On the Earth" or "In the Ark."

YOUNG PEOPLE'S COLUMNS.

THOSE who do not read the Bible, or only read it now and then, miss far more than they imagine. It is a wonderful book, it is a miracle-book, THE Book of books. Not that the bare reading of Scripture is enough: a "live" wire gives light only when an electric light bulb is in contact with it. A chair and table can receive **nothing**: but the **lack** is not in the live wire. We want you to be like the electric light bulb, ready to receive the "current" of God's living truth. The Lord Jesus said of some, "In them (the Scriptures) ye think ye have eternal life." "Thinking" is not enough: and therefore He added, "They are they which testify of Me, and ye will not come to Me, that ye might have life" (John 5. 39, 40). No mere "thinking" in this second sentence! Remember there are exactly two different classes of people:— (a) Those who **think they have**, and (b) Those who **have**. In which class are you? If you come to Christ, the empty "thinking" will go, and you will come to KNOW what it is to be really saved.

Have you read the early chapters of Genesis? The history of the flood is the **first long record** after Adam's sin, and Cain's sad conversation with God. **One Year** takes over **two** chapters, whereas 1,656 years previously have only **three or four** between them. If you look at Genesis 7, you will find that the words "upon the earth" come 13 times.* Next notice that the words "into" or "in the ark" occur 7 times. Thus we have

the Great Contrast

Upon the Earth there was death! **Within the Ark** there was life! Is there a third place before us? No!

But those who were upon the earth had no need to do anything specially bad to be lost. If they stayed where they were, that was enough. But those who were saved in the ark needed to **come** into it. They were not there naturally: the ark was **not built over their heads**: they must "come." So is it to-day. If you stay where you are, you will be lost! You need not be a thief, or openly wicked. If you remain away from Christ, you remain in the **PLACE OF JUDGMENT**. But faith in God's words is a blessed reason for a lost sinner to **COME** to Christ to-day. A verse in the New Testament says, "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**" (Heb. 11. 7).

* Two Hebrew words are used.

Another verse is worded thus, "God . . . spared not the old **world**, but saved Noah **the eighth**" (i.e., with seven others, a numbered people, personally and individually coming within, 2 Pet. 2. 4, 5). In both cases the contrast is between the **world** and a saved **family**.

In both cases the world is **LOST**, and so is it now. The world is **not** saved, but God is saving **out of** all nations.

No one was at the same time "upon the earth" and "in the ark." All who were "in the ark" were **before this** "upon the earth," but **none** who were "upon the earth" were before "in the ark." No, those who came within, remained there. So the all-important question is "Where are you and I to-day?" We cannot be in two places: we must be in one. The Lord Jesus Christ is the One Ark of safety. He **has** borne the full weight of judgment instead of all who simply trust in Him. The ark was all the time between Noah and God's wrath, and there was no water of judgment within. And "there is no judgment against them that are in Christ Jesus." Here is a wonderful salvation. "Upon the earth" there was danger, though men did not see it till too late: "in the ark" there was safety for all who **BELIEVED AND CAME, BECAUSE GOD SAID SO, BEFORE IT WAS TOO LATE**. You may well say: "If I truly rest upon Christ's **work**, and listen to His word, 'Come unto Me,' I shall be saved, but **NOT OTHERWISE**." No one could make another ark of his own, however much he tried.

And thus the world God's judgment chose.
"Upon the earth" the waters rose—
Remaining *where they were* they died,
So now, if you in "self" confide.

But "in the ark" was safety found
And still God's grace and truth abound:
Christ *is the Ark*, in Him alone
Are life and peace and safety known.

"Upon the earth" OR "in the ark,"
The one amazing difference mark:
In *both* you cannot be, but must
In *self* OR in *the Saviour* trust.

Christ *is the Ark*: none other can
Redeem a single sinful man.
He died to save; His "house" are all
Who, full of **NEED**, upon Him call.

God does not desire that we should be will-less, but that our will should respond to His. Is not this the precious teaching of John 7. 17? We would be channels, instruments, vessels: but there is an **active** acknowledgment of Him: the living branches are graciously **bidden** to "abide": thus "abiding" is not only viewed as an inherent condition, but as an act of godly response to His fulness.

"But now ye rejoice in your boasting, all such boasting is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

James 4. 16, 17.

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

TO be out of harmony with the will of the Lord in any particular is indeed serious, but when this is accompanied by anything of unwillingness to consider our ways, so that a believer, or company of believers, can rejoice in that which dishonours the Name of the Lord, and causes sorrow of heart to others, then the gravity of the situation is increased. And what shall we say as to that gracious Holy Spirit, Who has been sent to abide with us, and to lead us into all truth,—not only mentally but experimentally? Must He not be grieved?

How many there are, for example, who although they have gladly received the word (Acts 2. 41, 42), yet have not followed on in the steps of obedience taken by those early believers,—“Baptism,” “Fellowship,” “The breaking of Bread” (to name but three),—and yet who seem happy and content. Many believing women also have failed to respond to the perfect instructions given for their guidance concerning “apparel” and “sphere of service” (1 Tim 2. 9-12), and still remain apparently unconcerned that the Lord’s commands are thus set aside.

But, leaving these principles, let us for a while examine more closely the words here used by the Holy Spirit, “Ye rejoice,” more literally, “Ye boast.” Thus, to that which was in the heart, expression was given by the lips. “Your boasting” may be rendered “your arrogancy.” Seldom is this strong word found in the New Testament:—once in the expression the **pride** of life, (1 John 2. 16), and twice in a different form and translated “**boasters**.” In the one case it is referring to those who have lived contrary to God’s will in past days (Rom. 1. 30), and in the other, to some who will be, in like manner, against God in the last days (2 Tim. 3. 2). These Scriptures, it is true, speak of men in their natural condition, but must we not sadly own, that it is possible for saved ones to lose something of that simplicity and humility which marked their earlier experience, “the former days after they were illuminated” (vide Heb. 10. 32)? And what of ourselves? Do those who meet us, after periods of separation, find that we have become more pilgrim-like in character, or is it seen that we have left our tents for more palatial dwellings? Do they find us more clothed with humility than formerly? Or is it possible that we have become to them somewhat proud, and ostentatious? The

writer views himself as coming within the scope of this enquiry. “All such boasting is evil.” Let us continue our self-examination. Have we thus designated boasting? Or do we think of it as weakness of character? It may be that we each have unconsciously set up a standard of our own, and a certain condition or action is classified as wrong, or very wrong; serious, or less serious, so that we shrink from some things with horror, but not from others. What then is our estimate of “pride” and “boasting”? Let us consider this, and then ask, “What saith the Scripture?” The answer may result in a revision of our mental standard.

The closing verse of this chapter contains a general principle which holds good in the spheres both of “law” and “grace,” and could stand alone, but here it is joined with the preceding verses by the linking word “Therefore.” Hence we are required to view them together. Should we not have worded it differently? Seeing that those addressed were being reproved for positive actions, we might have written, “Therefore to him that knoweth it to be wrong, and doeth it, to him it is sin.” However, there is no doubt as to the words of the Holy Spirit. We will therefore seek to know the reason for the unusual form. Is it not that sin ever has the double aspect of omission, and commission? Are not all the prohibiting commands of the law comprehended in this word, “Thou shalt love” (Rom. 13. 9)? If we do wrong to a brother, we are omitting to do him good. And independency of action, and self-assertiveness in speech, which is here rebuked, may be also viewed as failure to show forth the virtues of Him Who hath called us out of darkness into His marvellous light (vide 1 Pet. 2. 9).

Is there not also the suggestion that those who were here addressed were not without the knowledge of the Lord’s will? That they knew to do good? In the days of old, the Lord, speaking by one of His prophets, said, “Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, **We will not walk therein**. Also I set watchmen over you saying, **Hearken to the voice of the trumpet**. But they said, **we will not hearken**” (Jer. 6. 16, 17). What then shall be our reply to His commands? for “God Who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son” (Heb. 1. 1, 2). And lest we should think that the words of these **inspired epistles** are of less importance, and authority, we are reminded, in a striking context, “The things that I write unto you are **the commandments of the Lord**.” (1 Cor. 14. 37).—B.

Extracts from Letters during Missionary Journey*. (Central Europe.)

IN the afternoon I sought to visit one who has backslidden. The Lord gave an opportunity, and **he came to evening meeting**. On way back I did not venture the fields, and, on unknown roads, hardly anyone about, I missed my way, and arrived (in mercy) in the dark **just before** the meeting (Praise God)—nearly two hours late. I had “wandered,” and sometimes had quite a little way up to a farm to enquire. God is good. O for fruit! . . .

In His great love we got beyond the point I thought I should reach in translation revision, and I had been “fearing” we might not get it in. How good is the Lord to disappoint our fears, and grant us His grace! The Lord granted yesterday a long time with the chief rabbi’s son. . .

At G. God granted rest, and a good meeting. Nearly all brethren were present (and sisters), and unsaved. We had come about 18 kms. from K. on foot (possibly we cut off a little). And after late meeting we went in the dark to another village, perhaps 5 kms., to stay, arriving at 12.35. The path was not easy, but lovingly dear Mr. W. upheld me. At one place we had to cross water in the dark on one plank, because the other was broken. By grace went to sleep in barn at 1.30, and rose this morning helped. The sheep were just at my side, but they did not keep me awake. Praise God.

(We arrived at 5), soon after 7, about 50, I think, in one-roomed dwelling—perhaps 15-16 ft. square, but very large stove, and bed, and all furniture, very small lamp. God enabled, John 1, “Behold the Lamb of God”—“Come and See,” “They came and saw.” Helpful sleep in a barn, and a little home gathering (morning, Joshua 4), ere cart to road (with three helpful Jewish opportunities), and a few words with enquirer, and autobus to B. As soon as I entered the bus I was asked for literature. Hence conversation. May I record specially God’s goodness yesterday in only permitting one short storm in the very heavy winds, and also only a short delay when the police (courteously) examined passports.

It pleased God to permit a change in weather, and Wednesday night had much rain. What this means to roads, you, possibly, do not realize. Moreover, we had promised, God willing, to be in O., and 14 kilometres in a wagon are not a

* I wrote when travelling last spring. It was felt these will help heartfelt praise for the gospel, and prayerful enthusiasm, to God’s glory. May it be so! I value prayer for all opportunities, and long to journey whenever He calls. The missionary service entrusted is deeply important.—P.W.H.

joy, if it continues to rain. The Lord granted an easing of the weather. . . . On arrival (in O.) I sought the rabbi. He was not at home. I met him, however, immediately, in the street with a friend, and though it was the day before “Passover,” and he had risen about 4, and was exceptionally busy, we had about 20 minutes. Part of the conversation was, however, sorrowful, though he is polite (scholarly). O for broken hearts. Then visitation brought me real opportunities, though I long to use them more in the Spirit. I returned in time for prayer, and several Jewish young men arrived for the meeting. Thank God, there were seven. One has been there before, and **seems** to mentally hold the truth, and declare it to the others. Their behaviour and attention are exemplary. I spoke on God’s teaching in Passover from the standpoint of a Christian who loved Israel, and afterwards on Psalm 23. 1 for Russian believers present (the latter address was by translation). Pray for this town, and for “fruit.” . . .

The villages here have two watchmen all night in case of fire or foes. One stopped us the other night. On this occasion two policemen on the railway line (we were near) challenged us. But the “Who goes there?” or similar question was soon answered. The one with whom I am staying only had to give his name. I was accepted because of his name. Is there not a precious lesson? Then the Lord gave sleep after the wearying journey. The back feels it, but how blessed is “rest.”

A few general remarks. The dress in the villages, and many other arrangements, are simple. I dread lest “Christians” should introduce English fashions, and encourage the removal of the covering during prayer, or bring in musical accompaniments of the flesh. **Pray about this.** God can prevent. But we need to pray. Some of the home arrangements are very simple. There seems a feeling that to partake from the same dish is more homely. Even when not necessary it is practised. The “kiss” among brethren seems less common, but it is still fervent with some. Various details illustrate the New Testament. Pray for the dear children of God here. There was a great reviving in the “twenties,” but there is a lack in the “thirties.” We remember the words in Matthew 13 at the beginning, and Matthew 25 at the end, “They slept.” And are we not in measure sleeping? How we need the gracious work of the Holy Spirit to be realized (and expected) more!

Dear Mr. N. took me to visit some. The first was against his brother who had (he felt) defrauded him. 1 Cor. 6 was useful. It is

interesting (and more) to see the more definite discipline in these village gatherings. It is held that one acting thus cannot be rightly partaking of the Lord's Supper (Note 1 John 3 as to hatred). Then we saw a backslider who had gone back to drink and smoke. As in L., the gatherings here have a holy firmness as to such worldliness. Next we saw a dear Russian family. The Lord helped in conversation, and in the evening gathering (1 Pet. 2). Visits (like meetings) are longer here: there is a simplicity that has nothing of the machinery of London. O to enter into the life of others.

"A man oppressed by the blood of a soul shall flee unto the pit; let no one stay him."

Proverbs 28. 17, literally.

YOU answer, "What is that to me? I am no murderer." But what if you are guilty of selling your own soul (Matt. 16. 26)? A man's "own way" is a slow but sure suicide. Ah, dear reader, God has entrusted to us a soul, and if you or I choose sin, be sure that sin will find us out. "The soul that sinneth, it shall die" (Ezek. 18. 4). A sinner is laden with his own blood, in accord with the solemn words of Acts 18. 6, "Your blood be upon your own heads." Self-murder is none the less murder. It is an awful thing to "love death" (Prov. 8. 36).

And yet more, we all have some influence. Everyone who does not lead others to Christ, leads them away from Christ. Everyone who does not seek the way to heaven, helps others on the way to hell. The self-murderer has a hand in murdering others. Parent, are you leading your children to salvation, or judgment? Employer, are you attracting your employees to Christ, or, by your influence, directing them away from Him? Workman, is your example a witness for the devil, the enemy of souls? Teacher, are those young lives in your charge caused to see Christ's work in you, or are you helping in the deadly work which will end in a lost eternity? This is not a light matter. You cannot annihilate your influence any more than you can annihilate yourself.

Hear next the awful words from the lips of some who knew much of God's truth, "His blood be on us, and on our children." They were speaking of the Son of God, and a few weeks later, the stern words were addressed to them, "Ye . . . killed the Prince of life" (Acts 3. 14, 15). Is it all past history? No! If you remain in the world which is enmity against God (Jas. 4. 4), you take a share in the world's guilt. The only escape is to flee at once to the Saviour, and to find the Very One Who was rejected and

slain has made peace through the blood of His Cross (Col. 1. 20).

There is nothing else: you must flee to the pit, unless you flee to Him (Heb. 6. 18). Thanks be unto God, His mercy is not past. The words still apply, "Then He is gracious unto Him, and saith, **Deliver him from going down to the pit: I have found a ransom**" (Job 33. 24). Here is the only hope. If you do not seek Him, Who died for the ungodly, while He may be found, the solemn utterance will soon be true of you, **"LET NO ONE STAY HIM."** If you are left to yourself, this must be your goal. But now the Lord Jesus still draws sinners to Himself.

Oppressed by your own blood, by the blood of others, and by the share of guilt as to His blood, you are still found in the place of God's long-suffering, and still hear the gospel of His grace to-day. Are you "stayed" from going on, or will you take the awful steps of an eternal sin, and plunge into a lost eternity?

AFRICAN CORRESPONDENCE.

We have sought to be a blessing to many dear lads and young men in the Gold Coast and Nigeria by issuing Bible questions and then giving New Testaments and Bibles. Sometimes the service, (our brother Mr. McComb's privilege), seems to bear little spiritual fruit of which we know, though the *reading* of Scripture and the knowledge of Scripture-facts will, we feel, be used of God. But though the wish of many may be the possession of a "Book," our gracious God can humble as to the sin of forgetting Him, and bring to the possession of a Saviour. This letter will show how we trust God is patiently dealing with some.

"I should think it is about three years now since I last wrote you! Well, I just answered the sets of questions so that I might obtain the prize—the Bible. I was not particularly after any Spiritual benefit. I never read the "Thoughts from the Word of God" sent me! I put them at the bottom of my box and packing cases, when I was at College!

Just in the last month (June) I wanted waste-paper and I remembered those at the bottom of my box. I went for them with the idea of destroying them. But lo, the words "Thoughts from the Word of God" attracted my attention and I started reading every bit of that booklet.

I feel that it has helped me—at least—a little towards God, and I hope by going on reading it I may be drawn more close to God than I am now! May God bless me and all other readers to understand the Word of God more clearly by reading this magazine. May the Holy Spirit also continue in revealing more thoughts about the difficult parts of the Book to you so that all readers may benefit too."

O that our Father may cause a deeper sense of His grace, and redemption through the blood of Jesus Christ in this young man's heart, and *many others*. O for fruit to His glory.

In the Scripture record we do not find that the Lord Jesus used the word "religion" once: He continually spoke of "life." How deeply precious is this. "All Scripture" bears this witness.

Suggested Daily Readings.

"IF THE LORD WILL."—JANUARY, 1939.

Day	READING		LEARNING	
	Genesis	Matthew	Genesis	Ephesians
1	21. 1-14	24. 1-14	24-32	4.6
2	21. 15-34	24. 15-35	33, 34	7
3	22. 1-12	24. 36-51	35	8
4	22. 13-24	25. 1-13	36	9
5	23. 1-20	25. 14-30	37, 38	10
6	24. 1-16	25. 31-46	39, 40	11
7	24. 17-41	26. 1-16	41	12
8	24. 42-67	26. 17-35	42	13
9	25. 1-18	26. 36-56	43	14
10	25. 19-34	26. 57-75	44	15
11	26. 1-16	27. 1-18	45	16
12	26. 17-35	27. 19-37	46	17
13	27. 1-17	27. 38-53	47, 48	18
14	27. 18-35	27. 54-66	Mark 2.1	19
15	27. 36-29.5	29. 1-20	2	20
16	28. 6-22	Mark 1. 1-15	3	21
17	29. 1-20	1. 16-31	4	22
18	29. 21-35	1. 32-2.4	5	23
19	30. 1-24	2. 5-17	6, 7	24
20	30. 25-43	2. 18-3.6	8	25
21	31. 1-16	3. 7-21	9	26
22	31. 17-35	3. 22-35	10	27
23	31. 36-55	4. 1-13	11	28
24	32. 1-20	4. 14-29	12	29
25	32. 21-32	4. 30-41	Gen. 35. 1	30
26	33. 1-20	5. 1-15	2	31
27	34. 1-19	5. 16-29	3	32
28	34. 20-35.5	5. 30-43	4	5.1
29	35. 6-29	6. 1-20	5	2
30	36. 1-19	6. 21-34	27	3
31	36. 20-43	6. 35-56	28, 29	4

Notes on Memorized Verses.

GENESIS 24. 32-48.

33, Does not this urgency put us to shame? How often have earthly necessities put our spiritual responsibilities in the background. 34, John characterized himself as "the disciple whom Jesus loved," no thought of his own glory—a faint type here—"I am Abraham's servant." 35, The blessing of the Lord emphasized: nothing attributed to the servant's stewardship and care (cf. "Thy pound hath gained," Luke 19. 16, and 1 Cor. 15. 10). 36, "All that he hath": thus all became the bride's: a faint picture of 1 Corinthians 3. 21-23: how praiseful we should be. 37, We little realize the depth of the iniquity of the Canaanites, and thus the whole race was permeated (Deut. 7. 3). How important is home life. 39-40, The Lord makes our will willing to seek Him. 42-44, The simplicity of trustful prayer. 45, Prayer in the heart: note Isaiah 65. 24. 46, How graciously God gives tokens for good, and guides when we do not know His will: His tender dealing with Gideon comes to mind (Jud. 6. 36-40). 47, The Holy Spirit gives us blessings infinitely beyond earthly gold, and ornaments that are spiritual. 48, The effect—worship: do we always return to give thanks (Luke 17. 15)?

MARK 2. 1-12.

1, After the "delay" of 1. 45: O that we may never stand in the way of the Lord's work. 2, "He preached the word" (4. 14, Acts 8. 4, 2 Tim. 4. 2). 3, Fellowship: he could not "come" alone, nor could "one" easily carry him. 4, Faith does not only bring, it is ingenious, and will not be hindered: faith works. 5, Not "when Jesus saw him": how precious is faith to Christ (Matt. 8. 10). "Sins": (a) the spiritual is more important than the physical: (b) physical troubles have come into the world through sin: (c) the physical healing was a type of a spiritual miracle. 6, "But," "Their hearts." 7, They realized that the claim was a great one, but they did not realize that He Who made it was Great: the mighty God, and the Sent One of God (hence "authority" verse 10). 8, "Having perceived": "when" rather suggests a human standpoint of gradually coming to know by human means "Within themselves": how important is that which is "within" (Matt. 23. 25, 26). 9, Easier to say: certainly the words as to the physical were the harder to say for they must at once be proved or disproved: thus the Lord Jesus proceeded to do that which was harder to say, and easier to do, as an evidence of His mightier spiritual work within. 11, A complete change: the man carried what had carried him. 12, "Immediately": no delayed or incomplete miracle: how often is the word "immediately" in this book. The result, "glorified God" (Luke 13. 13, 17. 15, 18. 43): may this ever be the fruit!

GENESIS 35. 1-5, 27-29.

1, How graciously God intervened at the dangerous juncture: Jacob did not deserve this: nor do we deserve His tender dealings with us. "An altar": the patriarchs ever worshipped God in connexion with a sacrifice: but we have no record of altars erected by Ishmael and Esau: God's way was not sought. "When thou fleddest," a reminder of grace, of his own sin, and of faith's resolve then. 2, At once Jacob realized that the positive meant also a holy negative, i.e. cleansing (cf. 1 Sam. 7. 3, 2 Chron. 29. 16-21, 34. 4, 33. 3, Faith's response and responsibility: but, alas, that many were only outwardly united. 4, Hid. not destroyed (note Ex. 32. 20, 2 Kings 18. 4, 2 Chron. 34. 7, contrast 2 Chron. 33. 15. How thorough we should be, Acts 19. 19). 5, God's overruling (Ex. 34. 24, 2 Chron. 18. 31). 27, "Sojourned." 28, Isaac lived a longer life than Abraham, but we know little of his later life: how many years was he old and blind (27. 1): how blessed is strength in old age—spiritually (Ps. 92. 14). 29, Observe the various deaths recorded, and burials: contrast the ending of the gospels with Genesis 50. 26.

I have sometimes sought in "prayer" to bring God to my will, instead of praying in His will: the only result can be failure, and, if we receive our request, "leanness" of soul. I have sadly proved this: O to be subject to the Lord, and in glad harmony with Him when we kneel down to pray in His Name.

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Thoughts from The Word of God

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Correspondence
Concerning the Will
of GOD welcome.

A MONTHLY, AS GOD GRACIOUSLY ENABLES,
SEEKING TO GLORIFY HIS NAME BY PRAISE,
AND BY ENCOURAGING PRAISEFUL OBEDI-
ENCE TO HIS WILL.

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Free.

"Bring them up in the nurture
and admonition of the Lord."

Ephesians 6. 4.

"God gave to Heman four-
teen sons and three daughters:
all these were under the hands
of their father."

1 Chronicles 25. 5, 6.

"Next unto him repaired Shal-
lum... he and his daughters."

Nehemiah 3. 12.

"The unfeigned faith that is
in thee, which dwelt first in thy
grandmother Lois, and thy mother
Eunice; and I am persuaded that
in thee also."

2 Timothy 1. 5.

SOME OF THE CONTENTS.

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"These words... shall be in
thine heart: and thou shalt teach
them diligently unto thy children."

Deuteronomy 6. 6, 7.

"Thy children like olive plants
round about thy table."

Psalms 125. 3.

"That our sons may be as
plants grown up in their youth;
that our daughters may be as
corner stones, polished after the
similitude of a palace."

Psalms 144. 12.

"If any be blameless... hav-
ing faithful children not accused
of riot or unruly."

Titus 1. 6.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"Behold I Am the Lord," "A Further Record of Parts of His Ways," "The Lord's Enabling," "Jesus Christ the Same... To-day." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence, and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, He will not fail. Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.

"O GIVE THANKS UNTO THE LORD."—Psalm 107. 1.

Words of Introduction.

BY God's infinite grace we can again send forth pages to tell of His glorious gospel, and of His loving directing will for His willing people. May prayerful perusal be blessed to the bringing forth of fruit. The "Centre" is not a part of doctrine, nor a "system," but the Lord Jesus Christ. Into Him have we believed, into Him have we been baptized, into Him would we be gathered, and in His Name would pray, and seek to do all things. It is a joy to know that believers in all parts of the world welcome and are encouraged by this magazine. To Him alone be the glory. It is a joy to know we are remembered in prayer, in all parts; and how we need this! It is a joy to learn more of His blessing through correspondence. Should not believers be drawn together more, and the prayer of John 17 be dearer to our hearts with Ephesians 1. 17, 18?

LOVE.

There is a message, "God is love,"
As gently cometh from above,
The rain, as every morning new,
Distilleth the refreshing dew.

Love suffers long and love is kind:
How truly in our God we find
Its qualities in fullest strain;
His love can neither wax nor wane.

Our Saviour's love is ever new,
His precious blood its token true,
All-fragrant as the sweetest flow'r,
And restful as the shadiest bow'r.

Love seeks and cares; love gives and gives:
For others, love, still loving, lives.
Yea, love abides and ever will,
God's plan of mercy to fulfil.

A.W.H.

Words of Encouragement.

"Give thanks,
make known,
sing, glory . . ."

Word after word is employed by the Holy Spirit to encourage the praiseful joy of God's people. It is so important that there

should be this attitude. God is worthy of praise. Murmuring, doubting, worrying, putting up with circumstances, being resigned to difficulties,—all these things are out of place. To question circumstances is to criticize God: let us rather learn His lessons praisefully. Nothing is by chance, nothing is from men alone. God is God, and He can do everything. He has not forsaken nor forgotten. Let us remember His wonders of old, and His lovingkindnesses to-day. He changes not. He is still the same. We can trust Him fully: we should do nothing else. "As for God, His way is perfect." He sees the end from the beginning, and sees under the whole heaven. He does not willingly afflict, nor does He permit us to be tempted above that we are able. O how important is thanksgiving continually. "I will bless the Lord at all times." "In everything give thanks." "My mouth also shall talk of Thy righteousness all the day long." There is every reason for thanksgiving, there is no reason for anything else. The Holy Spirit never leads to lack of praise.

SALVATION OR RELIGION.

RELIGION is outside, salvation is within. Religion is temporary, salvation is eternal. Religion is holding back, salvation is giving something new—and living. Religion is natural, salvation is supernatural. Religion is common to all races, salvation is a characteristic of one "family." Religion is what men do, salvation is what God has done. A man can be proud of religion, but he is humbly grateful for salvation.

Alas, many speak of religion and "it," they need salvation in Him Who died for sinners. When we declare God's gospel how few seem to realize the tremendous contrast with a mere religion. There are many religions: there is only one salvation. How blessed are all who know the Lord Jesus!

We have nothing to say against that godly "religion" which is the fruit of salvation. This "pure religion and undefiled" (Jas. 1. 27) is precious. But observe this is the effect of a new life. Religion can never be the foundation. We must receive the Lord Jesus as our Saviour first. "Religion" as a ground of hope is impossible. Christ and Christ only can be the sinner's resting place.

"Who Walketh in the Midst of the Seven Golden Lampstands."*

Revelation 2. 1.

THESE precious words of Christ still ring out with their loving, yet humbling, message. We have become so *used* to the enjoyment of the language of privilege that often we miss its meaning, and fail to grasp the linked language that suggests love's deep responsibility to Him. True, our beloved Lord does not speak of "lampstands" as necessarily *continued* (Rev. 2. 5). We own the past definite *interpretation*† of Revelation 1-3, as to literal assemblies, existing in the days of John. We acknowledge the subsequent further departure after departure from His truth. We *must* ever take a lowly place. But the words here are surely recorded for OUR learning, and OUR comfort, and OUR reproof, as to our own position under Christ's searchlight, and that we may see, and then seek, what still *delights* the heart of Him Whom we call Master and Lord. Moreover, we find here a remarkable unveiling of the *principles of His holy examination* at the nearing Judgment Seat for His redeemed (2 Cor. 5. 10). Probably we have all thought far too little of that Judgment Seat,—*and thought too little of Him*. Salvation has been viewed selfishly, and *our own safety* has been larger than *His joy and His glory*. But we would not have it so, would we, beloved friends, if He is our All in All?

The Lord Jesus in Revelation 1 is seen in His GLORY, in the midst of His people. His GLORY is ever emphasized, and ever to be emphasized. We cannot think too highly of Him. His majesty caused John to fall at His feet (1. 17). Alas, that the Lord Jesus is glibly addressed, and children are even taught to speak to Him without any title. The grandeur of Him Who died for sinners awakens praise. Heaven has no example of familiarity, though it unveils the fullest nearness (e.g. Rev. 5. 9, 12, 7. 9, 10).

It is fully in accord with sovereign grace that we read of our beloved Lord as "in the midst of the seven lampstands" (Rev. 1. 13), before the word "walketh" is introduced. In like manner there is the stress on His "having" and "holding" the seven stars (Rev. 1. 16, 2. 1), before the record of His investigation. It is mercy, indeed, that we are His. No one can receive the Father's chastisement till He has been blessed with the grace of sonship, nor

* First printed in 1925. The theme is searching. We have been asked about re-issue, and would send forth slightly enlarged.

† Precious are the applications also, in the wisdom of Him Who caused Galatians 4. 24 to be written.

will one stand for the examination at the Judgment Seat before the kingdom, unless grace has already translated him into the Kingdom of God's dear Son. But grace never suggests indifference to righteousness: if it is turned into lasciviousness there is an unholy "turning," by ungodly men. The grace of God ever teaches believers that we should live soberly, righteously and godly (Tit. 2. 11, 12).

(If the Lord will, to be continued).

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.

"Teach me . . . lead me . . . quicken me."

Psalm 143. 10, 11.

1. For God's dear children who are "perplexed" that they may not be "in despair," nor irritated, nor ready to say "All these things are against me," but enabled to learn His way and His tender lessons.
2. For the children of believers who are not yet born again, that there may be God's work in many, and henceforth deep exercise of soul on the part of believing parents when any are young.
3. For believers who are neither ill nor well, but kept in sufficient "weakness" to make a real strain of patience, and a lovingly emphasized call to dependence, and that those who are healthy may have no more confidence in the flesh but be just as dependent.
4. For lands that we often overlook:—Lithuania, Persia, Morocco, Mexico, Peru, Inland Australia (and the Aborigines).
5. For the Lord's witness committed to our charge—both in magazines and in other service, that it may be pure and godly, that all workers may be kept very quietly dependent on the Lord for everything, and that He may enable further steps, to the praise of the glory of His grace. (Poland and Latvia are very much on our heart. Do not forget Luxembourg, still unentered).

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

Poems to Help Christian Experience.—90.

"Truth is fallen in the street . . . Yea, truth falleth."

Isaiah 59. 14, 15.

"Truth shall spring out of the earth, and righteousness shall look down from heaven." Psalm 85. 11.

Ah! Where is Truth? Upon the street she lieth,
Fallen indeed, and trodden in the mire,
Her cry unheeded, yea, she well-nigh dieth;
For God's pure truth, mankind hath no desire.
And in her stead, in mad self-exaltation,
And self-appointment, man presumes to stand,
Denying God, the Author of creation,
Against the Lord he dares to lift the hand.
And, silently and slowly, superstition
Once more its soul-enslaving errors spreads;
And deadly doctrines, leading to perdition—
Doctrines of demons—boldly raise their heads.

Hushed are the faithful voices once proclaiming
The gracious gospel of electing love;
Fearful are many even to be naming
Parts of the Truth once given from above.

Where is the fear of God, and where the terror
Of His almighty power to destroy?
"Ye shall not surely die,"—O fearful error
That killeth whilst it giveth fleshly joy.

Ah! Who, with tears, will speak of judgment, warning
The careless now to flee from wrath to come,
Disturbing apathy, despite the scorning,
Proclaiming Truth, refusing to be dumb?

God hath not left Himself without a witness;
He sendeth forth His own, He doth endure
His servants with His Spirit and a fitness
To tell His message—old, yet ever new.

Until that coming day, when Truth, up-springing
From earth, uniteth with God's righteousness
From heaven looking down,—may we be bringing
To man the only Message that can bless.

And when in glory we are safely landed,
And past is all the struggle and the strife,
We shall not meet our Saviour empty-handed
But joy in Him—the Way, the Truth, the Life.

E.K.

"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 (near Aldgate, John Pearce Restaurant, 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. *61, Upton Lane, London, E.7.

SUGGESTED SUBJECTS DURING FEBRUARY:

- 7th. HOMES IN THE BOOK OF ACTS.
 1. The Emphasis on Men and Women together in Christ (2. 17, 8. 12, 17. 34, 21. 5, cf. 1. 14).
 2. Aquila and Priscilla (18. 1-3).
 3. Ananias and Sapphira, a Sad Contrast (5. 1-11).
 4. Believing and Baptized Households (10. 44-48, 16. 14, 15, 31-34).
 5. The House of Philip the Evangelist (21. 8, 9).
- 14th. "A SWEET SAVOUR."
 1. Literally "A Savour of Rest": God's Rest (Ps. 132. 14, see Heb. 4. 4).
 2. The First Occurrence and Its Background (Gen. 8. 21).
 3. In Connexion with the Tabernacle and Acceptance (Ex. 29. 18, 25, 41, Lev. 1. 9, 13, 17, 2. 2, 9, 12, 3. 5, 16, 4. 31, 6. 15, 21, 8. 21, 28, 17. 6, 23. 13, 18, 26, 31, Num. 15. 3, 7, 10, 13, 14, 24, 18. 17, 28. 2, 6, 8, 13, 24, 27, 29. 2, 6, 8, 13, 36: observe the repetition and precious emphasis).
 4. In the Future (Ezek. 20. 41, note 28).
 5. Thought on God's *Delight* in the Finished Work of Christ, and on Ephesians 5. 2 with 2 Corinthians 2. 15 (see Lev. 2. 12, typical of believers).
- 21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder
- 28th. To be announced later.

YOUNG PEOPLE'S COLUMNS.

The Best Gift.

WHO does not value a useful gift? I can tell you of the very best! We brought nothing at all into the world, and so, at first, we had to receive everything as a gift. Parents loved us and gave much. But the gift of life itself was greater than all the things that became ours, and the gift of eternal life is best of all (Rom. 6. 23). Anyone who undervalues this cannot be called wise: he loves death (Prov. 8. 36).

Some people say they wish to have nothing "given" them, but want to earn all they receive. Is not that foolish? Who can earn the air he breathes, or the sunlight in which he rejoices? We **must** have God's gifts in nature, or die. We **should** thank Him for them. But what about His far greater gift in grace, "for God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life" (John 3. 16)! No one can steal salvation. No one can earn salvation. No one can buy salvation. But no one is too poor to receive the gift of salvation for "this is the record, that God hath given to us eternal life, and this life is in His Son" (1 John 5. 11).

The Bible is full of "giving." In the Old Testament "give" is one of the five verbs that occur more than 2,000 times. You ask, What are the others? I will tell you,—“Do,” “say,” “come,” “become.” Have we not a Gospel outline here? God (a) **gave**, Christ (b) **did** the work of salvation, (c) the Holy Spirit still **says** (d) **Come**, and all who hear (e) **become** God's children. And the New Testament speaks of "giving" 400 times. Does your heart say, "No, I do not want God's gift"?

Romans 4 contrasts one who works and has a reward as a debt due to him, and the one "that worketh not, but believeth on Him That justifieth the ungodly" (verse 5). If we receive what is due to us, it will only be "the wages of sin": but God still gives everlasting salvation.

The first use in the Bible is God's gift of food (Gen. 1. 29, cf. Eccl. 3. 13). But how much better is His unspeakable Gift to lost sinners (2 Cor. 9. 15). "The Son of God," says the apostle, "loved me and **GAVE HIMSELF** for me" (Gal. 2. 20). Can you, too, say that? The first gift NOT from God was stolen (Gen. 3. 6), and the first use of the word by Adam was to blame others (Gen. 3. 12). We all misuse things and words alike, till we come to Christ. More than once we read of a man making gifts

to children and **sending them away** (e.g., 2 Chron. 21. 13). How different is God's love: He never sends His **children** away, but welcomes those whom He saves to be for ever with Him. Will you be there? Or are you NOT His child?

And together **with** His dear Son, God freely gives all things (Rom. 8. 32). "He hath filled the hungry with good things" (Luke 1. 53). A Christian has eternal life, forgiveness, righteousness, peace, the Holy Scriptures as a lamp, the Spirit of God dwelling within, the right of way to go to God in prayer always, "all things that belong to life and godliness," "exceeding great and precious promises," and "that Blessed Hope." And all these blessings are by the blood of Christ. A child of God cannot be really "poor": if he has Christ, he has all.

When the Lord Jesus was a Child we have the only mention of gold: it was a gift (Matt. 2. 11), and may have met the expense of the journey to Egypt. But afterwards we see how He was despised, and read, "They hated Him as a gift" (John 15. 25, lit.). What a wicked gift. But if you feel you can give to Him nothing **worthy of Him**, come at once and receive His gift, and you will then be able to give the new life back to Him, that He may use you in pleasing Him, till you see Him "face to face." Life without Christ is wandering in a wilderness; but a new life in Him is a pilgrim path to His glory. Which is yours?

I have received a Gift I could not gain:
Which none can steal,—“mine” ever to remain!
“What is that Gift?” you ask, “that I as well
May have the precious Gift of which you tell.”

That Gift is Christ: God gave His Son for me,
He died, He gave Himself upon the tree,
My sins He bore, God laid on Him the whole,
He took the judgment—all to save my soul.

That Gift is *Life*.—Christ is my Life for aye,
A wondrous Gift that cannot pass away:—
Yea with Him every gift is freely mine,
Such is the glory of God's great design.

The gospel is not cheap, 'tis only “free”:
Unbought!—but, love of loves, He purchased me!
I could not give at all until He gave,—
Now fullest freedom is to be *His* slave.

You asked about the Gift: I have replied:
You wished to have the Gift! Turn not aside,
Come with your need (you have nought else) to
Christ:

Receive the Gift that never can be priced!

There is no hope apart from the Lord Jesus, but there is no hopelessness when a poor guilty sinner feels his need of the Lord Jesus. Sins that baffle human power have been dealt with by the blood of Christ, and a new creation is truly a mighty creative work.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

James 5. 1.

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

AS we approach the last chapter of this heart-searching epistle, a question may arise as to the application of the opening words, and of those which immediately follow. Can they refer to believers, whom the writer repeatedly addresses as brethren? Before we give a decided answer, let us note any other references to rich men in the letter. In chapter 1 we read, "Let the brother of low degree rejoice in that he is exalted, but the rich (brother) in that he is made low." Why? "Because as the flower of the grass he shall pass away." Who? the rich brother? Nay! let us read on, "For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth away, and the grace of the fashion of it perisheth, so also shall the rich one fade away in his way." It is clearly the rich one, who is **not brought low** by grace, and who therefore **continues** in his own way. Think for a moment of that which is associated with riches, e.g., luxury, refinement, education, honour, glory, but, mark these words, "when he dieth he shall carry nothing away, his glory shall not descend with him. He shall go to the generation of his fathers, they shall never see light. Man that is in honour, and understandeth not, is like the beasts that perish" (Ps. 49. 17, 19, 20). However, we would rejoice in the reminder here given by the Holy Spirit that, although it is with difficulty that they who have riches enter the kingdom of God, yet, the things which are impossible with men are possible with God (Luke 18. 24-27). It has been pointed out that the words of 1 Corinthians 1. 26 do not read, "Not **any** wise men after the flesh, not **any** mighty, not **any** noble are called," and it is written, "For God will have all men to be saved," i.e., men of all classes. Hence we are exhorted to pray for kings, and all that are in authority, not only that we may live a quiet and peaceable life, but that such may be saved, and may come to a knowledge of the truth (see 1 Tim. 2. 1-4).

A further reference to the rich is found in chapter 2, where the following questions are asked, "Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy Name by which ye are called?" (ch. 2. 6, 7). From these we see the viewpoint of the writer, or, we may say, of the Holy Spirit, in that the rich men here are contrasted with the poor of this world whom God

has chosen, rich in faith, and who, because of that choice, love Him (see ch. 2. 5).

We conclude, therefore, that the primary application of these verses is to those who are outside the assembly, but let us not decide that they do not contain a message for us. Should we have thought that instructions given concerning an ox treading out corn would contain spiritual teaching for us? Yet it is so, for we read "for our sakes no doubt it is written" (1 Cor. 9. 10). A helpful illustration of this principle is also seen in the last book of Scripture, in which two chapters are composed of letters addressed by the Lord Jesus to the angels, (or messengers), of the seven churches in Asia. This should be noted, but their contents were not for these responsible brethren alone, as through these letters the Spirit was speaking to the churches. And, beyond a local application, at a particular period, the words are still to be heard by all who have "ears to hear."

These thoughts may help us as we ponder the verses now reached, lest at any time we should fail as the psalmist, who for a brief moment was envious at the foolish, when he saw the prosperity of the wicked (Ps. 73. 3).—B.

THE CONFIDENCE OF CHILDREN.

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

John 17. 1, 26.

"Father," we praise Thee for Thy Name,
Our privilege as children claim,
With childlike trust to Thee draw near,
Thy love has conquered every fear.
How can we doubt our Father's love?
Are we not Thine, born from above?
Thy children Thou wilt not deny,
Eternal life can never die.
Give us to love with home-like rest,
To know that we are fully blest:
Redeemed, we bring each need to Thee;
How can we disappointed be?
Thou hast delight as we confide,
Thou wilt not thrust one child aside;
Whate'er is great, whate'er is small,—
We seek Thy loving will in all.
Father, Thy Name awakens praise,
We prove Thy love, in all our ways:
Let us obedient children be,
And daily bring more joy to Thee.

Notes on Memorized Verses—*continued from page 16.*—before) obedience, contrast human wishes to see first (Jud. 6. 36-40 was after *one* act of obedience, verse 27). 13, "Behold I come," faith's responsiveness. If only there had been a much fuller continuance of this! 14, A wondrous name: "I will become that which I will become":—was not this a prophecy of incarnation (John 1. 14)? Was not this one of Christ's goings forth (Mic. 5. 2)? 15, A proof of resurrection (Matt. 22. 32), for God would not fail to give the land to Abraham (Gen. 13. 17).

DANGER!

WE find in a Bible Reading Society the following awful words:—

“(Genesis) forms an introduction to the historical books of the Bible. In it we shall not look for scientific and historical accuracy; the writer has made use of Babylonian MYTH . . .” Again, “The whole book with its parables, MYTHS . . .”*

Our heart is stirred and pained, and we realize the Holy Spirit has, in foreknowledge, used the word “myths,” **twice very definitely** in absolute contrast with Holy Scripture, judging the sin of men who set aside its full authority. We quote from the passages:—

“**All Scripture** is given by inspiration of God . . . **preach the Word** . . . for the time will come when they will not endure sound doctrine . . . and they shall turn away their ears from the truth, and shall be turned unto **myths**” (fables, 2 Tim. 3. 16, 4. 4).

“We have not followed cunningly devised **myths** (fables) . . . We have also the word of prophecy more sure . . . knowing this **first**, that no prophecy of the **Scripture** is of private interpretation, for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Pet. 1. 16-21).

The believing reader may ponder all the verses in their context. Let us be deeply concerned when those who profess to study the Scripture dare to call its inspired message “myths.” Our Lord said, “The Scripture cannot be broken” (John 10. 35).

* We definitely contest the truthfulness of the critic when he dares to speak of Genesis 1 as “an unscientific and unhistorical account of the creation.” He cannot prove such unholy words at all: *they* are myths to which men are turned to-day.

Questions and Answers.

28

“Is salvation eternal?” Yes, thanks be to God. Eternal life (John 10. 28), eternal redemption (Heb. 9. 12), eternal glory (1 Pet 5. 10). But do not let us omit John 10. 27 when reading 10. 28, and in Hebrews 5. 9 we read, “The Author of **eternal** salvation unto all them that **obey** Him.” Not that the obedience makes the salvation: “by grace are ye saved.” But the obedience is the mark of the new life (1 John 3. 8, 9). The Lord Jesus Christ does not save His people **in** their sins, but **from** them (Matt. 1. 21). Hebrews 7. 25 stands firm, and no Scrip-

ture suggests that one may be “**livingly**” in Christ, and **then** die outside Him (see Matt. 7. 23, “I **never** knew you”), but no Scripture deals with the subject abstractly. God’s standpoint is spiritual, not mental; practical, not mathematical. It is not, “I **was** saved, therefore I **am**.” Faith, a living faith that works (Jas. 2. 26) must be present. If anyone lightly says “I **was** once obedient and fruitful, **therefore** I am in Christ,” he is misusing grace. Rather doubt a “**past**” salvation, than excuse a “**present**” fruitlessness (I do not mean absence of encouragement in service among others: that may burden a tender soul, but “fruit” is not only results in Christian work, Gal. 5. 22, 23 will beautifully explain). It is very blessed to see how the Lord looks after His own (Luke 21. 32); but if we are careless as to His feelings, and as to the grieving of the Holy Spirit (Eph. 4. 30), where is the new life? Christ shall see of the travail of His soul and be satisfied. Philippians 1. 6 shall stand, many sons shall be brought to glory (Heb. 2. 10), but our response to such love is a responsibility. 1 Corinthians 5. 5 indicates the extreme anguish a backslider may experience, because of the Lord’s faithfulness. Who can dare to make light of sin if possessing that which is born of the Spirit (John 3. 6, Rom. 8. 16, 33-39)? How grateful we are for the Scriptural balance of truth. (Leaflets on this subject gladly sent).

29

“In what respect was Abraham a prophet (Gen. 20. 7)?” We know God revealed the future to him (Gen. 18. 17, John 8. 56). Thus he was blessed with prophetic knowledge. Moreover, if we knew nothing more, the fact that God describes him as a prophet would prove that he was. A prophet need not **write**. Enoch “**prophesied**,” but we do not find this till we reach Jude 14. The unexpected thing is that God should call him a prophet in this saddening context, and specially in connexion with prayer (we think of priesthood Ps. 99. 6). But would not a **prophet** know God’s will, and pray with power? And God’s reference to him thus would humble a godly man, after his **lack** of faith, and dissembling, and cause sorrow for sin. Psalm 105. 14, 15 seems to allude to this.

30

“What is the meaning of ‘**delivering** unto Satan’ (1 Cor. 5. 5, 1 Tim. 1. 20)?” “The world lieth in the wicked one” (1 John 5. 19). Believers are redeemed, and brought out, and wondrously preserved (Luke 22. 31, 32). God

may indeed, permit the trials of a Job, from the enemy, and the thorn in the flesh to Paul; He has a perfect purpose (Rom. 8. 28). But when there is definite wandering from Him, He may on this account withdraw many of His protections, regarding the physical frame also (Heb. 1. 14); and the parallel action of the assembly may reach to exclusion. Exclusion from a truly Christian assembly is a terrible thing (cf. Matt. 18. 17). Satan's sphere is the world. The excluded one is viewed as in the world. The assembly is quite distinguished from the nation of Israel in olden times. It inflicts **no** physical punishments. Romanism has erred grievously in this, and shown no perception of God's plan. The assembly does nothing beyond exclusion, but when this is the expression of what God has first done in heaven (Matt. 18. 18) the results are incalculable. We little know the fulness of grace we receive every day (Ps. 34. 7) in protection from the enemy and his innumerable forces. How grateful we should be, and never tempt God.

A Signpost.

WHEN John stood and saw the Lord Jesus he said, "Behold the Lamb of God" (John 1. 29, 36). He did not say, "Come unto me";—there was not a word about himself. Was he not fulfilling the work of a signpost?

As I go along a road, I see ahead a post, with a pointer. I do not know my way, but go on thither, expecting guidance. Nor am I usually disappointed. But often there are **several** hands, pointing in different directions to several places. Another object is mine now: I wish to point to

One Person

only. A "place" is not my special thought, though for all who come to God by Him, there is a place prepared (John 14. 2, 3), and heaven is opened.

I do not say, "Look at me," but I desire you to leave me and go to the Lord Jesus. No one would be so foolish on arriving at the signpost to say, "That is the name of the place I seek," and **stay there**. No, he at once goes on from the post, to reach the goal to which it points. Nor do most people wish an artistic signpost. It is enough if it is upright, and clean, with a clear message. If it has fallen down, I may not be able to tell the direction. If the paint is worn off, I may remain in doubt. But give me the simplest post possible, so long as it is fixed, and clean, with a simply written message. I do not want a hundred words: I only wish

to know my way.

Reader, are you in earnest, on the path of life through this world? Whither are you going?

Do you care? Have you no definite hope? Has the Son of God no attraction for you, and does His death for sinners mean little or nothing to you? I beseech you, consider your ways. "The gospel of the grace of God" is the only gospel. Do not seek a clever preacher, who talks of everything except the Way: do not go to those who tell you of several ways, or who suggest a resting place in a "society." Seek the Way to God's salvation.

Seek the Lord Jesus Christ.

Without Him you must be lost, and lost for ever.

Reader, are you a Christian? Then are you a signpost? Do you point to Christ, or not? Do you show clearly the way to Him, or not? Is it possible you point to two roads, because your hand is not steady, but blown by the wind? Have you got **other** messages,—social evenings, football clubs, brotherhoods and fraternities—instead of bearing one name, one message? Do some come to you only to be disappointed? There are some signposts that used to be clear, but the message has

worn off,

and no one can read it now. Christian worker, are you tired of simply pointing souls to Christ? It seems such a little thing to be a pointer: but it may mean everything to a soul.

True, there is a difference. The believer is not silent like the post. He speaks in tones of love: he lives to show the glory of his Saviour: he (or she) is more than an illuminated signpost. Yes, my picture falls short again, for the post says, "so many miles away." But we can tell of a Saviour, accessible, at hand. The pointer never takes the traveller to his destination, but **remains away itself**. In this sense, I must be a "contrast-picture": only those who have come to Christ can truly point others to Him. But the humble willingness to be "forgotten," and that people should be

attracted to Christ

and not to ourselves (cf. John 1. 37) should be the aim of every believer.

Unsaved reader, again I speak to you, "Behold the Lamb of God, Which taketh away the sin of the world." There is one way to God, one way to heaven (John 14. 6), and the signpost will not be before you much longer: "Behold, now is the day of salvation" (2 Cor. 6. 2).

The Holy Spirit does not lead us to theories, to over-analysis, to abstractions; but to Christ. He draws to a Person, and shows us our privilege, in the power of that Glorious Person, to live to His glory. This is spirituality: may it be ours.

Suggested Daily Readings.

"IF THE LORD WILL."—FEBRUARY, 1939.

Day	READING		LEARNING	
	Genesis	Mark	Genesis	Ephes.
1	37. 1-36	7. 1-19	49. 8	5.5
2	38. 1-30	7. 20-37	9	6
3	39. 1-23	8. 1-21	10	7
4	40. 1-23	8. 22-38	11	8
5	41. 1-57	9. 1-18	12	9
6	42. 1-38	9. 19-37	13	10
7	43. 1-34	9. 38-50	14, 15	11
8	44. 1-34	10. 1-16	16-18	12
9	45. 1-28	10. 17-31	Mark 12. 1	13
10	46. 1-34	10. 32-52	2, 3	14
11	47. 1-31	11. 1-14	4	15
12	48. 1-22	11. 15-33	5	16
13	49. 1-33	12. 1-17	6	17
14	50. 1-26	12. 18-34	7, 8	18
15	Ex. 1. 1-22	13. 1-20	9	19
16	2. 1-25	13. 21-37	10, 11	20
17	3. 1-10	14. 1-21	12	21
18	3. 11-22	14. 22-42	13	22
19	4. 1-17	14. 43-65	14	23
20	4. 18-31	14. 66-15. 14	15	24
21	5. 1-23	15. 15-32	16	25
22	6. 1-20	15. 33-47	17	26
23	6. 21-7. 7	16. 1-20	Ex. 3. 10	27
24	7. 8-25	Luke 1. 1-20	11	28
25	8. 1-19	1. 21-38	12	29
26	8. 20-32	1. 39-58	13	30
27	9. 1-16	1. 59-80	14	31
28	9. 17-35	2. 1-20	15	32

Notes on Memorized Verses.

GENESIS 49. 8-18.

8, "Praise," an allusion to the meaning of "Judah": "Jews" should be praising and praised (Zeph. 3. 20), instead of a byword (Deut. 28. 37), see Zechariah 8. 23. Mark the *twofold* authority, to be soon possessed by "the Lion of the tribe of Judah" (Ps. 110. 1-3). 9, So in Numbers 23. 24, but note Isaiah 29. 1—till the Lord Jesus comes. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet *perpetually*: for Shiloh will come, and to Him will be obedience of peoples": this we think to be the translation for the sceptre did temporarily depart from *Judah*, not only by captivity, but when the Maccabees ruled: the Hebrew is parallel with Isaiah 26. 4 ("for ever, for"): "until" is quite common, but not the only rendering. The thought is parallel with 1 Kings 11. 39. "Shiloh" is evidently a name of the Lord Jesus: and the peopleS, as well as Israel, will all belong to Him. He is the Centre of Scripture. 12, This verse is difficult: the word "red" is unusual, its root uncertain. Plainly the whiteness of teeth is (a) like the whiteness of milk, and (b) beautiful. Thus there is the reference to *colour*: and wine often appears attractive (Prov. 23. 31). I should have inclined to render "*more white than milk*," and "more — than wine," but, at present, cannot say what word intervenes.

(I used to think "sparkling," but am not able to prove it.) 13, God divided the land. 15, Have we anything of this attitude? Cf. Judges 1, "Could not drive out." 16, Dan—judge. 17, "A serpent," organized idolatry commenced with Dan (Jud. 18. 30, 31), and Jeroboam's call was there (Dan omitted in Rev. 7). 18, In contrast with Antichrist, hinted in the verse before. How blessed the attitude (Ps. 119. 166).

MARK 12. 1-17.

1, How many and rich are the parables of the Lord Jesus. A reminder of Isaiah 5. Observe God's tender care, and how many mercies He has given us too. The object was, and is, FRUIT. Are we sufficiently concerned about "fruit"? From Genesis 1 to Revelation 22 is this word before us. In Psalm 1, in John 12. 24, 15. 1, and Romans 11. 17 Christ is the Fruitful One: how terrible the contrast of Luke 13. 6-9; and are we there or in John 15. 8? 2, At the season: there was no hurry, no unfairness. "A servant," contrast "One Son" (6): the servants were many. Notice that the husbandmen (plural) were, alas, alike, and the servants all rejected (Acts 7. 52): how sad the history of Israel, YET remember Romans 10. 1, and "pray for the peace of Jerusalem." 6, Why "last"? The change of dispensation is marked. "Your house is left unto you desolate." "Acts" is not Jewish: yet, in the marvel of grace, how did the present age open?—"Unto you *first*" (Acts 3. 26). 7, Before His death they conspired, afterwards they sent an embassy (Luke 19. 14). 9, God's possession of the vineyard (His kingdom) remained (Matt. 21. 43). The husbandmen, as the steward of Luke 16, were set aside, but the vineyard remains: God seeks *fruit*. 10, The "Son" is also the "Stone," Psalm 2 and 118 are together: the vineyard and the building are linked (as in 1 Cor. 3. 9). Not only a "kingdom," but the "church," (built, Matt. 16. 18). Acts 4. 11 goes on from this passage. O to be the godly husbandmen *and* builders, as God's servant Paul (in 1 Cor. 3). 12, They sought, they knew, they left, they went their way: solemn words. 14, Truth, yet the intention flattery and a trap: how blessed when we know Him as the Way and the Truth (John 14. 6). 15, He caused them to answer their own question: they must not use Caesar's coin for *their own advantage*, and refuse taxation. How often there is a false "conscientiousness" that only appears when oneself has advantage thereby (contrast Ps. 15. 4: the Lord save us from a convenient conscience). 16, Does *our life* bear Christ's image and superscription (Col. 3. 10, Heb. 8. 10)? 18, As verse 30 (see 1 John 4. 20) so a right attitude to authority (Rom. 13. 1) is within recognition of God in all: but we are pilgrims and should not become *part* of the authority: we are to pay, not to share in *spending*, tribute.

EXODUS 3. 10-15.

10, "Now," God's time (contrast Acts 7. 25). The Lord's "*sending*" joined with "*going*" (i.e. personal willingness, Isa. 6. 8). 11, "Who am I?"—12, "Certainly I will be with thee." "A token," *after* (not *Continued on page 13*).

* Eight booklets are available on this subject, have you written for any of them, and prayerfully read them? We desire that complete sets should be given to many who seek to preach the gospel to God's glory. Though more costly than magazines, they are issued in the Lord's Name, so that none may be hindered by poverty: simply freewill offerings when and as the Lord enables and judges. The work is His.

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Correspondence
Concerning the Will
of GOD welcome.

A MONTHLY, BY GOD'S GRACE, TO EXALT
HIM, TELLING OF HIS GLORIOUS SALVATION
AND HIS GOOD AND ACCEPTABLE AND PER-
FECT WILL FOR HIS CHILDREN.

Vol. xxxix. No. 3
MARCH, 1939
Free.

"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..

"Lovest thou Me more than
these?" John 21. 15.

"Having loved His own which
were in the world, He loved
them unto the end." John 13. 1.

"By this shall all men know
that ye are My disciples, if ye
have love one to another."

John 13. 35.

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"We love Him because He
first loved us." 1 John 4. 19.

"Unto Him That loveth us
and loosed us from our sins in
His own blood . . . to Him be
glory." Revelation 1. 5, 6.

"God, Who is rich in mercy,
for His great love wherewith
He loved us." Ephesians 2. 4.

"To know the love of Christ,
which passeth knowledge."

Ephesians-3. 19.

"Walk in love, as Christ also
hath loved us, and hath given
Himself for us." Ephesians 5. 2

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 Farther 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 YE LOVE ME, KEEP MY COMMANDMENTS."—John 14. 15.

Words of Introduction.

A GAIN enabled, sustained, and thankful, we send forth these pages concerning "the gospel of the grace of God," and the pathway of humbly doing His will, "as becometh saints." There are not two standpoints for believers: there are not two Masters to serve. Our privilege is clear: may it be realised increasingly! The days are not bright: the earthly prospect is not rosy: the world is not preparing for the kingdom of Christ, nor is Christendom occupied with His purpose. But *He is the Same* (Heb. 13. 8), and the Holy Spirit indwells and all things that pertain to life and godliness are granted, exceeding great and precious promises being given, and we are encouraged to lift up our heads. We depend on the Lord, we are confident He will not fail, we look for His near Coming. Our hearts would praise Him.

"The flowers appear on the earth; the time of the singing of birds is come." Song of Songs 2. 12.

The flow'rs appear, for cometh Spring;
The birds in happy chorus sing:
All "nature" joins in glad accord,
To magnify creation's Lord.

Bright narcissi and violets sweet
Adorn the earth with beauty meet
For Him, Whose holy eyes behold
All heav'n and earth,—their store untold.
Into our hearts our God hath shined,
And sight hath giv'n to eyes once blind,
Raised up from sin's cold, deathly sleep,
New life hath giv'n, His way to keep.

O, therefore wake and let us raise
Our hearts in our Redeemer's praise.
Earth's threads and latchets gladly lose,
His will and fellowship to choose.

A.W.H.

Words of Encouragement.

"As to nothing, be anxious." A wonderful command. Physically it is important, for worry, (like envy, a rottenness of the bones), weakens the whole man.

But our standpoint is, by God's grace, spiritual. And worry distrusts God's wisdom, and questions His permission: it throttles our communion and hinders our witness. True: we all agree heartily. But how can we obey? The mind is neither tangible nor tractable: the heart cannot be locked up so that fears may not cause its palpitation. How can we obey? The victory is not by logic, nor by talking, nor by other expedients. Christ's words, "If ye abide in Me" apply once more. "Not by might, nor by power, but by My Spirit, saith the Lord." He may encourage our holy reasoning, "Why art thou cast down, O my soul?" and "Is there anything too hard for Me?" was the Lord's question to Jeremiah. He may use speaking ("Let the redeemed of the Lord say so") and singing also ("a new song"), but how conscious we are that we need the Lord, and the realization of Himself to fill the place where worry would propagate itself. Weeds grow apace, and so is it with anxiety. The verse continues with a positive "prayer:" Is not that deeply helpful? If the whole mind is occupied with the Lord Jesus, and filled with His praise and honour all the day (Ps. 71. 18), worry will not find room. Let us think upon His Name, let us say "No" to Satan's "if," and take the whole of God's armour. Circumstances are nothing compared with God. "Trust in Him at all times." Who can defeat, disappoint or dismay the Lord? Faith has every reason to mount up. "Praise ye the Lord" is constantly in the psalms. Unbelief never won a spiritual victory.

Poems to Help Christian Experience.—91.

"Rejoice in the Lord alway, and again I will say, Rejoice." Philipians 4. 4.

Why shouldst thou not rejoice, my soul,
Loved as thou art with changeless love?
For Christ hath borne thy sins—the whole—
And, on His Father's throne above,
Lives everlastingly,
And intercedes for thee.

Well-pleased is He—our gracious God—
With all the work that He hath done,
And spared not He to lay the rod
Upon His Well-beloved Son!
And all that agony
For thee it was—for thee!

What is there then to make thee sad
Except thy sin that caused His grief?
How much there is to make thee glad!
Within thine earthly span so brief,
How canst thou ever sound
The fulness in Him found?

"Rejoice, again I say, Rejoice"
In Him, thy living, loving Lord;
His joy be thine, His will thy choice,
Himself thy Shield, thy Great Reward.
That One thine eyes shall see
Who soon will come for thee!

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.

"Call upon Me in the day of trouble." Psalm 50. 15.

1. For children of God suffering from accidents, heavy losses, and directly for Christ's sake, that they may venture to praise, and trust in Him amid all. We often prolong our trials through irritation and prayerlessness.
 2. For Christian homes, that there may be glad separation unto the Lord. "What a weariness is it" (Mal. 1. 13) kills everything.
 3. For the Lord's gracious illustration of Ephesians 4. 12 through evangelists, pastors and teachers of His own giving (verse 11).
 4. For lands that we often overlook:—Luxemburg, Liechtenstein, Lithuania, Russian Turkestan, Ecuador, Tasmania.
 5. For God's work committed to our care, whether by literature or missionary service abroad, in connexion with magazines and tracts and co-workers (as our brethren M. Ruda, I. Sofer, M. Waszczuk), that God may use them much, and that missionary journeys may be full of Christ, and that His glory may be dear to us, that there may be His loving direction in all, and His supply of all, as we depend in quiet childlikeness on Him.
- "We have boldness and access with confidence by the faith of Him." Ephesians 3. 12.

"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 (near Aldgate, John Pearce Restaurant, 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. *61, Upton Lane, London, E.7.

SUGGESTED SUBJECTS DURING MARCH:

7th. ROMANS 14.

1. The Fact Some Believers are "Weak" (verse 1). What is weakness? What are its characteristics, manifestation, accompaniments?
2. How the Weak should be Treated (Rom. 15. 1, 1 Thess. 5. 14, Heb. 12. 12, 13, see Ezek. 34. 4). Thoughts on the weak "judging" (Rom. 14. 3, 9), and the strong "setting at nought," and on brotherly love. See James 4. 11.
3. The Test-Examples which the Holy Spirit Gives verses 3-6).
4. Making any "thing" Unclean (Rom. 14. 14, 20, Tit. 1. 15. Does Hag. 2. 11-13 help?). This verse is not speaking of doctrine or action. These may be unclean of themselves, and no "good motive" can sanctify sin.
5. The Kingdom of God (Rom. 14. 17).

6. "Faith" and "Not of Faith" (Rom. 14. 22, 23).
 14th. DOOR POSTS OF SCRIPTURE.
 1. The Blood on the Door Posts (Ex. 12. 7, 22, 23).
 The Spiritual Signification.
 2. The Scriptures Written There (Deut. 6. 9, 11. 20).
 (Where else written?—On tables of stone, on the altar, on the heart.)
 3. The Servant who Loved, and Served for Ever (Ex. 21. 6).
 4. "Waiting at the Posts of My Doors" (Prov. 8. 34).
 21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
 28th. To be announced later.

"Who Walketh in the Midst of the Seven Golden Lampstands"—concluded.

The Lord reveals Himself by various names to the various individuals, whose "work" He fully sees and faithfully describes; and they are all impressive. We *need* different realisations of His fulness at different times. Observe *perfect* knowledge of all our works: "I know thy works" is repeated. Revelation 22. 12 is true. Everything is before Him. Nothing is hidden. And *every work must* be brought into judgment (Eccl. 12. 14, 2 Cor. 5. 10). It is a true comfort to see how spontaneously He mentions whatever He can recommend. The angel at Ephesus laboured hard and was patient. His strict concern for truth and against error, deeper than mere "orthodoxy," was unquestioned. The Lord saw all this. But He Who loves so much had somewhat "against" His patient servant. There had not been growing up unto Christ *in all things* (Eph. 4. 15). Severity against sin is well, but there had become a tendency to detect error *first*, rather than to enjoy personal nearness to the Lord. Love is *not* said to be absent altogether. Many misquote the verse, "Thou has *lost* thy (first) love." Mature love, in its quiet obedience, is precious, but the "first" child-like love, which bubbles over, must *never* be "left." To leave it is to "*fall*," and to lose a privilege of service (verse 5). *Repentance* is *twice* urged in one verse: it is not enough to do better. *Repentance* must first be to the front. This Ephesian child of God seems to have become *partly unconscious* of a "gradual," and thus imperceptible, backsliding of heart: hence the tone of love, and also of plain speaking, "*Remember*." There is no hint of the loss of salvation, but real loss of the privilege of a sphere of service, unless . . . Yet, amid all, the Lord returns to mention another encouragement (6): as if He would wrap up His rebuke in commendation, and woo His beloved servant to Himself the more. Nor is He changed to-day. But the love of Christ *does not overlook*, and will not grant the reward of a position of honour

for Him, apart from love's obedience. And thus we see the holy *twofoldness* of the Judgment Seat of Christ. Beloved friends, are we living in the light of such a scrutiny? (Jas. 2. 12). Is His good pleasure, His joy, dear to us? Do we value His testing? "He walketh in the midst." He has a deep interest to-day. How does our activity appear to Him? What is His estimate of our loving labour? How much of self-esteem does He detect? How many of our motives, analysed by Him, are pure gold? He "walketh in the midst."

Two of the servants of God in Revelation 2 and 3 stand out for special commendation. *Not* merely because of "labours": *these* may be many, and *yet* there may be deep failure (2. 19). The Lord's words of special refreshment were to those who *suffered*. "I know thy *tribulation*"; "Fear none of those things which thou shalt *suffer*" (2. 9, 10). "If we remain *under*, we shall also reign with Him" (2 Tim. 2. 12). As it was at Smyrna, so at Philadelphia. "Because thou hast kept the Word of *My patience*" (3. 10). In these towns, the two dear children of God, before us, had the problem of caring for *His* work, near a Satanic counterfeit—a "synagogue" of Satan. Was their position easy? Nay, but their Lord saw. Yet He did not commend without a needed word of reproof. "*Become* faithful unto death" has precious tenderness in this connexion, and likewise, "Thou hast a *little* strength." We all realize the thought of "*little* faith," and so is it, in measure, with a little strength. *How the most earnest saints fall short*. But the Lord is not a taskmaster. He sees all, however small it is, and loves to strengthen. And the Holy Spirit loves to record this.

The other cases are all suggestive. Seven different temperaments and seven lives are given. Does "Thou *didst* not deny" of 2. 13 imply an *after*-weakening? The contrasted "thee" and "them" of 2. 16 are tender to the *believer*, but are they not searching? There is another definite contrast between the angel at Thyatira and "that woman Jezebel," yet how sadly we feel it is possible for a *believer* to mingle with those who thus oppose the truth, in some society and organization. If the Lord wrote histories to-day, they would be full of sorrowful unveiling: and what if He wrote about us?

Ch. 3. 1 leaves us in doubt:—was this man saved or not? We think of Judas among the twelve. The personal note in 3. 15, 16 is deeply affecting. But 3. 19 seems to make clear that salvation was here possessed, though the life had

become *without any fragrance or refreshment* to the Lord's taste (note Song 5. 1), through worldly settling down. Ah, beloved friends, shall we value Christ's personal warnings, and heed them in time, that we may repent *now*, and please Him *now*, and not have His disapproval at the Judgment Seat? It is so easily possible to become one who will suffer much loss then. Our Lord's eyes are still as a flame of fire (Rev. 2. 18), nothing can escape or deceive Him: He discerns that which is natural and that which is spiritual (Rev. 2. 12 with Heb. 4. 12), in your life and in mine, and He will teach us, if we are willing to learn. Surely our hearts must be stirred to His glory to-day (1 Cor. 3. 14, 15). If the Holy Spirit applies these words, how tender we shall become.

YOUNG PEOPLE'S COLUMNS.

LEAVES.

SPRINGTIME leaves, how green and fresh they appear! Autumn leaves, blown off by the wind, how parched and brittle and lifeless they look! Only a little while before they were green and beautiful. The glory has gone, quickly gone.

Possibly my reader says, "We have all seen that: why write what we all know?" I have another "Why?" **Why** do the leaves fade? Ah, you say, their "food" fails and the leaf dies: they are only meant to last a few months. But is that the "best" we find in nature? Was nature always so? or has something been changed through sin? If I read of a tree "whose leaf shall not fade" (Ezek. 47. 12, cf. Ps. 1. 3), I appreciate that, but a withered leaf seems to me a sad picture of failure. And God meant that it should be so now. He created a beautiful earth: but sin has spoilt it. Why do we read, in botany, of some structures **becoming** thorns, and being changed into thorns? Has your apple tree thorns? No, but the **wild** apple has. And sinners have become like the wild apple, the wild vine, the wild olive. Why does the thistle injure? Are we not told it is because the "**altered**" calyx has **become** hairy, to carry the fruit, with its harmful power, far and wide. Have you noticed "thorns and thistles" are first in Genesis 3. 18, the very chapter that mentions dead leaves, leaves taken away from their right use (verse 7)? I know they were not then autumn leaves, but they would soon have shown this condition: they had **no life in themselves**.

And now, dear reader, I want you to see in autumn leaves a "disquieting picture" of your

own works. God speaks of "dead works." You say, "Of course works are dead, only people are alive." You quite misunderstand. "Dead works" are in contrast with the living service that pleases Him. I am aware that pictures in nature sometimes give us a part-view, and that the dead leaves once had a life, but what was it? A natural life, a fading life, quite different from eternal life. And thus the word "life" has plainly two meanings. A sinner is alive (physically), but a sinner is **NOT** alive (spiritually). We read of one who is "dead while she liveth" (1 Tim. 5. 6). And the Lord Jesus said to some who came in bodily health to Him, "Ye will **NOT** COME to Me, that ye might have **LIFE**" (John 5. 40). The fading life pictures that which **promises much**, but breaks its promise. It is so with the grass. How beautiful is the green field, but "the grass withereth, the flower fadeth" (Isa. 40. 8). Another lesson from nature. Look at that beautiful rose, and look at the rose on the next stem that **was** beautiful a week ago. Where is its beauty? Look at that lovely geranium, and then see it a week later. It has **no** glory. Nature fades. Isaiah was specially called by God to tell us of this. In his writings we find, "The glorious beauty which is on the head of the fat valley shall be a fading flower" (28. 4).

"All flesh is grass, and all the goodliness thereof is as a flower of the field" (40. 6).

"We all do fade as a leaf" (64. 6).

What does it all mean? Early life may promise so much, but it will not last. There is no **fixed** "goodness." You may do some kind things, and say some kind words. But—but—but **they do not at all prove you are saved**. They are only like the fading **grass and leaves**. Hosea gave another picture, "Your goodness is as a morning cloud, and as the early dew it goeth away" (Hos. 6. 4). You cannot save yourself. **Nothing** will last, except the work of Christ, and A NEW "ETERNAL LIFE," the fruit of a NEW BIRTH, FROM ABOVE (John 3. 3). Have you this? If not, your "goodliness" will be like a faded flower, a dead leaf, before God's throne. The trees have God's message to warn: will you shut your eyes to it, dear reader? Christ is A REAL SAVIOUR TO-DAY His blood was poured out to save.

The ground is strewn with faded leaves,
And so man's glory soon deceives:
Earth's beauty fades, and what have we?
Nothing but dust and death to see.

"We all do fade" as leaves do fade:
When Adam "clothes" of fig leaves made,
He and his works alike were dead,
How clearly is God's warning said.

But Christ for sinners once hath died,
And all who in *His* death confide
Are saved from lives to cast away,
Eternal life has fruit for aye.

And you? Are you a leaf that fades,
Like grass destroyed, with fruitless blades?
Or made a branch in Christ to bear
That fruit which all His saved ones share?

"Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."

James 5. 2, 3.

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

It may be felt by some that the language of the chapter now reached is somewhat harsh and severe, and so not in harmony with the gospel of God's grace. We will therefore consider this point.

As it has been our practice, we enquire if the translation is the best possible, and find that a modification of the opening words can rightly be made, so that the rendering is as follows:—"Come now, (as in chapter 4. 13) ye rich, weep, crying aloud because of your miseries that are coming upon you." These words may remind of that scene when the Lord Jesus, as He went to Calvary, turned to the daughters of Jerusalem saying, "Weep not for Me, but weep for yourselves and for your children" (Luke 23. 28),—words which we are sure were spoken, not with severity, but in pity and deep sorrow of heart, because of the calamities that were coming upon them. The word translated "howl" is found but once in the New Testament, and that here. Apart from the Scriptures it seems to have been connected with the practice of the heathen in crying to their gods. Hence verse 1 may be viewed not only as a warning, but as a call to repentance. In the verses now before us, one correction is necessary, where the word "cankerred" may be changed to "rusted" or "tarnished," and will thus be better understood.

Let it not be thought that there is a willingness to weaken the words of the Holy Spirit, for, as a pernicious disease calls for drastic treatment, so, because of the harmful effects of riches, strong and forceful language is used here, and elsewhere to warn men of its deceitfulness (Matt. 13. 22).

We remember in this connexion the words of Paul to Timothy, and to us—"Having food and raiment, let us be therewith content. But they that will be rich fall into temptation, and a snare, and into many hurtful lusts, which drown men in destruction and perdition" (1 Tim. 6. 8, 9).

We think also of the repeated references to riches made by the Lord Jesus during His earthly ministry, and of solemn warnings given, e.g., "Woe unto you that are rich, for ye have received your consolation" (Luke 6. 24), "What shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 8. 36), whilst in the historical narrative, (not parable), given of a certain rich man and Lazarus (Luke 16. 19-31), a picture is presented of the end of riches, which is among the most solemn in the whole of Scripture. Here may be seen an illustration of the words of our present text: "The rust of them shall be a witness against you, and shall eat your flesh as it were fire."

A question may be asked as to whether the corruption and rust were apparent? To those addressed, No! The one of whom we read in Revelation 3 said, "I am rich and increased with goods, and have need of nothing," and did not know that he was wretched and miserable and poor, and blind, and naked. Anointed eyes are ever needed to see things from God's standpoint. The psalmist did not understand, until he went into the Sanctuary of God (Ps. 73. 17). Happy are we if, as we look upon the things "under the sun," we can say, "Vanity of vanities, all is vanity" (Eccl. 1. 2). What then is the message of James 5. 1-3 to us? If we are rich in this world, that we do good, that we become rich in good works, ready to distribute, willing to communicate (1 Tim. 6. 18). If we are poor, that we "labour not to be rich" (Prov. 23. 4). and, whatever our state, that we give heed to the words of the Lord Jesus when He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt . . . But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt . . . for where your treasure is, there will your heart be also" (Matt. 6. 19-21).—B.

Prayer is not a substitute for warfare, it is warfare: it is not meant to be a naturally "easy" way out of difficulties, though it is God's restful way out of natural worry. It is a relief, but not only a relief. O for intensity in prayer, and the accompaniment of watching, and of godly activity, that we may not pray in one way and act in another, or pray in order that we may indulge in inactivity. Prayer draws us from anxiety and self-strain, but it leads to godly service, with a fuller power. Prayer is not instead of service, but a background for service, and a true part thereof. Thus will the whole life be one, and with one object in the Holy Spirit.

Questions and Answers.

31

" 'I ought to love my neighbour not merely because he is a fellow man, but because I see God's likeness in him.' Are the underlined few words Scriptural? Has not the natural man lost God's likeness?" Many have made mistakes as to this, though some have no thought of denying the fall of man. It is clear Adam was in God's image (Gen. 1. 27), and that the words of Genesis 5. 3 are distinct. It is plain that the "fall" was a fact, and brought a sense of nakedness (Gen. 3. 7). Romans 1. 23 indicates that "corruptible man" is now contrasted with God, and the expression "the Image of God" is connected with the Last Adam, and not the first Adam, in the New Testament. Hence we read of believers, "Having put on the new man, which is renewed in knowledge after the image of Him That created him" (Col. 3. 10, Eph. 4. 24). The serpent was apparently shining and upright: both characteristics are gone: man still stands up, but he has no brightness. Even the believer physically still bears the image of the earthy (1 Cor. 15. 49), but will bear the image of the Heavenly One (cf. Phil. 3. 20, 21). May we not observe Psalm 104. 2 as to God's covering of Himself with light?

Hence we must say the above words are without Scriptural basis. We ought to see the likeness of Christ in our brethren more and more (2 Cor. 3. 18). They have been "born from above," they, and they only, are God's children. This is a "new creation" (2 Cor. 5. 17), and the body is yet to share the redemption (Rom. 8. 23). James 2. 9 speaks of the sad sin of speaking evil of "one another," of "brethren" (cf. ch. 4. 11). O that we may ever speak rightly of all, and show love to all (Matt. 5. 46), but there is an additional sin when we dishonour that which is of God in one who is now related to Him, and indwelt by the Spirit of God. How we ought to nurture and encourage the new life (Eph. 4. 16, 25).

32

"Does it answer to the mind of God in saying that judgment fell on the ark that sheltered Noah from wrath?" Our correspondent refers to the precious sentence, "Thou shalt pitch it within and without with pitch" (Gen. 6. 14), where the Holy Spirit uses the word "atonement." The ark was thus a picture of the Lord Jesus, but several types are needed together (as with the altar, sacrifice and priest) to show even faintly His glory. We have thought the ark was not covered to protect itself: the weight of judgment fell on it. But the water could not penetrate

even the wood, and judgment could not alter the spotless character of our Lord Jesus, on Whom our guilt was laid. God looked down on the atonement, and Noah looked up and gratefully saw what God saw. The ark would not have been "finished" without the pitch: Christ's life must have the climax of atonement, and so, by Divine reckoning, we were there when He died for us, and now, by grace, are "in Him." There are "contrasts" in some parables and types: e.g., the sinner paid for his sacrifice and brought atonement money: so Noah entered the ark before wrath was manifested by water. Possibly our friend suggests, therefore, that the typical view is rather of future wrath on the ungodly, which will not touch our Lord Jesus, nor those "in Him," because He died once (Rom. 6. 10), and atonement typified by the pitch is complete. This thought is true and blessed, and the more impressive as the water was not specially on the ark (as wrath on a sacrifice) but in connexion with the time of judgment on the ungodly, and actually the water did not touch the ark, but only the unchanged and unalterable atonement. We appreciate questions that help us to exalt Him, and view His glories more and more.

Simplicity as to Fellowship.

MANY dear children of God misunderstand one another, and soon misunderstanding may lead to unconscious misrepresenting, and to other things which grieve God's Holy Spirit. I love all children of God: He knows every one of them: I only know a few. I fully expect some are found among those called Roman Catholics, but I cannot have the slightest fellowship with that system. Further, I rejoice that there are believers scattered in all lands, and some are "members" of a Protestant state "church." I thank God for their new birth, but can I on that account enter into a system that includes infant baptism (does not every "state church" do this?) and the overturning of the "calling out" which the Holy Spirit's word "church" impresses? If I am asked, "Do you wish to have fellowship with all 'in Christ Jesus,' because of Him, because of life?"—I answer "Yes, praise God," and would gladly also show this in any way I can, without conscious sin. Some confuse two distinct things,—(a) "Fellowship with a child of God," and (b) "Fellowship with a child of God in a wrong action." Because of love to Christ, and to believers also, should we not avoid the latter? A "Mennonite" believer pours water on a believer and regards it as "baptism": I would readily pray with him, and talk happily with him concerning our Lord Jesus, but I dare not have fellowship with him in this action. Can

you? Love forbids. A dear brother writes: "I can have fellowship with you or any other believer, even though I may not agree with all his 'views' or practices, so long as he does not want to dispute, and to force his views or practices on me." I will gladly leave out the word "want," but would tenderly suggest that we must agree that whenever a brother expects me to do

(a) something our Lord Jesus did **not** do or command,

(b) instead of something He did, and commanded,

that brother is (although unconsciously) forcing his practices **on me**. As soon as he is shown this, should he not desist? Now, beloved reader, if anyone said "You are welcome to our gathering, but you **must** be sprinkled, or omit baptism altogether," would you not say, "Beloved, would you 'force' me to alter my Lord's command for yours?" Is it not the simplest **parallel** to suggest that if any brother in Christ puts before me, at the Lord's Supper, symbols the Lord did not use, he is "forcing" me? But if I abstain, and only use **what the Lord used**, I am **not** "forcing" him? What could be simpler? Any who **alter**, cause the division: I would add that any who go back to their Lord's appointment **proudly or argumentatively** are likewise guilty, but not those who go back to His words in humble, obedient love, in the Spirit. It is such a "little" point to give up what **He** did not use for what He did use.

"The Gospel of the Grace of God." "The Gospel of the Glory of Christ."

Acts 20. 24, 2 Corinthians 4. 4.

THERE are many names for the gospel, but not many gospels. There are not even two, but one is sufficient, even as **one** ark in the days of Noah, and **one** rock smitten in the wilderness, and **one** serpent uplifted on the pole.

The gospel is not a religion. Religion looks to man: the gospel looks to God (Isa. 45. 22). The gospel is not a philosophy. Philosophy deals with theories tentatively: the gospel deals with facts certainly. The gospel is not a human idea, but a Divine revelation: it is not a modified "law," but an unveiling of grace. The gospel does not say "Do," but proclaims, "Come, for all things are now ready." Yet the gospel never excuses one sin, and the word "Come" implies "Repent," and though "good works" are not the ground of our acceptance, they are to characterize those whom God graciously receives, for the Lord Jesus does not save His people in their sins but **from** them (Matt. 1. 21). Though God justifies the ungodly one (Rom. 4. 5), those

who are justified do not remain ungodly. The gospel reveals Christ's authority (Matt. 28. 18), and those who "come" have the blessing of living relationship to Him, Who is their "Lord and Saviour," so that the utterance "Lord, Lord," without doing the things that He says is a normal mark of those to whom He will soon say, "I never knew you." Professing Christians, without a foundation, are not Christians at all, though they "**go to church**," and sing in a choir, and support religious work.

In our heading we find two words of five letters with the same beginning:—

GRACE and GLORY.

Elsewhere we read, "The Word became flesh, and tabernacled among us, and we beheld His GLORY . . . full of GRACE and truth" (John 1. 14). And "The Lord God is a Sun and Shield: the Lord will give GRACE and GLORY" (Ps. 84. 11). And we are reminded of such expressions as "The God of all GRACE Who hath called us into His eternal GLORY," "to the praise of the GLORY of His GRACE." There is a wondrous glory in grace,—stooping down to the depths of the sinner, and lifting up to heavenly places, or, as the psalm describes it, "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes" (113. 7, 8). Such is the operation of "the gospel of the grace of God."

If the gospel depended on a man it would soon break down. But because it is only dependent on the Lord Jesus, it has never broken down, and never will be found weak or faulty. "All the glory of man" is "as the flower of grass" (1 Pet. 1. 24), but the gospel does not contain one bud or petal of such glory: it is altogether occupied with "the glory of Christ." He came into this world to save, He obeyed His Father's will perfectly, He died as the Just One for the unjust, He is now exalted as Prince and Saviour, He will come back for the redemption of the bodies of His Own. The gospel is absolutely secure, because entirely resting on the Person and Work of the Lord Jesus Christ.

If you want another gospel, you will not find it (Gal. 1. 6, 7). If you have any confidence in yourself, or think you have contributed something to your salvation, you wrest the crown from the Lord Jesus, and no sin can be more heinous. All the words of a man as to doing his best, doing no one any harm, living a straight life, standing as good a chance as others, and so forth, are a daring denial of God's declaration that we are by nature children of wrath (Eph. 2. 3). If any reader has a particle of self-confidence, that **DEADLY POISON** is ruining him.

A grain of pride is enough to permeate the whole. "When they had NOTHING to pay He frankly forgave them." Come as a helpless sinner, ashamed of your best works (Isa. 64. 6), and you will find a complete Saviour. If you come **otherwise** you will never reach Him at all, but **ONLY TRUST TO A LIE**. "The gospel of the **grace** of God" is for those who need "grace": "the gospel of the glory of Christ" unveils His glory alone. Why did He die for sinners unless such deserved death: why did He become "a Curse" (Gal. 3. 13) unless those for whom He suffered were, in very deed, under a curse? It is impossible to have any other thought without **fighting against God**. Reader, do take your place **NOW** where God has put sinners, lest you be compelled to take your place **SOON** where God will, in holy judgment, send every one "without Christ."

Suggested Daily Readings.

"IF THE LORD WILL."—MARCH, 1939.

Day	READING		LEARNING	
	Exodus	Luke	Exodus	Ephesians
1	10. 1-20	2. 21-40	14 10	5.33
2	10. 21-11.10	2. 41-52	11	6.1
3	12. 1-17	3. 1-20	12	2
4	12. 18-36	3. 21-38	13	3
5	12. 37-51	4. 1-13	14	4
6	13. 1-13	4. 14-32	15	5
7	13. 14-14.4	4. 33-5.3	16	6
8	14. 5-18	5. 4-17	17	7
9	14. 19-31	5. 18-39	18	8
10	15. 1-15	6. 1-16	19	9
11	15. 16-27	6. 17-36	20	10
12	16. 1-15	6. 37-49	21	11
13	16. 16-36	7. 1-18	22	12
14	17. 1-16	7. 19-35	23	13
15	18. 1-16	7. 36-50	24	14
16	18. 17-19.6	8. 1-15	25	15
17	19. 7-25	8. 16-36	26	16
18	20. 1-17	8. 37-56	27	17
19	20. 18-21.6	9. 1-17	28	18
20	21. 7-36	9. 18-36	29	19
21	22. 1-15	9. 37-56	30	20
22	22. 16-31	9. 57-10.9	31	21
23	23. 1-19	10. 10-24	Luke 11.5	22
24	23. 20-33	10. 25-42	6	23
25	24. 1-18	11. 1-13	7	24
26	25. 1-17	11. 14-28	8	Phil. 1.1
27	25. 18-40	11. 29-44	9	2
28	26. 1-14	11. 45-12.7	10	3
29	26. 15-37	12. 8-21	11	4
30	27. 1-21	12. 22-40	12	5
31	28. 1-21	12. 41-59	13	6

Correspondence from any Believers and Enquirers:—
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Notes on Memorized Verses.

EXODUS 14. 10-31.

10, How different from Abraham's appointed lifting up of the eyes (Gen. 13. 14). "Sore afraid": always when we look at circumstances, and not to the Lord first. 11, Instead of waiting on the Lord, they began complaining. "To die": unbelief foretells many deaths: rather may our unbelief die: God IS! 12, "The word that we did tell": it were well to forget our words (Jon. 4. 2). 13, A contrast with the eyes in 11: "see the salvation," "ye have seen," "ye shall see them no more" (note 30, 31). Are we willing to trust God? 15, Faith: then deliverance (16). 18, "Know that I am the Lord" (contrast Ezek. 39. 8, "their God"). 19, God knows how much we can bear. 20, God's two aspects: on which side of the cloud are we? So in the Day of the Lord (Isa. 4. 5, Amos 5. 18). 21, The hand held the rod: *wrath* (7. 19, 17. 5, 6): but the wrath was on Another (Isa. 12. 1, "turned away from me"). 22, Quite dry: *all* wrath removed: "A wall": the very wrath was on their behalf, a protection. 23, The same action without a word of God (Num. 14. 42-44). The removal of the sea was a picture of Christ's work, and its present testimony, and of believers' baptism: how awful is the doom of those who seek to use the gospel for themselves without God's authority and against God's people, as the Egyptians. No one has a right to the benefits of the gospel unless through God's call to a humble sinner. 24, The midnight passed without judgment: God's wrath does not fall at once. 25, A warning as to Sodom in Genesis 14, but no repentance. 26, 27, Then the doom: the same hand. 30, The hand of the Lord. "Saved": this word is often associated with the climax (Heb. 9. 28). 31, Saw, believed: but see Psalm 27. 13, John 1. 50, 11. 40. The Lord, and His servant (Jos. 3. 7): God desires that there should be godly recognition of His lowly instruments (Num. 12. 8).

LUKE 11. 5-13.*

5, In verse 3 *daily* bread: here midnight supply also: more about bread in 11: our Father ever looks after *all* our food. (a) A friend, (b) a loan, (c) a limited amount: contrast verse 9 (see 8). 6, We may have daily spiritual food for ourselves, and yet lack power to deal with a midnight emergency for another: but God is always equal to this and every need. Come to Him. "I have nothing": God has everything. Are we concerned to supply others or are we unwilling for the strain? 7, "Shut," see 9. "Children," see 11, "Bed" (Ps. 122. 3). 8, The *only* two parables of importunity are parables of *prayer* (18. 1-8): they are alike contrast-parables: it may be that there is *no parallel* with appointed intensity in prayer, *except* in some earthly relationship when we are utterly rebuffed and nonplussed, and there is a desperate emergency! 9, Ask, seek, knock,—an unhesitating rising intensity: "ask" for it, "seek" *Him*, knock and enter *His house* (Ps. 27. 4 has all *three*). "You": God grants personally (mark too the singular in 10). 11, God has no stones, no serpents, no scorpions for His own: but *if we ask* a serpent, He will NOT give: He oft gives better than our "prayers," never worse. 12, Impossible! What a precious heart-cheering question. 13, Not only dispensationally bestowed, but in our fuller and fuller experience, every prayer is to be in realization that God does not give "blessings" isolatedly and abstractly, but as blessings to be known, experienced, and used in the power of the living Holy Spirit: so that our heart should ever *ask* and *seek* definitely more of *His* living inworking power, and control, all the life and the "rooms" of our being open to Him Who indwells.

* See booklets on the Parables, "Some Contrast Parables."

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Thoughts from The Word of God

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

A MONTHLY, DEPENDENT ON THE LORD'S
ENABLING, TO GLORIFY HIS NAME, IN KEEP-
ING TO HIS GOSPEL FOR SINNERS, AND HIS
WILL FOR SAINTS.

Vol. xxxix. No. 4
APRIL, 1939
Free.

"Great is the Lord, and
greatly to be praised."

Psalm 48. 1.

"Thy mercy is great unto the
heavens." Psalm 108. 4.

"Great in counsel and mighty
in work." Jeremiah 32. 19.

"The works of the Lord are
great." Psalm 111. 2.

"To Him Who alone doeth
great wonders . . . to Him Who
made great lights . . . to Him
Which smote great kings."

Psalm 136. 4, 7, 17.

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"The Lord is slow to anger
and great in power."

Nabum 1. 3.

"My Name shall be great
among the heathen."

Malachi 1. 11.

"The coming of the great
and dreadful day of the Lord."

Malachi 4. 5.

"The great day of His
wrath."

Revelation 6. 17.

"How shall we escape if we
neglect so great salvation?"

Hebrews 2. 3.

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.

"Thou art My Hiding Place and My Shield : I Hope in Thy Word"—Psalm 119. 114.

Words of Introduction.

CONTINUAL grace calls for, and forth, continual praise. God has done great things for His children. "Let the redeemed of the Lord say so." There is no reason to be silent. Silence is ungrateful, guilty, and grievous. We should declare what He has done for our soul, and make known His doings. The object of a magazine should be the same as the object of our daily life, namely, the glory of God. The difficulties of to-day do not destroy His grace. The world's crises, and the prospects of men do not affect the central fact in history, that the Lord Jesus died for sinners, and that now free salvation is the possession of His own because of His precious blood, who look for His Coming again. Such are His bought ones. His treasure; and their responsibility and their privilege, their duty and their pleasure, are HIS WILL. To emphasize this we send forth these pages. If there is any blessing in your soul, and you (as a believer) are drawn to love Christ more, and please Him more, we rejoice.

"Abraham believed God." Romans 4. 3.
"Believe in God, believe also in Me." John 14. 1.
"I believe God, that it shall be even as it was told me."
Acts 27. 26.

Hast thou a promise from the Lord?
Then rest, believer, rest!
Believe Him, yea, believe His word,
Just rest, believer rest!
Repose thine heart, in faith be still,
What God hath said He will fulfil;
His waiting time is but to test.

O taste and see that He is true,
And praise, believer, praise!
For mercies ev'ry morning new,
Just praise, believer, praise!
Before He answers, thank Him now;
In lowly adoration bow,
Rejoicing in His works and ways.
A.W.H.

Words of Encouragement.

We all know 1 Timothy 1. 15. The words are rich in their refreshing power. "Christ Jesus came into the world to save sinners."

The Person, the work, and the fruit of the work must awaken our praise. We can never be too grateful for salvation. Who can praise too much? Who can rejoice in the Lord too much? Who can trust Him too much?

But the words, "This is a faithful saying, and worthy of all acceptance," came a second time in 1 Timothy 4. 9. Do we know the contrast here as well? Do we realize the precious contrast between bodily exercise and godliness (verse 8)? Here is God's plan with regard to "the life that now is" and "that which is to come." "Godliness" is our "exercise" (see verse 7). Men of the world have their gymnastics (this word is from the root "exercise"), but we are to "keep fit" by godliness. The Lord is willing to do more for our bodies, as we use them more for His glory. True, it is His will that His grace should also be made perfect in weakness (2 Cor. 12. 9), but it is wonderful how He sustains even the weak in "living" for Himself. We would not presume, we would not misunderstand His loving words, but we would realize the blessedness of trusting Him more with our bodies. We have great blessings in "the life that now is," and the use of all for Him. Verse 10 shows that trials may be many, but the Living God can enable, and He will honour faith as to the body. May it be our joy to "present" it to Him (Rom. 12. 1), and to have more and more faith in Him.

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 (near Aldgate, John Pearce Restaurant, 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. *61, Upton Lane, London, E.7.

SUGGESTED SUBJECTS DURING APRIL:

4th. OLD TESTAMENT SAINTS.

1. Before Abraham.
2. Among the People of Israel.
3. Privileges and Limitations (1 Pet. 1. 11, 12. Heb. 10. 1, see Heb. 2. 15, Num. 35. 25-28).
4. "Blessed with Believing Abraham" (Gal. 3. 9).
5. Their Relation to the Kingdom of Heaven (Matt. 8. 11; Notes on Heb. 11. 40).

6. Abraham and the Land, David and the Kingdom (Hos. 3. 5).

7. The Dangers of Dispensational Pride.

11th. "CLEAN AND UNCLEAN." Leviticus 10. 10, 11. 47, 14. 57.

1. The Deep Importance of Godly Discernment.

2. Spiritual Parallels as to the Animals. Notes on the Distinct Aspects of the Ass (Ex. 13. 13), the Dog and Swine (Isa. 66. 3, Matt. 7. 6, 2 Pet. 2. 22).

3. The Leper, his Healing, and his Cleansing.

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.

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.

"Prayer was made without ceasing." Acts 12. 5.

1. For believers in "difficulties" of various kinds—temporal and spiritual—as to body, nerves, circumstances—that there may be learning of His gracious lessons to His glory (Heb. 12. 10).
2. Specially for children of God in prison or banishment for Christ's sake or recently released, that that they may be kept ever lowly, and helped as to employment, and that those who have been judges or witnesses against them, or warders, may in some cases be brought to Christ (1 Pet. 3. 16).
3. For God's gracious reviving of His children, and bringing together, and the gift of "evangelists," "pastors and teachers, for the perfecting of the saints unto the work of the ministry" (Eph. 4. 11, 12), that the sheep may be tended.
4. For lands that we often overlook—Bulgaria, Abyssinia, Irak, Liberia, Nicaragua, Peru.
5. For the Lord's work graciously committed to our charge, that it may be deepened to His glory, in humility and power, whether here or through literature, or in other lands, and that our brethren M. Ruda, I. Sofer and M. Waszczuk may be sustained spiritually, and used to the salvation of souls and blessing of believers, and that all steps may be truly upward, with more and more His fulness, in the enabling and supply of the Holy Spirit.* O how precious are our Lord's words, "Without Me ye can do nothing": we have only needs: He has none.

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

* I would record God's loving kindness in recent journey to Latvia, Poland, etc., and would be grateful for all "open doors." Readers will recollect leaflet (still available) as to such journeys. It is a joy to know so many pray for me daily. Opportunities too among Jewish Refugees in Switzerland were refreshing. But we cry out for more hearts seeking the Lord, and for believers willing to follow His will throughout, and for gatherings in which He is glorified by simple obedience. Correspondence from any who rejoice to be "prayer-partners" will be welcome. Typewritten extracts from letters are available.—P.W.H.

"FREE."

MANY possibly think, because these magazines and leaflets are free, that they "cost nothing." But they **cost** just as much as if sold. We have **not** personal riches, but are very dependent on the Lord. It has been our desire to prove His faithfulness, in the spread of His truth. We do not believe that all who sell are commercialists. But we feel the Lord calls us to a witness in this matter. And we **can** testify to His faithfulness.

How then is the cost borne? As the Lord provides through believing readers, so we print, and go forward with other parts of His work also, here, and in other lands.* If He provides more, we are enabled to do more: if He provides less, we seek to trust and thank Him just the same. The work is His. No poverty shall hinder a believer receiving copies. But if a child of God should send "fellowship," and does not send, we shall not complain, there is no debt to us, but there is **to the Lord**, and we are using the Lord's money for **one** which might be used for **another** more needy. If a poor believer asks and receives freely a parcel of tracts, we praise God. If another receives, and thinks nothing as to printing and postage expenses, while spending thoughtlessly more than is God's will on earthly things, and in a worldly way, the Holy Spirit is grieved and how real will be that believer's loss, at the Judgment Seat of Christ. The thoughtlessness is shutting up the Lord's money that might have been used in the foreign missionary service, lovingly entrusted to our care. But let not a humble believer become fearful, "Do I hinder?" The Lord deigns to have need of His poor and aged servants who pass on His messages here as well as "abroad." The precious principle is—"He which **soweth** sparingly shall reap also sparingly: and he which **soweth** bountifully shall reap also bountifully" (2 Cor. 9. 6): "if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8. 12).

* Gifts for *the Lord's work* are not used for my personal needs, but for the spread of His truth and other missionary brethren.

I should naturally like to have a supply of blessing ahead, but our Father keeps me dependent on Himself moment by moment, as when I was at the beginning of the Christian life. When does the electric lamp have a supply apart from "contact"? When does the branch find anything in itself sufficient for fruit without union?

Poems to Help Christian Experience.—92.

"There are contentions among you. . . . Is Christ divided?" 1 Corinthians 1. 11, 13.

The state of God's people, so weak and divided,—
Some joined to the world and so lacking in pow'r,—
Dishonours His Name—yea, His truth is derided:—
But was not our Saviour foretelling this hour,
When He, on Mount Olivet, gave them a warning
That "faith" would decrease, and the lawless abound,
That most would grow cold in the midst of the scorning,
And few in the pathway of faith would be found?

O God, how these days those of Noah resemble,
The earth Thou didst form is with violence filled;
Yet at Thy sore judgments proud man does not tremble,
He troubles Thy children, "all day they are killed,"
"For Thy sake are counted as sheep for the slaughter,"
They die, but from "prison" how blest their release!
They soon shall be led to those fountains of water
In yon blessed scene of unchangeable peace!

And is it our privilege now to be living
In days that Christ's glorious Coming precede?
Then now and henceforth let us gladly be giving
To Him all we are; let us follow His lead;
True joy shall be ours, though we share in His sorrow;
The learner indeed as his Teacher shall be,
Though dark be to-day, O how bright is to-morrow,
When we with these eyes our Redeemer shall see!

E.K.

"Fishers of Men." Matthew 4. 19, Mark 1. 17.
"From henceforth thou shalt catch men."
Luke 5. 10.

Am I sufficiently concerned about this? Am I definite? Do I expect God's mighty work? These thoughts come searchingly to mine own heart, and it may be to yours. My object must not be to "preach" as if that were the goal, but to go in the Lord's Name because "authority" is His (Matt. 28. 18), knowing He will claim His own. "Enticing words of man's wisdom" are to be laid aside, but the **negative** victory is a poor one unless there is a positive "demonstration of the Spirit and of power." I may eschew sensationalism and worldly methods, but if I lack the Holy Spirit, am I any better? God has a purpose: do not I need purpose of heart? It pleased God through the "foolishness of the proclamation to **save** them that believe." **That** is God's intention.

"If the Lord will" usual Gatherings unto the Lord during the Holidays, Friday, 7th, and Monday, 10th, 3 and 7, 61, Upton Lane, Forest Gate, London, E.7, and 2, Crosby Street, Stockport; also at Glemsford. Much prayer is needed, and early arrival is valued. Believers from the country are welcomed, and sometimes arrangements can be made in the Lord's loving will for welcoming from Friday to Tuesday morning. We desire to see reviving. Let us be acting according to our desires, and expect much from our Father. The Holy Spirit's *present work* is a deeply important fact. God is graciously willing to do so much, as we are humbled before Him.

YOUNG PEOPLE'S COLUMNS.

"Naaman the Syrian."

HE had earthly riches, but . . . ! He held a high position, but . . . ! He was very successful, but . . . ! And there are many to-day who have a great "but" in their lives. They know earthly prosperity, **but** that does not satisfy. They own many possessions, **but** lack the only lasting possession. All that they have will fade. Has your life a sad "but"? Naaman's "but" is well-known. He was a leper, and **that** spoiled everything. It is not my object now to speak of leprosy as a picture of sin, with its deadly work. Rather I want us to see

THE MISTAKES NAAMAN MADE, that we may not make the same. He wished to be cured; no doubt about that. Yet he made mistake after mistake. And there are many to-day who would like to go to heaven, and would like to be saved, but they will go along the wrong road.

First of all, we seem to see him making the great mistake of **not** seeking deliverance. At least, the silence of Scripture reminds us that many stand still in that condition as to their sins. They know that they are wrong, but they are not concerned, as they should be, for a mighty work in their life. I have met those who speak lightly of all as "sinners": but the word "sinner" is a terrible word, a terrifying word: a sinner is in deadly peril, and the sooner he is utterly troubled, the better. Why do not sinners fall down, and cry out, as the Philippian jailor, "What must I do to be saved?"

Next, Naaman went to the wrong person. The king of Israel could not help him. There are many to-day who go to other men, but will never get any help. We remember the woman who went to many physicians, and who spent **all** she had, but she was no better. And if we could go to all the greatest men of the world, and all the cleverest men, not one of them, nor all of them together, could save one soul. Do not go to the wrong person for salvation. Christ alone can meet your need.

Next, Naaman had wrong expectations. He had made up his mind how he would be healed. "I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper" (2 Kings 5. 11). Many people want to be saved in their own way, and are quite unwilling for God's way. But this means they do not really come to God at all. If the sinner **comes with his wishes**, how can he take the position of one who is under judgment,

and has nothing at all? Naaman thought of something great before men: but God graciously humbles a sinner in saving him. Are you willing to be saved in God's way, **whatever** it is?

And next we see that Naaman has wrong feelings. He was quite angry, because God did not do what he wished. What is grumbling? Is it not complaining of what God allows? Many speak as if they knew better than God. And with a wrong attitude, Naaman's next mistake was to utter wrong words about the rivers of Damascus, and finally he did a wrong thing—"he went away in a rage." We remember the young man of Matthew 19. 22. "Ah," you say, "he went away sorrowful," that was different. Yes, but he went **away**. And there are many who come up to a point, they wish to be saved, and then they **go away**. Thousands in childhood have felt, "I should like to be a Christian." But where are they to-day? Far off from God, and hard in their hearts. If God has spoken to you, shall it be said, "He went away," "She went away"? O that it may not be so.

But thank God, **going away** was not the end of this history. Naaman repented, and humbly went to Jordan, and was healed in God's way, and everything was changed. "His flesh came again like unto the flesh of a little child, and he was clean." There was not one spot of leprosy. Ah, if you, dear reader, are troubled, and willing to own all your ideas are **wrong**, and to "come" now for God's salvation, simply and solely through the blood of the Lord Jesus, poured out for worthless sinners, a still greater change than Naaman's will be yours to-day.

Unto the king the leper went,
By *man* and unto *man* was sent,—
No healing thus could be.
Next seeking all in his own way
His anger to God's word said "Nay,"
And so must failure see.

At last he owned that he was wrong.
To Jordan humbly went along,
And all at once was changed.
So now, salvation is alone
Through Christ's atonement to be known,
For so has God arranged.

If you your sins a burden feel,
A sickness you can never heal,
Come unto Christ to-day.
None other can the sinner save,
His life-blood He for sinners gave,—
God's one and only way!

Should we simply "say" or "cry," Abba, Father? Should we only speak or "sing aloud" of God's righteousness? Should we only rejoice, or "rejoicingly rejoice," with great rejoicing, in the Lord? O for a holy overflowing and intensity to the praise of His glory.

"Ye have heaped treasure together for the last days" (James 5. 3).

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

YOUR thoughts, and mine, have been often directed to the words of the Lord Jesus when He said, "Lay not up for yourselves treasures upon earth," and we are thus conscious that those, who in this epistle are being reprov'd, are not doing these sayings of His, but we cannot say with certainty that the first readers had heard them. But we have, and can we be likened to the wise man which built his house upon a rock? (vide Matt. 7. 24).

Think for a little of one of the parables spoken to rebuke covetousness. A certain rich, (but foolish), man is portrayed as talking with himself and asking, "What shall I do?" To this he himself replies, "This will I do," and having done accordingly, he would say to his soul, "Soul, thou hast many good things laid up for many years: take thine ease, eat, drink, and be merry." At this point he is disturbed in his reverie: it is God Who speaks. "Foolish one, this night thy soul will be demanded of thee, then whose shall those things be which thou hast provided?" The application of the parable follows. "So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12. 15-21).

A striking contrast seems provided in the inspired and historical record of Saul, (who is also called Paul), for he said, "Lord, what wilt Thou have me to do?" And the Lord said unto him "... it shall be told thee what thou must do": and later, "I will shew him how great things he must suffer for My Name's sake" (Acts 9. 6, 16). At the close he did not look back upon a life of ease, but could say, "I have fought the good fight, I have finished my course, I have kept the faith. **Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.**" And again there is an added word **for us**. "And not to me only, but unto all them also that love His Appearing" (2 Tim. 4. 6-8). The folly of those who boast in their wealth, and trust in their riches, is set forth in one of the Psalms:—"Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless, man, being in honour, abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings" (Ps. 49. 11-13).

The brief sentence that forms the basis of our

present study may be translated as follows, "Ye laid up treasure **in** (the) last days" (i.e., in days of this character). Their foolishness is thus doubly emphasised by the Holy Spirit, as wrong actions assume greater dimensions at certain times, and under special circumstances. We may think thus of the disobedience in the days of Noah, while the Ark was preparing (vide 1 Pet. 3. 20). It has been said that the description "the last days," refers to the closing days of the Jewish dispensation, ending with the destruction of Jerusalem, and the accompanying slaughter and dispersion: but this is only conjecture, we therefore seek for an explanation in the context, and, if needs be, in other parts of Scripture. It may be at once said that we do not seek in vain, for, as we read on, we reach the words, "Be patient, therefore, brethren, unto the Coming of the Lord," and again, "Be ye also patient; stablish your hearts, for the Coming of the Lord draweth nigh," and yet again, "Behold the Judge standeth before the doors" (vv. 7, 8, 9). Thus we see that these actions are viewed, and the days are so named in relation to this wondrous but solemn climax: The Coming of the Lord, and its attendant judgments.

Does this present a difficulty to us as we remember that nearly two thousand years have passed since these words were written? To suggest that the writers of Scripture were mistaken in what they wrote, is to deny inspiration. What then is the explanation? The subject is an extensive one, but two portions of Scripture may be pondered that shew the viewpoint which the Holy Spirit has graciously given us, viz., Acts 2. 17-20, where the extent of the last days is mentioned (from Pentecost, until the notable Day of the Lord come), and 2 Peter 3. 8, where we read, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years, as one day":—words which remind of others written centuries before by God's servant Moses, to whom He made known His ways, "For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night" (Ps. 90. 4). May we therefore not "count" as some men, but may we increasingly think God's thoughts, and consider His ways.—B.

Fear is born of knowing too much of things, and too little of a **Person** in Whom we can trust. A child who trusts in a living father finds fear banished without any other "logic." And should not we trust our Heavenly Father much more?

Genesis 11 and 12.

HOW great is the contrast between Genesis 11. 1-9 and 12. 1-8. It is evidently marked out by the Holy Spirit.

"The whole earth."	"Abram"—One (Isa. 51. 2).
"They found a plain."	"A land I will shew thee."
"The land of Shinar."	"The land of Canaan."
"They said one to another."	"The Lord said unto Abram."*
"Brick for stone" (Isa. 65. 3).	"There buildeth he an altar."
"A city and a tower."	"An altar."
	"His tent."
"Let us make us a name."	"He called upon the Name of the Lord."
"The Lord scattered them" (contrast John 11. 52).	"In thee shall all families of the earth be blessed."
"They left off to build."	"He buildeth" "he buildeth."

(Verses 7 and 8).

How blessed it is to wait for God's voice, and then to obey. Even though neither here (12. 1) nor in 22. 2 did God **show** all at once (Heb. 11. 8). Faith trusts, and trusts simply. We observe the entire absence of waiting for God's voice in ch. 11, and the attempt is to reach heaven from **earth**; but in ch. 12, God is first, and the blessing is **from** heaven, and it is the accepted sacrificial fragrance that ascends to heaven,—quite a contrast with the "tower." Abram was led on to Salem (ch. 14, the King-Priest) and to Mount Moriah (ch. 22, the sacrifice), and a two-fold opposite to "Babel." But what is the practical bearing and effect in our life, as the Holy Spirit applies? Are we living to-day as God's pilgrims? In Abraham's life we see here the altar (Christ's works typified), and prayer, and the tent (a pilgrim-life). True he did not follow the whole way at once, in Genesis 11. 31 ("to go"), and Acts 7. 4 gives the key, with the triumphant note of Genesis 12. 5 ("and into the land of Canaan they came"). O that we "may make haste and delay not" (Ps. 119. 60), to the praise of the glory of God's grace.

* The more striking when the absence of the Name of the Lord in the sad following paragraph (Gen. 12. 10 onwards) is felt.

It would seem enjoyable to look far ahead, and to feel "temptation-proof" for a month, or even a day. The world makes its boast: its ships are "Invincible," and "Irresistible," and the confidence is that nothing can happen to break man's proud hope. But the believer does not have a guaranteed thing for the future: he has a Living Person as the future becomes the present!

Questions and Answers.

33.

One not yet knowing the Lord Jesus enquired regarding Matthew 27. 5 and Acts 1. 18, and the query was sent on by the one desiring to answer to God's glory. Hanging oneself by no means excludes falling from the hanging position. I remember hearing of one who shot himself in leaping out of a window, or something of that character. The field was obtained with Judas' money, though the priests made the transaction. It was remarkable, in God's wise overruling, that the field they chose was the one of his awful suicide. How solemn is the result of sin: how striking is God's warning by more than coincidence.

34.

What is the meaning of "THE FAITH" in Galatians 2. 20? cf. Jude 3 "Contend for THE FAITH"? There is no article **before** the word "faith" in the Greek of Galatians 2. 20, the verse shows first the precious facts from God's standpoint, and in accord with absolute grace:—

"I have been crucified with Christ." This is not a matter of attainment by **some** believers. It is God's gracious appointment. "But I live, no longer I, but Christ liveth in me." This is the precious effect of God's grace in the Lord Jesus becoming our Substitute. He **IS** our Life, and faith has brought us to experience this blessing.

"But that which I now live in the flesh, I live in faith—that which is of the Son of God (lit. 'the—i.e. 'faith' understood—of the Son of God')."

Here we see the personal outworking of salvation in our daily life, in the body of humiliation. "Faith" was Paul's characteristic, apprehending that for which he had been apprehended. This holy exercise of faith was because of the Lord Jesus and resting on Him, and ever associated with Him, as to Whom the grateful child of God would still add the words of heart joy, "Who loved me and gave Himself for me."

35.

Whose son was Zechariah? see Ezra 5. 1, with Zechariah 1. 1. "Sons of Israel" were not directly sons of the first generation, and "Son of David" is the appropriate name of the Lord Jesus. Possibly Daniel 5. 11 and 18, illustrate the Hebrew usage. We speak of "the fathers" (Rom. 9. 5) including "forefathers."

36.

Galatians 3. 19, "Till the Seed should come." These words explain Matthew 11. 13? "Till the

Seed," the Lord, for John was the forerunner. Yes, in a wondrous way the law pointed to Christ, Who alone fulfilled it (Lev. 18. 5), and "shut up" men to the one hope of deliverance in Him (Gal. 3. 20, 25), inasmuch as "by the law is the knowledge of sin" (Rom. 3. 20). Now God's dear children are in the "New Covenant" with the joy of the fulfilment of all in Christ, that they may now be obedient with gratitude in the Holy Spirit.

37.

Acts 2. 16-21; the word "afterward" in Joel 2. 28 points to conditions not fulfilled in the time of Acts 2. Acts 2. 19-21 seems to refer to the second advent of the Lord.

1. The difficulty seems that verse 28 appears to be after the fulfilment of Joel 2. 21-27.
2. But this difficulty is **not** only in the Acts 2 use of the passage. Joel 2. 30-32 is before the Day of the Lord. Joel 3. 1 seems to make the trouble of Jerusalem subsequent to the blessing of Joel 2. 28. This would all help as to order in Acts 2, especially as the present dispensation is often Divinely passed over quickly in the Old Testament, and the two Comings of our beloved Lord are closely united.
3. If Joel 2. 14, 15 ("Who knoweth?") and linked verses shew what God would have done (cf. Zech. 6. 15, "if") had Israel repented **then**, and what will not be done till Israel repent in the nearing future (Zech. 12. 10, 13. 1), then the "problem" may be helpfully met, with spiritual heart-searching as to the importance of obedience and **immediate** blessing: We may compare Israel's entry into Canaan: it did take place, but through sin it was after 40 years. So Matthew 11. 14. The Lord foreknew all, and thus arranges all the context in accord with His perfect wisdom and what He will do, but not all is explained at once that He may prove us (John 6. 6). May we receive the spiritual instruction.
4. "After **thus**" of verse 28 **may** look back further than verse 27 to God's call to repentance.

"I SOUGHT for a MAN amongst them, that should make up the hedge, and stand in the gap before Me . . . but I FOUND NONE."

Ezekiel 22. 30.

THE dykes are broken away, the water is flowing over the land, there is no escape, the flood will engulf all. Can you picture to yourself what this means? Ah, what would it mean to you, if you were personally there? You **ARE** there. The judgment of God **IS** against sinners, there is **NO** rampart, there is **NO** ONE

amongst men to stand in the gap. You cannot escape. God's words to Israel through Ezekiel apply to-day, and apply to all as sinners before Him. There is a greater danger than you think.

Another verse says, "He saw that there was no man," but adds, "His own arm brought salvation unto Him." Isaiah (59. 16) was inspired thus to set forth the thought of deliverance for Israel in the future, yet the message applies to-day, for the wondrous fact throughout Scripture is that the only salvation from eternal judgment is in the Lord Jesus Christ. But "to whom is the ARM OF THE LORD revealed?" (Isa. 53. 1). Only to those who believe in the Lord Jesus. Ah, it is undoubtedly revealed to them. There is One Who **HAS** stood in the gap, Who has more than made up the hedge: He has **BECOME** the One and Only Protection. He stood and met the wrath, and now it is turned away from all who rest in Him (Isa. 12. 1). It is of Him that Isaiah writes again, "And a Man shall be an Hiding Place from the wind, and a Covert from the tempest," adding, "As Rivers of water in a dry place, and as the Shadow of a Great Rock in a weary land" (Isa. 32. 2), inasmuch as He more than saves from judgment, He provides food and refreshment, and all things, even as the Passover Lamb both **delivered** by the blood on the door, and **sustained** by the food in the house. Christ is All in all! It is delightful that He not only took away the **flood** of wrath, but supplies the water of life for every thirsting soul.

Will you try and make up the hedge some other way? Will you offer your good works, your religious observances, your best? God will not receive these. You are only adding sin to sin, to trust to anything of self, for such an attitude treats God's words as lies. "He that believeth on the Son of God hath the WITNESS in himself, but he that believeth not God **HATH MADE HIM A LIAR**: because he believeth not the record that God gave of His Son" (1 John 5. 10). That is plain language, but it is true. To hide the truth, and to encourage you to trust in a lie, would be a crime against God, and cruelty to you. We cannot make up the gap for ourselves. We cannot fill up our life: it is already judged (John 3. 18). Noah's only hope was in the ark, and your only hope is in Christ crucified. God has found none other, and you will find none other (Acts 4. 12), but if you find Him, you will find One Who died for the guilty, One Who never fails. Thank God, though there are not two salvations, there is One. One is enough, IF it is unshaken and unshakable, and IF there is room for all who come, And, without the slightest hesitation, we can dare to

say that the salvation of the Lord Jesus fulfils these two conditions. God is satisfied. All who "come" are satisfied:—but you, WHERE ARE YOU? Inside Christ, or without,—WHERE ARE YOU?

Suggested Daily Readings.

"IF THE LORD WILL."—APRIL, 1939.

Day	READING				LEARNING	
	Exodus		Luke		Exodus	Phil.
1	28.	22-43	13.	1-17	32. 7	1. 7
2	29.	1-28	13.	18-35	8	8
3	29.	29-46	14.	1-20	9	9
4	30.	1-16	14.	21-35	10	10
5	30.	17-38	15.	1-24	11	11
6	31.	1-18	15.	25-16.8	12	12
7	32.	1-18	16.	9-31	13	13
8	32.	19-35	17.	1-16	14	14
9	33.	1-17	17.	17-37	15	15
10	33.	18-34.9	18.	1-17	16	16
11	34.	10-35	18.	18-34	17	17
12	35.	1-24	18.	35-19.10	18	18
13	35.	25-36.7	19.	11-27	19	19
14	36.	8-38	19.	28-48	20	20
15	37.	1-24	20.	1-18	21	21
16	37.	25-38.8	20.	19-38	22	22
17	38.	9-31	20.	39-21.13	23	23
18	39.	1-21	21.	14-38	24	24
19	39.	22-43	22.	1-18	35	25
20	40.	1-19	22.	19-38	Luke 20. 19	26
21	40.	20-38	22.	39-63	20	27
22	Lev. I.	1-17	22.	64-23.17	21	28
23	2.	1-16	23.	18-34	22	29
24	3.	1-17	23.	35-56	23	30
25	4.	1-21	24.	1-24	24	1. 1
26	4.	22-35	24.	25-53	25	2
27	5.	1-19	John I.	1-18	26	3
28	6.	1-18	1.	19-34	21. 1, 2	4
29	6.	19-30	1.	35-51	3	5
30	7.	1-21	2.	1-17	4	6

Notes on Memorized Verses.

EXODUS 32. 7-24, 35.

7, God's hatred of sin, and His dealings with Moses, to lead him to the deeper experience of ch. 33, "Thy people," "this people" (9), "Thy people" (11). 8, Quickly (Ps. 106. 13, Gal. 1. 6). "Made," "worshipped," "said": how blessed is worship according to *God's words* and will (John 4. 24). 9, "Stiffnecked," contrast, "Come... take My yoke" (Matt. 11. 28, 29). 10, Wondrous words: they, like those of Genesis 32. 26, *invited prayer* ("let Me alone" is "permit to rest," see Isa. 62. 7, 8), the suggestion to Moses would not have broken God's promise to *Abraham*. Do we realize God's appointment of prayer in connexion with restraining His judgments (Num. 14. 11-20, 16. 46, Acts 7. 60)? 12 "The Egyptians": are we concerned that the ungodly shall not speak evil of God? Contrast Isaiah 52. 7 (Rom. 2. 24). 13, A further plea, God's promise, God's own Self, God's glory (Num. 14. 18, 19, Jos. 7. 9). 14, "As to which He *said* with a view to doing": it is *not* a change of God's covenant promise, but He was satisfied not to do that concerning which He

had spoken in holy warning, and thus to deepen His servant's prayer life. 15, 16, All was from God, wondrous indeed: what then shall we say to our privilege in Jeremiah 31. 33? A believer is God's ark, God's temple. How can we be indifferent to this? It was death to touch the ark: O that we may realize the meaning of 1 Corinthians 6. 19, 20! 19, Rejoicing in iniquity. God never blamed Moses for breaking the tables. Did they not the first time show His longsuffering, and the *old* dispensation: the second time revealing the Lord Jesus and *redemption* (Ps. 40. 6-8)? Thus the third writing, in believers, is the new dispensation, on the ground of redemption. 21, The one left in charge had sinned. 22, 23, Excusing. 24, Falsehood: see the Lord's definite answer: "Aaron had made them naked" (verse 25), and "They made the calf, which Aaron made" (verse 35, *joint* accountability: often *two* causes of one sin). O what *mercy* that chapter 39 comes after.

LUKE 20. 19-26.

19, "Sought": the heart's intention is unmasked by the Holy Spirit: what do we "seek"? *Their* hesitation was not godly, that too was selfish: but God's overruling is seen in the repeated words, "His hour was not yet come" (John 7. 30, 8. 20). 20, How sinful to *try* and ensnare, even though they *could not*: God judges actions by their intention, and inner character (1 John 3. 15). 21, True words, but said with wrong intent: beware of flatterers, and beware of flattering. 22, Their object is clear: *one* answer would expose to Roman judgment, the *other* to the displeasure of the people, solving the problem of verse 19: the Lord had a third answer: He spoke to their *consciences* (John 8. 7-9). 23, Satan tempted (Matt. 4. 1), and men tempted (Matt. 16. 1, 19. 3, 22. 35): do we realize this aspect in Hebrews 2. 18? He "suffered": the sinfulness of men burdened Him. 24, He asked *them*: they must convict themselves: if they would not give to Caesar, why use his money, which they, being covetous (Luke 16. 14), valued? 25, Whose image (Col. 3. 10, Rom. 8. 29) and superscription (2 Cor. 3. 3) do we bear? This clear instruction as to taxes (Rom. 13. 1-7) leads us to pay readily: but our bodies do not bear the same image as the money, and we are to render them to God (Rom. 12. 1, 2): how clearly the first Christians discerned the difference, when they refused to bow down to an idol, or to break their Lord's words. And should we be equally discerning if similar trials reached us? (1 Cor. 6. 19, 20). * "And to God." 26, "Could not," but their heart was unchanged. "They were silent" (cf. Matt. 22. 34): how much better if they had *confessed* their sin (note Rom. 3. 19, and Ps. 51. 17, a Psalm quoted in Romans 3).

LUKE 21. 1-4.

The Lord Jesus "looked up," and He still beholds all "giving." Do we give to Him, gladly, freely? (2 Cor. 9. 6, 7). What does it cost us to give? The poor widow did not sound a trumpet (see Matt. 6. 2): she may have felt "How little," but she did not "withhold" on that account. She could not have had *SMALLER* coins: the fact that there were two, instead of one larger, gave her an "opportunity" to keep back part (note Heb. 11. 15). Her devotedness, as Mary's (John 12. 3), was the Lord's joy (3). He does not *need* the gifts (Ps. 50. 10): hence did not estimate them *materially*. It was *NOT* more financially, but it *WAS* more than all other donations *TOGETHER* spiritually. How important is the *heart*, and the setting aside of "self." It is so easy to reason and to be worldly-wise, and to forget Matthew 6. 19, 20, 34.

* Booklets on Some Important Questions Answered, and "Bought with a Price," gladly sent.

Correspondence from any Believers and Enquirers:—Percy W. Heward, 61, Upton Lane, Forest Gate, E.7. Phone: Grangewood 4196. (No telephoning on the Lord's Day.)

Thoughts from The Word of God

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

A MONTHLY, AS THE LORD ENABLES, TO SET
FORTH SOMETHING OF THE FULNESS OF
HIS LOVE, AND OF HIS WILL FOR THOSE
WHO REJOICE IN HIS REDEMPTION.

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MAY, 1939
Free.

"Moses put of the blood upon
the tip of their right ear and
upon the thumbs of their right
hand, and upon the great toes of
their right foot." Leviticus 8. 24.

"He will keep the feet of
His saints." 1 Samuel 2. 9.

"He maketh my feet like
hinds' feet." 2 Samuel 22. 34.
Habakkuk 3. 19.

"Thou hast delivered my soul
from death: wilt Thou not deliver
my feet from falling, that I may
walk before God in the land of
the living?" Psalm 56. 13.

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"Thou hast delivered my soul
from death, mine eyes from tears,
and my feet from falling." ..
Psalm 116. 8.

"I thought on my ways and
turned my feet unto Thy testi-
monies." Psalm 119. 59.

"Thy Word is a lamp unto
my feet, and a light unto my
path." Psalm 119. 103.

"Peter saith unto Him, Lord,
dost Thou wash my feet? ...
Jesus answered him, If I wash
these not, thou hast no part in
Me." John 13. 8.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"Behold I Am the Lord," "A Further Record of Parts of His Ways," "The Lord's Enabling," "Jesus Christ the Same.. To-day." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence, and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, He will not fail. Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.

"Seek those things which are above where Christ sitteth"—Colossians 3. 1.

Words of Introduction.

"THE word of our God shall stand for ever". The contrast between God's word and "the flesh" is very marked in Isaiah 40. 68. Do we realize all that this means? "That which is born of the flesh is flesh" (John 3. 16). O that we may not speak in energy of the flesh, any more than "of the world" (1 John 4. 5). The ministry of 1 Peter 4. 11 is that which we humbly desire, as those who belong to Christ, in the power of the Holy Spirit. Truth must be "meat in due season," in the warmth of God's Own gracious working, or it fails to illustrate "Preach the Word." We can know much, and have much accuracy and activity, and yet there can be fruitlessness. Our heart's longing is that our gracious God and Father may both enable and use these pages to His Own glory.

"Behold the fig tree, and all the trees; when they now shoot forth, . . . summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." Luke 21. 29-31.

Bright spring-time passes quickly by;
The leaves a lovely garment weave,
To clothe the branches lately bare:
Soon will the gentle breezes sigh,
And summer-time's fair bosom heave
To fill with sweetest scent the air.

What is the lesson we should learn?
Our Coming Lord is very nigh,
Himself in glory we shall see.
Our hearts with quickened joy do yearn,
"Yea, come, Lord Jesus, come," we cry,
For soon through endless ages we,
Sinless, shall be "with Christ" our Lord:
For ever be His name adored!
A.W.H.

Words of Encouragement.

**"They have
no hurt."**

God is not dependent on circumstances: God is not bound by the usual "laws of nature." Daniel 3. 25. The believer's inference is faith, not presumption—humility, not self-confidence. If Hananiah, Mishael and Azariah had walked into fire at any other time, would they not have been burnt? When the emergency came, God worked His will. But they were willing then to die for His truth. "Our God . . . is able, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods" (Dan. 3. 18). So in Hebrews 11. 35, "Others were tortured, not accepting deliverance." God can be glorified by death as well as by life (Phil. 1. 20). Faith looks to Him for His will. But at all times the command is, "Be anxious for nothing." "Who art thou, that thou shouldest be afraid of a man that shall die?" The same principle applies in Luke 21. 14, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." To "generalize" this would be wrong. God suits everything to the need. Because Paul was preserved in Acts 28. 4, 5, and "felt no harm," I have no warrant to take up a serpent in daring. The gracious words of 1 Peter 3. 13 are our joy, "Who is he that will harm you if ye be followers of that which is good," and imitators of Him Who was indeed the Good One? He rebuked presumption: "To keep thee in all thy ways" is the message of Psalm 91, which Satan mutilated.

"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 (near Aldgate, John Pearce Restaurant, 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. *61, Upton Lane, London, E.7.

SUGGESTED SUBJECTS DURING MAY:

2nd. GOD'S PLAN AND ISRAEL'S HISTORY.

1. The Choice of Abraham (Isa. 51. 1, 2).
2. Messiah the Centre of all.
3. Israel's Failure and God's Overruling (Deut. 31. 27, 29, and Lev. 26).
4. The Fig Tree (Matt. 21. 19) and the Olive (Rom. 11. 16-36).
5. Israel To-day. Captivity, Persecution, Zionism, and Jewish Nationalism in the Light of Scripture. (e.g., Jer. 16. 16, Luke 21. 24, 29, 30, 31).
6. The Assured Future of Israel's Remnant (Jer. 50. 20, Isa. 10. 21, 43. 21, 60. 21, 22, etc.).

7. Practical Exhortations and Thoughts on Christendom's Failure, also on our Father's Dealings & with Us Individually.
- 9th. THE MEETINGS AND MINISTRY OF AN EARLY ASSEMBLY ACCORDING TO THE SCRIPTURES.
 1. The Meeting Room.
 2. "The Breaking of the Bread" (Acts 2. 42). Contrasts with Romanism and with Usual Arrangements To-day.
 3. "The Reading, the Exhortation, the Doctrine" (1 Tim. 4. 13).
 4. Reaching the Unsaved (Acts 19. 9, 10).
- 16th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 23rd. EARLY CHRISTIAN DISCIPLINE.
 1. The Father's Personal Chastening (Heb. 12. 10), and Washing One Another's Feet.
 2. The Lord's Principles (Matt. 18. 15-20, with notes on 1 Cor. 6).
 3. Exclusion and its Ground (1 Cor. 5. 10-13, 1 Tim. 1. 19, 20, Rev. 2. 14, 15, etc., see 2 John 10, The Sin of which 3 John 10 speaks).
 4. "Have no Company with him, that he may be ashamed" (2 Thess. 3. 14, 15)—Discipline within the Assembly.
 5. Sidelights from the Old Testament, and Thoughts on the Holiness of God.
- 30th. To be announced later.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

Colossians 4. 2.

"Pray for one another." James 5. 16.

1. For believers passing through deep waters, that they may experience Isaiah 43. 2 more and more fully, and John 14. 27.
2. For godly homes, where all who enter feel a heavenly contrast with "worldlikeness."
3. For a quicker perception of our own inconsistencies, and the marring of the "evenness" of the fine flour, and that the "little things" of children of God may adorn His doctrine, and that the Name of God and His doctrine may not be blasphemed.
4. For lands that we often overlook:—Finland, Turkey, Morocco, Alaska, Venezuela, New Zealand.
5. For the Lord's work with which we have been entrusted, and that all workers may be sustained by the Lord Himself, and be increasingly used to His glory. The literature in foreign languages, the correspondence, the service in other lands, etc., are continual calls to prayer with thanksgiving. God can do much more. The privilege of a believer is to be a missionary prayer-helper. Forgetfulness is sin.

"Pray for us: for we trust that we have a good conscience, in all things willing to live honestly."

Hebrews 13. 18.

Willingness for the will of God is a privilege as well as a responsibility; a responsibility as well as a privilege. It is not sufficient to "put up" with trials, and to wish to be willing for God's will. We need a readiness for His purpose, with joy.

John's Trial in Prison.

HAVE we thought what it meant to that young man, who had been so active in devoted service, to languish in prison? If Christ had remained in seclusion, the burden would have not been so great, but "after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom" (Mark 1. 14). But surely that should have proved a joy, indicating the going forward of the testimony? Yes, but it was not only preaching that Christ accomplished. "John did no miracle," but miracle after miracle accompanied the witness of the Lord Jesus, and yet no steps were taken, **no miracle was wrought to release John**. It was when he "heard the works" that he felt the strain. No miracle toward him. Ah, how severe was the test. But the Lord, in love, spoke so definitely of the forerunner, yet only "sent" him a message,—no visit, no miracle. Ah, faith is precious when tried, and John was as beautiful in his suffering as in his service. He was proving the meaning of his words more deeply than possibly he himself had expected, "He must increase, but I must decrease" (John 3. 30). It is apparently more encouraging to preach to multitudes than to be bound. But the preparatory time (Luke 1. 80), and the afterwards were just as precious to Him Who seeth not as man seeth, and Who values us more than our service, and Who needs nothing, but deigns to use us, and deigns to refine us as well. A temporary trial is easy to bear. A trial when others are likewise shut up is not so heavy. But when others are free, and one is alone, and seems almost forgotten, it is such a trial that works a weight of glory. There is no natural joy in that.

Some Trees.

THE Old Testament begins with the solemn story of the tree of knowledge of good and evil. How solemn is the thought that Adam and Eve alike took the only thing that was forbidden them. How often we too have a curiosity, and a self-choosing, and are unwilling for God's "NO." How blessed it is to trust Him simply. The Old Testament ends with the solemn message of Divine judgment, and the hindering of evil "fruit,"—"shall leave them neither root, nor branch" (Mal. 4. 1). The New Testament begins with the warning that every tree which brings not forth good fruit shall be hewn down (Matt. 3. 10), but ends with the glory of the tree of life, and its fruit every month, for it has no winter. Thus we see how much God teaches us by nature, and how important the parallel

between ourselves and trees. **Have we fruit, or not? Of what kind is our fruit?** The questions are searching. Scripture solemnly speaks of corrupt fruit. How blessed if we have the fruits of righteousness which please God, and if we are filled with them, and thus illustrate the words, "whose seed is in itself," the power of propagation being linked with all loving obedience, for the true missionary attitude is ever manifest when we are walking in the Spirit of God. From Genesis 1 to Revelation 22 the Scriptural emphasis is on fruit, and the parable of Isaiah 5, and those of the Lord Jesus, lay definite stress on this.

Poems to Help Christian Experience.—93.

"Let Him kiss me with the kisses of His mouth: for Thy loves are better than wine."
Song 1. 2.

"Let Him"—Ah! need I speak His Name?
There is but Only One
That can all lesser longing shame—
God's Well-beloved Son!

"Let Him"—But will those lips so pure,
Mine, so unworthy, kiss,
By this sweet token me assure?
O how I long for this!

But since His grace and power are such,
That all my leprosy
Departed at His tender touch,
I know He loveth me.

And yet I feel corruption still
Within me—so much wrong—
That oft I wonder if He will
Give that for which I long.

To know Him more, that my poor heart
May cleave to Him above—
That from His mouth He may impart
His messages of love.

That closely may my Lord entwine
With His my heart. That love
Of His is better far than wine,
And draws my soul above.

And since each forestate of His love
Doth now my soul delight,
What will it be, when caught above,
I see with perfect sight?

When from the presence of all sin
I am for ever free,
When with my Lord I stand within
The place prepared for me.

O Thou, Beloved of my heart,
Lord, quickly come for me
And all who with Thee have a part;
Our spirits long for Thee.

E.K.

"If the Lord will," seasons of waiting on God, and ministry of His word, as usual, during the Holidays, May 29th, 3 and 7 o'clock, at 61, Upton Lane, Forest Gate, London, E.7. Much prayer is needed first, and in connexion with these gatherings, any believers prayerfully desiring to be here Saturday and the Lord's Day are invited to write early.

"YOUNG PEOPLE'S COLUMNS."

"The Babe Wept"

Exodus 2. 6.

IT was not at all strange that the baby cried. Every baby cries: that is all they can do. They cannot speak or tell us what they want. But God has written everything with a deep meaning. There is not one word too many in the Holy Scriptures. And the history of all the nation of Israel, whom God chose as His people, was changed through the simple fact that "the babe wept."

Who was the baby? And why did he weep just then? It was Moses. His parents had trusted God, and kept him at home three months, although the cruel king Pharaoh had said that all little boys born were to be cast into the river Nile. Then, after three months, in faith his mother made a little ark of bulrushes, and covered it with pitch to keep all the water out, and instead of casting him in the river put **that** in the river. It was not only an act of faith, before anyone came to the house to kill little Moses, it was also a "picture" of God's way of salvation. Just as the ark of Noah was between him and the waters of judgment, so the little ark was between Moses and the waters which would have drowned him. And can you say that the Lord Jesus Christ is your "Ark," the One Who came between you and the judgment which sin deserves? Nothing else kept Moses safe: only the ark. And nothing else can save us: only the work of the Lord Jesus Christ. Moses was in the ark, and the ark bore all his "weight." And every sinner who comes to the Lord Jesus can rest **on Him**, His work will never be broken. And believers are truly "**in Christ**." The Bible says so.

Moses wept at the very moment Pharaoh's daughter saw him. Was it strange? No, God keeps all the "times" in His power, and He caused the king's daughter to go down to the river **just then**, and caused her to see the little ark, and to send her maid to fetch it. God knew what He would do. Pity rose up in her heart, and, instead of the king killing the little boy, his own daughter looked after Moses. Was it not wonderful? We must never forget that God still does wondrous things (Ps. 72. 18). Thus true prayer to Him has such precious answers, when we can come in the Name of the Lord Jesus, because our sins are forgiven for His Name's sake (1 John 2. 12). Are yours?

Proverbs 21. 1 says, "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will." Hence it was

not strange that the heart of the king's daughter was moved by Him. I want you to know how real God is to-day, and how He can do everything (Job 42. 2), and will work out His purpose. It is so precious to belong to Him.

Moses' father and mother **both** had faith (Heb. 11. 23). How beautiful is faith in the family, how happy is the home where all are blessed together "in Christ Jesus." Is this your happiness? Faith is simple trust in God, and His word, and His work. But you have noticed how careful his mother was that the ark should keep the water out. Faith is never careless. And so, as it would have hindered all if grown-up people had been near, it was thoughtfully arranged that a little Jewish girl was some way off, and she quickly went right up to Pharaoh's daughter, and asked if she should find a Hebrew woman to look after the baby! What a beautiful thing to do. We are so glad she was not afraid. And God led to the answer "Yes." And who was this little girl? It was Miriam, Moses' own sister, and you can well guess she soon called her mother. Has God made you a blessing to your brother or sister? If you love Him, you can be. Thus God worked out **His** will, and the believing mother could look after her own little boy, and no one would stop her. And he not only became "learned in all the wisdom of the Egyptians" (Acts 7. 22), but was told of God's wonderful care for him, and came to love God and His people. Thus he grew up to be the one whom God sent to bring Israel out of Egypt by the blood of the passover, which, like the "ark" at the beginning of our story, was a picture of the Lord Jesus and His salvation. All Scripture is full of **Him**. But do you know Him as **your** own Saviour? If not, you are in greater danger than the little boys in Egypt were. But to-day God is still saying young and old, and, if your sins really trouble you, even now you are welcome to come to Christ, and then you will be able, like Moses, to do His will, and if He spares you, to grow up and serve Him, whether it be in little things or larger things. Never forget we have seen God can also use any when they are young, just as Miriam. At home and at school, even now, you can be a blessing to others, and lead others to the Lord Jesus if **you first know Him yourself as your Saviour**.

A little baby in an ark was laid;
His parents trusted God, were not afraid:
God used the daughter of the king to be
The means of blessing: thus His love we see.

God is the Same to-day, and He can save,
(Not only from a river), for He gave
His well-beloved Son for sins to die,
That sinners, young and old, might be made nigh.

The baby wept : God uses little things,
And in His hand are e'en the hearts of kings :
The baby's sister too, was young, but she
Was used of God a willing help to be.

God is the Same to-day ! And first we need
To have salvation : then His word we heed,
And He can use us, in His grace and might,
That *others*, saved, may in His will delight.

"Behold, the hire of the labourers who have reaped down your fields, which is if you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5. 4.

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

WE are aware that some who are rich in this world have obtained their riches by inheritance, and if such are children of God when the inheritance becomes theirs, or if faith in Christ Jesus comes later, then these possessions would doubtless be viewed as a solemn trusteeship. The Preacher who was King in Jerusalem said, "There is a sore evil which I have seen under the sun, **riches kept** for the owners thereof to their hurt" (Eccl. 5. 13).

To others riches have come as a result of successful business transaction, quite honest and legitimate, but to such the words of the Psalmist may well apply, "If riches increase, set not your heart upon them" (Ps. 62. 10). The Lord Jesus also warned of the deceitfulness of riches (Matt. 13. 22), and the Holy Spirit warns still (cf. 1 Tim. 6. 9).

There are also those who have become rich by the employment of doubtful methods, and even by fraudulent dealings, and to them the following words of God through one of the holy prophets should be a warning, "He that getteth riches, **and not by right**, shall leave them in the midst of his days, and at his end shall be a fool" (Jer. 17. 11), and to such the verse now before us has a primary application.

The words are addressed to masters, and it is written, "He that ruleth over men must be just" (2 Sam. 23. 3). These were spoken concerning a king, yet they are also true in lesser spheres of authority, and the words of the Preacher again come to mind, "There is a time when one man ruleth over another to his own hurt" (Eccl. 8. 9).

How stringent the laws given by God relating to the hire of labourers were, the following extracts shew: "The wages of a hired servant shall not abide with thee all night, until the morning" (Lev. 19. 13). "Thou shalt not oppress a hired servant . . . in his day thou shalt give him his hire, neither shall the sun go down upon it, . . . lest he cry unto the Lord, and it be

sin unto thee" (Deut. 24. 14). In a later day God, Who changes not, spoke through His servant Malachi saying, "I will come near to you to judgment and I will be a swift witness against the sorcerers . . . and against those that oppress the hireling in his wages" (Mal. 3. 5).

It is worthy of note that the charge brought against the employers, in this epistle, may not be one of actual fraud, but of **being behind** in the payment of wages, which by many is not viewed as a serious default; but, in the light of these Scriptures, may we "owe no man anything," and in rendering to all their dues let us act with promptness, lest the cry of the domestic servant, the daily help, or the small local tradesman, is heard by the LORD and it be sin unto us.

The first cry recorded in Scripture is found in Genesis 4. 10, where we read, "The voice of thy brother's blood crieth unto Me from the ground." Was not this a cry for vengeance upon the slayer? What then shall we say concerning the precious blood of Christ? How solemn to think that men were His betrayers and murderers (cf. Acts 7. 52). But, being delivered by the determinate counsel and foreknowledge of God, His blood is the blood of a New Covenant, and although we were verily guilty, yet for us it speaks of judgment borne in our stead. The children of Israel sighed by reason of their bondage, and they cried, and their cry came up unto God . . . and God heard their groaning . . . and God had respect unto them (Ex. 2. 23-25), and can we not say with the Psalmist, "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. 34. 6). Thus many Scriptures prove that God is not unmindful of the cries of His creatures, and the question is asked, "And shall not God avenge His Own elect, which cry day and night unto Him, though He bear long with them?" and the answer is given, "I tell you, that He will avenge them speedily" (Luke 18. 7, 8).

Each name and title of our gracious God has a significance, and the one of our present context is not an exception. One other reference to it is found in the New Testament, viz., Rom. 9. 29, in a quotation from the earlier Scriptures, where it is always translated, "Lord of hosts." A title of precious encouragement to the tried and persecuted saint, but to the evil doer and oppressor it is a reminder that he is opposing **Ons** Who has innumerable forces at His command, to render recompense to His enemies. It remains true that "the eyes of the Lord are upon the righteous, and His ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (Ps. 34. 15, 16).—B.

INDECISION.

How solemnizing it is to see the "half-way" attitude of Orpah in Ruth 1. 14. There is no reason to question her sincerity. These were not crocodile tears. But she kissed Naomi and then departed. Alas, she was not "stedfastly minded" (verse 18). In another context Rehoboam "did evil, **because** he prepared not ('fixed not,' marg.) his heart to seek the Lord" (2 Chron. 12. 14). How far one may go and yet not be saved. Judas was with the Lord three years (Mark 3. 14). Herod heard John the Baptist gladly (Mark 6. 20), and Felix trembled (Acts 24. 25). Nor was Agrippa unmoved (Acts 26. 28). The rocky ground hearer receives the Word with joy, and the thorny ground hearer gives promise of fruit; but there is a terrible set back. Demas could greet the saints in the Epistle to the Colossians (4. 14), and yet love this present age in 2 Timothy 4. 10. How important is a definite work of grace, but when there is this, it is still our privilege to exhort one another daily (Heb. 3. 13), and to encourage one another with purpose of heart to cleave unto the Lord (Acts 11. 23).

Saul gave promise when he was little in his own eyes, and there have been many who have appeared to begin well. The enemy works subtly, and indecision may bring loss for years, even if (by restraining mercy) it is not a step to utter ruin. O that we may bring before anxious souls the importance of definiteness. Belief in sovereign grace by no means hinders this faithfulness. And let us bring the same definiteness "home to our own hearts" in the Holy Spirit's power. May we not ponder also the use of time to God's glory? A fresh day is a fresh privilege, a new opportunity, an added responsibility. Do I always use it to God's glory? Am I always "occupying" till my Lord shall come? or am I sometimes "Busy doing nothing"? Do I find that indecision robs me of prayer, and of feeding on God's words? or what is it with regard to reaching souls? Is it sometimes true that an open door is not entered to say a word for the Lord because—not of unwillingness, but—of indecision? I am not suggesting a bondage or fear—"I must do this or that." Rather let there be love's responsiveness to the Lord's hints. I need this: do not you?

The privileges of a believer are greater than words can express. To be "in Christ" is to be blessed with all spiritual blessings. When we realize Who He is, and what we were, what can our hearts say and do, except praise overflowing?

Questions and Answers.

36.

Mark 15. 25 and John 19. 14. Jewish reckoning of time is from sunrise, hence the 3rd hour is 9 o'clock in Mark: the Roman is from midnight, hence the 6th hour is 6 o'clock in John, 3 hours **before** the crucifixion.

37

"I have been asked, what is death?—I cannot accept the suggestion that Adam did not die the day he sinned." We earnestly agree that Adam died the same day, died morally, died as to his uprightness (Eccl. 7. 29), and was away from God (Gen. 3. 8). You rightly refer to man's condition as dead in sins. Hence the need for quickening. "Life" from God's standpoint, is far more than "existence" (Eph. 4. 18), and death is **not** non-existence, but inability to function in God's will. The wondrous twofoldness and fulness of Scripture is impressive. As the Lord Jesus was raised the literal 3rd day, and the raising of His mystical body is the third thousand years, the day of the Lord (when Israel, too, will receive life from the dead, Hos. 6. 2, Rom. 11. 15), so Adam died, as to his **body**, within 1,000 years. The very psalm that speaks of bodily life, and its span, emphasizes 1,000 years as a day (Ps. 90); and this would illustrate the Holy Spirit's **repeated** stress on 900 in Genesis 5 as to the death of Adam's descendants, and equally **repeated** stress on 1,000 years in Revelation 20, when believers will **LIVE AND REIGN** with Christ.

"IN CHRIST."

It is a blessed fact,
To be "in Christ" by grace,
Not ours, but His, the act
That brought us to this place.
Amazing love invites our love
To live as those with minds above.
'Tis all because He died
The dead have life, for aye,
Condemned ones justified,
The lost within the way.
'Tis all by grace, "in Christ" we boast,
Now quickened by the Holy Ghost.
Redeemed, we long to show
That we our Lord await;
His will we learn to know,
Self will to leave and hate.
Like to our Lord we hence would be,
Till face to face Himself we see.
And then? Ah, who can tell
The glorious prospect giv'n?
He hath done all things well,
Our names are writ in heav'n:
His joy our joy, His glory too,
His work is sure, His word is true.

"A Great Gulf Fixed."

WHEN the translators in 1611 first gave this rendering of Luke 16. 26, they little realized how many thousands of times the words would sound in the ears of men, as a warning from God. Alas, that so many have deaf ears, and realize not their danger. The longsuffering of God is tremendously misused to-day. Since the Lord Jesus died, God has waited for nearly 2,000 years. And men say,

"Time enough yet."

In your personal life, too, there has been much longsuffering. Possibly you have exclaimed more than once, "It was a near thing," "It was touch and go," "I might not have been here to tell the story." But you have not *felt*, except for a brief season, that "the goodness of God leadeth to repentance." The impression has "worn off." "They soon forget" (Ps. 106. 13), has been true of **you as well**.

But God is God, and eternity is eternity. Salvation is real, and condemnation is real. Heaven is not a dream, and hell is not a myth. The Lord Jesus, Himself "The Truth," unveiled the truth. None can gainsay His words, without the peril of blasphemy, and its judgment.

But, blessed be God, the Lord Jesus spoke of forgiveness, even of blasphemy against Himself, and the day of salvation is not passed, the Master of the house has not yet risen up to shut the door (Luke 13. 25). There is no hope after death (Heb. 9. 27), but the gospel can still be boldly preached to those who are living in this world. The "great gulf" between the saved and the lost is not fixed **here**. Not only can you listen to the words of mercy from the lips of one who stands at your very side, but, if you feel your need of a Saviour, the Lord Jesus Christ is perfectly able and ready to save, and you, as a troubled, burdened, broken-hearted sinner can be saved to-day.

The rich man in hell sought relief: it was not granted. But a lost sinner can seek salvation to-day, and it will not be withheld. The Lord Jesus died not only to make salvation "possible," but "certain," for all who believe in His Name (John 20. 31). Theories, philosophies, religions, systems—all are vain, but

the Lord Jesus Christ is not vain.

The freeness and fulness of the gospel are alike wondrous, but there is a time-limit. "It is appointed unto men once to die, and after this the judgment" are words often heard and seldom realized. Hence the urgent message of the Holy Spirit, "To-day if ye have heard His voice, harden not your hearts." In view of the guilt of sin, in view of the grace of God, in view of

your real danger:—"Seek ye the Lord while He may be found."

There are no invitations in hell, and no gospel proclamation sounds there. No open air meetings, no tracts, no opportunities to speak with a believer who has a longing for your salvation, will be possible there. Darkness and hopelessness abide for ever. There is no way out of hell. The gulf is **great**: the gulf is **fixed**.

But now! The door of God's ark of safety is not closed. The frequency of gospel messages, and your own experiences of mercy may be used by the subtle enemy and destroyer of souls to suggest,

"Time enough yet."

Procrastination is not only the thief of time, but the murderer as to eternity. And yet so many listen willingly to one who was a liar from the beginning (John 8. 44), and disregard Him Who is the Truth (John 14. 6), and Who gave His life a Ransom for many. Eternity without Christ is without peace; but He has made peace by the blood of His cross. Is He your Saviour to-day, or not, dear reader? More souls are in hell who journey on the path of "neglecting" and delaying than any of us realize. The matter is urgent. You sleep, but Satan does not sleep, and judgment will not sleep. O that the words "**A great gulf fixed**" may be powerful to disturb and awaken some, and that they may be drawn to the amazing love of Christ to Himself. To-day, yes, to-day is of the greatest importance to you. To-morrow, the great gulf will be **fixed** in the experiences of many who are walking our streets to-day.

SOLEMNIZING PAIRS IN NUMBERS 26.

"This is that **Dathan and Abiram** which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord" (9).

"And **Er and Onan** died in the land of Canaan" (19).

"And **Nadab and Abihu** died when they offered strange fire before the Lord" (61).

How heart-seaching are the reminders of sin, and how grievous is the power of evil companionship. How blessed is the contrast of verse 65, "**Caleb the son of Jephunneh, and Joshua the son of Nun.**"

Why do we praise so little when God our Father has done so much for us? Why do we pray so little when we are invited to let our requests be made known to God, Who has perfect wisdom, love and power to deal with all?

Suggested Daily Readings.

"IF THE LORD WILL."—MAY, 1939.

Day	READING		LEARNING	
	Leviticus	John	Lev.	Phil.
1	7. 21-38	2. 18-3.13	8. 22	2. 7
2	8. 1-22	3. 14-36	23	8
3	8. 23-36	4. 1-24	24	9
4	9. 1-24	4. 25-54	14. 10	10
5	10. 1-20	5. 1-23	11	11
6	11. 1-28	5. 24-47	12	12
7	11. 29-47	6. 1-21	13	13
8	12. 1-13.8	6. 22-44	14	14
9	13. 9-37	6. 45-65	15	15
10	13. 38-59	6. 66-7.13	16	16
11	14. 1-20	7. 14-36	17	17
12	14. 21-32	7. 37-8.1	18	18
13	14. 33-57	8. 2-21	19	19
14	15. 1-33	8. 22-41	20	20
15	16. 1-19	9. 42-9.1	John 11.21	21
16	16. 20-34	9. 2-23	22	22
17	17. 1-16	9. 24-41	23	23
18	18. 1-30	10. 1-18	24	24
19	19. 1-18	10. 19-42	25	25
20	19. 19-37	11. 1-19	26	26
21	20. 1-27	11. 20-37	27	27
22	21. 1-24	11. 38-57	39	28
23	22. 1-16	12. 1-22	40	29
24	22. 17-33	12. 23-50	41	30
25	23. 1-22	13. 1-17	42	3. 1
26	23. 23-44	13. 18-38	43	2
27	24. 1-23	14. 1-19	44	3
28	25. 1-22	14. 20-15.6	45	4
29	25. 23-46	15. 7-27	46	5
30	25. 47-26.2	16. 1-15	47	6
31	26. 3-26	16. 16-33	48	7

Notes on Memorized Verses.

LEVITICUS 8. 22-24 and 14. 10-20. . . .

22, "Consecration," "fillings" (note the filled hand of Ex. 28. 41), fittingly follows the burnt offering. 23, *This* is beautifully associated with the thought of consecration: if the "hand" is to be "filled," must not the blood of the sacrifice claim it first? And the ear comes before the hand or foot: the voice of God must be ever heard, and His word known and loved. *Then* the hand works and the foot walks to His glory. 14. 10, Soon after the appointment of the priest we have the cleansing of the leper with its striking parallels. God was not satisfied with "healing" from that which had separated the leper, in confessed uncleanness (Lev. 13). He seeks worshippers (John 4. 23). He makes the ungodly to be "the righteousness of God," and the dust is exchanged for the throne (Ps. 113 7, contrast Isa. 47. 1). Hence, not only is the disease that shut out from God (2 Chron. 26. 21) quite removed, but the *fullness* of "access" is given. The "leper" was led on to a *fuller* experience than that of verse 8: he must have a deeper blessing which none other but a *priest* had! There must be the *oil* too (Rev. 14. 17) as well as the *blood* (verse 14), and the oil must be just where the blood was *first*. We think of John 10. 10. In Leviticus 14. 8 the man was already clean, and, typically, on resurrection ground (verse 6), but he did not yet possess his possessions

("abroad out of his tent," cf. 35. 28). Thus Isaiah 6 is deeper than Isaiah's experience in chapter 1. Do we seek to *enjoy* the fuller devotedness of "the eighth day" in Leviticus 14, and our priestly access? The "oil" belonged to the sanctuary. This is God's appointment for all redeemed ones in the present dispensation (2 Cor. 1. 21, 22, 1 Pet. 2. 59), but not all of us claim it, as we should. The priest (of Lev. 14. 2, 3) did not leave the healed one till he had made him like to himself. A Greater Priest makes us like to Himself (2 Cor. 3. 18, Rom. 8. 29). The types are *full* of Christ. And let us remember that no other illness is thus detailed. This is central in the five books, and the sacrificial types (which often omit to emphasize resurrection) are far *completer* here (Lev. 14. 6). Let us enjoy our riches in the Lord Jesus. God, our Father, seeks *us*, not simply our deliverance from "the wrath to come."

JOHN 11. 21-27, 39-48.

21, Evidently the sisters had conversed thus (verse 32). But Mary, *ever* at the Lord's feet, said the same words there. Do we ever *read* of Martha at His feet? 22, Precious faith. 24, "He *shall*" (future), and an event. 25, "I am" (present, and a Person). 26, Not only general faith, but "this" (cf. Ezek. 36. 37). 27, Martha believes, but omits the "this": when the Lord emphasized a Person, she had been thinking of an event: here, where He emphasizes a definite blessing, ("this"), she is more generally occupied with His Person. 39, We add to Christ's *finished* work, we cannot give life, but He uses His people to bring barley loaves, to make the people sit down, to pass on the bread He has prepared, to remove the stone, to loose the grave clothes, to be chosen "vessels" and branches, and so forth. What a privilege! 40, Believing and seeing (Ps. 27. 13, John 1. 50). The great object is "glory" (John 2. 11, 17, 24). 41, How wondrously our Lord Jesus did everything with prayer—teaching us. 42, "That they may believe" (cf. John 6. 29, 17. 3, 20. 25, 31). 43, ch. 5. 24, 25, 29. 44, Are not some believers still in grave clothes? O that we may experience God's appointed contrasts with the old life (Eph. 5. 14). Likeness to the dead world is truly a bondage, "Loose him" (Rom. 6. 11). 45, 46, Two parties, as ever (Acts 28. 24). 47, No thought, "What is truth?" Their "place" and "nation" were, like the swine of the Gadarenes, dearer to them than the Lord's will. The attitude of Demetrius was the same (Acts 19. 24-27). It is blessed to be concerned for God's glory alone (Phil. 3. 7-10).

Grace is given not to make us careless, but confiding. We do not turn grace into lasciviousness, but we rejoice that it needs no "turning" to produce praise. That is the normal fruit of grace.

The blood of the Lord Jesus Christ has been poured out, and now the love of God is poured out in our hearts: shall not our hearts be poured out in grateful adoration?

Men and circumstances cannot hinder the Coming of the Lord. We look for Him. But all circumstances should work together to cause us to pray more fervently, Come, Lord Jesus.

Correspondence from any Believers and Enquirers:—
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Phone: Grangewood 4196. (No telephoning on the Lord's Day.)

Thoughts from The Word of God

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

A MONTHLY, AS THE LORD ENABLES, TO
SET FORTH HIS LOVE, HIS WILL AND HIS
SUFFICIENCY, THAT HE MAY BE GLORIFIED
AMONG HIS OWN.

Vol. xxx'x. No. 6
JUNE, 1939
Free.

"There arose not a prophet
since in Israel like unto Moses,
whom the Lord knew face to
face, in all the signs and the
wonders, which the Lord sent
him to do in the land of Egypt
to Pharaoh, and to all his ser-
vants, and to all his land, and in
all that mighty land, and in all
the great terror which Moses
shewed in the sight of all Israel."

Deuteronomy 34. 10-12.

"And the Lord gave unto
Israel all the land which He
swore to give unto their fathers
... and the Lord gave them
rest round about, according to
all that He swore unto their

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fathers: and there stood not a
man of all their enemies before
them; the Lord delivered all ...
There failed not ought of any
(all) good thing which the Lord
had spoken unto the house of
Israel; all came to pass."

Joshua 21. 43-45.

"All power ... all nations
... all things whatsoever I have
commanded you ... always (all
the days)." Matthew 28. 18-20.

"And God is able to make all
grace abound toward you; that
ye, always having all sufficiency
in all things, may abound to every
(all) good work."

2 Corinthians 9. 8.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c.
(we'll be glad to send):—"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.

"HE IS OUR PEACE"—*Ephesians 2. 14.*

Words of Introduction.

A GAIN, by grace, we would record God's grace and
send forth pages that tell of His love to guilty
sinners, and His continued love when they are accepted
in the Beloved,—love to be manifested when He comes,
and to abide eternally. The privilege of being saved is
amazing: the privilege of possessing the Holy Scrip-
tures is more than any of us realize: the privilege of
being indwelt by the Holy Spirit, as a temple of God,
is beyond words. O that these messengers of grace may
ever glorify Him Who has redeemed us by His precious
blood, in the drawing of His Own together, in the path
of His will, "to the praise and glory of His grace."

"Every good gift and every perfect gift is from
above." James 1. 17.

Our Father, for the bright, warm sun,
Thy precious gift to ev'ry one,
With comforting and healthful rays,
We bring to Thee our grateful praise.
For gentle rain, refreshing dew,
Thy gift to man, each morning new:
For ev'ry good and perfect gift,
Again our hearts in praise we lift.
There is a Gift surpassing far
The noonday sun, the brightest star,—
Ah, such Thy grace to us of earth!—
Unspeakable, of priceless worth:
Thy Son, though unto Thee so dear,
That we, far off, might be made near,
Thou gavest, freely, from above:
We praise Thee, Father, for such love!

A.W.H.

Words of Encouragement.

“Who shall? . . . The stone was rolled away.” Our fears are often groundless. We are anxious too soon. God leads us to talk more of His power than of possibilities which never come. The enemies lead to anxiety, our Father leads to faith. Self looks to circumstances, but the humble believer looks to God. We should not be surprised when He “disappoints our fears.”

“For it was very great.” Ah, yes, many things are too great for us, but not for Him. Psalm 25. 11 is striking, “For Thy Name’s sake, O Lord, pardon mine iniquity; for it is great.” The iniquity, indeed, has been great, but His Name is great, and His “great love,” and “great power” can deal with “great stones.” If we look to the “great mountain” we may soon become downcast (Zech. 4. 7), but if we look beyond the hills, our help cometh from the Lord Who made heaven and earth. He may permit trials up to the last moment, but He will not leave us at the end. He tests our faith but never destroys it. We are more encouraged when the longstanding difficulty is removed. “The end of the Lord” (Jas. 5. 11) is very precious. “Believe!”

“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 (near Aldgate, John Pearce Restaurant, 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. *61, Upton Lane, London, E.7.

SUGGESTED SUBJECTS DURING JUNE:

6th. THE ARK OF THE COVENANT.

1. God’s Appointment (Ex. 25. 10-16, 37. 1-5, see Deut. 10. 1-5).
2. The Place of the Ark (Ps. 132. 8. Ex. 26. 33, 34, 2 Chron. 6. 11).
3. The Contents (Heb. 9. 4).
4. The Mercy Seat above (Ex. 25. 17-22, Lev. 16. 12-15).
5. The History (Deut. 31. 24-27, Jos. 3 and 6, 1 Sam. 5 and 6, 2 Sam. 6, 2 Chron. 1. 4, 5. 10, Jer. 3. 16).
6. The Spiritual Parallel (Notes on Eph. 2. 6, 7).
7. The Ark in Revelation (11. 19).

13th. THE TENDERNESS OF CHRIST.

1. Toward Widows (Luke 7. 13, see Mark 12. 40).
2. To the Bereaved (John 11. 5, 34, 35 see Luke 7. 11-14 again).
3. With Children (Matt. 19. 13-15).
4. Among the Needy (Matt. 15. 32, 21. 14, John 13. 29 b).

5. In Relation to Sinners (Luke 5. 31, John 8. 1-11).
6. In connexion with those who Mocked and Wounded (Luke 23. 34-36, 43 with Matt. 27. 44).
7. Toward Faltering Disciples (Matt. 26. 41, Luke 22. 31, 32, John 20. 26-28, 21. 15-17).
8. To the People Generally (Matt. 9. 36, Luke 19. 41).
- 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 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.

“The prayer of the upright is His delight.”

Proverbs 15. 8.

1. For definiteness and decisiveness among God’s children, and at the same time gracious and growing tenderness.
2. For godly homes, where the Lord Jesus is exalted in the ordinary conversation, and the children trained with the great thought of salvation, and “the nurture and admonition of the Lord.”
3. For believers in difficulties, e.g., sickness, accident, unemployment, suspicion or imprisonment for Christ’s sake, lands of unrest or conflict, that they may be kept in “peace, peace” (Isa. 26. 3, 4), and see His gracious hand in all, and follow Him more and more. And that we may sympathize in deed and in truth.
4. For lands that we often overlook, e.g., Lithuania, Afghanistan, Tunisia, Mexico, Peru, Papua.
5. For the Lord’s work lovingly entrusted to our care, both in literature and missionary service, that all may be to His glory increasingly, in simplicity of loving obedience, and that each worker may be led in the Holy Spirit. “They looked unto Him and were lightened.” Psalm 34. 5.

Poems to Help Christian Experience.—94.

“That Christ may dwell in your hearts by faith.”

Ephesians 3. 17.

“A large upper room, furnished and prepared.”

Mark 14. 15.

O heart of mine, how shouldst thou love thy Lord
And be for Him a holy dwelling-place—
Where He alone is honoured and adored—
Receiving His abounding streams of grace!

As that large upper room for Him prepared,
Wherein He was the truly welcome Guest,
Spacious enough as well for whom He cared,
So be thou for thy Lord a place of rest.

No chamber dark of imagery thou,
No loathsome thing upon thy walls portrayed,
No serpent-like intruder there allow,
Nor let a lustful feeling thee invade.

If thou hast faith, Christ will be pleased to live
Within thee—O amazing, precious thought!

Be ready then thy very self to give
A dwelling-place for Him,—for thee He bought.

No other price thy ransom could procure,
But precious blood that from Thy Saviour flowed;
No other love but His can thee assure,
Through none but Christ can blessing be bestowed.

O muse on this, my heart; if His elect
 Thou art, call earnestly on Him to fill
 These with His presence; His response expect;
 Such prayers are e'er according to His will.

O to be now a tabernacle, where
 Christ may indwell, and where His peace may
 reign;
 O to preserve it spotless, pure, and fair,
 For Him alone, until He comes again.

E.K.

THE FIRST TOKENS.

IN Genesis 1. 14 we read, "And God said, Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for **TOKENS**," for that is the word used, just as in connexion with the rainbow and the passover. And I believe that the first "token" speaks of the Lord Jesus (Mal. 4. 2, cf. Ps. 84. 11). There is one glory of the sun and another glory of the moon (1 Cor. 15. 41). May it not be that the former sets forth the glory of the redeemed "in Christ" (Matt. 13. 43), and the latter their blessedness in receiving all **from Him** and being dependent on **Him**? In other words, the "tokens" of Genesis 1 are like unto those of Genesis 2—"concerning Christ and the Church" (Eph. 5. 32).

May we therefore enumerate a few helpful thoughts?

(1) The sun is called the **great** light, and the moon the **little** light (Gen. 1. 16, cf. **Omega**, Rev. 22. 13: there is also omicron).

(2) The relation of gold (glory) and silver (atonement-money) in the tabernacle is similar, even as to colour: the moon reminds us that we, who have darkness and disfigurement and death in ourselves, have received redemption and righteousness by our Lord Jesus. It is significant that this shining is specially linked with the sunlight **sinking** "beneath" the earth: possibly a **picture** of our Lord's death (John 12. 24).

(3) The moon's "privilege" is to remain in heavenly places, and to have nothing between her and the sun,—occupied with showing what the sun is.

(4) If the moon were to come down to the world, light would be lost (Eph. 5. 14). So is it if the earth comes between; even if only in part, there is a great hindrance. How this speaks to us!

(5) The moon proves the sun **is**, and further declares that the sun will **soon** come back to bring "the day," and then the moon will be in the background.

(6) The moon **cannot** cause the day. It must be the **night** while the church waits for the Lord

Jesus: there is "no hope" for the world in the world, and we cannot improve it: we are not of the world, and our longing is that sinners may be brought to Christ out of it (Rom. 13. 12, 2 Pet. 1. 19).

One cannot but feel the intensely **practical** aspect of these first signs or tokens. O that we may experience and illustrate their gracious message, in the power of the Holy Spirit. There is nothing unexpected in the fulness of these parallels, for the God of Scripture is the God of nature. Nor are we surprised to find the opening chapters of Genesis full of our Lord Jesus, for Moses wrote of Him (John 5. 46). The type contains a powerful plea for the true unity of the Lord's people: O that we may be deeply impressed by our Lord's prayer in John 17. 11, 20, 23.

"RISE AND MEASURE THE TEMPLE OF GOD, AND THE ALTAR, AND THEM THAT WORSHIP THEREIN."

Revelation 11. 1, 2.

THE "temple" is God's inner temple (cf. Luke 1. 21, 1 Cor. 3. 16, 17, not the word in Matt. 21, 12, 14). This confirms the thought that the "altar" throughout Revelation is parallel with the **golden** altar. This is measured, even as Jerusalem when God claims it (Ezek. 48. 30-35, cf. Zech. 2. 2, Rev. 21. 15-17). We remember that the tabernacle was measured and "according to the pattern." "Worship in spirit and in truth" (John 4. 23) is God's pattern now. His earthly house was "left" a "wilderness" (Matt. 23. 38), and the holy city is trodden down (Luke 21. 24, Rev. 11. 2). This is parallel with casting out. How definite a witness that the mixture of state and church is not from God, and that He seeks a heavenly people ("without the camp" on earth, Heb. 12. 13). It is important to see that Christ died at Jerusalem (the **court**) on earth, but that the **Sanctuary** in connexion with His priesthood is in heaven (only "spiritual sacrifices," 1 Pet. 2. 5). But when He comes He will be unveiled, and the court shall be His (Isa. 62. 6, 7), heaven and earth associated (Matt. 28. 18). "Even so, come, Lord Jesus."

In contrast with "the times of the Gentiles" ("nations," Luke 21. 24), and their sad climax in the time of "the man of sin" (2 Thess. 2. 6), how our hearts would rejoice in the prospect of 1 Timothy 6. 14, 15, "The Appearing of our Lord Jesus Christ, which in **His time** He shall shew" (cf. Ps. 72. 7, Jer. 23. 6), "Come, Lord Jesus."

YOUNG PEOPLE'S COLUMNS.

"I never knew You!"

THOUSANDS upon thousands of people wish, at some period of life, to have salvation. Many have really thought they were saved. In some parts the **majority** have, at some time or other, at least "desired to go to heaven." And a large number of such had this wish specially in childhood's days. They read the Scriptures then. Yet, on leaving school, other things came in, and their after-life showed plainly that they were never truly saved. But a fair number, on growing up, still used the same words, and spoke of heaven as if expecting to go there, and, if you had asked them, they would have answered, "I hope I am a Christian." But they died without any clear confession of **knowing** the Lord Jesus Christ. They were "religious": that was all.

It is probable, too, that most who read these lines would like to be at last in heaven. They say nothing at all against the gospel. They are sorry when others talk slightly of the Lord Jesus. Yet there has been no real change in the life, such as that to which He refers, "He that heareth My word, and believeth on Him That sent Me hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5. 24). But if the Lord Jesus makes this necessary, can we dare to say it is unnecessary? The thought, "I hope all will be well" is a dangerous one. If I am going on a journey I like to be **sure** I am in the right train. Sometimes it is far easier to deal with one who has been a thief, and outwardly sinful, for he knows he has been wrong. But those who have lived quite differently are often unconscious that they are quite as much "lost" as the thief on the cross. Let us think now about children. Are they sinners? Do they need salvation by the blood of Christ? Yes, as much as those who are older. It is remarkable that when He spoke of little ones who believe in Him, He quickly added words about the **lost** sheep (Matt. 18. 12-14). This is so plain. No child can go to heaven except through the death of the Lord Jesus. And therefore the question comes, "Has my reader a personal, living faith in Him, or not?"

Many are quite "deceived," because they are kind and respectable. God calls this outward "Niceness of character" the "flower" of grass (Isa. 40. 6-8), but He shows that the Spirit of God **never** accepts this instead of a new life in the Lord Jesus. In a very remarkable parable in Matthew 7 we find the words "I never **knew** you" (7. 23), and in another "I **know** you not"

(25. 12), while in yet another in Luke 13. 25, 27, "I **know** you not whence ye are," with the repetition "I tell you, I **know** you not whence ye are." This shows us that the important point is "Whence are we?" i.e., are we **born from above**, or not, (John 3. 3). And the word "know" implies a real relation to Christ, and a close contact, with special "knowledge," both sides. This is quite different from "going to church and chapel," "saying prayers," "doing one's best," "professing to be a Christian." It is something extraordinary, when we think how glorious the Lord Jesus Christ is. We read the words of 1 John 5. 20, "And we know that the Son of God is come, and hath given us an understanding, that we may know Him That is True, and we are in Him That is True, in His Son Jesus Christ. This is the true God, and eternal life" (cf. John 17. 3). Hence the question is vital: "Does the Lord Jesus know you as one of His sheep, and do you know Him?"

It is important to see that in the passages quoted with the words, "I know you not," those addressed are **quite surprised**. So it is possible to imagine we are saved when we are **not saved**. Dear young reader, this message is meant to be plain **not** to "frighten," not to "offend," but that you may really know if **you** are saved, or not! If you have not "come" to Christ, as a "lost" sinner, with sorrow for sin, seeking God's salvation through the blood of the Lord Jesus, and that your life may be a new life to please Him, can you truly say you are **His**? And the "fruit" of coming is "knowing" Him, with joy in His words and prayer, and obedience to His will. O that this may be your happy experience. If not before, to-day may be the **new birthday** of one who is now reading these lines. The Lord Jesus is ready to welcome.

"I know you not!"—How sadly heard,
His answer then will be.
But now He calls! And is His word
A message unto *thee*?

"I know you not!"—Surprised they'll stand,
The door fast *closed* between;
But now, with *open* door and hand,
His saving love is seen.

"I know you not!"—So much *they* knew,
Yet they were not His own;
But now He gives a life that's new,
For sins He did atone.

"I never knew you!"—O the pain
To hear HIM answer so:
But now, before He comes again,
His love the heart can know.

"I never knew you!"—All is vain
Unless *He* "knows," and we,
Rejoicing we are born again,
Know *Him*,—and long to see.

"Ye have lived in pleasure on the earth, and been wanton, ye have nourished your hearts as in a day of slaughter." James 5. 5.

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

THOSE who spend time in the reading and study of the precious Scriptures are often reminded that the language of a nation changes. Some words, that are quite familiar to us, are strange to others to whom the Bible is a closed book. We see that some words acquire new meanings, while others, although retaining their original sense, have fallen into disuse. These remarks are called forth by the word "wanton," found in our text, but seldom used to-day in conversation, or composition, one of its definitions being "unrestrained."

It may be appropriate to mention, for the benefit of our younger readers, that, in addition to a copy of the Scriptures, and a Concordance, a good Dictionary is of great value in our studies, and should be used, so that no word is passed by without the knowledge of its meaning. We are reminded in more than one instance of the importance of "every word" of God (e.g., Prov. 30. 5, Matt. 4. 4), and we should not lightly esteem the rendering in our own language.

But to return, those who are here addressed had lived, as we saw previously, in indifference to the needs and claims of others, even of their own servants, by holding back that which would have provided nourishment for their bodies, while they themselves had lived delicately (i.e., in luxury), as the word rendered "pleasure" implies,—while without any restraint they had indulged (but not satisfied) their natural cravings.

Do we not feel that these words have more than a local application? Are they not meant to have their message to-day? That these conditions will prevail until the Coming of the Lord Jesus we may expect, as the Scriptures do not suggest that the last days will be marked by a change for the better in the attitude and actions of the world, but the reverse. "Evil men . . . shall wax worse and worse" (2 Tim. 3. 13).

The first clause of verse 5 which we are considering could have been written, "Ye have lived in luxury, and indulged yourselves," but we note that the Holy Spirit has included the words "on the earth." These may at first seem superfluous, but as we compare Scripture with Scripture we learn that they have a moral, as well as geographical significance. How striking are the words of the Lord Jesus addressed to disciples when speaking of these days. "And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and

drunkenness, and cares of this life, and that Day come upon you unawares, for as a snare shall it come on all **them that dwell on the face of the whole earth**" (Luke 21. 34, 35). They are equally His words which are repeated in the last book of Scripture concerning "**them that dwell upon the earth.**" For such there is coming an hour of trial (Rev. 3. 10). They cause the death of many because of the testimony which they held (Rev. 6. 10). They rejoice when God's witnesses are slain (Rev. 11. 10). They worship the beast (Rev. 13. 8), and are deceived by the false prophet (Rev. 13. 14). Their names are not written in the Lamb's book of Life (Rev. 17. 8). We do not from these Scriptures decide that those who are addressed in the Epistle were included in this number. We rejoice that salvation can come to the houses of rich men (Luke 19. 2, 9), but, unless there was repentance, would they not all likewise perish? Many, like the rich man, clothed in purple and fine linen, and faring sumptuously every day, have also died and have been buried (Luke 16. 22), and the words of the Lord Jesus have been written and remain written, "The hour cometh in the which all that are in the graves shall hear His voice, and shall come forth: they that have done good unto a resurrection of life, but they that have done evil unto a resurrection of judgment" (John 5. 28, 29).

The manuscript evidence favours the omission of the word "as" in the last clause, hence we may read, "Ye have indulged your cravings in a day of slaughter." Not that it was a day of slaughter against **them**. They were like some in the days of Jeremiah, of whom the prophet asked, "Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously?" and he pleaded that God would prepare them for the day of slaughter (cf. Jer. 12. 1-3). But while they were receiving their good things, there were others who were receiving their evil things. Both the psalmist and the apostle wrote, "For Thy sake we are killed all the day long, we are counted as sheep for the slaughter" (Ps. 44. 22, Rom. 8. 36). But "it is a righteous thing with God to recompense tribulation to them that trouble (tribulate) you, and to you that are troubled (tribulated) rest . . . when the Lord Jesus shall be revealed from heaven, with the angels of His power, in flaming fire, taking vengeance" (2 Thess. 2. 6, 7).—B.

He Who bare our sins (Isa. 53. 12, 1 Pet. 2. 24) shall bear the glory (Zech. 6. 13). He builds the temple, and those far off, build **within** His building (Zech. 6. 13, 15). This wondrous prophecy has a spiritual parallel to-day.

Questions and Answers

38

The passing round of a collection box or basket. Where is the Scriptural warrant for passing round—especially if unbelievers are present? Even among children of God alone one feels that the principle of 2 Corinthians 9. 7 is being infringed. (The saints ought not to need encouragement to give regularly, and without external inducement: if they fail, the passing of a box is not the remedy). 2 Kings 12. 9 suggests a helpful principle, with 1 Corinthians 16. 1 and Deuteronomy 16. 16. O that 2 Corinthians 8 and 9 may be written, as it were, upon our heart!

39

Help sought on the collection in 1 Corinthians 16. In the home? or when the saints gather? How collected, if no collection when Paul came? Many believers have felt these difficulties, but first let us rejoice in the privilege of giving unto the Lord. This was connected with Israel's annual feasts (Deut. 16. 16), and here, as we have no anniversaries, with the first day of the week, which has such a helpful Scriptural emphasis, often forgotten to-day. The arrangement was God's plan, we see in various assemblies. Every first day, each believer was encouraged "to place by himself" something definitely for the Lord. He was thus to lay up "treasure," as the word implies (Matt. 6. 19, 20): verily, giving to the Lord is a good "investment." This word "by" ("by him") is found in John 1. 40, Acts 9. 43, 10. 6, 21. 16, for "staying with a person": hence the "putting by" is first at home, not merely the result of a meeting, or of any urging by others. This is deeply important: there is not merely a sudden emotion, not a display before others. Observe the point—"that not, when I come, then collections may come about." This is the Holy Spirit's gracious guidance against **irregularity** and doing things "late." The "collection" is a putting together. To start thinking of this at the end would mean spiritual failure. The apostle shows all the money ought to be **ready**, not haphazardly given on his arrival. The **principle** applies to all, and for immediate needs the gift should be brought in at once. Whatever is laid up (after setting aside at home, a personal, conscientious responsibility) for any gift to be used later* must not be touched: that would be taken from the Lord. It is the Lord's "treasure," whether **kept** at home or elsewhere. Irregularity is dangerous, and any unfaithfulness perilous. Surely, moreover, we would go beyond Israel's tithes, in our privileges to-day. The Lord will enable more

* Brethren took the fellowship (Acts 12. 30, Rom. 15. 25, 26): there were not postal facilities.

as we trust Him more, and only give where He is glorified.

As the Lord commanded Moses

DISOBEDIENCE calls obedience legality, and regards self-will as liberty. Not all "love" is love to God. The consistent stress on willingness to do God's will in Moses' life reminds us that he was **faithful** in all God's house (Heb. 3. 5). In Exodus 39. 5 we have the emphasis on obedience which is continued in verses 7, 21, 26, 29, 31, 32, 42, 43, and throughout the 40th chapter. Then we find that "the glory of the Lord filled the tabernacle" (Ex. 40. 34). Is there not a parallel in Matthew 28. 19, 20? Are we warranted in quoting, "Lo, I am with you alway" without the opening word "and," which links it with the preceding sentence? "Independence" is not the object of life. The Lord Jesus ever did the will of the Father, and left us thereby an example. In Exodus 35 and 36 we find those who were wise-hearted and willing-hearted, and whose spirit stirred them up, and they both brought and wrought in connexion with "all manner of work, which the Lord had commanded to be made by the hand of Moses" (35. 29). "Wisdom" and "understanding" were given to keep to the Lord's commandments (36. 1), **not** that they might invent something else. And if our hearts are truly devoted to the Lord, we shall realize His words, "If ye love Me, keep My commandments" (John 14. 15). Hebrews 13. 20, 21 shows us the standpoint of true prayer for one another: "The God of peace . . . make you perfect in every good work, to do His will (cf. Matt. 13. 50), working in you that which is well pleasing in His sight." Joshua and the princes of Israel were enthusiastic to welcome the Gibeonites, but they "asked not counsel at the mouth of the Lord" (Jos. 9. 14. David and the people of Israel put the ark on a **new** cart, and they praised before the Lord in 2 Samuel 6. 4, 5, but they "sought Him not after the due order" (1 Chron. 15. 13). The woman brought expensive spices on the resurrection morning, but they had not remembered His words (Luke 24. 8).

It is very easy to be zealous with the goodliness of the flesh, but we need grace to do the Lord's commandments. That is the joy of heaven (Ps. 103. 20, see Matt. 6. 10). I cannot be led by the Lord to alter the word of the Lord, nor be guided by the Holy Spirit to go against His revealed will. The simplicity of love's obedience pleases Him, and when this is the glad motive, there is true spirituality. It is not bondage to respond to His will with the ever helpful attitude of 2 Corinthians 8. 16, 17. Faith does not say "Why?" nor does love ask, "**must** I do this?"

"He saved others; Himself He cannot save."

Matthew 27. 42.

MOCKERY is doubly cruel when another is in agony. The above widely-known words of derision were hurled against the Son of God by the religious priests and scribes of Israel. You are convinced you would not have sunk so low, when passers-by, and robbers, and soldiers all united to taunt that Holy One Whose mighty power could at once have laid them low. But "when He was reviled, He reviled not again; when He suffered, He threatened not." If some said, "Never man spake like this Man," might it not be added, "Never man was silent as He"? Reader, you who feel sure you would not have treated Him so shamefully, and withal so shamelessly, are you clear of His blood? If you say, "Yes," I see no hope for you. If you reply, "I am verily guilty," there is mercy for you!

It may be some are bewildered at such a thought. "I was not then born, what guilt is mine"? Such understand not the ways of God. Unless you earnestly seek His salvation, you side with the world of rejectors. But if you cry for mercy through His blood, your heart thereby owns that your own sins put Him there. Then that was your death, your judgment, your doom, your curse—and mine. O unspeakable load upon Him!

That is the mystery of HIS death. The words men said cruelly, still meeting our ears at many a street corner, when preaching the gospel in London, are true beyond the meaning of those who laughingly used and use them. "Others He saved"—they thought of His miracles, but we think of the great miracle, the salvation of the soul. Hence our humbled hearts realize that He **could not** have saved others had He saved Himself from death. How much fruit does the living corn of wheat have apart from death. It can live **alone** 1,000 years, twice told, but the **causing of other living grains is ONLY by death** (John 12. 24). We call to mind the question of the Lord Jesus, "Thinkest thou not that I cannot now pray to My Father, and He shall cause to stand beside Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be?" (Matt. 26. 53, 54). His avoidance of death would have been our eternal undoing. Without His people's sins He could not have died: with these sins upon Him He could not live till He had utterly put them away in death, and thus was at once declared righteous, and entitled to undying life. "In that He died, He died unto sin (my sin) once" (Rom. 6. 10). Death hath no longer dominion over Him. But that awful

death was mine (Gal. 2. 19): my "day of judgment," in that sense, is past! Is yours?

Not two deaths, but one! The passover lamb **could not** save itself and the firstborn. Impossible! So in Egypt "there was not a house where there was not one dead" (Ex. 12. 30), may have the widest meaning. One, not two! The lamb **or** the son! Never both: always one! Reader, which is it,—Christ or you?

He **could** not save Himself if He **would** save a guilty sinner. Had He left the cross a moment before death, heaven would ever be empty of sinners saved. His precious blood must be poured out. But the thought of **saving Himself and coming down** from the cross (see Mark 15. 30) is unthinkable. He was obedient **unto death**. Blessed be God for such a Saviour. Is He yours? All who answer "Yes" must be humbled indeed to think **their** guilt brought Him there. Is not an unhumbled sinner plainly outside Christ? He who believes without burdened heart may well doubt if his belief reaches beyond his head.

One of the two malefactors continued mocking, and there are more eleventh-hour tragedies than conversions, and more death-bed gloominess than repentance. He dared to trifle, and said, "Save Thyself and us" (Luke 22. 39). But if, in contrast, our trembling heart feels "My sins were upon Him," He cannot disappoint my childlike faith. Because He **would** not save Himself, He **will** not lose me. Welcome, troubled sinner. His work cannot be undone, and thus we have peace with God, for "it is finished," and now, dear reader, my new life belongs to Him, and one of its untold privileges is to tell you of Him, the One you need, and Who can save such as you, for He **has** freely saved a guilty sinner like me. We have a wondrous gospel. Not two: but **one is enough**. Christ never fails!

Notes on Memorized Verses—continued from page 48.

or to bury: the Living One will receive us to Himself (ch. 14. 2, 3) because He *took away* our sins (ch. 1. 29). 16, Only one word: His *tone* (10. 27): how important then that we should not only read the Scriptures, but hear them with the Holy Spirit's living power in our heart (Rev. 2. 7). An answer of devoted love: only one word: *His* joy. 17, Later He was willing to wait (verse 27, Matt. 28. 9). "My," "your": wondrous words and order: all is by His work. 18, "The Lord," so ever (e.g., 21. 7, 15): O for more reverence. 19, When He is *in the midst* (contrast Rev. 3. 20) there will be "peace," and the word comes *again* (as in John 14. 27, Isa. 26. 3, 4, marg.). 20, "Glad": and how glad shall we be (ch. 16. 22, Ps. 17. 13). 21, The second "Peace" is linked with service, the first with salvation (cf. Matt. 11. 28-30, the twofold "rest"). 22, Service in power (Acts 1. 8). 23, Cf. Matthew 18. 18 ("shall have been bound"): it is not personal glory, but *representing the Lord* (Col. 3. 17), and thus *declaring* the fruit of His finished work (Acts 13. 38, 39): what a precious and firm gospel.

Suggested Daily Readings.

"IF THE LORD WILL."—JUNE, 1939.

Day	READING		LEARNING	
	Leviticus	John	Num. 5	Phil.
1	26. 27-46	17. 1-14	1,2	3. 8
2	27. 1-18	17. 15-26	3	9
3	27. 19-34	18. 1-14	4	10
4	Num. 1. 1-33	18. 15-32	5,6	11
5	1. 34-54	18. 33-19.7	7	12
6	2. 1-34	19. 8-22	8	13
7	3. 1-26	19. 23-41	9	14
8	3. 27-51	20. 1-18	10	15
9	4. 1-20	20. 19-31	John 19. 38	
10	4. 21-41	21. 1-14	39	17
11	4. 42-5.10	21. 15-25	40	18
12	5. 11-31	Acts 1. 1-14	41	19
13	6. 1-27	1. 15-2.4	42	20
14	7. 1-41	2. 5-28	20. 1	21
15	7. 42-89	2. 29-47	2	4. 1
16	8. 1-26	3. 1-18	3,4	2
17	9. 1-14	3. 19-4.12	5	3
18	9. 15-10.10	4. 13-30	6,7	4
19	10. 11-36	4. 31-5.11	8-10	5
20	11. 1-20	5. 12-28	11	6
21	11. 21-35	5. 29-42	12	7
22	12. 1-16	6. 1-15	13	8
23	13. 1-25	7. 1-19	14	9
24	13. 26-14.10	7. 20-41	15	10
25	14. 11-31	7. 42-60	16	11
26	14. 32-45	8. 1-17	17	12
27	15. 1-21	8. 18-40	18	13
28	15. 22-41	9. 1-16	19	14
29	16. 1-11	9. 17-31	20,21	15
30	16. 12-30	9. 32-10.8	22,23	16

Notes on Memorized Verses.

NUMBERS 5. 1-10.

1, 5, These often repeated words with the double stress on "speaking" and "saying" are deeply important: so many deny God's direct work, so many sinfully urge there was only an influence and an inspiration of *thoughts*. The Holy Spirit has answered such errors. 2, Leprosy is linked with death (cf. 12. 12): it affords solemn types of sin. 3, No exceptions. The reason is given, "In the midst whereof I dwell." "Without the camp" is a deeply affecting subject (Lev. 13. 46, 24. 14. Deut. 23. 12-14). God's holiness is emphasized, and should not we feel this more (1 Cor. 5. 13)? The *other* aspect of separation unto the Lord, when the camp was evil, is seen in Exodus 33. 7, with Hebrews 13. 11-13 (note "a clean place," Lev. 4. 12). 4, Obedience: are we prompt (Neh. 13. 1.3)? 6, Sin is ever against the Lord, even when it is against men also. 7, Observe, too, that the confession to God associated with the sacrifice did not make the "amends" to another person unnecessary, nor did the "amends" make (a) the sacrifice or (b) the confession to God secondary (Lev. 6. 5). This is full of instruction as to sins to-day. Right actions to others and restitution are God's will (Phm. 18), equally when sin has been forgiven by God. The order is important, and the stress on "add unto it the fifth part" (cf. Lev. 27. 13), because there is always further loss, and one needs heart-sorrow for the accompanying difficulty to the one sinned against. 8, The stress on "kinsman"

is helpful: how real is God's stress on the family (cf. Lev. 25. 48, 49), only when there is *no* kinsman could it be given to the priest (cf. principle of Matt. 15. 5): it would have been "easier" to give to the Lord's work and to avoid humbling. God always arranges righteously. 9, 10, "His," "his," cf. the stress on God's provision for the priests in Leviticus 7. 7-10.

JOHN 19. 38-20. 23.

38, It is blessed to see how the trial brought forth spiritual boldness (Mark 15. 43). "For fear of the Jews," cf. 20. 19. 39, Observe the steps in Nicodemus' experience (ch. 3. 1-9, 7. 50 and here). Thanks be unto God for all "going forward." Do not be discouraged if you do not see in others the full corn in the ear at once: do not despise serving the Lord as to an "individual," though you have to wait for "the precious fruit." They brought *spices*, but Christ's flesh did not see corruption (Acts 2. 31). His work was full fragrance to the Father: we remember "a savour of rest." 40, "The manner of the Jews," cf. the first manifestation of Christ's "glory" in this connexion (ch. 2. 6). 41, The gardens of Scripture are striking: we think of Eden and Gethsemane: what a contrast with Eden here.. The first Adam sinned and died: the last Adam, sinless, was raised. 42, "The Jews' preparation" (see Mark 15. 32): how graciously everything was arranged that the first of the three days (a portion represents the whole in legal reckoning) was not past ere the hurried burial. 20. 1, A remarkable silence as to the disciples' full use of the time that sad sabbath: we know "they mourned and wept" (Mark 16. 19). "Seeth": there is no suggestion that she came right up to the tomb: apparently she left other women ("we know not," verse 2), and ran to the disciples: how different the running with a *message* (Matt. 28. 8). "They have taken," "they have laid": how frequently natural inferences (as Jacob's, Gen. 37. 33, 42. 36) prove quite wrong. 3, Often we find two (fellowship), but here the intensity led to outrunning, yet the one behind went further. 7, Robbers had not done the work: everything was in wondrous order: contrast the "loosing" necessary in ch. 11. 44. 8, "Believed": here we do not read "what" or "how" he believed: it might seem to suggest the beginning of "faith": if so, there appears to have been a hesitation after: how often a "dawning" is mingled with twilight. But praise God for final victory. Rejoice in "the day of small things." But verse 9 could indicate how much we lose through unbelief, and through forgetting the Scriptures (cf. Luke 24. 8). 11, Love's countenance: one who wept and waited, one out of whom the Lord cast seven demons (loving much, Luke 7. 47) saw Him first. Often we too "go home" (10), and we lose a blessing (Hag. 1. 9). 12, A further realization: what delight the angels had in the work of Christ (1 Pet. 1. 12), and in the fact that "had lain" is a past tense (cf. Matt. 28. 6): it is interesting to see *fellowship* of angels (two, so Acts 1. 10). 13, A tender question. *Still* HER inference: "They have taken," and "have LAID Him." No, He had *STOOD* up! 14, The Lord leads step by step: He times everything. "Knew not," cf. Luke 24. 16, also John 1. 33, contrast Acts 13. 27. 15, Again tenderness: His last words of *address* included "woman" (19. 26, 27), and His first in resurrection. He added, "*Whom* seekest thou?" Compare His first question in ch. 1. 38 (yet here not only "what," but "Whom"). 15, "Supposing": a natural thought, for His glory was veiled. Still she said, "laid." "I will take Him away," no thought of physical limitation: love is beyond logic. We do not need to take Him away.

(Continued on page 47).

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Thoughts from The Word of God

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

A MONTHLY AS THE LORD ENABLES, TO
GLORIFY HIS NAME, AND SPREAD HIS
TRUTH.

Vol. xxxix. No. 7
JULY, 1939
Free.

"The Word became flesh and
tabernacled among us... full of
grace and truth; and of His ful-
ness have all we received."

John 1. 14-16.

"When the fulness of time
was come, God sent forth His
Son." Galatians 4. 4.

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

"He gave... for the perfect-
ing of the saints for (unto) the
work of the ministry... till
we all come... unto the measure
of the stature of the fulness of
Christ." Ephesians 4. 11-13.

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 Church, which is His
body, the fulness of Him That
 filleth all in all."

Ephesians 1. 22, 23.

"To know the love of Christ
which passeth knowledge, that ye
might be filled with (into) all
the fulness of God."

Ephesians 3. 19.

"In Him dwelleth all the ful-
ness of the Godhead bodily."

Colossians 2. 9.

"Stephen, a man full of faith
and of the Holy Ghost."

Acts 6. 5, 7. 55.

"Stephen, full of faith and
power."

Acts 6. 8.

"CLEANSE THOU ME FROM SECRET FAULTS"—*Psalm 19. 12.*

Words of Introduction.

IN the lovingkindness of the Lord we can again send
forth a message of His grace. Yes, it is sovereign
grace that we have a theme, and our theme itself is sov-
ereign grace. We cannot look to other men, nor to
ourselves. We do not desire to build up a human organi-
sation. Our desire is that the Lord alone may be exalted,
and His work in the heart, and among His people, go
forward. We know Whom we have believed, and are
sure He will finish His work in His own time, but it is
our responsibility to seek to realize Philippians 2. 12, 13
in the gracious inworking and enabling of the Holy
Spirit. The darkness around cannot put out His light,
and our hearts would ever live in the anticipation of
"that Day."

"Be still, and know that I am God." *Psalm 46. 10.*

Be still and know that He is God;
Who then can stay His mighty hand?
He ruleth o'er the raging flood,
To work whate'er His grace hath planned.
His cold, His heat, His wind and rain,
His sun and moon, His stars in space—
Are willing servants in His train,
To do His will, in wrath or grace.
The ways of men are in His hands,
E'en though on evil purpose set;
The tyrant's heart, who proudly stands,
To Him is but a rivulet.

Ye saints of God, take courage then,
Believe your God, believe His word:
Soon shall we see our Saviour, when
He comes,—earth's mighty Sovereign Lord!

A.W.H.

Words of Encouragement.

"The God of my salvation." This Hebrew idiom is impressive, emphasizing every word. Cf. Psalm 2. 6 margin, "The hill of My holiness" (cf. 20. 6 margin). We cannot be too grateful for our **living God** (1 Thess. 1. 9), Who neither slumbers nor sleeps. This is so encouraging. We need to be made more and more conscious that "He is" (Heb. 11. 6). And salvation is linked with the word "my" again and again. Circumstances may change, and would perplex and depress, but "the God of my salvation" abides unchangeably the Same. Habakkuk, like all the prophets (Jas. 5. 10), knew what difficult circumstances were. He realized that times yet more difficult might come, and all nature's supplies be withered, and reduced or cut off. But God would not become weaker or farther away. Hence, when there is nothing to encourage, there is One Who encourages, and His people can rejoice in Him. Creation may disappoint, the Creator never disappoints. If we are occupied with things, we become variable: if we have our eyes on Him, we can sing, as Paul and Silas, in the stocks. The prophet thought of the possibility of failure in everything around, and then said that if there was no ground of joy because of "this" or "that," he would simply rejoice in the Lord; and he knew his hope would not be vain, he would rejoice in God as the God **Who would save him**. Faith knows the darkness around, and the emergencies are not overlooked. But it is impossible for God's promises to fail, impossible that the goal of His redeemed ones shall become "vanity of vanities." "God shall help . . . and that right early." He is never late, though He may wait. He is never unkind, though He may be silent. "Trust in the Lord with **all thine heart**." A divided heart makes its own load.

"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 (near Aldgate, John Pearce Restaurant, 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. *61, Upton Lane, London, E.7.

SUGGESTED SUBJECTS DURING JULY:

4th. ZEAL.

1. Christ's Zeal (John 2. 17, note Num. 25. 11-13).
2. Israel's Mistaken Enthusiasm (Rom. 10. 2, Phil. 3. 6, see Acts 21. 20, 22. 3).

3. A Saddening Zeal in Departure from God (Gal. 4. 17).
4. Repentant and Godly Zeal (2 Cor. 11. 2, Gal. 4. 18, Tit. 2. 14, Rev. 3. 19).
5. Thoughts on Paul's intense life and our lost opportunities, and on the way those in error put us to shame, and on the danger of lukewarmness (Rev. 3. 16).

11th. THE TESTIMONY OF THE GOSPEL.

1. In Meetings. By Whom? When? Where? How? Notes on Proclamation in the Acts.
 2. Personal Dealing (Illustrated in the Life of Christ).
 3. The Witness of Daily Life (Matt. 5. 13-16, Phil. 2. 15, 16).
 4. Baptism as a Confession; and Showing the Lord's Death (1 Cor. 11. 26).
- 18th. **QUESTIONS.** These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 25th. To be announced later.

May we also invite all believers and enquirers to gatherings at 61, Upton Lane, Forest Gate, E.7 (The Lord's Day 11 and 6.15, Monday and Thursday 8, Saturday 6.45); 217, Brockley Road, S.E.4 (The Lord's Day 11 and 6.30, Monday and Thursday 8); 2, Crosby Street, Shaw Heath, Stockport (The Lord's Day 11 and 6.30, Tuesday and Saturday 7.45). Correspondence with any will always be a joy for His glory in Whose Name we gather.

Poems to Help Christian Experience—95.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4. 16.

Thou Who hast helped us hitherto,
And still in grace dost guide,
All Thou hast promised Thou wilt do;
In Thee our souls confide.

Thou didst the heav'ns and earth create,
And all things dost uphold;
All creatures on Thy bounty wait,
For Thou hast store untold.

It is our joy to realise,
Our gracious God, Thy might:
Not to the hills we lift our eyes,
But to Thy throne of right.

Thy throne of glory, yet of grace,
Whereunto we draw near,
Into the very holiest place,
And knowing Thou dost hear.

There richest grace our souls may find
In ev'ry time of need;
O be Thy gracious ear inclined,
Our supplications heed.

Our wants are great; Thou knowest all,
But prayer to Thee is dear;
Thou answerest before we call,
And, while we speak, dost hear.

Now unto Thee be all the praise
Due to Thy Holy Name,
For Thy redeemed to endless days
Shall celebrate Thy fame.

E.K.

Whatever is done by constraint, or for earthly gain, is not done for the glory of God (1 Pet. 5. 2). The motive of an action affects its whole character.

"Now Learn a Parable of the Fig Tree" "Behold the Fig Tree and all the Trees"

Matthew 24. 32, Luke 21. 29.

THE burning importance of these words to-day impresses me, though notes were recently written thereon.* May I summarize briefly some impressive thoughts?—

1. The Holy Spirit Himself repeated the message.
2. The distinctions between Matthew (and Mark) and Luke are of great help in the interpretation. In Matthew
 - (a) "All the trees" are omitted.
 - (b) There is no mention of "the Kingdom of God."
3. The context in Matthew 24 links "these" with the early part of the dispensation, and we suggest that it remarkably portrays the Jewish sprouting and nationalism, which led up to the destruction of Jerusalem, exactly terminating "this generation" (40 years, cf. the generation-length in the wilderness).† How deeply solemn is the spiritual thought: "nothing but leaves"—national vitality, but nothing for God, no fruit (the continuance of Luke 13. 7, and fulfilment of Matt. 21. 19). Leaves are green, and speak of nature, and the flesh (Isa. 40. 6, 7).
4. The added words in Luke 21, and the distinction from verses 20-24, indicate that there will be a second national awakening of Israel. Do we not see it, in measure, now? This twofold fulfilment, giving the moral interpretation of "generation," in Luke, is quite in accord with the twofoldness of other Scriptures (e.g., "in the day," Gen. 2. 17 morally, AND death for Adam's body within 1,000 years: so "third day" in 1 Cor. 15. 4, a basis for Hos. 6. 2 in the millennial third day, of 1,000 years). Trees are figures of kingdoms (Ezek. 31. 10, Dan. 4. 10). Christ has declared an awakening of nationalism, not only in Israel, but in other nations, to lead up to the end of this age. He indicated this would be a plain sign that the kingdom of God (a) had not come, but (b) would then soon come. Present day nationalism in tariffs, immigration laws,

dictatorships, language-unifying, fascism, etc., is an undeniable fact. It grows and spreads irresistibly. The Kingdom of God is nigh! Praise God. We "see" (among men) and therefore "we know" (Luke 21. 31)—because He has said so. We dare not look down: we lift up our heads! Believers should have no part in these movements. The trees "shoot forth," the very word implies also "self-defence"; but there remains the sad parallel with Israel's earlier nationalism—only leaves. Nothing for God! O that redeemed ones may stand quite aloof. It is not summer, there is no fruit. "Summer" is made parallel with the changed kingdom (Rev. 11. 15). The Lord will consecrate their substance to Himself (Mic. 4. 13), and Zechariah 8. 23 will come true for a remnant. But, meanwhile, we repeat there is NO FRUIT. The only hope is the Coming of Christ. In connexion with Israel, Ezekiel 37. 7, 8 comes to mind—a shaking—no breath: bone to bone—no breath: sinews, skin—no breath. God will, however, yet bring the remnant of Israel to blessing (verse 9), but there will be deep anguish first (cf. Zech. 12. 10, 13. 9). Child of God, partaker of a heavenly calling, keep quite clear of the world and its ways: live "looking for That Blessed Hope" (Tit. 2. 13).

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.

"Always in every request of mine for you all making request with joy." Philippians 1. 4.

1. For God's gracious reviving work among those who bear His Name, that the radical distinction between light and darkness may be more manifested.
2. For the children of believing parents, who have gone into the world, who are not yet saved, and that our hearts may have a deeper concern as to this.
3. For believers who tend to become depressed, and who long to "rejoice evermore" and to "trust in Him at all times," that there may be a victory beyond logic, in the mighty enabling of the Holy Spirit.
4. For lands that we often overlook:—Hungary, Persia, Algeria, Nicaragua, Chile, Dutch East Indies.
5. For the Lord's work committed to our charge in these magazines, and other printing of His gospel, also for missionary service in this and other lands, among Jews and Gentiles, that He alone may be exalted, that there may be fullest and simplest dependence on Him, and confidence in Him for everything, as regards every worker, and that fellowship in prayer, and all, may be fruitful in these closing days, for has He not promised a reviving?

"The prayer of the upright is His delight." Proverbs 15. 8.

* "Two Brief Messages Concerning Plants" in No. 7 Booklet of The Parables of the Lord Jesus.

† Luke 21. 20-24 coincides; observe the definite contrast of verse 20 ("compassed") with Matthew 24. 15 ("in the holy place"). Thus two different flights are before us in Luke 21. 21 and Matthew 24. 16.

"I don't want to be Saved."

YOUNG PEOPLE'S COLUMNS.

SOME years ago I wrote two articles:—(1) "Can I know if I am saved?" (2) "I wish I were saved," and if you have a desire to read what was written, we will gladly send. "But," you say, "the words of our title are those I would not use." I am thankful if you feel sad when any one talks thus. It is a terrible thing to despise God's grace, and to make up one's mind to go one's own way, and to be lost. But there **are** some in this world who do not wish anything of God's salvation: their hearts are fixed against Him.

And there are many more who never employ such words, yet their attitude means the same. If any do not really desire to pray, and to read the Scriptures, how do you think they would feel in heaven? God's presence would be no joy to such. Everything would be uncomfortable. And there are more than we think who say "I don't want to be saved" **by their actions**. In the parable of Matthew 22 we read of those who made light of God's message, and went their own way. What shall we say about these? Surely they did not want to be saved. They wanted something else. They preferred their own pleasures to God's salvation. How great was their foolishness. They may have been polite as those in Luke 14. 18, 19, but that did not affect the fact, other things were first in their life.

And so the question comes—Not "What are your lips saying?" but "What is your daily life saying?" Possibly you are amongst those who are deceived because they speak well of the gospel, but, all the time, they do not **come** to Christ that they might have life (John 5. 40).

I met a man at a railway station: he collected the tickets: I spoke of one far better, since a ticket shows that something has been "paid" in order that someone may make a "journey." Thanks be unto God for all on that journey, because of what the blood of Christ has secured! He would not take a tract: he claimed he had been "cradled" in "religion," and knew and possessed everything from childhood. He had never seen himself as a lost sinner, and so, though he thought he was saved, actually he did not want to be saved. He wanted his own way, and rudely refused. There are a thousand ways of putting aside the gospel, and it seems more will be in hell who have neglected God's message than those who have openly spoken against it. How can you say that you want to be saved, if you don't want to be saved **now**? To wish to

escape punishment afterwards is not to desire salvation. Everyone hopes to get away from trouble. **That** is no wish for salvation. The Lord Jesus came to "save His people from their sins" (Matt. 1. 21). If you do not seek **this** blessing, you don't want to be saved.

There are many who would much like to be saved a little later on, but they don't feel the **need** just now. They are not exactly asking for the world's empty pleasures: nor are they merely wishing salvation from punishment. They feel sure they will be saved. Others are praying for them, and their confidence is that these prayers will be answered. They have heard so much of the love of Christ. They have grown up in Christian homes, and thus they want to be saved but . . .! O how powerful is the word "but." Their need to-day is no burden on their heart. They do not realize the immediate danger. If they could see themselves in a burning house, or on a sinking ship, they would run for safety, but they "put off," because they do not feel their lost condition. Thus, though they like to hear the gospel, they become, in their delay, the same as those who say, "I don't want to be saved." There are many in God's judgment now, who wished to be saved, and thought they would be saved, but they never heard with trembling the Holy Spirit's word: "**To-day**, if ye will hear His voice, harden not your hearts." The Lord Jesus died to save to-day. "**To-morrow**" has been the ruin of many souls.

"I don't want to be saved," he said,
And went his way,
And soon men spoke of him as dead:—
Yes, lost for aye.

Such *words* another would not use,
But quite forgot
The things of God, self's path to choose,
And sought Him *not*.

Another wished escape from *hell*,
Yet not from *sin*:
"Salvation later," pleasing well,
Did *ne'er* begin.

Another thought himself "all right,"
But he was lost:—
Unconscious of the sinner's plight,
And what grace cost.

Yet of one more we now would speak,
He "*hoped*" in vain;—
(Since others prayed, he did *not seek*)—
Ne'er born again.

But, God be praised, another knew
His sinful way;
Heart-broken, found the Saviour true
While 'tis "**TO-DAY**."

And which are you? O do not think
There's time to wait;
Or else in doom you too may sink,
And cry "**TOO LATE!**"

"Ye have condemned and killed the just, and he doth not resist you." James 5. 6.

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

ARE we thankful when in our study of the Scriptures we are faced with "things hard to be understood"? or do we say, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Ps. 139. 6), and become somewhat discouraged? Many children of God have found that difficulties, although for a time they appear as clouds darkening the mind, yet afterwards, as in the realm of nature, give place to clear shining after rain. Let us ever remember that the Lord's thoughts are very high (Isa. 55. 9), and very deep (Ps. 92. 5), but while conscious of this we should humbly, but expectantly, seek to understand all that has been written for our learning.

The verse now reached may be written in English in a slightly altered form, viz., "Ye condemned, ye killed the righteous one: he is not resisting you." If these words were found in any other book, they would appear strange indeed. "Ye condemned, ye killed" (in the past), "He is not resisting you" (in the present). One might ask, "How could he? Would not his powers of resistance be at an end?" But they are found in the one Book, the words and tenses of which are given by inspiration of God, therefore they are sure to contain a message of deep importance to our hearts.

If we seek help from references, as we should, we shall find the words written, "And if **the righteous** (one) scarcely (along a path of difficulty) be saved, where shall the ungodly (one), and the sinner appear?" (1 Pet. 4. 18). In this context, "the righteous" is a term used to include believers generally, yet individually, and is seen to be contrasted with other terms, which embrace unbelievers as a whole. With this thought in mind we return to our text, and, by applying, we learn that those here addressed had persecuted the Lord's people, some of whom had been condemned and had even suffered death, while those who remained, and **belonged to the same company** (cf. Acts 4. 23), were not offering resistance to their persecutors.

But we turn again to another reference, and read, "Ye denied the Holy One, and **the Just**, or Righteous (One), and desired a murderer to be granted unto you, and killed the Prince of life, Whom God raised from the dead" (Acts 3. 14, 15). Yet another reference may be pondered. "They have slain them which shewed before of the coming of **the Just One**; of Whom ye have

been now the betrayers, and murderers" (Acts 7. 52).

In these passages the Righteous One is, without question, the Lord Jesus Christ, Who although condemned and killed, was alive again. If now we apply this precious truth, we must then render the words of our text as follows, "Ye condemned, ye killed **the Righteous (One)**. He is not resisting you." In that He now lives, He could resist His enemies; but at present He sits: He waits (Heb. 10. 12, 13).

Were these rich and heartless masters the actual murderers of the Righteous One? We think not, but **they were of the same company**: and if any reader is still in unbelief, then, he, or she, is also included. How solemnizing is this thought.

Is this then the meaning of James 5. 6? Not yet in all its fulness. There is still the thought that in shamefully treating the Lord's people, men are thus setting themselves against the Lord, for do we not read His words spoken to one persecuting the Church of God?—"Saul, Saul, why persecutest thou **ME**?" And again, "I am Jesus Whom thou persecutest" (Acts 9. 4, 5). And what shall we say of the last clause? "He doth not resist you." Is it not that Christ and His people are so closely identified, the One with the other, that what they do, or refrain from doing, is to represent what He does, or is not doing? If so, how closely we should follow His steps and remember the command of Col. 3. 17, lest we fail to sanctify Him before others (cf. Deut. 32. 51), and thus bring dishonour upon His holy Name.—B.

"The Lord direct your hearts" (2 Thess. 3. 5). We need grace and a tender yet mighty drawing to "love," even when surrounded by "unreasonable and wicked men" (verse 2). "The patience of Christ" is not temperamental, nor sentimental, but the manifestation of a **heart** "directed" by the Lord. How often we are too quick to receive His counsel: we have "no time" to become like Christ. We make up our minds instead of manifesting "the mind of Christ."

God has given us "exceeding great and precious promises," not that we may use them to forget His commandments, but that our loving hearts may be thereby moved and encouraged and stimulated to see His joy and to do joyfully that which pleases Him. The principle of Ephesians 6. 2 is deeply helpful: "commandment with promise." The Holy Spirit never leads us to be one-sided.

Questions and Answers.

40

How can I learn Scripture? My memory is bad. A question to this effect was asked after a meeting, and probably many believers are concerned to learn more of the words our Father has graciously given. We are all humbly conscious of our limitations. The following suggestions may help:—

- (1) Do **everything** with prayer (Phil. 4. 6, 7).
- (2) Be firm with yourself, and **expect** God's help, but do not be "anxious."
- (3) Do not only **read**, but **write** out (often it is helpful to pronounce thoughtfully at the same time).
- (4) Then seek to write out all you can **from memory** (leaving gaps, **not** looking at verse in the middle).
- (5) Repeat 3 and 4, with prayer.
- (6) If you know two languages, the effort to translate into another will often aid (the reason is clear: concentration helps memory).
- (7) If you help **another** to learn, you may find your own power of memory unconsciously increased.
- (8) Ask someone kindly to hear you. (We are often poor disciplinarians as to ourselves).
- (9) Thinking prayerfully as to the **meaning** of the words (and of any outline of an address on them) will help.
- (10) Seek ever to have the "fruit" in godly obedience, in the Holy Spirit.

41

We see many buildings. Where shall we meet, as Christians desiring to do God's will? These or similar words express the concern of many. Hence we would suggest—

Take the Scriptures, and prayerfully read the New Testament with the thought, "What is God's pattern?" Write down on **one** side of a note book everything prayerfully noticed: e.g., "who" are gathered, place of meeting, character of meetings, baptism, the Lord's supper, "names" given to believers, care and oversight, hymns, free-will offerings, relation to the State, etc. Then on the other side, put down where you feel you have not been acting according to God's revealed will, and omit anything that is not His "pattern," waiting on Him, step by step, for "the meek will He guide in judgment." If uncertain, pray more. If believers would do this prayerfully, they would be exercised in heart, and the steps would be those of **personal** faith, and not impulse through the faith of others, though prayerful guidance of others, including help as to the understanding of the words used by the Holy Spirit, may be very helpful, and

rightly sought—provided the "others" are seeking to follow the Lord.

"Rahab the Harlot"

Hebrews 11. 31, James 2. 25.

WHAT grace shines out in her salvation! God caused a melting of heart, and though faith was at first a grain, and there was much dross, seen, for example, in her untruth, yet the faith lived and grew and conquered. And what was her experience afterwards? She did **not** return to a life of sin. On the contrary, Matthew 1. 5 shows her marriage. And to whom was she thus united? Here again wondrous grace is manifested. She was brought into the very tribe from which, in the same context in Joshua, Achan was cast out, into the tribe which God appointed to be "first," and into the princely family, for Salmon was Naashon's son (Ruth 4. 20, 21, Num. 7. 12). Yet further, Aaron married Naashon's sister (Ex. 6. 23), and thus there was a link with the priestly tribe, just as in the case of Mary and Elisabeth, when the Lord Jesus was born. And Rahab was, as we have seen, brought into **His** genealogy. What infinite grace!

"Salmon begat Booz of Rachab" (Matt. 1. 5, with Ruth 4. 21). Now we see why Boaz welcomed Ruth the stranger so tenderly (Ruth 2. 8-10), and the power of a mother's early training is again impressed upon us.

"WE ARE BOUND TO GIVE THANKS."

2 Thessalonians 1. 3, 2. 13.

THE repetition is impressive. The word implies a debt, a debt of gratitude. We think of the other aspects of spiritual debt in Romans 1. 14, 8. 12, 13. 8, 15. 27. Do we realize sufficiently the call to give thanks? Do we praise God enough for **other** believers? When we think of His lovingkindness in choosing and saving, we cannot be too thankful: when we behold the fruit of His gracious work in the growth of faith and love, how can we rejoice too much in what He has done? Our lives are often too dull, instead of overflowing with praise. We see the disappointments, and are not sufficiently occupied with the manifestations of His loving kindness. We are rightly concerned as to failures in others, but we are often too oblivious of the miracles of grace He has wrought. Souls that were bound in sin have been released, and those who were far off have been brought near, and there has been a wondrous change of character. When we see the triumphs of the gospel, and those who are saved from all nations, truly "we are bound to give thanks." May this attitude become ours increasingly to the glory of God.

Unfinished!

"They left off to build the city."

AN unfinished work is often a worthless eyesore. It reminds of failure and only stands as an obstacle, and a warning, in the way. Food that does not feed, clothing that does not cover, a house that does not shelter, may only mock the one depending on them, and bring to illness and death. And "a salvation that does not save" is a delusion that dashes men to destruction. It is a life-boat which has an ugly leak itself, a fire escape that is itself burnt in the very midst, so that it crumbles under the slightest weight. I see a rope as I tremble in the stream hurrying to a waterfall, I catch hold of it, but the rope snaps, and I am lost. I step on a plank that stretches from a burning roof to another house—a step to safety—but the plank creaks and breaks, and I am dashed to pieces. Such is the vain confidence of a sinner. "Vain is the salvation of man!"

In Genesis 11. 4 men said, "Let us build us a city and a tower, whose top may reach unto heaven." But **nothing** was "finished." Hence the solemn words of our title, "They left off to build the city." And no one has ever made a way to heaven: the sinner can only make a way to hell. How blessedly contrasted were the types of Christ, "There he builded an altar unto the Lord, and called upon the Name of the Lord" (Gen. 12. 8). "Thus was all the work of the tabernacle of the tent of the congregation **finished**" (Ex. 39. 32). "So Moses finished the work" (Ex. 40. 33), "Thus all the work that Solomon made for the house of the Lord was finished" (2 Chron. 5. 1).

But to return to the work that is **unfinished**. We remember the words of the Lord Jesus, "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to **finish**? Lest haply after he hath laid the foundation, and is not able to **finish**, all that behold begin to mock him, saying, This man began to build, and was not able to **finish**" (Luke 14. 28-30). Observe how the word comes here three times. It is Christ's own emphasis. Dear reader, whatever you seek to "do" will be "unfinished." You are **not able** to put away your sins. Somewhat similarly the utter failure of man is described, from another standpoint, in Luke 6. 49. "He that heareth and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

"Unfinished" is every effort of man with regard to his soul's great need. You can make

a religion, but you cannot make salvation. You can contribute "your part." The only place for a sinner is at the cross of Christ. Worthless and hopeless in himself, a broken-hearted sinner finds music in the words, "It is finished" (John 19. 30). Christ must be everything to you, or He is nothing. Which is it? There is no middle way: there is no combined work of the Saviour and the sinner. But the Lord Jesus has finished all, and salvation is not a cheap offer, it is a free gift.

You may say prayers, and attend religious services, you may do "your best" and sweep out many outward sins. **Yet** your salvation remains as far off as ever. But if you feel your utter need, there is no call to "wait." No further recommendation is required. God does not wait to be made willing: you are welcomed to Christ to-day. He died to save all classes, and conditions, and you will not find any disappointment or failure **IN HIM**.

READING THE SCRIPTURE.

HAVE you read through the Scriptures? The Lord Jesus emphasizes that they could not be broken, and He reproved those who did not know the Scriptures nor the power of God (Matt. 22. 29). How searching are His words "Did you never read in the Scriptures?" (Matt. 21. 42, cf. 12. 3, 5, 19. 4, 21. 16, 22. 31, 24. 15). On the resurrection day He blamed those who were slow of heart to believe all that the prophets had spoken, and at once expounded in all the Scriptures the things concerning Himself (Luke 24. 25, 27). The precious words concerning the Holy Spirit's ministry of "remembrance" may well remind us of the importance of reading, and the last book of Scripture includes this thought in its opening words (Rev. 1. 3). Nor can we forget how Daniel, a man "greatly beloved," was enabled in a wondrous prayer and received remarkable instruction, when he had been searching the Scriptures (Dan. 9). Have you read the Scriptures to-day? Did you begin the day with the Scriptures and prayer? How often we forget the deep importance of using what God **has** given us. It is so easy to desire something fresh, and to hope for a special blessing apart from prayerful searching (Prov. 2. 1-5). But is that faith or laziness? Have there ever been men of spiritual power in this dispensation who have neglected the Scriptures?

Faith is not an effort, based on human logic, but a living power founded and fed upon the words of God.

Suggested Daily Readings.

"IF THE LORD WILL."—JULY, 1939.

Day	READING				LEARNING	
	Number	Acts	Num. 16	Phil.		
1	16. 31-50	10. 9-28	41	4. 17		
2	17. 1-13	10. 27-48	42	18		
3	18. 1-19	11. 1-18	43, 44	19		
4	19. 20-32	11. 19-30	45	20		
5	19. 1-22	12. 1-19	46	21		
6	20. 1-13	12. 20-13.13	47, 48	22		
7	20. 14-29	13. 14-31	49	23		
8	21. 1-16	13. 32-52	50	Col. 1. 1		
9	21. 17-35	14. 1-18	17. 1, 2	2		
10	22. 1-21	14. 19-15.5	3	3		
11	22. 22-41	15. 6-29	4	4		
12	23. 1-15	15. 30-16.8	5	5		
13	23. 16-30	16. 9-24	6	6		
14	24. 1-25	16. 25-40	7	7		
15	25. 1-18	17. 1-21	8	8		
16	26. 1-41	17. 22-18.10	9	9		
17	26. 42-65	18. 11-28	10, 11	10		
18	27. 1-23	19. 1-20	12	11		
19	28. 1-25	19. 21-41	13	12		
20	28. 26-29.11	20. 1-16	Acts 20. 1	13		
21	29. 1-40	20. 17-33	2	14		
22	30. 1-16	21. 1-16	3	15		
23	31. 1-24	21. 17-36	4	16		
24	31. 25-51	21. 37-22.11	5	17		
25	32. 1-19	22. 12-30	6	18		
26	32. 20-42	23. 1-16	7	19		
27	33. 1-39	23. 17-35	8	20		
28	33. 40-55	24. 1-21	9	21		
29	34. 1-29	24. 22-25.12	10	22		
30	35. 1-29	25. 13-27	11	23		
31	35. 30-36.13	26. 1-18	12	24		

Notes on Memorized Verses.

NUMBERS 16. 41-17. 13.

41, How quickly Israel misused God's mercy in sparing (verses 21, 24, cf. Ex. 14. 11, 16. 3) "The people of the Lord," thus they dared to describe those who had opposed Him (cf. Jer. 7. 4). 42, The congregation united—against God's servants. "The glory of the Lord appeared" (Ex. 16. 10, Num. 12. 5). 45, Note Exodus 32. 9, 10, Numbers 14. 11, 12. As in 21, "Separate yourselves that (*and*, lit.)" "Get you up, *and*": by such words God *granted* power of intercession to His servants, and then heard their prayer (note principle of Gen 19. 22). 46, "From the altar," and thus "within" the blood (Ex. 30. 10). Observe the contrast "atonement," "wrath": how rich is this in meaning. 48, We think of a Greater than Aaron, and the two classes, even as there were the two robbers, and the Lord Jesus between them. 49, Deeply solemn were the results of sin: always DEATH. 17. 2, God's instruction as to His sovereignty. 3, No other family in Levi (Korah was Moses' cousin) was to have one moment's expectation of the priesthood: again we see God's sovereignty. 4, The usual expression "tabernacle of the congregation" is rather "tent of meeting," i.e., *with God* (cf. Ex. 25. 22): how wondrous was this privilege: and how great is the privilege of His own now (Eph. 3. 12, Heb. 4. 16, 10. 19-21). 5, Only one to be chosen (Ps. 65. 4): God's decision was to be final: the evidence was to be miraculous: the result was to be silence. Why "blossom"?—the rod was from a tree, therefore it spoke of life followed by death: blossoming after this pictured resurrection. Christ's glorious

and abiding priesthood was set forth (Ps. 110. 4, Heb. 7. 24). 8, A striking contrast with ch. 16. 41: the *third* day in this narrative, a type of resurrection. "Budded," and "flourished" as in Psalm 72. 7, 92. 12 (a solemn contrast, same word, in Lev. 13. 12, 20, 25, 39, 42, 57). "Yielded," same word "dealt bountifully" (Ps. 13. 6, 119. 17, 142. 7), suggestive of a completeness. Not only "buds" (flowers) but *fruit*. And why "almonds"? The root of this word suggests "watching" (found in Prov. 8. 34, Jer. 1. 12, 31. 28). How delightful was the message to Aaron concerning the living, fruitful and watching attitude he should have. And is not the message to us? And beyond all, we see the glory of Christ as the True High Priest. The lampstand too portrayed resurrection life, and had almonds (Ex. 25. 33). There must be fruit. 9, All the other rods remained dead: symbols of authority, but dead. Observe in the light of verse 5, that the dead cannot draw nigh. 10, "Before the testimony," hence preserved in the ark (Heb. 9. 4). It is remarkable that the *first* thing in the court (the altar had a warning—memorial (16. 40), and the last, the inmost piece of furniture had this "token." How different, in aspect, from "the blood shall be to you for a token" (Ex. 12. 13), but yet, as the rainbow and Rahab's true token, this also pictured *the Lord Jesus*, and His death and resurrection. Thus is it with all the "tokens." "Against the children of rebellion": but when Moses misused his rod and said, "Hear now, ye rebels" (Num. 20. 10) how seriously he lost (Num. 20. 12). "That they die not" (to preserve): but they then said, "We die" (verses 12, 13). We do not read of their repentance. Fear that is not filial brings no blessing.

ACTS 20. 1-12.

1, What a contrast between the excited crowd and the loving disciples. Paul did not stay, to provoke trouble (Matt. 10. 23). It is not a wrong fear to avoid stirring up the passions of men by undue staying (verse 3). 2, Always exhortation and encouragement: not only doctrine (1 Tim. 4. 13). 4, Fellowship: not all from one place, but the missionary zeal of various assemblies was encouraged. 5, Sometimes one must be more alone ("tarried for us"), and sometimes "most alone" (13): there is a danger in forgetting this: yet we must not be always alone—one would encourage others. 6, This time-mark helpfully refutes the theory that the breaking of bread was "annual": every word of the Holy Spirit is important. In like manner, would not abiding exactly seven days, and then being gathered to break bread the 1st day, help us to see that the Lord's supper is *not* on other days, *nor* only once a month? No other number but "seven" would give these hints, confirming other Scripture. The purpose was *not* the preaching, even though an apostle was present—"to break bread": how important. 8, Cf. the *guest* chamber in Jerusalem: we think of the usual welcome. "Gaius mine host and of the whole church," "the church in (according to) their house," etc. 9, The Lord understands physical strain, but O that we may keep awake to His glory. 10-12, What a merciful provision of the Lord. How sad would the meeting have been, if one had died through the long ministry. But should we not seek God's instruction in the striking fact that we do *not* read they broke bread on the first day, though they came with that very purpose, but "Paul preached": and why this interruption at "midnight," just when the Lord's day. Divinely associated with the Lord's Supper, closed? O for a tender heart as to all God's gracious hints. We cannot be too sensitive for His guidance.

* A leaflet gladly sent.

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Thoughts from The Word of God

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

A MONTHLY, AS OUR FATHER ENABLES, TO
HELP AND ENCOURAGE HIS CHILDREN, AND
THAT BROTHERLY LOVE MAY BE TO HIS
GLORY IN SEPARATEDNESS FROM THE
FAMILY OF THE WORLD.

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Free.

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

"Yea, let none that wait on
Thee be ashamed." Psalm 25. 3.

"They shall not be ashamed
that wait for Me." Isaiah 49. 23.

"Then shall I not be ashamed
when I have respect unto all
Thy commandments."

Psalm 119. 6.

"I am not ashamed of the
gospel of Christ." Romans 1. 16.

"Be not thou therefore
ashamed of the testimony of our
Lord, nor of me His prisoner."

2 Timothy 1. 8.

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

"Israel shall be saved in the
Lord with an everlasting salva-
tion: ye shall not be ashamed."
Isaiah 45. 17.

"I suffer these things: never-
theless I am not ashamed: for I
know Whom I have believed."

2 Timothy 1. 12.

"He oft refreshed me, and
was not ashamed of my chain."

2 Timothy 1. 16.

"God is not ashamed to be
called their God."

Hebrews 11. 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.

"HIS COMPASSIONS FAIL NOT . . . NEW EVERY MORNING"—Lam. 3. 22, 23

Words of Introduction.

IT is not only the grace of God that we have received His grace, but also that we know something of the fulness of His grace, and that we can speak with one another thereof, and that we can declare to poor, lost sinners the gospel of the grace of God. The motto of those who welcome the outcast, "No destitute child ever refused admission," can be wondrously applied to the gospel, with one amazing contrast. We were *not* children, *but* rebels. Yet God is so rich in mercy that His grace is for such. Verily the plan and purpose of His grace shut out all pride and cause all praise. We are not only forgiven but bought, yet not bought to be slaves, but to be His freemen. Our high privilege is that we are His. To exalt Him, and make known His gospel and the lovingly appointed path for His redeemed in this evil age, are these pages sent forth. A Person is our Centre: His glory is our object. The appointed unity, of which Psalm 133 and John 17 speak, is not national, nor international, but supernatural and supernatural. It is dear to the heart of Him Who died for us, and the Holy Spirit enables it. May this be our joy and aim.

"The prayer of the upright is His delight."

Proverbs 15. 8.

Our Father, for the gift of prayer—

For gift it is to pray,—

We thank Thee, and would cast our care
On Thee from day to day.

Thou knowest, yea, Thou knowest all,
Our inmost thoughts canst see;
And yet, as we before Thee fall,
Our all we tell to Thee.

To hear us is Thy grace-delight
Because of Thy dear Son,
Since we in Him, in Thy pure sight,
Are righteous, ev'ry one:

And we in walk would righteous be,
For 'tis in Him we live;
Thou freely givest all, that we
Our all to Thee may give.

A.W.H.

Words of Encouragement.

"Helpers of your joy." The apostle wished God's children to rejoice. The Holy Spirit commands this (Phil. 4. 2 Cor. 1. 24. 4), and "the fruit of the Spirit is joy." What comes "in between" to rob us of our privilege? Is it not unbelief, or some other form of sin? At Corinth there was an excusing of sin, with so-called liberty. Did it bring real joy? No, it brought the reverse. Many were weak and sickly. The Holy Spirit shows that true joy is when sin is judged, and when there is a godly hatred of what God hates. The next chapter continues, "If I make you sorry, who is he then that maketh me glad?" And yet further, "Having confidence in you all, that my joy is the joy of you all." Yes, he desired that there should be a bright Christian assembly at Corinth, and that all the debating and strife should be judged (2 Cor. 12. 20). We may be sure of this, that when the Lord's will is honoured, and there is a glad willingness for the Holy Spirit's leading, there will be true joy. Are we helpers of one another's joy, or not?

Poems to Help Christian Experience—96.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. The Gospel which was preached of me is not after man." Galatians 1. 8. 11.

Ah! Should I be welcomed where Christ is rejected,
Is that place for me where the Lord is not named?
And can I be happy where truth is neglected,
Where men of the gospel of grace are ashamed?
For these are the days when the world is enthroning
A "gospel" according to man, but 'tis vain;
Despising the work of the Saviour atoning,
It giveth but chaff in the stead of true grain.
Its "gospels" are many, but never are bringing
Glad tidings to sinners in guilt and despair,
Yet how many souls to its systems are clinging,
Contented, complacent, yet wretched and bare!
And should I be silent when sinners are hasting
To doom the impenitent soon will o'ertake?
O save me, my God and my Father, from wasting
My time and my talents; O bid me awake.
O save me, my God, from a way easy-going,
But let me be earnest; O lovingly speak
Through me, Thine unworthy one; may I be shewing
The way Thou dost welcome the weary and weak.
With heart all aflame and with words that are burning,
Yet simple and clear, may the gospel be told;
And O, in Thy mercy, may sinners be turning
The Crucified Saviour, Thy Lamb, to behold.
And then when He cometh to make up His treasure,
May I not be troubled with feelings of shame
That I have forgotten His love without measure,
And so by my failure dishonoured His Name.
But may I go forward with boldness to meet Him,
And other fair jewels may bring for His crown.
Some saved precious souls who shall lovingly greet Him,
And all for my gracious Redeemer's renown.

E.K.

MEDITATION.

THE psalmist meditated in God's law because he loved it (Ps. 119. 97). This speaks to me and to you. Where our treasure is, there will our heart be also. Joshua 1. 8 teaches us the "fellowship" between right meditation and speaking aright. If we brood over imagined unkindnesses, our speech cannot be full of grace. But if we think upon the Lord's Name we shall be enabled to speak often one to another in a way that will please our Father (Mal. 3. 16). It is so easy to be "thoughtless." The One "blessed" in Psalm 1. 1, 2 was ever meditating in the law of the Lord. The daily walk corresponded. Isaac went out to meditate in the evening (Gen. 24. 63). This is one of the encouraging details in his little recorded life. O that we may have time for God to speak with us. The "clean" animals had an inward and an outward characteristic: the former was "rumination." Is there not a spiritual lesson? I feel my need. Doubtless our feet will please the Lord as we wait on Him.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

Colossians 4. 2.

"Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."

Colossians 4. 12.

1. For children of God *generally*: our prayer for *such* must never be narrower than "all saints" (Eph. 6. 18), not only those seen or known (Col. 2. 1).
2. For believers who are passing *through* the waters (Isa. 43. 2), and are "in heaviness through manifold temptations" (1 Pet. 1. 6), whether physically, materially, or amid persecutions.
3. For the children of God's children ("As for me and my house": "thou . . . and thy house": "if any be blameless . . . having believing children").
4. For lands that we often over'look:—Finland, Persia, Liberia, Alaska, Peru.
5. For the service of the Lord through these pages, and *much* associated correspondence in the Lord's Name, for quiet witness on ships among those from various lands, and for missionary printing (e.g., "Come, for all things are now ready," and "The Two Ways") in different languages, and missionary service in Europe, that the presence and power of the Lord may be realized, and that all arrangements, accompaniments and supplies may be increasingly and manifestly in ever fuller dependence on and harmony with Himself. *We need MORE PRAYER, MUCH MORE PRAYER.*

"Praying in the Holy Spirit."

Jude 20.

Unbelief looks at circumstances, at our weakness, at possibilities, at the experiences and disappointments of others,—at anything and everything except the Lord.

Why Unbaptised?

A Letter to a Believer.

Beloved for Christ's sake,

Greetings in Him, who loved and gave Himself for you. You are indeed grateful to Him, you long to please Him more and more. But why are you still unbaptised? He appointed baptism, did He not? It was He Who said, "All authority is given unto Me . . . Go ye therefore and make disciples of all the nations, **baptising**," and again, "He that believeth and is baptised shall be saved" (Matt. 28. 19, Mark 16. 16). You rejoice in His words, "If ye love Me, keep My commandments" (John 14. 15). Why then are you still unbaptised? The Holy Spirit came to bring the words of the Lord Jesus to remembrance (John 14. 26), and accordingly they that gladly received the word on the Day of Pentecost were readily baptised (Acts 2. 41), and the same privilege of obedience belonged to believers in Samaria and Caesarea (Asia), and in Philippi and Corinth (Europe). The Jewish believer, Paul, and the Gentile believer, Cornelius, were alike baptised. Why then are you not yet baptised? Are you outside Christ's loving "authority," or outside "all the nations," or beyond "all the days even unto the end of the age" of Matthew 28. 18, 20? Have you an exemption from Him? Are you satisfied with a **reversed** order, thinking it was well for you to be "baptised" **before** you believed, and **before** you were a disciple, and **before** you received His word, and **before** you could rise up to walk in newness of life (Rom. 6. 4)? Are you satisfied with omission of your **Lord's** command, and with omission of the testimony to which Galatians 3. 27 refers? Do you not reject a rite which had **no** likeness to burial (Rom. 6. 4), performed when you were **not** a believer, **not** a **spiritual** "infant" at all, but "dead" spiritually, and having no right to the Lord's appointment for those who truly bear His Name? If you are **not satisfied**, what is the next step? Is it not godly repentance, with rolling away the reproach (Jos. 5. 7-9), and love's simple and glad obedience, that you may enjoy your Lord's words, "Ye are My friends, if ye do whatsoever I command you" (John 15. 14). If so the Lord may incline you to write: we are "nothing," but long to help those whose heart's desire is to please their Lord and ours.

Can you find **ONE** case of delayed baptism in the Acts, or **ONE** case of other Christian activities first?

Yours in Him, all by grace, and
redeemed by His blood,

Percy W. Heward.

P.S.—If you **have** been baptised, it may be many years ago, has there been a following on to know Him, and is there the realization of unworldly separation to-day unto the Lord, which was set forth in baptism, together with a glad memory of the words, "Teaching them to observe **all** things, whatsoever I have commanded you," to the praise of the glory of His grace? O that there may be remembering, returning, repenting, restoring, **REVIVING**!

"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 (near Aldgate, John Pearce Restaurant, 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. *61, Upton Lane, London, E.7.

SUGGESTED SUBJECTS DURING AUGUST:

- 1st. **WHY READ THE GENEALOGIES OF SCRIPTURE?**
 1. "All Scripture is given by Inspiration of God, and is Profitable."
 2. Their Relation to the Promised Messiah.
 3. Some Contrasted Genealogies in Genesis.
 4. "The Sons of Korah," Samuel and Heman (1 Chron. 6. 33-38): Grace abounding.
 5. Unexpected Jottings in the Midst (e.g., 1 Chron. 2. 7, 4. 10).
 6. The word "Genealogy" in the New Testament (1 Tim. 1. 4, Tit. 3. 9, note on Heb. 7. 3).
- 8th. **THE HOLY SPIRIT'S STRESS ON "KNOWING" IN THE EPISTLES OF PAUL.**
 1. Knowing a Person (Rom. 1. 21, 2 Cor. 5. 16, Gal. 4. 9, Phil. 3. 10, see Heb. 8. 11).
 2. "We Know" (Rom. 7. 14, 8. 22, 28, 1 Cor. 8. 1, 1 Tim. 1. 8).
 3. "Knowing" (Rom. 5. 3, 6. 9, 13. 11, 2 Cor. 4. 14, 5. 6, 11, Gal. 2. 16, Eph. 6. 8. 9, Col. 3. 24, etc.).
 4. "Know ye not?" (Rom. 6. 16, 1 Cor. 3. 16, 5. 6, 6. 2, 3, 9, 15, 16, 19, 9. 13, 24).
- 15th. **QUESTIONS.** These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 22nd. **THE PRAYER OF DANIEL 9, AND ITS WONDROUS ANSWER.**
 1. The Preparation for the Prayer, (a) Scripture, (b) Definiteness, (c) Humiliation.
 2. The Personal Sense of Sin, and Deep Humility, and Concern for Others.
 3. The Power and Plea of the Prayer (e.g., verse 17).
 4. God's Gracious Way of Answering: "Thou art greatly beloved."
 5. The "Seventy Sevens": their Prophetic and Practical Message.
- 29th. To be announced later.

It is easier to talk about obedience than to obey. The most beautiful melody is that of the background daily life pleasing God.

YOUNG PEOPLE'S COLUMNS.

"Atonement Money"

HOW much are you worth? Your body contains a number of different elements, but they are all common and cheap: it is not made of "gold" or of precious stones. All the material is only worth a few pence. But your life. Ah, what is that worth to you?—What is it worth in the sight of God?

You remember that Joseph was sold as a slave, by his unkind and cowardly brothers, for "twenty pieces of silver," and Judas dared to sell the Lord Jesus for thirty. God said to Israel that, in their sin against Him, they had sold themselves "for nought" (Isa. 52. 3). So we can understand the amazing question, "What shall a man give in exchange for his soul?"

However, I am not now thinking of man's terrible "miscalculations," but of Israel's census, when all the people were counted. You may have seen "census forms" in your home. Everything must be filled up, for everybody, one chosen night, in each house. How sad it is to remember some begin the night there, but must be crossed out before morning comes. They have gone from the "earthly house" of the body, but where? Some are children of God, some are not. Where would you go, if you died?

When God spoke about counting Israel, He gave them a reminder that they needed, not to be "sold," but to be "bought." He chose a very simple type, just a small piece of money, that all might give alike: "the rich shall not give more, and the poor shall not give less than half-a-shekel" (Ex. 30. 15), i.e., half of the usual "silver coin." The thought of two together ("half") is very beautiful as to Jews and Gentiles saved by grace, and also the fellowship of children of God. When all the people were counted, there was sufficient silver to make the sockets, or foundations, on which the tabernacle stood. Is not that a precious thought? The ground of all was redemption. Nothing in the worship of God, and drawing near to Him, can rest on anything else. And each board had two "hands," for that is the word used, to fit into the sockets. And how many hands have you? Can you say that the hands of your heart have taken hold of redemption by the blood of the Lord Jesus, and nothing else? For we have not a third hand.

When the half-shekel was omitted, there was a plague (1 Chron. 21. 1-15, see Ex. 30. 12). God made it very clear: atonement money or a

plague. Of course all the pictures come very far short. The two usual types, (a) a lamb, and (b) silver, show us this.* A million lambs could not put away one sin. God arranged the small amount of money that all might bring, and as a contrast, teaching them that **their** work really did **nothing**. The people had to bring the lamb (that died) and the silver (that bought). The Lord Jesus gave Himself to die, and to buy all His sinful, lost people. Is it not wonderful? Can you say, "Thou wast slain, and hast bought by Thy blood" (Rev. 5. 9), and again "Redeemed not with corruptible things as silver and gold . . . but with the PRECIOUS BLOOD OF CHRIST" (1 Pet. 1. 18, 19)? If so, you belong to Him! Does your life make this clear? If not, to whom do you belong? O do not rest till you can say, "I did not have to buy myself, but I was a captive, and He bought me, to make me His—His for ever."

Redeemed by Christ, bought with His blood.
Each saved one now belongs to God:
Atonement-silver once set forth
The precious Saviour's priceless worth.

'Tis by His blood! O wondrous thought,
That all His own have thus been bought!
How great their need: how great His love:
How firm their hope, now fixed above.

When David Israel's census made,
Atonement silver was not paid:
The plague fell soon: our hearts thus see
Purchase or judgment there MUST be.

And are you bought, or are you not?
Is heaven or hell your future lot?
Are you "in Christ," or still sin's slave?
The Lord is mighty NOW TO SAVE!

* The believing reader will notice Christ as the *unlost* Lamb (Sheep), Silver, and Son in contrast with each part of Luke 15.

Spirituality does not boast, and boasting (except in the Lord, 1 Cor. 1. 31) cannot be spiritual. The Lord Jesus emphasized the blessedness of the humble. He not only said, "He that humbleth himself shall be exalted," but, though He was "over all, God blessed for ever," He humbled Himself. Pride is short-lived, and foolish as well as sinful. A believer can never be too humble before the Lord.

Man's "day," says 1 Corinthians 4. 3: the Day of the Lord is coming, and the Lord alone shall be exalted in that Day. Believers are "of the Day" (1 Thess. 5. 8), and realize that the present age is darkness. They cannot be in harmony with it. They are not "behind the times," but **before**. Their whole life is to speak of the nearing Day.

"Be patient, therefore, brethren, unto the Coming of the Lord."

James 5. 7.

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

DURING the earthly ministry of the Lord Jesus, His disciples were often silent listeners to the conversations which took place between Himself and those outside the circle of His immediate fellowship, and doubtless they must have been impressed by the correction of error, and the reproofs given to others; but is it not evident, as we read these inspired accounts, that **they also** were meant to profit from His words? Think again, for example, of the reply given to one who was much concerned as to an earthly inheritance, and of the parable which followed, ending with the application to His hearers. "So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12. 21). At once, it would seem, the Lord Jesus turned to His disciples with the words, "**Therefore I say unto you,**" and then, in words which are often felt to be among the most affecting that fell from His lips, He exhorted them to be an entire contrast, in their life and walk, with the nations of the world around them.

Turning now to the closing chapter of this epistle, we find that in the opening verses, we are, as it were, listening to words addressed by the Holy Spirit, through this godly writer, to certain men who were rich, and who, in addition, were employers of labour. Most of our readers are not in this category, yet do we not feel that they contain a message to our hearts if we have ears to hear? Can we say that we are altogether free from the desire to be rich? Are we content with such things as we have? Do we feel at times envious at the foolish when we see the prosperity of the wicked (Ps. 73. 3)? If we hesitate to answer these questions, let us hear certain words of wisdom spoken through Solomon: "Let not thine heart envy sinners, but be thou in the fear of the Lord all the day long, for surely **there is a reward**, and thy hope shall not be cut off" (Prov. 23. 17, 18). And again, "Neither be thou envious at the wicked, for **there will be no reward** to the evil man" (Prov. 24. 19, 20). And yet again if we think of the oppression of these masters, further words of this old-time Preacher may apply, "Envy thou not the oppressor, and choose none of his ways: for the froward is abomination to the Lord" (Prov. 3. 31, 32).

"Be patient (long-suffering), therefore, brethren." Our previous thought that some of these

reapers, these agricultural labourers, were believers, is now confirmed by the word "brethren." How gracious is our God that He has chosen and called from the lowly walks of life, into the fellowship and service of Himself, and of His Beloved Son. "He chose David also His servant, and took him from the sheep-folds" (Ps. 78. 70). The Lord Jesus also chose, and called from among the fishermen of Galilee, that He might make such to be fishers of men (cf. Mark 1. 17). And here from among the workers in the fields were those who had been called, and may we not expect that the Holy Spirit would have reminded them of those wider fields which were white to harvest (cf. John 4. 35)? "For ye see your calling, brethren, how that not many wise men, after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world . . . and God hath chosen the weak things" (1 Cor. 1. 26, 27). To such the word of exhortation is given, "Be long-suffering . . . brethren." Do we not agree that this is against our natural inclination? Naturally we are not willing to suffer long, and be kind. We may feel, that to suffer injustice without complaint, is to encourage the wrongdoer, and, because of this, we ought to seek redress, if not for ourselves, yet for the sake of others. Thus some dear fellow-believers have joined the various Trade Unions, and Associations, which undertake to plead the cause of the workers, and if necessary to fight for their rights. Now while we have no wish to declaim against these arrangements, and have much sympathy for the oppressed, yet, as disciples, we have One Whom we call Master and Lord, and our lives are to be governed by His principles. Many of those with whom we work do not know the privilege of prayer, or of casting their care upon the Lord, but we have many precious promises, among them being that He will never leave us, nor forsake us, therefore we can boldly say, "The Lord is my Helper, I will not fear what man shall do unto me" (Heb. 13. 5, 6).

Does the thought arise in our minds that this attitude is somewhat selfish, and we as believers ought to do all that we can for those who are "without"? Then let us be assured that the greatest service we can render is by maintaining that attitude which the Lord Jesus appointed for those who represent Him in the world until He Himself shall appear. Meanwhile we take it upon ourselves to speak unto the Lord for them, although we are but dust and ashes (cf. Gen. 18. 27), for ere this chapter closes we shall be reminded that the effectual, fervent prayer of a righteous man availeth much.—B.

Questions and Answers.

⁴²
How do you interpret John 20. 22? The mount of transfiguration was a type of the kingdom (2 Pet. 1. 16-19). Was not John 20 an anticipation of the Day of Pentecost (Acts 2)? Verse 23, parallel with Matthew 18. 18, suggests their ministry in the power of the Holy Spirit which was not to start till they received power (Luke 24. 49). The Lord Jesus granted special powers in Acts 10, and may have given here a foretaste in their experience, but not permanently, till Acts 1. 5 was graciously fulfilled. John 17 speaks similarly from the standpoint of the present dispensation (e.g., verses 11, 12, 18, 22), and Matthew 28. 18, 19, yet they were to tarry, or sit, till enabled.

⁴³
What have we to learn from the female offering for the sins of the people of the land? (Lev. 4. 28, 32). The Scripture order is ever "male and female," the female being dependent. This Divine principle is illustrated in 1 Corinthians 11. 9, 1 Timothy 2. 13. It is in accord with the continued stress on "He" in connexion with the Godhead,—attacked in heathendom by the claim of "goddesses" (illustrated by any language which reverses the genders, and describes the sun as feminine and the moon as masculine, and by the conceptions of artists in making angels to be women). The Divine order involves no dishonour: in Christ "there is neither male nor female" (Gal. 3. 28), but spheres of service remain quite distinct (e.g., No sister was an apostle or elder, or wrote a New Testament book). The woman is the weaker vessel (1 Pet. 3. 7). We have just referred to angels described as men: they excel in strength (Ps. 103. 20). The sacrifices not only picture the Lord Jesus, but the offerer's perception and appreciation of His work. Hence the stress on males in the burnt offering, which essentially implies a fuller view of what Christ was to the Father. But in the peace offerings we have "male or female." In the compulsory sin offerings "the people of the land" are last, and seem to bring before us a weaker realization of God's great salvation (Leviticus 27. 3, 4 illustrates the same principle). But there is no reason why our sisters should not, as Mary, have a fuller enjoyment of the death of Christ than most brethren have experienced. The types and differences of service do not, by any means, hinder this intense privilege.

⁴⁴
"Hate." Is this the literal rendering in Luke 14. 26? Yes, the word is the usual one. At first we are surprised. But note the added state-

ment "his own life (soul) also" (cf. John 12. 25). Is not this the key? Do not the Lord's words as to "denying oneself" help us to know what this means? In the same way that we are to hate **ourselves**, (and only to encourage that which is to God's glory), so are we to deal with those near and dear (and rightly dear) unto us, not allowing anything of theirs to stand between us and the Lord. Many deal more firmly with the flesh in others than in themselves, but some pander to it in those they love, and thus grieve the Holy Spirit. The **flesh** is to be hated everywhere (Deut. 33. 9, with Ex. 32. 26, 27 gives a solemn type). There is nothing against Ephesians 6. 1, 2 (see Matt. 15. 5) in this, any more than mortification of the deeds of the body (Rom. 8. 13) implies a spiked bedstead, or living, as some of old, on the top of a post, or as an ascetic away from others. A man-made "humility" only feeds and satisfies the flesh (Col. 2. 23), and is proud of its accomplishment, never dealing with the root.

⁴⁵
Meaning of Titus 1. 2; 3. 7, concerning HOPE of eternal life: often used by those who attack the truth that we have now eternal life (John 3. 36, 5. 24, 6. 47). Observe "**heirs**," and note Romans 8. 17 (**children** now) "**We have** redemption" (Eph. 1. 7), but we are **waiting** for the redemption OF THE BODY (Rom. 8. 23). We are NOT said to be waiting for the redemption of the soul. If Ephesians 1. 14 is realized, and the teaching of God as to our **outward** man, and our **inward** man (2 Cor. 4. 16), all is clear regarding the PRESENT eternal life, and the FUTURE. Romans 8. 19 speaks of "**the manifestation** of the sons of God." Our eternal life, as His sons, is **covered** up now, just as "we have this treasure in earthen vessels" (2 Cor. 4. 6, 7), which are **not** redeemed for our earthly house of this tabernacle shall be dissolved (2 Cor. 5. 1). Thus all Scripture harmonizes: O that we, as believers, may know the power of Christ's resurrection in the body of our humiliation and please Him daily (Phil. 3. 10, 21).

We desire to be in contact with believers who are exercised to please their Lord and ours. May we, therefore, mention meetings, and opportunities for spiritual conversations at 61, Upton Lane, Forest Gate, E.7, and 217, Brockley Road, S.E.4 (both addresses, God willing, the Lord's Day throughout, and Monday and Thursday 8 o'clock: 61, Upton Lane, also Saturday 6.45), and 2, Crosby Street, Stockport (the Lord's Day: also Tuesday and Saturday 7.45). Let there be a loving urgency!

"Deeper than the Skin."

TEN times do we find such words in the leprosy chapter (Lev. 13) with its startling exposure of the nature of SIN. It is vain to use fine sounding phrases, and, as men say, to beat about the bush. It is SIN that has ruined everything: sin, dear reader, is your master and your murderer, unless you flee for refuge to the Lord Jesus Christ, or have already fled to Him.

Leprosy is a horrible disease. There is nothing beautiful about it. And leprosy is a type, of your sin, of my sin, of all sin. Do not let us try and explain it away. Leprosy is deadly, sin is deadly. You cannot play with leprosy, nor can you with sin. To delay as to leprosy is madness. It spreads, it works, it kills. So is it with sin.

"Deeper than the skin," for man is fallen. "Deeper than the skin," for the root is wrong. Sin is not only seen in some actions, the heart is sinful: the evil is within. You may wash away whatever soils the hands, for that is only an addition, but sin is not only outside, it is inside, and part and parcel of man. Yes, the very nature of a sinner is sin, and no human improvement or reformation can deal with it. The vital need is atonement before God, and "a new creation" in the experience of a man. Nothing short of this can deal with the case. How many have a mistaken and superficial idea of their need and danger. Such will awake to the fact that they are lost, when it is too late.

And the natural heart is open and willing to be taught evil. Instead of learning to do well (Isa. 1. 17), the sinner learns more and more of sin. The mind of the flesh is not subject to God (Rom. 8. 7). There is a contrast with those who are taught of God (John 6. 45). In various ways the heart says "No" (Isa. 30. 16), and "we will not" (Luke 19. 14), making light of God's message (Matt. 22. 5), or neglecting (Heb. 2. 3), or desiring to be excused (Luke 14. 18), even when there is no outward enmity. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are taught to do evil" (Jer. 13. 23). The fact that sin is not yet manifested in its complete hatefulness and climax does not alter its nature. The sinner has a self-life, and his whole character is out of harmony with God and His will.

Is there any hope? Or will the heart defend itself with the plea that there is none (Jer. 2. 25)? Many a man hides behind the fact that his heart is sinful, and excuses sin because of sin within. That is madness. Rather let the twofold ruin be at once confessed to One Who is mighty to save. Leprosy was curable, by God's grace, and the sinful heart is not too strong for

God's grace. There is a way of salvation, a way of salvation now. The Lord Jesus Christ has died, and eternal life is free by His precious atonement. Be concerned, dear reader: "awake" is the message of mercy that has disturbed many, ere too late. The gospel does not overlook one sin, nor flatter one sinner, but it reveals a Substitute Who has met the need, and Whose work is a heart work, blessedly deeper than the skin, though, as it was with cleansed Naaman, it affects the whole life (2 Kings 5. 13, 14). Glory be to God for the gospel of His grace, His power unto salvation TO-DAY.

Our Triune God in Romans 8.

THIS chapter is, like Ephesians 2, one of the best known among believers. O that we may experience its meaning in our daily life, more and more, with the gracious stress on **walking** according to the Spirit. It is helpful to notice in verses 2 and 3 that "the law of the Spirit of life in Christ Jesus hath made" believers free, and then at once we read: "God sending His Own Son . . . condemned sin." Again in verse 9 the "if's" introduce a reference to our Triune God, "If so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of His." Verse 11 adds, "He That raised up Christ from the dead shall also quicken your mortal bodies, because of His Spirit That dwelleth in you." Again in verses 16 and 17, we are encouraged by the words concerning the Spirit Who "beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, but joint-heirs with Christ, if so be that we suffer with Him." Further on, in verses 26 and 27, "the Spirit also helpeth our infirmities . . . maketh intercession," and verses 33 and 34 remind us how God justifies, and further speak of the Lord Jesus Christ "Who is even at the right hand of God, Who also maketh intercession for us." So there is the **twofold** emphasis on intercession before the Father. What a privileged people we are! Who can estimate sufficiently the great grace that has been granted to redeemed ones. This stress five times on the mighty work of our Triune God may well comfort the feeble saint. Though in our flesh dwelleth no good thing, we are not left to our flesh, and our **characteristic** is not to be the indwelling sin but the indwelling Holy Spirit.

Worldliness does not lead souls to Christ, and Christ does not lead souls to worldliness.

Suggested Daily Readings.

"IF THE LORD WILL."—AUGUST, 1939.

Day	READING		LEARNING	
	Numbers	Acts	Deut. 3	Col. 1
1	36. 1-13	26. 12-32	21	25
2	Deut. 1 1-18	27. 1-19	22, 23	26
3	1. 19-33	27. 20-44	24	27
4	1. 34-46	28. 1-16	25	28
5	2. 1-15	28. 17-31	26	29
6	2. 16-37	Rom. 1. 1-17	27	2. 1
7	3. 1-17	1. 18-32	28, 29	2
8	3. 18-29	2. 1-16	Rom. 1. 1, 2	3
9	4. 1-13	2. 17-29	3	4
10	4. 14-31	3. 1-19	4	5
11	4. 32-49	3. 20-31	5	6
12	5. 1-15	4. 1-18	6	7
13	5. 16-33	4. 19-5. 5	7	8
14	6. 1-15	5. 6-21	8	9
15	6. 16-7. 6	6. 1-11	9	10
16	7. 7-26	6. 12-23	10	11
17	8. 1-20	7. 1-25	11	12
18	9. 1-14	8. 1-19	12	13
19	9. 15-29	8. 20-39	13	14
20	10. 1-22	9. 1-18	14	15
21	11. 1-17	9. 19-33	15	16
22	11. 18-32	10. 1-21	16	17
23	12. 1-19	11. 1-18	17	18
24	12. 20-32	11. 19-36	18	19
25	13. 1-18	12. 1-21	19	20
26	14. 1-20	13. 1-14	20	21
27	14. 21-15. 6	14. 1-23	21	22
28	15. 7-23	15. 1-16	22, 23	3. 1
29	16. 1-17	15. 17-33	Deut. 16. 15	2
30	16. 18-17. 13	16. 1-27	16	3
31	17. 14-18. 14	1 Cor. 1. 1-31	17	4

Notes on Memorized Verses.

DEUTERONOMY 3. 21-29.

21, Every *spiritual* victory too is to show us God can, and will, do "much more than this." 22, How often we "fear" our spiritual foes: such fear is Satan's delight. "For": there is no ground of faith in self: all self-confidence is judged: but there is no reason to doubt God because we are so weak. 23, How blessed to be able to speak humbly unto God about everything. 24, Gratitude: God's mercies embolden us: "Begun": He will do more. 25, An earnest "request" (Phil. 4. 6). 26, But we must ever be willing for God's will, even when it humbles us (2 Cor. 12. 9): forgiven sin may still affect our privileges and service: but this will only lead to lowliness, not to remorse, nor to complaint if our attitude is right before God. 27, God's mercy and encouragement ("lift up") as far as consistent with His words and will. 28, The opposite of any bitterness of heart: we remember, too, David's encouragement of Solomon (1 Chron. 28. 3, 9, 10): no jealousy when we truly seek to please God.

ROMANS 1. 1-23.

1, Servant, apostle (2 Pet. 1. 1), called, separated. 2, Emphasis ever on the Holy Scriptures (cf. 16. 26), the word "holy" is deeply important. 3, "Concerning His Son": He is Central in all Scripture (Luke 24. 27, 44). "According to the flesh" implies His Deity, added

to the direct declarations of that fact. 4, The resurrection showed Christ's glory: note "Thou art My Son" (Ps. 2. 7, with Acts 13, 23, here a stress on His resurrection, as the Firstbegotten from the dead. 5, (a) Grace, and (b) apostleship: both in 1 Timothy 1. 12-16. "The obedience of faith," cf. 16. 26: it is remarkable how books begin and end alike (so Eph. 1. 3 with 6. 20, 24): God has given a wondrous structure. Faith always leads to godly obedience: a test for real faith. "For His Name" (Acts 9. 16, 3 John 7). 7, Beloved, called, holy ones. Thus the epistle opens after the "preface" exalting the Lord Jesus. 8, "First I thank my God" (cf. Phil. 1. 3, and thanksgiving at the *beginning* of other epistles, and 1 Tim. 2. 2). Is our faith manifest or obscure? 9, Prayer and praise ever linked (Col. 4. 2). "Without ceasing": do we become tired of remembering His own (Heb. 7. 25)? 10, Philippians 4. 6: "now at length," sometimes we need to wait for God's open door: faith does not rush. "In the will of God" (15. 32): how dangerous is a journey outside His revealed will—how dangerous is anything thus. 11, Unforced and unselfish affection. 12, Cf. 15. 23: even an apostle could be helped by much younger Christians. 13, Note such words elsewhere (11. 25, 1 Cor. 10. 1, 12. 1, 2 Cor. 1. 8, 1 Thess. 4. 13): have we true interest in one another's godly knowledge? "Let" means "hindered" (1 Thess. 2. 18), God permits in wisdom. "Fruit": ever the object, i.e., that which is living, refreshing, beautiful, and for the Lord. 14, The debt of love (Rom. 13. 8): observe the intense concern for souls (1 Cor. 9. 16). 15, "Ready": a holy forwardness (same root 2 Cor. 8. 12, 9. 2). 16, "For" begins verses 16-18, and "because" 19: the connexion is deeply important. There can be no "shame," for the gospel is God's power; it is God's power for it does not only put aside sins, but puts them away: there is not only pardon, but righteousness (3. 21, 25). 16, The law was strengthless (8. 3), because it looked to the strengthless sinner (5. 6): the gospel is powerful for it depends on Him Who is the Power of God (1 Cor. 1. 24). 17, The righteousness of God is the holy contrast with all that belongs to fallen man: if the gospel did not reveal "righteousness," and grace reigning through righteousness (Rom. 5. 21), it would lack all power: but "God That justified" is satisfied (Rom. 3. 26), and the Only Righteous One (Acts 3. 14), has been declared righteous (1 Tim. 3. 16), and believers can now rejoice that they are "the righteousness of God in Him" (2 Cor. 5. 21). Who can praise enough for such a wonderful salvation? Habakkuk (2. 4) is quoted *thrice* in the New Testament. 18, A solemn contrast "the wrath of God," and "unrighteousness of men." It is possible to know the truth, and suppress it, as this word implies ("hold down"). 19, What a contrast is the spiritual knowledge of God personally, "our Father" (John 17. 3, 1 John 2. 13). 20, God's witness in all nature. 21, How important is praise, how deadly is pride, how resultful is sin: the *principles* here affect believers in measure, i.e., if we boast, we walk away from the light, and become foolish (22). 23, Fallen man does not now bear the image of God (see Col. 3. 10, 1 Cor. 15. 49: praise God).

DEUTERONOMY 16. 15-17.

15, Note 11 and 14: the characteristic is joy *before* God (Phil. 4. 4, Ps. 16. 11). 16, Exodus 23. 14, 17: how great our privilege to have a *heavenly* place, and how blessed is the *first* day of the *week*. There are not distant anniversaries in this dispensation: O that we may never appear empty. 17, (1 Cor. 16. 1, 2). Personal giving with personal gratitude.

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Thoughts from The Word of God

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

A MONTHLY, SETTING FORTH THE LOVE OF
THE LORD JESUS, AND HIS WILL FOR HIS
REDEEMED, LOOKING FOR HIM.

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Free.

"Behold, I will rain bread
from heaven for you; and the
people shall go out and gather
a certain rate every day (the
portion of a day in his day,
margin), that I may prove them."

Exodus 16. 4

(contrast Jer. 52. 34).

"He left there before the
ark of the covenant of the Lord
Asaph and his brethren, to
minister before the ark con-
tinually as every day's work
required" (the matter of a day
in its day). 1 Chron. 16. 37

(cf. 2 Chron. 8. 13, 14).

"They kept also the feast of

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tabernacles, as it is written, and
offered the daily burnt offerings
by number, according to the
custom, as the duty of every
day required."

Exra 3. 4, see margin.

"The portions of the singers
and the porters, every day his
portion." Nehemiah 12. 47.

"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: He wakeneth
morning by morning. He waken-
eth Mine ear to hear as the
learned." Isaiah 50. 4.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"Behold I Am the Lord," "A Further Record of Parts of His Ways," "The Lord's Enabling," "Jesus Christ the Same.. To-day." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence, and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, He will not fail.

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"WE ARE HIS WORKMANSHIP, CREATED IN CHRIST JESUS"—Eph. 2. 10.

Words of Introduction.

THE days go by, and days become weeks, weeks months,
and months years. "The Coming of the Lord
draweth nigh." It is our privilege to be as men that
wait for their Lord. It is His command that the signs,
far from making His people anxious, should cause them
to lift up their heads. That blessed Hope maketh not
ashamed, for He That shall come will come, and will not
tarry. Yet we must do nothing before the time, nor say,
"My Lord delayeth His Coming," inasmuch as we know
He is not slack, but longsuffering. It is our privilege
to occupy till He comes, and to buy up the opportunity
because the days are evil. With this object, and His
glory therein, are these pages sent forth. We have no
doubt as to the glorious future, but our concern is that
we may honour, and not dishonour, our Lord to-day,
for it is our only opportunity to be without rebuke while
shining in the midst of a crooked and perverse genera-
tion (Phil. 2. 15).

"We... judge that if One died for all, then all died."
2 Corinthians 5. 14, lit.

"Reckon... yourselves to be dead indeed unto sin,
but alive unto God through Jesus Christ our Lord."
Romans 6. 11.

Reckon! may the word with power
Exercise our hearts anew:
Reckon, ev'ry day and hour,
Ye who know Christ died for you,
Reckon—'tis the key to blessing—
Ye with Christ were crucified,
Now with living faith confessing,
Since He died, with Him ye died.
Crucified,—yet in Him living;
And in us our living Lord,
Grace and strength each moment giving,
Faithful, ever, to His word!
Are we this rich grace receiving?
More to us He could not say:
May we, His own word believing,
Know Him more from day to day.

A.W.H.

Words of Encouragement.

Peter was troubled and grieved. "Thou knowest that I love Thee." Was it strange? The "third time" was suggestive, by its very number, after the sad three-fold denial. Indeed, if any ask us almost the same question more than once, that alone makes us wonder if they doubt our answer. If we love them, and honour them, such a reproof, however tender, is not easy to bear. And the Lord Jesus was more than all others, infinitely more. And further, the third time the Lord changed the word for "love," using that which Peter had employed in answer, and not that which had been used in the previous questions. This plainly suggested a searching of heart as to the truthfulness of the response the disciple had twice made. How graciously, yet deeply, the Lord deals with His own! What could Peter say? What could he do? Ah, he appealed to the Lord's own knowledge, "Lord, Thou knowest all things." He would not make his own reply the important matter: the Lord's own love knows His people's love. "Thou knowest that I love thee." And do not we sometimes feel the same? Our faith almost seems unbelief, as when one said, "Lord, I believe: help Thou my unbelief." Our love appears quite unworthy of the name, and when the Lord questions more, we are conscious that our love does not manifest itself much, and there is so much dross mingled therewith, but yet we can venture to say "Thou knowest." And the loving Lord questioned the grieved disciple no more. He never proves us too much, but He loves to bring us to more tenderness before Himself.

"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 (near Aldgate, John Pearce Restaurant, 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. *61, Upton Lane, London, E.7.

SUGGESTED SUBJECTS DURING SEPTEMBER:

5th. THE EPISTLE TO THE GALATIANS. AN INCOMPLETE OUTLINE.

1. Conditions in Galatia: God's Gracious Overruling to Give us the Scripture.
2. The One Gospel (1. 7, 8), and its Varied Spheres (2. 8).
3. Mighty Grace and Preparation in the Experience of Paul (1. 13-24).

4. Jew and Gentile One in Christ: the Enemy's Attempt to Oppose in the Early Church (2. 12, 13), note 3. 8.
5. Justification, and Its Precious Message.
6. The Seed and the Promise (3. 16-18, 29; also 4. 28).
7. Infant, Servant, Son, Heir (4. 1-7).
8. Galatian Declension, and a Precious Allegorizing.
9. The *Works* of the Flesh and the *Fruit* of the Spirit (5. 19-23).
10. Sowing and Reaping, and Glorifying in the Cross of our Lord Jesus Christ.
- 12th. THE DAY OF THE LORD.
 1. Expressions Used by the Holy Spirit (also "That Day," and the Expressions "Day of Christ," "Day of God" in the Epistles).
 2. The Beginning, the Continuance, the Climax.
 3. The Characteristics (Isa. 2. 11). A Contrast Now (1 Cor. 4. 3 marg., see 2 Thess. 2. 6).
 4. The Practical Effect on our Walk.
- 19th. QUESTIONS. These are welcome the Lord enabling, at least a week before, that many may prayerfully ponder.
- 26th. To be announced later.

Poems to Help Christian Experience—97.

"Fight the good fight of faith." 1 Timothy 6. 12.
 Lord, I belong to Thee, for Thou hast paid
 The price of my redemption; 'twas Thy life—
 Thy precious blood,—atonement Thou hast made;
 And I have entered on the ceaseless strife
 That all must know who would Thy soldiers be
 Beneath Thy banner; there is no discharge
 In that great war; and Thou hast chosen me
 To be a soldier, Who hast known how large
 The field of battle is, how fierce the foe,
 How subtle is their strategy, their hate,
 For Thou the strain of war didst undergo,
 But Thou didst overcome. O Lord, how great
 And agonising was the fearful strife
 In which Thou didst engage e'en unto death;
 Yea, in that battle Thou didst give Thy life;
 But, in Thy very death, as Scripture saith,
 Thou didst fulfil Thy Holy Father's will;
 Satan was vanquished. Then a great release
 Was purchased, yea, Thy precious blood hath still
 Its saving power. It made and speaketh peace.
 Lord, in that suffering upon the tree,
 Thou wast alone, for none of Thine could bear
 The burden laid on Thee. Yet unto me
 Thou givest of Thy sufferings to share.
 So, gracious Lord, let me a follower be
 In thine own footsteps. Let me take the shield
 And all the God-provided panoply;
 Let me maintain a stand and never yield;
 Let me from heav'nly places ne'er be driv'n
 For thither am I brought—yea, in the holiest—
 And that by grace through faith, in mercy giv'n.
 I would maintain a stand, the lowliest,
 It may be, of Thine host, yet trusting Thee,
 I would expect against the evil host
 Continual and hourly victory,
 Though they would press me to the uttermost.
 Let me not shrink, nor let me court defeat
 By compromise with sin, within, without;
 Though fierce the battle, let me not retreat,
 But overcome, mine adversaries rout;
 Full victory and not a battle drawn,
 Lord, grant me and the praise shall be Thine own,
 And, when the glorious coming day shall dawn,
 May I with boldness stand before Thy throne.

F.K.

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.

"We pray always for you that our God would count you worthy of this calling." 2 Thessalonians 1. 11.

1. For the children of God who are scattered abroad (John 11. 52), specially remembering those who are driven to and fro, as refugees, and those who are quite isolated, e.g., in a village or in a lighthouse, without any other believer near.
2. For believers who are suffering *intense pain*: how little we realize the privilege of physical trials limited to "weakness."
3. For those who have grown up under the sound of the gospel, who have apparently been moved, and who have even confessed Christ's Name, but who are now back in the world.
4. For lands that we often overlook:—Sweden, Portugal, Turkestan, Venezuela, Fiji Islands.
5. For the Lord's work committed to our care, that it may be more and more in harmony with *all* His will, and going forward fruitfully, both here, and in the missionary part of it in other lands, both with regard to Jews and Gentiles and His redeemed from all nations, that there may be the power of the Holy Spirit in each one serving, and His gracious enabling as to all that He appoints, including literature. (The privilege of faith is real: the privilege of intelligent fellowship in faith is real too).

"Praying in the Holy Spirit." Jude 20.

In What Way are You and I Different?

WHAT is the evidence that we are truly children of God? Where is the fruit? Profession is not enough. It is good to confess our faith in the Lord Jesus, if our lives show this is a deep inwrought reality, but the evidence ought to be a **startling fact**. Let me think awhile of others I meet, it may be in daily business. Some of them in natural temperament seem better than myself, and than others who bear Christ's Name. They are naturally kind and thoughtful. How courteous they often prove. This is not affected. How willingly they put themselves out for others. I must own they are naturally more unselfish than I am. Again, have we not seen men of the world who ever speak without hasty words? But sometimes children of God lose their temper. Or yet again, some who do not bear Christ's Name seem to be unmoved by temptations which require a definite battle of earnest resistance in my experience, or yours. If then this is so, what is the **evidence** in my life that my actions are actually spiritual, when others appear, in some ways, to have more equal temperaments, although not born again? Unless there is truly a miracle in my changed life and attitude, what is the **witness** before men?

If I collect all the different parts of my life, and then find some who, in their character, one in this point, and one in another, excel, and have that which looks as encouraging as my best actions, what then? Here is one who seems as enthusiastic in philanthropy to the poor as I am in service for the Lord. Here is another who is remarkably patient in pain: and possibly I fall short, and am inclined to complain. And so as to everything.

Is my daily life **essentially** and **entirely** different from that of the unsaved? It **ought** to be, for I am not only an improvement but a new creation (2 Cor. 5. 17), and God the Holy Spirit dwells within. A tremendous possibility is before me, with this holy privilege. Is it manifest, or is He grieved (Eph. 4. 30)? Is the **flower** of grass (Isa. 40. 6, 7) as beautiful as the **fruit** of grace (Gal. 5. 22, 23)? It is not abiding, I grant, but I, too, am sometimes variable. And there should be a very definite difference between the fruit and the flower of grass, between that which is from the natural life and that which is spiritual. Is my motive so vastly different, or do I often undertake spiritual things with a natural interest, or even enjoying reputation? O how easily a mixed motive may rob a right action of its holiness.

Has not the world some reason to doubt the reality of salvation, when daily these "Christian evidences" are too often almost on the level of that which nature can produce? Do we not need to pray for a far higher and consistent witness? Should not our heavenliness and our Christlikeness be a startling testimony to unsaved souls? Is it not true that sometimes our own activity in the flesh, in the midst of Christian service, is not **distinguished** by ourselves? Does not this suggest that our truly spiritual service must have much dross **intermingled**, else the distinction would be at once more marked? Gold with dross may appear like ordinary earth, but gold alone is readily distinguished. Is not God graciously able and willing to do much more in our experience? Is His hand shortened? Nay, He is able, and if only, in living faith, we lay hold of His power more, there will be a much more marked contrast with the world, even at its "best," much, much more is possible in the Christian's daily life unto the Lord. Are we ready to expect this? I know there is a difference between a saved soul and one unsaved, I am convinced it will be manifest, but I am concerned because it is not more evident to-day. These lines are not an ignoring of what God **has** done for us. Thanks be to Him for changed lives. But a far

(Continued on page 69).

YOUNG PEOPLE'S COLUMNS.

"The streets of the city shall be full of boys and girls playing in the streets thereof."

Zechariah 8. 5.

GOD'S tender mercies are over all His works, and He still thinks of the young ravens which cry, and of the tiny sparrows (Ps. 147. 9, Matt. 10. 29). So we can understand that He has a deep interest in children. Boys and girls often forget that God sees them, and everything in their heart and life: all the food we eat comes from Him, and He keeps us safe more times than we can count. Some do not like to think that God is always looking. Why not? If we love Him, we shall be very glad. Shall we not?

It is not wrong for boys and girls to play. The Bible specially mentions it. "Not wrong":—let me use a better word: God **meant** that boys and girls should play, it is quite right. Sin came in, to spoil much, but God has not allowed it to change all the plants into thorns, there are still beautiful flowers, and so there is much that is bright in the life of a child. We see this in nature. Look at that kitten: how playful it is, though very young. It enjoys playing with a piece of paper, or a hanging cord—or with **you**.

Yes, childhood is the time of play. It is wrong if people want to remain children all their life. When you grow up, if you deeply love the Lord Jesus, you will no longer have time or desire for playing. A grown-up Christian finds happiness in the way of pleasing God, suited to his older life.

I do not mean that you will stop playing now if you come to Christ when you are young—I hope you will come, if you have not come already. Why not "**to-day**," if you really want to be saved from sins?—Psalm 95. 7. A Christian boy or girl can glorify God in play. Possibly you ask me, "How?" The play that exercises the body, and helps the healthy growth, can be a subject of prayer as well as anything else. There will be simple pleasures, not rough, nor selfish, nor to cause trouble to others. And there will not be play at the wrong time: for childhood's days are to learn all one can! How many of us wish we had used it more fully. And then there is the time to help father and mother, brothers and sisters, and those who are ill or poor. And if one really loves the Lord Jesus Christ there will be the glad spending of time with God's words and in prayer, early morning as well as later, and play will not be allowed to hinder this joy. Further, "the **Lord's Day**" will be different from other days. What a joy is it when a Christian home puts away all the toys of the week, as well as father's daily work, and there is the united delight in what belongs to God, in

a very special way, somewhat as God said with regard to the "sabbath" for Israel (Isa. 58. 13). How happy when all look forward to this, and to meetings that please God, and when the conversation specially leaves out many of the earthly things, to talk more of the Lord Jesus. I know that **every** day also can have this gladness (Deut. 6. 7).

Again, if there is the right playing, it will never trifle with sin. One is so sad when any "play" at soldiers, or that which speaks of death. Some games lead on to "games of chance": so it is well to have guidance. And, of course, the thought of **companions** comes up, even at the best schools. Let the loving advice of careful Christian parents be welcomed in everything. Do not think you know best, and do not obey with a wish to disobey. Have you noticed the beautiful words about the Lord Jesus in His childhood?—"He went down with them . . . and was subject unto them" (Luke 2. 51)?

But our verse speaks of "the city" and "the streets." The streets **now** are not, as a rule, the best places to play: they may soon help wrong companionship.* But Zechariah 8 tells of "the Day" when the Lord Jesus will be King, and the city will be God's city, Jerusalem. Always look at the verses round about: you see those who are very old in the verse before, and the children do not get in their way. How lovely will be the change. Isaiah 11. 6-9 and 65. 19, 20 give a little picture of that wonderful time. Bodies too will be healthy. The streets or "broadways" will not have the accidents of rushing motors; people will sit under the vine and the fig tree (Zech. 3. 10), and the very name of the city will be "The Lord is there" (Ezek. 48. 35). Are you looking for Christ's Coming? It cannot be joy for you unless your sins are now taken away by His blood. He will bring peace to this earth, but **not to all**. And, indeed, to-day it is not real happiness to play, or do anything, unless you **first** know your sins are forgiven, is it? That is surely the **first** question. If you have had the **real** sorrow over sin, followed by the **real** joy "in Christ," you can even now seek to bring some other boy or girl to Christ, and you will find happiness in His will, and thus in helping others, and in waiting for the Coming of the One Who died to make you His!

Happy streets, with girls and boys
In Christ's kingdom, full of joys!
Then they'll play with true delight,
Hating sin and loving right.

Boys and girls, if saved to-day,
Are His own, in work and play:
Little things for Him can be,
And to please Him joyfully.

* Christian parents, seek prayerful wisdom.

"Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for (over) it, until he (it) receive the early and latter rain."

James 5. 7.

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

WE have seen that among the brethren who first received this epistle were those whose sphere of labour was the fields, hence the illustration here given. They would know, by experience, of the much labour required in the preparation of the soil before the precious seed could be sown, and of the many days of waiting which followed seed-time, as first the blade, then the ear, then the full corn in the ear appeared. Days became weeks and months ere the time came for the putting in of the sickle, and for the ingathering of the harvest. They would also be aware that this time was not one of forgetfulness and neglect of the seed sown, for although the processes of nature could not be hastened, yet there would be the need for care and vigilance, at the beginning, lest the birds of the air should come and ravage the fields, and then, as the days went by, there would appear that which reminded them, as believers, of man's tragic fall, and the words of God addressed to our first parent would have for them a very literal fulfilment: "Thorns and thistles shall it bring forth to thee: and . . . in the sweat of thy face shalt thou eat bread" (Gen. 3. 18, 19). What need of patience on the part of the husbandman, or, as we say, the farmer! He sows in hope, but cannot tell whether the seed will prosper. How dependent he of necessity is, for the earth bringeth forth of itself, and the elements are not under his control, and although the promise given by God to Noah, in virtue of the sweet savour of his burnt offerings, (a precious type of Christ), has never been, and never will be, broken, ("While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease," Gen. 8. 22), yet we know that there have been lean years, and periods of drought, and local calamities when crops have been destroyed by storm, and flood. What need then of patience; and if it can be written, "Hath long patience over it," as a general statement, how much more so when the husbandman is one whose trust is in the Lord. What a cause for joy it has been for some who are town-dwellers to visit such, and to join with them in their prayers, and praises, which include the details of their daily occupation, e.g., prayer that God will protect their stock, that He will grant safe

delivery to a cow that is about to calve, while giving thanks to our Heavenly Father, knowing that all things work together for good to them that love Him, even though the prevailing weather may seem to be against this knowledge. While we then behold the patient endurance of those who are in such a case, we would ourselves give heed to the words which follow, "Be ye also patient," for this is the object in view. But may not the Holy Spirit also have a further message for us through these words? Is not our Heavenly Father a Husbandman (John 15. 1)? Does He not wait expectantly for the precious fruit of the earth, having long patience over it (John 15. 8)? And what shall we say of the early and latter rain? We would of course view it literally (see Deut. 11. 14, Jer. 5. 24), even as we view the showers of blessing which will yet revive the land of Israel (cf. Ezek. 34. 26), but the rain and the showers also speak to our hearts of that Word of God which comes with refreshing and reviving power (Isa. 55. 10, 11). What delightful showers there were when the day of Pentecost was being fulfilled (Acts 2. 1, lit.), and is there not the expectation that there will yet be revival in these days (2 Pet. 3. 9), and times of refreshing on the Return of Our Lord from Heaven for the spared remnant of Israel (Acts 3. 19, 20)? How patient is the Divine Husbandman: how longsuffering to usward, not willing that any should perish, but that all should come to repentance. Shall we not then seek to be even as our Father in Heaven?—for we read elsewhere, "Be ye therefore imitators of God, as dear children" (Eph. 5. 1, lit.). B.

In What Way are You and I Different?—continued from page 67

fuller testimony is possible. And it is well for us to be humbled, and to ask ourselves "What have I done to-day that an unsaved soul could not do? How is my warfare against temptation and all sin quite different from the antagonism of a natural man to some forms of sin?" O for a deeper, fuller, richer display of the grace of God in a godly walk at home, at work, and in odd moments.

Faith is not in resignation to God's will with a wish it were otherwise, but a cheerful and active and responsive approval of His will.

The difficulties of to-day are sufficient to keep us from sleeping, and from thinking this is our rest, and from self-reliance, but not sufficient to out-balance God's grace. They only remind us of Him, and lead us to Him.

Questions and Answers.

46

What is the spiritual meaning of the following terms concerning the Holy Spirit: (a) the baptism of the Holy Spirit, (b) the outpouring, (c) the Holy Spirit came upon them, (d) the filling (e) the anointing, (f) full of the Holy Spirit, (g) the receiving, (h) "in the Spirit," etc.? A large question. O that we may have a fuller experience of His fulness! Some may know more the reality, yet use the words less exactly, and others may be more correct in speech, and yet fail in realisation. This is solemnizing. It is not possible to say all in brief compass. Several preparatory thoughts may help—(a) Most words have more than one meaning, which the Holy Spirit indicates by the context. The Holy Spirit "came upon" some in the Old Testament (e.g., Jud. 3. 10, 6. 34, 11. 29, 13. 25, etc.). (b) There was a remarkable new work at Pentecost (John 7. 39, Acts 1. 5). (c) The reality from God's standpoint, may be followed by the experience long afterwards.

Being baptised in the Spirit (not, I would suggest, "of the Spirit;" Christ is viewed as the Baptiser, Mark 1. 8, Acts 2. 33) belongs to those brought "into one body" (1 Cor. 12. 13): we do not read of its manifest repetition at Jerusalem, but the same signs were granted for the first Gentile nation reached (Acts 8. 14-19), and for the first Romans (Acts 10. 43-48, hence 11. 15, not "as on all," but "as on us at the beginning"), and in the only recorded case of any who knew "only the baptism of John," and thus went back to the other side of Calvary (Acts 19. 1-7)—in each case authenticating before all, God's "incorporation" of these in the body (Eph. 3. 6). The "outpouring" and "coming upon" led to the "immersion" in the Spirit, and, when this was welcomed, was there not a blessed "receiving"? Some believers to-day, when graciously brought to the "crisis" (cf. Isaiah 6) of acknowledging God's provision for them, may describe their recognition of a fact as if it were the beginning from God's standpoint. May it not be they have already been "sealed"—marked and claimed—by the Holy Spirit of the promise (Eph. 1. 13), for there is no other "Earnest of our inheritance" ("guarantee," 2 Cor. 1. 22, 5. 5), but they remain immature and as children in knowledge? We rejoice in further conscious enjoyment of the "birthright." If we respond to the air around us we are "filled" therewith, so if we walk in the Spirit and respond to Him. O that there may be more believers like to Stephen, whose fulness is four times before us (Acts 6. 3, 5, 8, 7. 55). Too often we "grieve"

the Holy Spirit (Eph. 4. 30), even though we may not "resist" Him.

47

What is the definition and Scriptural meaning of "apostles"? Are there any now? Scripture only shows twelve apostles of the Lamb (Rev. 21. 14); hence the appropriate word "foundation" (Eph. 2. 20). There is no suggestion of successors: claims and expectations are unfounded. Just as the word "angel" denoted God's unseen messengers (Heb. 1. 13, 14), but John also was a "messenger" (same word, Matt. 11. 10); and, moreover, there were the angels or representatives of the assemblies in Revelation 2 and 3, so the word "apostle" (meaning one "sent forth," Rom. 16. 7; 2 Cor. 8. 23; Phil. 2. 25) can be more widely used. But this no more affects the apostles whom God set "first" in the church (1 Cor. 12. 28), than the application of the word "angel," noted above, encroaches on angelic ministry. How important is the prayerful reading of the context, and the avoidance of any language on our part that would mislead, or tend to untrue claims.

48

How do you interpret Revelation 12. 5?

1. This is not described as a rapture from earth.
2. The man child is never viewed as on earth.
3. It is part of a sign: the "birth" is spiritual (cf. Gal. 4. 26).
4. Have we not here God's symbolic description of a promised revival, and His preservation of it from the enemy?
5. We can find no suggestion of the rapture of saints from earth till the time of the first resurrection (Rev. 20. 4)—the last (seventh) trump. The gracious maintaining of those who will share Christ's throne is seen in each passage, as Colossians 3. 3. O that we may be concerned to enjoy our heavenly calling, and to be overcomers!

"Far Better" or "Far Worse," Which?

MANY tombstones refer to "peace" or a similar blessing, and most people say that those who have been in pain and then have died are "better off." If the statement is true, we will rejoice in it, but what if it is not true? What if we are encouraging a false security, and a groundless hope? It is not wisdom, dear reader, to avoid facts and shrink from realities. Unless you know there is a blessedness afterwards, death is a most alarming future; and a paralysing fear should grasp every one of us; if we have no foundation for rest and peace.

Paul had no hesitation at all as to his prospect. "According to my earnest expectation and my

hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death" (Phil. 1. 20). There was no uncertainty in his mind. Have you the same confidence, fixed on the same foundation, or not? He dared to say "With Christ, which is far better," but **can you?** Do not say "Yes" because you **HAVE** said it. Do not be afraid to own you are uncertain, rather than politely utter words of hope without any reality. Many are ashamed to confess they have no **real** ground of peace, and Satan keeps them too busy to go into the matter honestly. They put off, and build on **NOTHING**. Paper money issued by a bankrupt government is a deluding and deceptive profession. Unless you have the gold of God's promise in the vault of your heart, do not make a "paper or lip"-profession. Do you **know** it would be far better for you to depart? Would you be with Christ? Or are you uncertain?

Dear reader, find out where you are **now**, not when it is "too late." When I get into a train, I want to know at the outset where it is going. If I am in it, and have any uncertainty, I am not at rest until I enquire and **KNOW**. And you should not be at rest unless, redeemed by the blood of Christ, and knowing Him as your personal Saviour, you can say,—“To ‘depart’ would be for me, as for Paul, to be with Christ, which is far better” (Phil. 1. 23).

If not, what is the alternative? “I do not know” is a vain answer, a coward's answer. You can know, you should know, you ought to know **to-day**. The alternative is “far worse” than the present. To depart and to be **without** Christ is to be lost for ever, and that is “far worse,” and more solemn than any words can describe. Nor is there anything between the two. It is “far better” OR “far worse”: you are outside Christ OR in Him. And which is it **to-day**? The gospel is the power of God unto salvation to every one that believeth (Rom. 1. 16). The way of the tree of life is open. The Lord Jesus said “It is finished,” and has nothing more to do. If you choose judgment, you choose it, dear reader, though you have been warned. With the gospel in front of you, and the welcome of Christ to lost sinners sounding in your ears, you take a leap in the dark, and it is a leap over a precipice. But “**to-day**” you have **not** departed, it is **not yet** “Far worse,” God has spared your life. Is it in vain,—in vain? We beseech you to ask yourself the heart-question: What would death be for me,—departing to be with Christ, OR far from Him: “**FAR BETTER**” or “**FAR WORSE**”?

Missing Colours.

GOD has chosen everything in nature in accord with His Own wisdom, and nothing is without signification. The Tabernacle in the wilderness was His appointed dwelling place: it is therefore remarkable that **two** colours are absent from it. We find therein much that was white, much that was blue, and the brilliant colours of gold and copper, and the beauty of silver, were blended with the preponderance of red in the way of access,—the curtains that afforded entrance. Nor can we forget the crimson blood on the brazen altar, the ground, the horns of the golden altar, the mercy seat:—everywhere on the way to God.

But where is black? Ah, that colour speaks of sin and judgment. And thus in the wondrous type of salvation we rejoice in its appropriate **ABSENCE**, for God's salvation is not half salvation. Glory be to His Name for a complete work, and grace reigning through righteousness.

Is that all? Nay, a precious colour that we require in daily life, that is restful in its physical effect, the green of the grass and the trees, is quite omitted from the tabernacle.

And why? In nature we need green. White fields would dazzle, black would distress, red would overpower,—green is beautiful in nature. But the **best** of nature cannot bring a guilty soul to God's salvation. Do you not see, and feel, and find joy in the **appointed** omission? “All flesh is **grass**, and all the **goodliness** thereof is as the flower of the field” (Isa. 40. 6). It is not ugly, and there is much in the natural man that is temporarily attractive and helpful in earthly things. But “the grass withereth,” and nothing of self at its best can save one soul. The sweet honey, (from “the flower of the field”) rejoicing in nature's light, is different from the souring leaven, working in the dark, but **both** were equally excluded from “any offering of the Lord made by fire” (Lev. 2. 11), for that was “a savour of rest.” **God** cannot rest in nature, since sin entered (see Gen. 2. 2). His only rest can be in His beloved Son, and His atonement. And there, too, believers have spiritual rest. Believing readers, your kindly nature did not bring you to redemption: all self-esteem is shut out. Unsaved reader, do not trust to yourself one moment. The best of earthly characters will be outside. The Spirit of God blows upon all of the flesh (Isa. 40. 7, 8). Rest in Christ and His death **ALONE**.

The Coming of the Lord is not a dogma for speculation, but food for living faith, to stimulate living preparation.

Suggested Daily Readings.

"IF THE LORD WILL."—SEPTEMBER, 1939.

Day	READING		LEARNING	
	Deuteronomy	1 Corinthians	Deut. 22	Col. 3
1	18. 15-19.10	2. 1-16	1	5
2	19. 11-20.4	3. 1-15	2	6
3	20. 5-21	3. 16-4.7	3	7
4	21. 1-17	4. 8-21	4	8
5	21. 18-22.8	5. 1-13	5	9
6	22. 9-30	6. 1-20	6	10
7	23. 1-14	7. 1-19	7	11
8	23. 15-24.5	7. 20-40	8	12
9	24. 6-22	8. 1-13	9	13
10	25. 1-19	9. 1-14	10, 11	14
11	26. 1-19	9. 15-27	1 Cor. 12.1	15
12	27. 1-13	10. 1-14	2	16
13	27. 14-28.6	10. 15-33	3	17
14	28. 7-24	11. 1-19	4, 5	18
15	28. 25-48	11. 20-31	6, 7	19
16	28. 49-63	12. 1-13	8, 9	20
17	29. 1-20	12. 14-31	10	21
18	29. 21-30.5	13. 1-13	11	22
19	30. 6-20	14. 1-17	12	23
20	31. 1-15	14. 18-40	13	24
21	31. 16-30	15. 1-19	14, 15	25
22	32. 1-14	15. 20-41	16, 17	4. 1
23	32. 15-31	15. 42-58	18-20	2
24	32. 32-52	16. 1-24	21, 22	3
25	33. 1-12	2 Cor. 1 1-24	23	4
26	33. 13-29	2. 1-17	24	5
27	34. 1-12	3. 1-18	25	6
28	Jos. 1 1-18	4. 1-18	26, 27	7
29	2. 1-24	5. 1-21	28, 29	8
30	3. 1-17	6. 1-18	30, 31	9

Notes on Memorized Verses.

DEUTERONOMY 22. 1-11.

1, Exodus 23. 4: how responsible we are for what we "see" (Prov. 24. 1, 12). Emphasis on "thy brother" (also 2): brotherhood in Christ brings many "difficult privileges" (cf. members in a body, 1 Cor. 12. 26). 3, Indifference and excuses are forbidden. 4, Again the unveiling of the selfish tendency to "hide" oneself: how many sins have been connected therewith (Luke 10. 31, 32, 36, 37, impressive). 5, God has made a fixed and definite distinction between man and woman: human theories as to business and worldly sport tend to deny *His principles*: but believers should preserve them in assembly arrangements (Leaflets gladly sent). 6, 7, Little things, "that it may be well with thee," helps to kindly thoughtfulness, and tests of self-control. 8, Carelessness may lead to the death of others (note Lev. 19. 14): we are responsible for what we cause *indirectly*: have you and I ever thrown orange peel carelessly in the street, or left something where another may fall over it? The sidelight as to eastern flat roofs is helpful (1 Sam. 9. 26). 9, A warning against mixture: spiritually important. 10, Another warning against wrong fellowship: the ass was unclean (2 Cor. 6. 14-18). 11, Yet a third reminder of our natural tendency toward links with the world: Israel's types have striking and solemnizing *spiritual* parallels for God's beloved children to-day: may we learn them!

1 CORINTHIANS 12. 1-31.

1, God's servant desired that believers should not misunderstand (Rom. 1. 13, 11. 25, 1 Cor. 10. 1, 2 Cor. 1. 8,

1 Thess. 4. 13): how many difficulties come in through *misunderstandings*. 2, "Ye were" (Rom. 6. 17, Eph. 2. 3, 13, 5. 8): a wondrous change. "Carried away," "led": the idols are themselves dumb and dead, but there is a satanic power (1 Cor. 10. 20). 3, "Anathema" and "Lord": an entire contrast: it is remarkable that though unsaved persons can say "Lord" (Matt. 7. 21), *demons* appear to have been hindered (note names they used, Mark 1. 24, Luke 4. 34, so Judas, when Satan entered into him, did not say "Lord," as the other disciples, Matt. 26. 22, 25): here was a Divine test for those who spoke under *supernatural* control, but *only then*: they could use the name "Lord" otherwise. 4-6, Gifts ministries, operations: three aspects of God's work, and the wondrous and gracious interest of our *Triune* God (How often together, cf. Matt. 28. 19, 2 Cor. 13. 14, Eph. 2. 18). God caused unity, not disunity. 7, "Profit," i.e., "bringing together" (1 Cor. 6. 10, 12. 23, Heb. 12. 10). 8-10, The Lord Jesus has all fulness (John 3. 35): His people have different "measures" and "functions" (Rom. 12. 3-6, Eph. 4. 7): all envy and pride are excluded (John 3. 30). Notice how "tongues" and "interpretation of tongues" are put last (so in 28), possibly because of Corinthian mis-emphasis. In ch. 13. 8 the word used for the removal "when that which is perfect is come" is *not* employed as to tongues, and no such time is given for their "ceasing." They were primarily a precious witness to unbelievers, of Israel (1 Cor. 14. 21, 22), and the setting aside of *Semitic* languages which (linked with *Israel*) had been ever languages of inspiration. How wondrous is Divine balance: we would value every gift from God, tongues had a marvellous testimony before the New Testament was written in *Greek*: we would never doubt God's power to do still as He pleases, but our concern is for the "balance" of all His people (not speaking hastily against others who truly acknowledge the precious blood of Christ), lest we *unwillingly seek* that which is called a "sign" for them that believe *not*. Suffer the word of exhortation: we only desire to exalt the Lord Jesus, and would seek the gifts of all that the Holy Spirit has linked with such words as "till we all come into the unity of the faith" (pastors and teachers), "till He come," etc. 11, "One," "as He will": thus the Holy Spirit is personal: He is God: He never causes disunity. 12, 14, 20, One, many: where else together? 13, Water baptism and the Lord's Supper are valued types, but this passage shows a *spiritual* parallel with each. 15, "Saying" does not alter the precious fact. 17, Distinctions that are not contradictions, but mutual helps: believers have different spheres to serve "one another": O that the unity of our natural body, with one HEAD and one SPIRIT, may be more illustrated spiritually. 21, We "need" one another (note Matt. 21. 3). 22, Feeble, but necessary: a beautiful thought, and true comfort to weaker saints. 23, Less honourable, but more abundant honour: again a refreshment to cheer and stimulate faith and love. 25, God's object (cf. Eph. 4. 12, "for the fitting together of the saints *unto the work of ministry*"). 26, Do we feel (or seek to feel this), as we should? 27, "In particular," i.e., individually, each one a "part": none can be the whole nor independent. Hence "divisions" among children of God are a real lack to all, and *dis-honour His Name* (John 17). 28, "In the church," not only "in" a local church: contrast offices of ministry, e.g., "elders" of a church (Acts 20. 17). "First," "secondarily," the foundation (Eph. 2. 20), and as there are only twelve apostles of the Lamb (Rev. 21. 14) we do not seek further, but rejoice that we *have* the apostles in their writings (Luke 16. 29). "Helps," how suggestive: what power is needed to "help." 31, "In accord with that which exceeds": "a way" to *walk* (Eph. 5. 1, 2).

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of GOD welcome.

A MONTHLY, TO GLORIFY GOD, BY THE
SIMPLE DECLARATION OF HIS GRACE AND
HIS WILL.

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"It is contained in the
Scriptures." 1 Peter 2. 6.
"According to the Scriptures."
1 Corinthians 15. 3. 4.
"The Scripture cannot be
broken." John 10. 35.
"All things must be fulfilled
which were written."
Luke 24. 44.
"All Scripture is given by
inspiration of God."
2 Timothy 3. 16.
"They that are unlearned
and unstable wrest, as they do
also the other Scriptures, unto
their own destruction!"
2 Peter 3. 16.

SOME OF THE CONTENTS.

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"He expounded unto them in
all the Scriptures the things
concerning Himself."
Luke 24. 27.
"They received the word
with all readiness of mind, and
searched the Scriptures daily."
Acts 17. 11.
"They believed the Scripture
and the word which Jesus had
said."
John 2. 22.
"Whosoever things were
written aforetime were written
for our learning, that we through
patience and comfort of the
Scriptures might have hope."
Romans 15. 4.

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"—Psalm 37. 4.

Words of Introduction.

A GAIN by grace we would speak of Grace. God's grace, new every morning, and His grace does not vary with circumstances. We do not annul His grace by our lack of graciousness, but our attitude evidences whether we have experienced and do experience grace or not, and we affect our standpoint so that we hinder ourselves from walking in the rays of His grace, and from enjoying the fruits of His grace, and from displaying His grace in a life of loving witness. O that the result, as well as the object, of sending forth these pages may be more glory to Him, and the manifestation of His grace in the daily walk of believers. "Let your speech be *always* with grace," as well as "singing with grace in your hearts to the Lord" when gathered with His own. The more like to Christ we become, the more shall we adorn His doctrine, and become unlike the world that dishonours Him.

"They seek a country . . . better . . . an heavenly."
Hebrews 11. 14, 16.

A fading, tinted garment clothes the trees,
A soft farewell to summer sighs the breeze,
While golden sunsets crown the dark'ning days,
Harmonious all to their Creator's praise.
Birds, quickly flocking, seek a warmer clime,
Sent there by God, for cometh winter time;
Others remain, fed by His bounteous hand,
Who all things hath in perfect wisdom planned.
There is a country free from sin and strife,
A city,—in the midst the tree of life
Yielding her fruit, each month unfadingly,
Where we with joy our Lord unveiled shall see.
Heav'n and earth God then will make anew;
Sure is the prospect, for His word is true:
We seek a country!—then we well may lose
Earth's fading things, His better things to choose.
A.W.H.

Words of Encouragement.

"Thou remainest." These words regarding
"Thou art the Same." the Lord Jesus are their
 Heb. 1. 11, 12. own commentary, realized by faith, in a
 changing world. "It" could not save us, "it" cannot satisfy. He is All in all. But we not only speak of Him, we draw near and speak to Him ("Thou") for He has said, "I am."

"He Opened His Mouth"

Matthew 5. 2.

"HE opened His mouth saying, **BLESSED**" Why are we told that the Lord Jesus opened His mouth? It might normally be, "He spake unto them," "He preached." In order to appreciate the significance of these words, we must call to mind that which took place in Israel's history, recorded in Exodus 19 and 20, when the law was given through Moses. In view of God's greatness and the majesty of His holy law, all Israel trembled and stood afar off. There were the thunders and lightnings, and Mount Sinai was altogether on a smoke. The trumpet sounded long, and waxed louder and louder, and God's voice was heard. All combined to create a deep impression. Israel could not endure God's voice and pleaded with Moses, saying, "Speak thou with us and we will hear, but let not God speak with us lest we die." They desired one visible, someone in human form, as a mediator, to speak with them. Sin permitted in the life ever causes uneasiness in God's presence. Adam, after he had sinned, hid himself, and when asked, "Where art thou?" he replied, "I heard Thy VOICE . . . I was afraid." Jonah, when unwilling for God's will, fled from God's presence (lit. face), but markedly, in his prayer of repentance, he cried, "I am cast out of Thy sight" (lit. eyes). He sorely missed the light of God's face which is granted to obedience. When our fellowship with the Lord is secured, and maintained, then we can experience the preciousness of Song of Songs 5. 16, "His MOUTH is most sweet, yea, He is altogether lovely." Hence we see that sin will entirely mar our close fellowship with the Lord, whereas close fellowship with Him will keep us from sin. In answer to Israel's expressed wish for Someone visible to speak with them, we read in Deuteronomy 18 of God's approval, and He said to Moses, "I will raise them up a Prophet from among their brethren like unto thee, and will put my words in His MOUTH: and He shall speak unto them all that I shall command Him." In verse 15, observe the words, "Unto Him ye shall hearken." Who is this Prophet to Whom

Moses points? In John 5 the Lord Jesus declares, "Moses wrote of ME." John the Baptist, when asked, "Art thou that Prophet?" answered "No"! But very soon he pointed out the True One. In the same chapter (John 1. 14) we are told, that "the Word was made (become) flesh, and dwelt among us Full of grace and truth." He Who is the Word is in Matthew 5 personally, visibly, present, but on another "Mountain," and, instead of the terror of the law, there is the manifestation of Him Who is "full of grace and truth." Instead of all standing afar off in dread (even Moses exceedingly feared and quaked), we read, "His disciples came unto Him and He opened His MOUTH," and the first word that issues is "BLESSED," not "CURSED." He came not to condemn but to save. "Full of grace and truth." Truly grace was poured forth from His lips. Yes, He Who opened His mouth in Matthew 5, kept it closed in chapter 27, before the earthly judge. He took the place of the guilty, hence Isaiah 53. 7 comes before us, "He was oppressed and He was afflicted, yet He opened not His Mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Verse 6 reads, "All we like sheep have gone astray, we have turned everyone to his own way, and the Lord hath laid on Him the iniquity of us all." Our own way! Yes, disobedience—Adam's sin, Israel's sin, and Jonah's sin—ever causes fear. But the Lord Jesus is the great Contrast, obedient unto death, even the death of the cross. Job of old, under test through Satan's attack, falters: we notice, to our heart's searching, the downward steps, in the following three passages, Job 1. 22, "... Job sinned not..."; 2. 10, "In all this did not Job sin with his LIPS"; 3. 1, "After this opened Job his MOUTH, and CURSED his day." In all the Scriptures we find foils for the **glory of Christ.** M.R.

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

Poems to Help Christian Experience—97.

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Romans 13. 12.

"The night is far spent, and the day is at hand";
 Yet still is it night.

Though we shall arrive at the heav'nly land,—
 For that is our right

Conferred on the saints by unchangeable grace—
 Our path thither lies through a dark, murky place,
 Where reigneth the night.

"The night is far spent, and the day is at hand";
 Still dark is the night:

May saints keep together and never disband;
 The armour of light

Let each buckle on, and the battle pursue,
 And with our all-glorious Leader in view,
 Now fight the good fight.

"The night is far spent, and the day is at hand";
But might and not right
Still govern the nations, corrupting the land.
O pitiful sight,
To gaze on a world where transgressions abound,
Submerged beneath cares or in gaiety drowned!
How woeful its plight!

"The night is far spent, and the day is at hand";
We are of the light;
The darkness is past, and we now understand
Why Christ from the height
Came into the world to a cross and a grave,
Came down, poor lost sinners to seek and to save:
Our prospect—how bright!

"The night is far spent, and the day is at hand";
We are of "that day,"
When Christ, sitting now at His Father's right hand,
No longer shall stay,
But come at the cry of importunate prayer;
To rapture His saints He shall come to the air;
"Lord, come," then we pray.

F.K.

"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 (near Aldgate, John Pearce Restaurant, 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. *61, Upton Lane, London, E.7.

SUGGESTED SUBJECTS DURING OCTOBER:

- 3rd. TYPES IN SCRIPTURE.
 1. The Holy Spirit's Signification (Heb. 9. 8): Some Examples.
 2. The Call to Further Prayerful Study (Heb. 9. 5, 1 Cor. 15. 4).
 3. The Holy Spirit's Allegorizing (Gal. 4. 24), and Interpreting of Scripture Silence (Heb. 7. 1, 2).
 4. Limitations and Contrasts in the Types (e.g., Heb. 7. 27, 10. 11, 12).
 5. Precious Fruit in our Daily Life.
- 10th. BAPTISM AND THE LORD'S SUPPER, AND THEIR RELATION.
 1. Emphasis on the Glory of the Lord Jesus and His Unique Work.
 2. (a) Baptism Once and Individual (often outside): the Lord's Supper Often, and in the Assembly (inside a building).
(b) Death and Resurrection: Sustaining of Life.
(c) Believers are Baptised (the body outwardly): the Lord's Supper is Received (inwardly).
 3. Thoughts on Old Testament Parables (Circumcision and the Passover, Ex. 12. 48).
 4. The Prophetic Testimony of Both.
- 17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 24th. To be announced later.
- 31st. SOME NAMES AND TITLES OF THE LORD JESUS.
 1. Unveiling of His Character and Glory in Scripture.

2. Emphasis on the "Name." Why? (Notes on (Phil. 2. 9, Matt. 28. 19).
3. The Testimony of John 1.
4. Some Clusters of Names (Isa. 9. 5, 6, Jer. 23. 5, 6, Rev. 1. 5, 22. 13, 16).

SUGGESTED SUBJECTS DURING NOVEMBER:

- 7th. THE FIRST AND LAST RECORDED ADDRESSES OF CHRIST (Matt. 5-7, John 13-16).
 1. Emphasis on God the Father.
 2. Atonement Included (see Matt. 5. 39, John 15. 5).
 3. The Stress on a Separated Life.
 4. The Power of Prayer.
 5. References to Full Obedience to the Will of God (e.g., Matt. 7. 24, 25, John 14. 15, 15. 14).
 6. Some Further Parallels and Contrasts.
- 14th. EZRA AND NEHEMIAH.
 1. The Persons Before us (e.g., Haggai, Zechariah).
 2. The Books.
 3. The Return, the Remnant and the Lord's Restoration.
 4. The Power of Prayer (e.g., Ezra 9 and Neh. 9, also Ezra 8. 21, and Neh. 1. 11, 12. 31).
 5. Satan's Works, Weapons and Wiles.
 6. God's Order of Blessing and Thoughts on the Altar, the Temple, and the Wall.
- 21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 28th. 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.

"Pray for us: for we trust we have a good conscience." Hebrews 13. 18.

1. For God's beloved children throughout the whole world, and for reviving among them.
2. For believers who are discouraged by the way, and that we may know just how to encourage them (Heb. 12. 12, 13).
3. For those who have compromised, and now are beginning to be troubled, and do not know how to retrace their steps, with godly repentance.
4. For the scattered, persecuted, and still unawakened people of Israel (Rom. 10. 1-3).
5. For lands that we often overlook:—Liechtenstein, Afghanistan, Kenya, Greenland, Iceland, British Guiana (also French and Dutch).
6. For the work of the Lord graciously entrusted—
 - (a) in these magazines, and linked publications, that God may use yet more and more, and be glorified.
 - (b) in seeking Scriptural gatherings to His praise.
 - (c) in the foreign publications, that He may still enable.
 - (d) in the testimony of His truth in this land, among those of different languages, and in missionary service abroad, that all continuance and increase may be manifestly by His gracious sustaining, and in His will.

YOUNG PEOPLE'S COLUMNS.

NAMES.

A BAD man can have a good name, and a good man can have a bad name, or a sad name as Abel ("vanity"). Most have a meaning:—those of places are often reminders of history, as we see in Bethel and Peniel (Gen. 28. 19, 32. 30), and the valley of Achor (Hos. 2. 15). The names of children sometimes show what people desire those who bear them to grow up and be. But some never fulfil the wish. "Cain" did not satisfy the wish of his mother. What a sad history of the first one born into this world. There is no mention of repentance. When he had a son, he named him and a city alike (Gen. 4. 17). Though he was away from God, he tried to settle down on the earth. All the cities in the first book of the Bible seem to speak loudly of sin, and there is only **one** real exception in the last book. Do you know what that is?

"The glory of man" is always, like the spider's web, around oneself. Hence people like their names recorded, Psalm 49. 11. What a poor honour they have. We think of the man who built his own tomb (Isa. 22. 16), and of Absalom's place (2 Sam. 18. 18). How different the blessedness of those whose names are written in heaven (Luke 10. 20), and who will be pillars in God's temple (Rev. 3. 12).

We are reminded of some names that were given by God. This may be the meaning of 2 Samuel 12. 25, "And he sent by the hand of Nathan the prophet; and He called his name Jedidiah because of the Lord." Certainly Josiah's name, and that of John the Baptist were given by God. And how beautiful is the meaning of John,—the grace of the Lord. We cannot but think of the words, "I have redeemed thee, I have called thee by thy name; thou art Mine" (Isa. 43. 1). Whatever earthly name we bear, in **this** our joy? The disciples were called by God "Christians" first in Antioch. Why that word "first"? God still calls true believers by the very same name. What a difference between calling ourselves "Christians," and knowing that God Himself says so. Can you say "Yes, that is my joy now," or must you still say, "I am not sure," dear young reader?

"Christians **first**." Again we notice these words. How blessed is the union of children of God to-day with children of God in the first century, in Christ Jesus. The precious blood of Christ has purchased a number no man can number. Men may cast out a Christian's name as evil (Luke 6. 22), but the Lord Jesus will not cast out (John 6. 37). And if any one suffers as a Christian he may indeed glorify God in this

"name" (1 Pet. 4. 16, lit.). The Name of the Lord Jesus is central: believing is into His Name (John 1. 12), and then baptism is into His Name (Acts 8. 16), and gathering is into His Name (Matt. 18. 20), prayer is in His Name, and thus is everything to be done (John 16. 24, Col. 3. 17), by God's children. It is a wonderful thing to be a real Christian. Are you one, or have you only "a Christian name"?

His Name! Ah, who can tell
The glory of that Name?
He hath done all things well,
His love we must proclaim:
E'en now *His* Name is "called on all"
Who, by His grace, upon Him call.
Yes, they His Name confess,
And more, His Name they bear,
And with His Name possess
A mighty power in prayer:
A "Christian" has a name of worth
To represent his Lord on earth!
And tell me now *your* name,
Your fam'ly name and race?
Is yours and mine the *same*
By free and sovereign grace?
Bought out from Adam here to be
A Christian, *saved eternally!*

Notes on Memorized Verses—continued from page 80.

further privileges when faithful (Luke 16. 10). 14, The joy of meeting (2 John 12, 3 John 14). 15, We thank God for the "if," which gave us, in God's wisdom, the epistle. "A house of God, a church of a living God, a pillar and ground of the truth": four wondrous expressions: how important is a Scriptural gathering—God's own dwelling place. The grammar also allows, "a pillar and ground of the truth and without controversy great is the mystery of godliness": this *also* is impressive. And likewise the words "pillar" and "ground" could be grammatically linked with "thou oughtest to behave" ("pillars" are elsewhere descriptions of fixed service, Rev. 3. 12): godly stability of assembly, of the doctrine, of the Lord's servant: three-fold application to our hearts. "The truth," not truths: truth is one. 16, The glory of Christ. His incarnation, His finished work ("justified" cf. Rom. 6. 7 marg.), His glorification with His people (Col. 3. 4).

Isaiah 8. 12 sets forth two natural tendencies of the human heart:—(a) "a confederacy" and (b) "fear." But believers are not to be occupied with alliances of men and nations: nor are they to "fear **their** fear." In holy and happy contrast we read, "Sanctify the Lord of hosts Himself, and let Him be your Fear" (verse 13). Are we thus glorifying God, or are we alarmed, and running hither and thither with human feverishness as to human schemes? If we are thus "occupied," we shall not be able to realize the words, "And He shall be for a Sanctuary" (14). Never depend on man's methods: do not take any step **till** you have first sought the Lord.

Questions and Answers

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What is the kind of meeting mentioned in 1 Corinthians 14? A deeply important subject. It is clear that the gathering at Corinth is described, with prayer, singing and ministry in ch. 14. The Lord's Supper is not mentioned, but that is in ch. xi, with the words "till He come," which are not found here, nor anything similar. Not everything here is commanded as a model: the "if" of verse 27, after verses 22, 23, would suggest a PERMISSION rather than encouragement. The PRINCIPLES are **ever** applicable: mark the stress on edification, or "building up"—a house of God. The PROHIBITIONS, too, being based on God's abiding principles (e.g., verse 33 "for," so 34), remain valid, where there is an "assembly of God." The privileges and the influence of godly sisters cannot be easily overestimated, but God's appointment for them is not ministry in the church, and it is a mistake even to try and get as near to this as possible. He has His own wise reason for all. Further, the PRECEPTS (e.g., as to "two or three" verse 29), show the gracious instruction of the Holy Spirit regarding "prophets." But this would not prove that we have prophets to-day. We cannot forget Ephesians 2. 20 ("the foundation"): we must not turn a sentence round: "he that prophesieth, speaketh unto men to edification" is **not**, "he that speaketh unto men to edification prophesieth," i.e., prophecy was not the only form of edification.* In 1 Corinthians 14 we have from 5 to 7 participating in verbal ministry (27-29), 7 the maximum. **Not one** of these is a "teacher" expounding Scripture (for the Holy Spirit separates "prophets" and "teachers" 1 Cor. 12. 28, 29, Eph. 4. 11). Each one mentioned here is inspired. The Corinthians were, undoubtedly, "enriched" with "gifts" (1. 5-7), but lacked grace in the right use at the right time. The **reality** of a gift did **not** imply that the possessor could not misuse it, as to time and place (see 14. 32), without destroying its accuracy. Truth, at the unappointed time, does not cease to be truth, but it may harm, even as food, unfittingly given, may choke. The gifts were **real**, but the growth in grace was small (3. 1). Love without gifts is exceedingly far better than gifts without love (13. 1-3). Can we find in Scripture that we ought to have prophets,

* We often explain words thus: The wolf is a wild animal, but the wild animal is not necessarily a wolf. One who teaches universalism leads astray, but those who lead astray do not necessarily teach that error: there are many others. Many have been confused through *inverting* God's words.

speakers with tongues, and interpreters in the gatherings of the saints now? I know of none, yet these are the **only** speakers here before us: all are found in ch. 12. 10: the gifts of verse 8 in the same chapter are all expressly unmentioned in ch. 14. Why? Did the Corinthians seek something spectacular? We have read Ephesians 2. 20: we remember also the words, "Whether there be tongues they shall **cease**." Why the word "cease," and no word to suggest a continuance till that Day? Were not tongues a sign to **unbelievers**?

Has not the Holy Spirit Himself marked out that **all in this** chapter were inspired speakers with an object, and has He not given further guidance, for example in 1 Timothy 4. 13 in an epistle which speaks of teaching, and does not refer to tongues, etc. It is somewhat remarkable (in the light of Eph. 2. 20) that the last book of Scripture speaks of those who **said** they were "apostles," and of one who called "herself a prophetess" (Rev. 2. 2, 20), but, in perfect accord with Ephesians 4. 11-13, the Holy Spirit refers to "the work of an evangelist" (2 Tim. 4. 5: was not this Timothy's own ministry to "fulfil"?—cf. Col. 4. 17), and of teaching in the later epistles through Paul. There were, it seems, certain parallels with synagogue ministry (where God's people had been), and **two** of the words, "reading," "teaching," "exhortation" (1 Tim. 4. 13) are in Acts 13. 15.† Is it not to the glory of God that we should recognize the **unchanged** character of the Lord's Supper "till He come" (hence **no** further directions in 1 and 2 Tim.), and of worship (all saints are priests), but realise His further provisions for ministry to His own, when the "foundation" gifts are not being manifested? Thus we do **not** now have the fully "open" meeting of **inspired** utterance in 1 Corinthians 14, but there abides "open" worship, and an entire contrast with denominationalism in this respect, and in human "appointing" and "calling on" those who are to **pray** (contrast the precious language of 1 Tim. 2. 1, 2 with 4. 13). Worship belongs to priesthood, and the spiritual temple, and there is **no** special "gift" of anything as priesthood to-day, but there are gifts of teaching. Hence the Lord calls brethren, we would suggest, evangelists, as Timothy, and those who are gifted or instructed to teach others also (Eph. 4. 11, 2 Tim. 2. 2) to illustrate, prayerfully and in the Holy Spirit, 1 Timothy 4. 13. We rejoice that in gatherings among us any brother can commence in worship, praise and prayer, or give out a hymn, and so

† The other (teaching) is in the *first* mention of synagogues in each gospel (Matt. 4, 23, Mark 1. 21, Luke 4. 15, John 6. 59).

during the meeting, and at the end. The rest of the time is used to pass on the food of God's truth: many can help in this too, but there is godly desire for supervision on the part of any to whom the Lord grants gifts and responsibility.

"Be ye also patient; stablish your hearts: for the Coming of the Lord draweth nigh."

James 5. 8.

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

WHEN Paul, the apostle, wrote to the saints at Colosse, he told them of his desire, and prayer, that they might be "strengthened with all might according to His (God's) glorious power, unto all patience, and longsuffering, with joyfulness" (Col. 1. 11), but it is the word translated "longsuffering" that is directly associated with the word for "**patient**," in this verse and the preceding. So is it in the last letter to Timothy, when Paul reminds that beloved co-worker of his own longsuffering, love, and patience (see 2 Tim. 3. 10), while the word for "**patience**," in both references is the same as that which is found later in this last chapter of James, where we read of "the patience of Job."

Sometimes unwise and unkind words have been spoken as to splitting hairs, and, while we do not wish to engage in such a difficult and unprofitable task, yet it should ever be our desire to prove and approve things that differ (Phil. 1. 10 lit.). If then we seek prayerfully to know the meaning of the words which the Holy Ghost teacheth (1 Cor. 2. 13,—and this may be with the help of other members of the one family, cf. Eph. 4. 11, 2 Tim. 2. 2, Heb. 5. 12), it would seem that in the word "longsuffering" it is the appointed attitude toward **persons** that is emphasised, while in the other word "patience," it is a believer's attitude toward, or in connection with, **circumstances**, that is stressed:—e.g., "Be longsuffering **with me**, and I will pay thee all" (Matt. 18. 26); "Be longsuffering **toward all**" (1 Thess. 5. 14. So also 1 Tim. 1. 16, 2 Tim. 4. 2, 1 Pet. 2. 20, 2 Pet. 3. 15). A few further references explain the meaning of "patience" (Luke 21. 19, Rom. 8. 25, 2 Thess. 1. 4, Jas. 1. 3, 4).

Returning now to our text, we would render, "Be ye also longsuffering." The thought then will be that these were brethren who, as servants unjustly treated, were being instructed as to the true attitude toward their oppressors. How needful such an exhortation was, and is, we are well aware, as the natural tendency is to resent injustice, and to resist those who treat us wrong-

fully. To-day the terms of service are less severe, and it is possible for an employee to end his, or her, engagement by giving notice, but, knowing the Scriptures, should we not judge each motive, and weigh each action, so that all we do shall be to the glory of God? We remember the words of another apostle, which still have a message to-day, "Servants, be in subjection to your masters, with all fear, not only to the good and gentle, but also to **the froward**" (1 Pet. 2. 18), a word which means "not straightforward" in their dealings.

Then there are the words, "Stablish your hearts." If there is to be victory without, there must first be victory within. We all know something of these inward struggles, and the Scripture indicates that our experience does not differ in this respect from that of others who lived long ago. David the king, with all the problems of kingship was also the sweet psalmist of Israel, and he tells of his difficulties with men when he writes, "My soul is among lions . . . even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword," but he grants us an inward view when he continues, "O God, my heart is fixed, I will sing and give praise" (Ps. 57. 4, 7). How different is the record of another king (cf. 2 Chron. 12. 14, marg.). A little Concordance-study may suggest that we should seek to help one another in this matter. "I long to see you," wrote the apostle, "that I may impart unto you some spiritual gift; to the end ye may be established" (Rom. 1. 11), and to others, "We thought it good to be left in Athens alone; and sent Timotheus, our brother, . . . to establish you and to comfort you" (1 Thess. 3. 1, 2), adding his desire to see their face, with this end in view. "That the Lord may stablish your hearts unblameable in holiness, before God, even our Father, at the Coming of our Lord Jesus Christ, with all His saints" (1 Thess. 3. 13). Are we willing to visit, or to be left alone, so that other saints may be stablished, and strengthened?—and all in view of the Coming of our Lord Jesus? "For the Coming of the Lord draweth nigh." Then the wicked will cease from troubling: no longer will they oppress. How blessed the prospect. But no longer will there be the privilege of witnessing for HIM amid difficulties, or suffering for His sake. May we then, during this little while, hear His words, "Occupy till I come" (Luke 19. 13). B.

We combine October and November: thankful to God for the **many** times we have been enabled to issue **each** month.

Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1939.

Day	READING		LEARNING	
	Joshua	2 Corinthians	Joshua 5	Col. 4
1	4.	1-24	7.	1-16
2	5.	1-15	8.	1-12
3	6.	1-16	8.	13-24
4	6.	17-27	9	1-15
5	7.	1-15	10.	1-18
6	7.	16-8.8	11.	1-15
7	8.	9-23	11.	16-33
8	8.	24-35	12.	1-21
9	9.	1-15	13.	1-14
10	9.	16-27	Gal. 1.	1-17
11	10.	1-14	1.	18-2.10
12	10.	15-33	2.	11-21
13	10.	34-11.5	3.	1-14
14	11.	6-23	3.	15-29
15	12.	1-24	4.	1-16
16	13.	1-14	4.	17-31
17	13.	15-33	5.	1-13
18	14.	1-15	5	14-26
19	15.	1-19	6.	1-18
20	15	20-63	Eph. 1.	1-14
21	16	1-17.2	1.	15-2-7
22	17.	3-18	2.	8-22
23	18.	1-28	3.	1-21
24	19.	1-31	4.	1-16
25	19	32-51	4.	17-32
26	20.	1-21.8	5.	1-17
27	21.	9-45	5.	18-33
28	22.	1-14	6.	1-24
29	21.	15-34	Phil. 1	1-14
30	23.	1-16	1.	15-30
31	24.	1-33	2.	1-30

Notes on Memorized Verses.

JOSHUA 5. 13—6. 17.

13, "By Jericho," the very first city. Cf. lifting up the eyes in Abraham's life (Gen. 13. 14, 15. 5, 22. 4, 13). A Man, His sword (contrast John 1. 14, but Christ will have the sword, Rev. 19. 15: note Ps. 45. 2, 3, and 1 Chron. 21. 10). 14, Not to take "sides," but in full authority. Contrast the revelation of the Lord in Exodus 3. There a flame in a bush, a prophecy of incarnation: here, parallel with Acts, a view of might, cf. our risen Lord's glory. "Worship," so Moses (cf. Rev. 1. 17). "What saith my Lord?"—It is important not only to adore but to hear His words and do them (Acts 22. 10). 15, Still further reverence needed, before we can claim with the foot (Jos. 1. 3), we need the loosed shoe, to wait, to worship, and to be cleansed (John 13. 5). Are we often in too much hurry? 6. 2, "See I have given," faith believes and sees before the result is accomplished. 3, The appointment of the Captain. 4, Emphasis on remembrance before God (Num. 10. 9, 10), and the ram's horns here denote "Jubilee" (same word, Lev 25. 10-12), reminding us, moreover, of God's provision in Genesis 22. 13 (observe emphasis on priesthood, sacrifice and the number "seven"). 5, Praise, faith, obedience, God's own work. The first "wall" (see Num. 13. 28). 6, Immediate and exact fulfilment (so with the priests and people, 8, 9: are

we thus willing and prompt? This glorifies God). 7, "Compass," claiming. 9, "Armed men" do nothing; the ark central (so in 3. 17). 10, A test of faith: they may have appeared foolish before men. 12, "Rose early": no Scripture for late rising. 14, It is not so "easy" to continue when one still sees nothing (1 Kings 18. 43). God teaches dependence on Himself, "that no flesh should glory in His presence." 15, Thus 13 times in all, suggestive of Levi and the other 12 tribes. 16, Nothing before: God Himself would work suddenly. 17, Accursed, —and "saved alive" (verse 25): a tremendous contrast: "by faith Rahab the harlot *perished not*" (Heb 11. 31, John 3. 16) "With her" (cf. Gen. 8. 1).

EPHESIANS 1. 13—2. 7.

13, "Ye also" united with "we": the writers and readers one "in Christ." Hearing, believed (Acts 18. 8), sealed. "Of the promise" (Heb. 11. 39). 14, The Earnest, Pledge, Guarantee: the inheritance will affect the whole being (Rom. 8. 24, 1 Thess. 5. 23): see ch. 3. 6: how blessed is our sure hope. "Until," cf. 4. 30. "The praise of His glory," the climax, so verses 6, 12: does our heart respond? 15, "Wherefore," love's inference. Faith, love (Gal. 5. 6), we cannot rightly separate, nor can we change the order. The Lord Jesus, all the saints: if we delight in Him, we recognize His own for His sake. 16, "Cease not": our great danger is irregularity, becoming weary: "continue." "Giving thanks": how many epistles begin thus?—How often do "I" give thanks for *other* saved ones? "Making mention": it is good to be definite. 17, "That": the apostle did not only think of earthly blessings: it is well to pray for a sister to be helped physically and a brother to find daily work, but let us never forget the vital supplications here. "Glory," 5 times in this chapter (6, 12, 14, 18). "In the knowledge of Him" (Ex. 33. 13, John 17. 3, Phil. 3. 10). 18, How solemn a contrast is found in Isaiah 6. 10. "His calling," "His inheritance": everything from God's standpoint: in the second part of the epistle. "Your calling" (4. 4): leaflet sent. Do we pray thus? Do we desire this knowledge, (a) personally, (b) for other believers. 19, Do we not fail to realize this tremendous power (3. 20, Phil. 3. 21)? God is able to do wondrous things even through earthen vessels (Ps. 72. 18). 20, "That I may *know* Him, and the *power* of His resurrection" (Phil. 3. 10): "I live by the faith of the Son of God" (Gal. 2. 20): such verses make one deeply humbled: O to be yielded to Him (Phil. 2. 13). 21, Why should Satan's principalities or powers defeat or lay us low (6. 12), if the power that raised up Christ is in us? O for victory (1 Cor. 15. 57). 22, "Under His feet" (no union: judgment): "Head . . . to the church" (union): we are *under* Him, *but* in blessed *living* dependence. 23, Christ would not be "full" now without His own (John 12. 24). 2. 1, "And you": a personal experience. 2, "According to" (Rom. 8. 4. 5). 3, Flesh and mind *both* wrong: the mind may *seem* less "carnal," but it is "not subject" (Rom. 8. 6 marg.). "By nature," through and through—not one exception. "But God" (4). "Love . . . He loved": emphasis. 5, Unlovely. "Together with Christ": nothing apart from Him: everything in Him: His eternal life, as the One raised from the death of judgment, is made ours. By "grace": double contrast with "by nature," and "wrath" (3): how grateful we should be. "Have ye been saved, and *are* saved": fixed, not that we saved ourselves at all. 6, "Together" twice more: everything in the Lord Jesus. 7, "That," a wondrous object, a certain goal, a future fullness (1 Pet. 2. 9). "Through (in) Christ Jesus": O that we may exalt Him and exult in Him.

Do you *learn* the Scriptures at all? It is so easy to content oneself with reading.

Suggested Daily Readings.

"IF THE LORD WILL."—NOVEMBER, 1939.

Day	READING		LEARNING	
	Judges	Philippians	Judges 2	1 Thess 2
1	1. 1-21	3. 1-11	7	14
2	1. 22-36	3. 12-4.5	8, 9	15
3	2. 1-15	4. 6-23	10	16
4	2. 16-3.7	Col. 1. 1-15	11	17
5	3. 8-31	1. 16-29	12, 13	18
6	4. 1-13	2. 1-15	14	19
7	4. 14-21	2. 16-3.7	15	20
8	5. 1-18	3. 8-25	16	3. 1
9	5. 19-31	4. 1-18	17	2
10	6. 1-18	1 Thess. 1. 1-10	18	3
11	6. 19-35	2. 1-20	19	4
12	6. 36-7.8	3. 1-13	20	5
13	7. 9-25	4. 1-18	21	6
14	8. 1-17	5. 1-28	22	7
15	8. 18-35	2 Thess. 1. 1-12	23	8
16	9. 1-21	2. 1-17	1 Tim. 3. 1	9
17	9. 22-45	3. 1-18	2	10
18	9. 46-57	1 Tim. 1. 1-20	3	11
19	10. 1-13	2. 1-15	4, 5	12
20	11. 1-18	3. 1-16	6	13
21	11. 19-40	4. 1-16	7	4. 1
22	12. 1-15	5. 1-19	8	2
23	13. 1-25	5. 20-6.5	9	3
24	14. 1-20	6. 6-21	10	4
25	15. 1-20	2 Tim. 1. 1-18	11	5
26	16. 1-17	2. 1-13	12	6
27	16. 18-31	2. 14-26	13	7
28	17. 1-13	3. 1-17	14	8
29	18. 1-15	4. 1-22	15	9
30	18. 16-31	Tit. 1. 1-16	16	10

Notes on Memorized Verses.

JUDGES 2. 7-23.

7. Thank God for influence, but seek that your devotedness is not only the effect of the outside influence of others (2 Kings 12. 2, 2 Chron. 24. 17). 8. The same age as Joseph (observe parallel endings of Genesis and Joshua: death). 10. As "there arose up a new king, which knew not Joseph" in Exodus 1. 8. The knowledge of God's works may deter from sin, but how far beyond is the knowledge of His ways (Ps. 103. 7): Israel will "know the Lord" in the future (Jer. 31. 34, Hos. 8. 2). 11. Doing evil led to wrong doctrine and worship. 13. How remarkably each verse repeats the two-fold sin (cf. 2 Tim. 4. 4). 14. Delivered, sold: their sin the cause: how great the contrast of Mark 10. 33, 14. 10, 11. "They could not any longer stand": contrast Ephesians 6. 13. 15. "Hand": observe hands in 14: contrast Acts 11. 21. Said, sworn: (contrast Heb. 6. 17, 18). 16. Sin abounded, grace overflowed (see 10. 16, Neh. 9. 27, 28). 17. "Would not hearken" (Isa. 28. 12, 30. 16, Jer. 6. 17, Acts 7. 57): "Quickly" (Ps. 106. 13, Gal. 1. 6). 18. "The Lord was with the judge" (3. 10, 6. 12, etc.): how dependent was each upon Him. 19. Temporary influence: cf. the sudden changes of Judah under Hezekiah and Manasseh, under Josiah and Jehoahaz (see Jer. 3. 10, Zeph. 1. 1-8). "More" (1 Kings 16. 25, 30, 33, 2 Chron. 28. 22, 33. 9, Isa. 30. 1, Hos. 13. 2). "They let nothing fall" (margin): contrast Joshua 23. 14, 15, 1 Samuel 3. 19. 20. How important is simple hearkening to God's voice (Gen. 3.

17, Ps. 95. 7, John 10. 27). 22. The Testing: are we affected by circumstances (see Prov. 1. 10), or have we the fixity of Joshua 24. 15 (Ex. 23. 2)?

1 TIMOTHY 3. 1-16.

1. A desire as well as fitness, but a fitness as well as desire ("must" 2). "Work": no service unto the Lord is a sinecure: "a good (beautiful) work." 2. The daily life, and the whole character are before us: the stress is not on education, or genius, or an imposing manner. These principles affect all—not only Scriptural "bishops" (more than one in a primitive local assembly, Phil. 1. 1: quite different from present day misuse of the Holy Spirit's word). Here we see that which God seeks: His standpoint for *us all* is revealed by His description of men who were to be examples. 3. Do *not* take this verse *only* as a criterion for those whom Timothy was to find: it shows what God *loves* and what He *hates* in your life and mine: are we "yielding" (patient) or the reverse? Are we covetous, or the opposite? And so forth. Meekness does not mean weakness, but the one who was to lead was not "led" by a masterful and overbearing manner. The winning power of godliness in an assembly must show the opposite of the world's dictatorship (see Luke 22. 25-27). 4. Are our home-responsibilities, whether we are parents (as here), or children (see 5. 4. cf. Eph. 6. 1-3), manifestly carried out to God's glory? It is "easier" to choose some great thing. How many professing to be "overseers" ("bishops," "elders") have had their children, *not* in subjection, *not* believing (see Tit. 1. 6): the Holy Spirit's "must" is not to be set aside, any more than in John 3. 7, 14, 30. 5. "His own house," "the church of God." Observe, (a) An assembly is God's house (a church is *never* a material building). (b) There should be godly "taking care," and order: not the rule of a barracks or a prison, but the precious co-operation of a family. (c) What we are in the home life, we are in the gathering. (d) Home service is the training and preparation for influence in the assembly. 6. "One newly planted": there must be "proving" and fruit first. This verse implies that a young Christian has a great danger of pride, and that till we have learnt to hate pride we should be debarred from much: O how we need to take the lesson to heart still. Satan was proud: it is Satanic to be self-assertive (Isa. 14. 13, 2 Thess. 2. 4). 7. "Of them which are without": there are two spheres (1 Cor. 5. 12, 13, Col. 4. 5): how blessed to be "within," but how definitely the unsaved also should testify to a believer's consistency (Dan. 6. 5, Matt. 5. 16, see 2 Sam. 12. 14, Rom. 2. 24). 8. "Likewise": similar godliness of the other (junior) local "ministers" (as the word means) of an assembly (contrast "gifts" in "the church" generally, not only locally, 1 Cor. 12. 28). Again stress on true solemnity,—not dullness. 9. The faith and conscience linked, see 1. 19. a sad contrast. 10. Testing, and *then* the continuance, both of (i) character, and (ii) service. "Office" is not a *separate* word: "let them serve" (only *one* word: cf. verse 1. "If a man desire oversight": praise God for our translation, as a whole, although editors in 1611 filled "offices" in "a state church"—an anomalous expression, the Lord's redeemed are "called out": there is *no* Christian nation, see Matt. 24. 9). 11. Sisters have many privileges (note "deacons" in Romans 16. 1: the *elders* had rule, 1 Tim. 5. 17: hence it is fitting that the Holy Spirit does not mention sisters till he comes to the *assisting*-service: cf. the original thought, "a help—meet for him," Gen. 2. 18). 12. Again the home. 13. "Purchase" (old English), "obtain," no thought of money, but of

(Continued on page 76).

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Thoughts from The Word of God

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

A MONTHLY, IN THE GRACE OF GOD, TO SET
FORTH HIS SUFFICIENCY FOR HIS RE-
DEEMED PEOPLE, AND THE WAY OF HIS
WILL, DAY BY DAY.

Vol. 39, 12. Vol. 40, 1
Dec. 1939. Jan. 1940
Free

"Whose names are in the
book of life." Philippians 4. 3.

"Rather rejoice because your
names are written in heaven."

Luke 10. 20.

"They that dwell on the earth
shall wonder, whose names were
not written in the book of life
from the foundation of the world."

Revelation 17. 8.

"Thou hast said, I know thee
by name, and thou hast also
found grace in My sight."

Exodus 33. 12.

"I have called thee by thy
name; Thou art Mine."

Isa. 43. 1.

"I will bless thee and make
thy name great." Genesis 12. 2.

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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"I will write upon him the
name of My God, and the name
of the city of My God, new
Jerusalem, which cometh down
out of heaven from My God:
and My new name." Rev. 3. 12.

"I will give him a white
stone, and in the stone a new
name written." Rev. 2. 17.

"I will make you a name
and a praise among all peoples
of the earth." Zeph. 3. 20.

"I will confess His name
before My Father, and before
His angels." Rev. 3. 5.

"Thou shalt be called by a
new name which the mouth of
the Lord shall name."

Isaiah 62. 2.

"GOD IS FAITHFUL"—1 Corinthians 1. 9, 10. 13

Words of Introduction.

IT is in the lovingkindness of God that we have eternal salvation, and all things which pertain to life and godliness. And now it is our desire to obey His words, and to keep to the path of His will. But is it not His will that His people should be *united*, although *separated* from the world? Should there not be a deeper concern for His appointment, and "the pattern" (Ex. 25. 40)? Do we not wish to please Him? Has He approved of different "doctrines," and diverse arrangements among His people? Is not Matthew 28. 18-20 graciously definite? Is it "impossible" to expect the Holy Spirit Himself will lead us to a fuller oneness of mind among the redeemed? Why? Is He limited? Is He not mighty? Is not Scripture clear? Are not we humble and willing to be led? O that there may be a fuller expectation of a fuller reviving, and that speedily to God's glory!

"Thanks be unto God for His unspeakable Gift."

2 Corinthians 9. 15.

I meditate and marvel much,

That God, in love to me,
Should speak the word "Let there be light."

And give me eyes to see
Beauty in His beloved Son,
The mighty work that He hath done,
From sin to set me free.

Though but in part I understand,
What can I do but praise,

And set my heart in gratitude
To seek my Saviour's ways?
Acknowledging 'tis all by grace,
Knowing the shining of His face,
Through all these pilgrim days.

A.W.H.

Poems to Help Christian Experience—98.

"I am black but comely . . . the sun hath looked upon me." Song 1. 5, 6.

"When the sun was up it was scorched . . . Affliction or persecution ariseth for the Word's sake." Mark 4. 6, 17.

"I am black, but I am comely,"
Salem's daughters, yea, am fair,
In my Well-beloved's beauty—
Lovely He beyond compare.

Darkened as the tents of Kedar,
Weatherbeaten, rough and rude;
Beauteous as the royal curtains;—
In the Saviour I am viewed.

I am black because the burning
Noonday sun, hath looked on me;
In the scorching heat I laboured;
Hence the darkness that ye see.

Laboured, yea, in other vineyards,
And how often have I wept,
Mindful how, in all the toiling,
Mine own vineyard was not kept.

I would work for my Beloved;
In *His* vineyard I would be;
Let me now, the past forgetting,
Labour till Himself I see.

I may suffer persecution,—
If in His pure ways I tread,—
Feel the sun's fierce beams at noonday,
Beating down upon my head.

Yet, 'mid all there is a resting.
Even from the noonday heat,
'Neath His own delightful shadow,
Where His fruit to me is sweet.

For *His* service is true freedom:
May this be my loving choice.
Now to work, look up, and listen
For the Bridegroom's tender voice.

Yea, until that glorious day-break,
When the shadows flee away,
Let me serve. Soon shall He call me,
"Rise, my love, and come away."

E.K.

"IF THE LORD WILL."

Gatherings for Believing Men, Tuesdays, 2, Minories, Aldgate (2nd Floor), 6.15. Conversation and Prayer, 5.15. (Those seeking salvation also welcomed). Telephone for possible change of arrangements.

SUGGESTED SUBJECTS DURING DECEMBER.

5th. CONSTANT EMPHASIS ON THE WORDS OF THE LORD JESUS.

1. Illustrative Passages (Matt. 28. 19, 20, Mark 8. 38, John 14. 15, 21, 23, 15. 14, Acts 20. 35, Gal. 6. 2).
2. The Character of the Dispensation.
3. The Relation of the Epistles to the Gospels.

12th. SOME LAMPSTANDS OF SCRIPTURE.

1. Exodus 25. 31-40, and the Central Glory of the Lord Jesus.
2. Zechariah 4. 1-10, with Meditation on "Not by Might, nor by Power, but by My Spirit, saith the Lord."
3. Revelation 1. and the Lord Jesus *Walking* in the Midst.

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

26th. Holiday Bible Gatherings at 61, Upton Lane, E.7.

SUGGESTED SUBJECTS DURING JANUARY:

2nd. "IF THE LORD WILL" (James 4. 15).

1. The Lord's WILL, a Definite Reality.
2. Dependence on Him in Everything.
3. Similar Passages, and their Bearing on Daily Life and Language.

9th. HABAKKUK 3.

1. The Majesty and Might of God.
2. References to the Past (e.g., Ps. 68. 7, Jos. 10. 12, 13).
3. Unveiling of Things to Come (e.g., Isa. 63. 1, Ps. 110. 5).
4. The Attitude of Faith (verses 2, 17-19).

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

25th & 30th. To be announced later.

Words of Encouragement.

How refreshing are the greetings and encouragements of **peace Himself** all the epistles. 2 Thessalonians 3. 16. (the memory is helped by other cases of 3. 16), is full of joy. The context tells of trial, but God does not desire that His people should be depressed thereby. This is so important. How many times we tend to forget **Himself**. How definitely Scripture reminds us that "the Father **Himself** loveth you," and hence the Lord Jesus, Who gave **Himself** for us, **Himself** gives us peace, as He said in John 16. 33. It is not the will of the Lord that we should be tried beyond measure (cf. 1 Cor. 10. 13). Truly we need testing, and we do well to be sorrowful over the state of the world, and the conditions among those who bear the Name that is so precious. We cannot be light-hearted or careless: we cannot look on things indifferently. But if we take the whole burden on our shoulders, we make a grave mistake. If we seek to manage our circumstances as though we were in **lonely** responsibility, everything goes wrong. Amid all, the Lord gives peace, and thus we shall find strength to deal with the duties and difficulties to His praise. The only thing that should disturb is lack of quiet communion with Him, and failure in willingness for His will (then see 1 John 1. 7, 9). Circumstances should be met more and more in realization of the Lord of peace Himself.

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.

"As He was praying in a certain place, when He ceased . . ." Luke 11. 1

1. For the children of God who are scattered abroad (John 11. 52). It is blessed to remember believers in lighthouses, or alone in villages, or in ships.

2. For definiteness in expectant prayer ("Believest thou this?" John 11. 26: "Believe ye that I am able to do *this*?" Matt. 9. 28).
 3. For readers of these pages in various lands, with the desire that we may be drawn nearer to one another, within His will. It is a privilege to remember those in distant lands may be blest by the same meditation. Can we not correspond more?
 4. For lands that we often overlook:—Luxemburg, Iran, Abyssinia, Alaska, Venezuela.
 5. For the Lord's own work through these pages, and linked publications, and also in the associated labours abroad (we think of our brethren M. Ruda, I. Sofer, M. Waszczuk, and *many* who love Him), likewise on ships,—that (a) He may be glorified, (b) gatherings may grow up to His praise, (c) His work may go forward in every way, in the power of the Holy Spirit, (d) more believers may be closely attached in true prayer-intensity for this witness. We pray for revival: are we seeking it? What is the attitude of our whole life? Occasional prayer means little unless the constant life corresponds.
- "Ask, and ye shall receive, that your joy may be full."
John 16. 21.

"He Opened His Mouth"—*concluded*

The opened mouth in Scripture is characteristic of such as are sent from God, although there is a solemn contract in Revelation 13. 6, where Antichrist is said to open his MOUTH in blasphemy against God. In Acts 8, we read, Philip was told by the Spirit to join himself to the chariot of the Ethiopian eunuch, and in verse 35 we read, "Then Philip opened his MOUTH, . . . and preached unto him Jesus." In Acts 10 we read of Peter the apostle being sent to Cornelius, and Cornelius says, "Now therefore we are all here present before God, to hear all things that are commanded thee of God," and in verse 34 we read, "Then Peter opened his MOUTH, and said, Of a truth I perceive that God is no respecter of persons." In Ephesians 6, God's dear servant, Paul the apostle, in urging finally the great importance of "**praying** always," in connection with the believers' outfit in our spiritual warfare, adds in verse 19, "And for me, that I may open my MOUTH boldly, to make known the mystery of the gospel." Thus we realize how significant is this expression. We are reminded of Isaiah 55. 11, "So shall My word be that goeth forth out of My MOUTH." Jeremiah was told, "Therefore thus saith the Lord, . . . If thou take forth the precious from the vile, thou shalt be as My MOUTH . . ." (Jer. 15. 19), and Ezekiel likewise, ". . . Therefore **hear** the word at My MOUTH and give them warning from Me." Isaiah 50 comes again to mind, where verse 4 declares, "The Lord God hath given Me the **tongue** of the learned (lit. taught ones), . . . He wakeneth Mine **ear** to hear . . ." Hence we learn again the deeply important lesson that none of God's sent ones are to be independent. Even our adorable Lord

Himself made manifest throughout, as the perfect Man, His dependence. In Matthew 4, He met the devil's very first temptation with the words, "It is written," and strikingly the reference is to Deuteronomy 8. 3, where we read, ". . . Man (lit. the Man) doth not live by bread only, but by **every word** that proceedeth out of the MOUTH of the Lord doth the Man live." Thus we see that when the Lord Jesus was faced with the temptation to care for His body by independence, He showed simple, unfaltering confidence in His Father, cleaving to the Scriptures. In Matthew 26, when it was a case of sparing His soul which was exceeding sorrowful, He cried, ". . . Nevertheless, not as I will, but as Thou wilt."

Matthew 4 leads on to chapter 5. As He had the open EAR for every word of God, He had also the open MOUTH, so that at the close of His address we read, "And it came to pass when Jesus had ended these sayings, the people were astonished at His doctrine: For He taught them as One having authority, and not as the scribes" (Matt. 7. 28, 29).

Here is the clear, simple unveiling of power in life and ministry. Israel's hasty declaration was "All that the Lord hath said will we do, and be obedient" (lit. hear). The hearing must ever be first. In Luke 24 we can trace, in the experience of the two who were on the way to Emmaus a sequence of openings, not forgetting opened eyes (31), opened ears (27), opened hearts and Scriptures (32), opened understanding (45), opened MOUTHS (48).

O for grace to have close fellowship with our wonderful Saviour, and Lord! O to hear the word at His MOUTH (Luke 10. 39), and then to speak as the oracles of God, and minister, "as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever. Amen" (1 Pet. 4. 11).

How humbled must Balaam, the money-and-honour-loving prophet, have felt, when God opened the mouth of his ass, to reprove him, in Numbers 22. 28. In verse 38 of the same chapter Balaam cries out to Balak, "Lo, I am come unto thee: have I now any power at all to say anything? The word that God putteth in my mouth, that shall I speak." Herein we see illustrated God's independence, and our dependence. In the later Scriptures, Zacharias is a solemn illustration, showing how that unbelief also leads to a closed mouth (Luke 1. 18-22). How fitting it is to recall the words of the Lord to Moses, "Who hath made man's mouth?" (Ex. 4. 11), and further (v. 15), ". . . I will be with thy mouth, and with his (Aaron's) mouth, and will teach you what ye shall do."

M.R.

YOUNG PEOPLE'S COLUMNS.

Some Facts about The Bible.

YOU and I have handled a Bible many times, reverently, I hope: but not one of us has thought enough of the wonderful gift of God that it is! What should we be, and do, without the Scriptures? How different would all history be! How graciously God has given one Book distinct from all others. Human religions have **their** books, but the gospel of Christ is not a religion; it is God's revelation: the Bible is not only "better" than other books: none can be compared with it. And how graciously the Holy Spirit has used the Scriptures, times without number, to bring young and old to see their need of a Saviour, and to know the Lord Jesus Christ as **the** Saviour they need. Has this been your glad experience?

The Bible has two main divisions, the former, the Old Testament, with 39 books in Hebrew,* was written during about 1,000 years through many chosen instruments from the people of Israel (2 Pet. 1. 21). Luke 24. 44 divides it into three parts: "the Law of Moses, and the Prophets, and the Psalms." The Lord Jesus thus approved of the usual arrangement still found in Hebrew Bibles to-day. The New Testament is less than a quarter of the Bible in length, contains 27 books in Greek, during about 50 years, all the writers, except Luke, being from Israel. A silence of about 400 years occurs between Malachi and the birth of the Lord Jesus. How wondrous the harmony of Scripture during so many centuries, but this is what we should expect, since it is all from God. How important to see the change in the New Testament from the Hebrew, and God's tenderness in employing a language that came through the scattering at Babel (Gen. 11. 1-9), to reveal His grace to sinners from "all nations." In mercy He did not choose **many** tongues, so you need only learn **two** languages to read all books in the original.

We thank God for translations also, the first of the Old Testament, called the Septuagint, being made before the Lord Jesus came, in the very language God chose for the New. This made New Testament quotation and allusion to the Septuagint possible, and helps sometimes as to the meaning of words. And how precious is the English translation, although not one of the oldest, for they were in languages of lands around the Mediterranean sea. We think of Anglo-Saxon beginnings, and of Wycliffe and persecu-

* Except short portions of Ezra (4. 8-6. 18), Daniel (2. 4-7. 28) and Jeremiah (10-11), in a linked Semitic language, Aramaic.

tion, in the 14th century, and of Tyndale's New Testament in 1525, and his martyrdom, and then of the whole Bible in 1535, and of the many instruments God used, or overruled, including the revisers of 1611, who gave us our usual version. And the whole Bible has now been translated into more than 150 tongues, and the New Testament into more than twice that number, and portions of Scripture into about 1,000. But still more remains to be done. And one must add there is a further beautiful "translation" going on, into daily life, when one who believes into the Lord Jesus, whether young or old, lives out His words.

In one sense Jeremiah is the longest book, for the Psalms are divided, (as the books of Moses), into **five** (1-41, 42-72, 73-89, 90-106, 107-150, with praise as the climax in each); the New Testament books are usually shorter, Luke being the longest, and Acts almost as long, and then Matthew, while 2 and 3 John are very brief, but every word from God is precious. It may be said, "Matthew has 28 chapters and Luke only 24." Yes, but our present chapters only date from the 13th century, and verse-divisions from the 15th (O.T.) and 16th (N.T.), as an aid to **reference**. The Psalms **were** separate poems, and God arranged these in lines (sometimes acrostic, as the longest, 119th), but other books mostly read "straight on." Sometimes the "divisions" hinder (e.g., Ps. 96. 12, 13, John 8. 59, 9. 1): but often they help quick finding, specially from a "Concordance," which shows where the same words, or thoughts, are found, a book which all should possess and use. If you read a chapter a day, the New Testament will take about 9 months (260 chapters, about 8,000 verses), and the Old 2½ years (929 chapters, about 23,000 verses). It has been pointed out that the middle chapter of the Bible is the shortest Psalm (117).

"All Scripture is given by inspiration of God" (2 Tim. 3. 16), and leads to the Lord Jesus Christ. But if there is not an opened heart (Acts 16. 14), to feel the need of His salvation, one may "think" to have eternal life, and yet not come to Him that there may be life (John 5. 39, 40). Though the name of the LORD comes nearly 7,000 times in the Old Testament, one can read and remain blind: I heard of one who set up all the type as a printer (more than once, I think) yet did not seek the Lord. How blessed it is to have the eyes opened (see Isa. 53. 1, 2, 2 Cor. 4. 4), so that the Scripture becomes light and daily food, guidance and joy. In the Old Testament the Law shows man's sin (Rom. 3. 20), but witnesses to the

righteousness of God, which is by faith of Jesus Christ, Who has redeemed sinners from the curse and wrath which the Law must bring on sin (Rom. 3. 21, 22, 4. 15, Gal. 3. 13). The types are "shadows," pointing to Christ (Heb. 10. 1). The Prophecies all direct to Him (Acts 3. 24). The Gospels tell of His life, death, and resurrection: the Acts show His continued work through His redeemed, by the Holy Spirit (Acts 1. 1), and the Epistles, or Letters, set forth His will for believers, and the last book ends with the longing prayer, "Come, Lord Jesus," and a reference to His "grace." The many "Letters" of the New Testament remind us that God's children are not treated as strangers, or as those who have "law text-books," but as those who "love one another" (John 13. 34), being born into God's family because Christ died for them. Again I ask, "Is this your delight?" Those who are God's children live by His words (Matt. 4. 4), and how can we obey unless we constantly read what He has written? The Holy Spirit then brings to remembrance (John 14. 26), for He dwells in those who are Christ's (Rom. 8. 9). How rich are our blessings, if we are "in Christ." Are you?

"Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth before the door."

James 5. 9.

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

READERS of these little monthly messengers will remember that recently our attention was drawn to the margin of our Bibles, and in connection with this verse we find that the opening word may be translated "groan." The following is suggested as an alternative rendering of the whole, "Groan not, brethren, against one another, that ye be not judged: behold the Judge stands before the doors."

Let us first seek help from other Scriptures as to "groaning." The Lord Jesus when in contact with the infirmities of men "groaned" (Mark 7. 34), also when confronted with the unbelief of some of the leaders of Israel, He "groaned deeply" in spirit (Mark 8. 12). It is also recorded that God heard the "groaning" of His people in Egypt (Acts 7. 34), and we learn from the Scriptures that the whole creation "groans" and travails in pain together until now (Rom. 8. 22), and not only so, "but ourselves also, which have the firstfruits of the Spirit, even we ourselves 'groan' within ourselves, waiting for our adoption, the redemption of the body" (Rom. 8. 23). In like manner, "the Spirit also helpeth our infirmities: for we

know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us with 'groanings' which cannot be uttered" (Rom. 8. 26). An apostle also in referring to these mortal bodies wrote, "We that are in this tabernacle do 'groan,' being burdened" (2 Cor. 5. 4). From these many references we conclude that in a world still affected by "the fall," there may be, yea, there is, cause for groaning, but in none of these cases is there any suggestion that there should be groaning concerning our brethren, who are a new creation in Christ (2 Cor. 5. 17): this relationship should ever be a cause for joy and praise.

The closeness of this unity is more clearly seen in the original writings than in the translations, since the two words "one another" were first written as one word. Thus the Holy Spirit reminds us of a unity which exists among believers which is inseparable, and one that should be increasingly manifest as "the Coming of the Lord draweth nigh." Mystery it may be, but we call to mind certain words which speak of the marriage bond, "He that loveth his wife, loveth himself," and again, "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" (Eph. 5. 28, 31). It may be said that the apostle is here referring to Christ and the church, which is true, but it is also true that the church consists of those who are members one of another, and are here viewed as one. Hence may we not say if we groan against one another, we groan against ourselves? and the thought may go even deeper, as that which is against the brethren is against Christ (1 Cor. 8. 12).

As this unity becomes more manifest, and we get back again to that which was so delightful at the beginning, we shall still find imperfection in one another, and the need for each believer to endeavour to keep the unity of the Spirit in the bond of the peace will still remain (cf. Eph. 4. 3). Satan not only attacks from without by persecution, but also from within. He would still seek to fill our hearts (Acts 5. 3), and to produce, and find cause for murmuring (Acts 6. 1).

The words, "lest ye be judged," or rather, "that ye be not judged," are also found in the address on the mount, where we read "Judge not, that ye be not judged," and do we not feel that they have a very close connection? If there was more self-judgment, and less judgment of others, maybe this added fault of "groaning" against one another would not be heard in our midst.

Does this thought of judgment direct our minds

to the future Judgment Seat of Christ? The following words, "The Judge standeth before the doors," seem to imply this, but it may also remind us that even now the Lord Jesus walks in the midst of the golden lampstands (the churches, see Rev. 1, 2, 3), and that in these chapters there is an aspect of judgment which is not only future, but present. The words also come to mind, "For if we would judge ourselves we should not be judged; but when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11. 31, 32). B.

What did Adam obtain through sin?

THE enemy's bait was knowledge, and he dared to say "Ye shall be as God." Eve was deceived as to the tempter; not so Adam, he chose the evil way. And what was obtained? Ah, the miserable exchange he made in selling himself. He obtained nothing, all his gain was loss, only loss; and so is it ever. It is an awful thing for you to believe the devil's promises. Many hesitate to believe God, but they are willing to believe a liar (John 8. 44).

Adam lost his glory and became naked, lost the garden and received a land with thorns and thistles, lost peace and became afraid, as he himself confessed, lost nearness to God and was driven out, lost his life and became dead, and subject to death. **He** himself was changed, his **place** was changed, his **condition** was changed, his possessions were changed,—yea, everything was changed, for the worse, utterly for the worse. And eternity? Ah, dear reader, can you measure eternity? The path of sin is madness as well as wickedness. But, blessed be God, the door of mercy is not closed to-day.

A sword was in front of Adam, although not before God had given a type of salvation in the "coats of skin." But there is not a sword turning itself in front of you to-day: there is more than a symbol of salvation, there is a living Saviour, Who has wrought full salvation, and Who says to the troubled sinner, "Come." Is it not wonderful?

Christ is not yesterday's Saviour, but to-day's. The gospel is not to-morrow's possibility, but to-day's certainty. The grace of God shines out, the gift of God is free, the salvation of God is eternal, the message of mercy is world wide.

God does not look for your works, nor demand any payment, nor call for your share, nor appoint any preparation, nor propose a compromise, nor offer a mere contingency, but tells of a fully provided and perfected redemption. Could anything be more remarkable? How can you be deaf to

the music of the gospel? Are you willing that the god of this age should blind your eyes to the gospel of the glory of Christ (2 Cor. 4. 4)? Do not trifle with your soul: do not try to play with the fire of judgment: do not make a light matter of eternity. In front of you there are two ways. In front of you there are two ends:—Salvation and Condemnation. Christ and salvation, OR your own way and condemnation! Which is yours? You cannot avoid both, nor have both,—one or the other must be yours. Which? O, dear reader, it is a matter of life and death. No question comparable with this comes before you. Many have "delayed"—that was all—and they are NOW IN HELL. Many have said, "To-morrow," and to-morrow never came to them. The blood of Jesus Christ, God's Son, alone can deal with every sin. The guilt and doom alike are irremovable otherwise. I beseech you to consider your ways, and to seek the Lord **while** He may be found (Isa. 55. 6)—unless, unless—you are WILLING TO BE LOST.

Notes on Memorized Verses—continued from page 88.

"The love with us (cf. "God with us") *that*—His work is the ground of our *bo'dness*. . . . "As," see 3. 2, 3, 7, 18, "The perfect love casts outside the fear," primarily the reminder of His perfect love (verses 12, 17) begetting ours (cf. Rom. 5. 5), and leading to perfect love in that Day (19). 20, "If a man say" (cf. 1. 6, 8, 10, 2. 4, 6, 9): there is a danger in talking: it is better to love than to speak of loving. 21, (a) A commandment to love, (b) a commandment that *leads* to love ("in order that"—purpose and power in God's words in His people's lives).

REVELATION 2. 1-7.

The first letter is to the angel (the Lord's messenger, a believer representing Him, 1. 20) in charge of the local church *most* mentioned in assembly arrangements, etc., in Scripture (Acts 20, Ephesians, 1 Timothy, possibly 2 Timothy and here). The Lord's care for *all*: seven stars *together*. He must be "in the midst" (cf. John 20. 19, Heb. 2. 12, Rev. 5. 6). 2, No doubt as to works, devotedness, and separation from false teachers. Further, there was NOT impatience: there was willingness to bear (3). *Yet* something was "left" (*not* "lost"): that was FIRST LOVE (4), Not that *all* love was missing: but the bright, tender, childlike *first* love was "left," *amid* mental and controversial faithfulness. 5, This was a *fall*, and the great need was *repentance*: this affected the quality of the "works" ("first" again). "Or else," cf. 16. "Thy lampstand": responsibility: one may affect many others. "Except thou *repent*," repeated: is there not more about the repentance of *believers* than we have realized? 6, Love's commendation. 7, The words once written are to be often heard ("saith" present tense). Hence the message is to (a) the angel, (b) the church, (c) the individual with an ear. The *first* promise is a precious contrast with the *first* severance through the first sin (Gen. 3. 23).

"If the Lord will," waiting before God, and worship and meditation on His Words, during the Holidays, Monday 25th, and Tuesday 26th. Hours on application. 61, Upton Lane, London. E.7, and 2, Crosby Street, Shaw Heath, Stockport. Gatherings also at Glemsford, etc. Heartly welcome. Pray, and come if possible.

Suggested Daily Readings.

"IF THE LORD WILL."—DECEMBER, 1939.

Day	READING		LEARNING	
	Judges	Titus	Ruth 1.	1 Thess. 4
1	19. 1-30	2. 1-15	14	11
2	20. 1-25	3. 1-15	15	12
3	20. 26-48	Phm. 1-25	16	13
4	21. 1-25	Heb. 1. 1-14	17	14
5	Ruth 1. 1-22	2. 1-8	18	15
6	2. 1-23	3. 1-19	19	16
7	3. 1-18	4. 1-16	20	17
8	4. 1-22	5. 1-14	21	18
9	1 Sam. 1. 1-18	6. 1-20	22	5. 1
10	1. 19-2. 11	7. 1-14	Heb. 9. 1	2
11	2. 12-26	7. 15-28	2, 3	3
12	2. 27-36	8. 1-13	4, 5	4
13	3. 1-31	9. 1-14	6	5
14	4. 1-22	9. 15-28	7	6
15	5. 1-12	10. 1-18	8	7
16	6. 1-21	10. 19-39	9	8
17	7. 1-17	11. 1-16	10	9
18	8. 1-22	11. 17-40	11	10
19	9. 1-14	12. 1-14	12	11
20	9. 15-27	12. 15-29	13	12
21	10. 1-16	13. 1-25	14	13
22	10. 17-27	Jas. 1. 1-18	15, 16	14
23	11. 1-15	1. 19-2. 7	17, 18	15
24	12. 1-13	2. 8-26	19, 20	16-18
25	12. 14-25	3. 1-18	21, 22	19, 20
26	13. 1-23	4. 1-17	23	21
27	14. 1-23	5. 1-20	24	22
28	14. 24-46	1 Pet. 1. 1-16	25	23
29	14. 47-15. 9	1. 17-2. 5	26	24, 25
30	15. 10-31	2. 6-25	27	26
31	15. 32-16. 13	3. 1-13	28	27, 28

Notes on Memorized Verses.

RUTH 1. 14-22.

14. Weeping is not enough (9, Mal. 2. 13, see also Num. 14. 1): there is a deep lesson for us here. "Kissed," "clave": a striking contrast: the kiss (mouth) seems to show affection most, but cleaving (all) is the real love: so in spiritual things (yet we would not despise emotion, or almost become proud that we omit its expression). 15. Solemnizing words: alas, Naomi had suggested going back: doubtless she "feared" the terrible strain of severance for Ruth:—was the cost counted (Luke 14. 28)? 16, 17. "Intreat," the word is a strong one, as if Ruth felt hindrance to be an "attack." *Uniquely* definite words (no exact parallel in Scripture): a bold setting aside of idolatry too (contrast the Gentile kings who said, "the Lord thy God," "the God of Daniel," etc., but never "my God"). 18. Are we steadfastly minded, do we cleave unto the Lord (Acts 11. 23)? Observe "from Jordan even to Jerusalem" (2 Sam. 20. 2): how easy it is to go part of the way, to "give in" and "give up," but the work of God's grace abides. 19. "Until": no half-way Haran. 20. A consciousness of sin, failure, dishonour (for meaning of names, see margin). 21. The Lord's mercy in bringing back. 22. Grace to a Moabitess! Is it strange? Surely not. What mercy we have received. "Barley harvest": the Lord fitted the time agriculturally: and the evidence of

"bread" was thus given. Moreover, the link of blessing with Passover time helps.

HEBREWS 9. 1-28.

1. "On the one hand" leads up to 11 ("on the other hand"), and "the greater and more complete tabernacle," "Worldly," belonging to the world, in contrast with "not of this creation" (11). 2. "The lampstand," a candle does not have *oil*, this distinction is of deep spiritual importance. Lampstand and table suggest worship and food: why is the altar of incense not mentioned, and its censer (similar word) associated with the Holiest of all? Is it not probably because the standpoint of Hebrews is the Day of Atonement? (see Lev. 16. 12). 3. "The Second Veil": both had same size and material and colours (Ex. 36. 35, 37), two types of Christ, but when He comes again (to the court), the *outer* veil will not be *rent*, (Christ will not *die* again), but "unveiled" (cf. 1 Pet. 1. 7). "Holy of holies," cf. "Song of songs," "King of kings." 4. Golden pot, contrast an earthen vessel: Aaron's rod (living, dead, living, Rev. 1. 18),—a twofold reference to Christ's resurrection glory (hence not found *within* the ark in the kingdom, 1 Kings 8. 9). 5. Above the ark, but *united with the mercy seat* (a further picture of Christ risen). 6. "Always," the continual daily offering of the priest (7), the yearly offering of the high priest:—his greatest privilege, and greatest reminder of sin ("for himself" more in Lev. 16 than anywhere else), and of danger of death ("that he die not," Lev. 16. 2, 13). "Errors": a tremendous emphasis on the fact that sins of ignorance deserve judgment, and need the blood of Christ: never excuse one sin. 8. The Holy Spirit, not only Moses: "signifying," not only having signified, a living book. The word is "making clear": the types explain, not mystify, and are full of help to those who have the key. "The first": verses 1, 2, 7 show that this has a twofold meaning (time and place): Christ is associated with the "second" in *both* significations (note other "seconds" concerning Him, 8. 7, 9, 28, 10. 9). 9. "A parable," "with a view to the present time" (lit.) (NOT "then"). "According to which": same word as "pertaining to":—an impressive stress "are *being* offered" (lit.): this verse leads up to 10. 1, 2: read very carefully: how blessed is the emphasis on the once purged conscience (9. 14, 10. 2): there is nothing in between a humble believer and God (Rom. 5. 1, 2, 2 Cor. 5. 21). 10. "Only *resting upon* things eaten and things drunk." "Righteous ordinances of the flesh." "Imposed" means "lying upon"—observe contrast with a true *standing*, and the twofold "upon." "Until an appointed time of setting upright": blessedly present. 11. "But Christ," a precious contrast. "Good things to come," see 10. 1, realities (11. 1). Contrast as to nature of sacrifice, place, non-repetition, resurrection of *the* Sacrifice. "ETERNAL redemption," in 14, "through an ETERNAL SPIRIT," in 15, ETERNAL inheritance. 13. Is not this a key to millennial sacrifices? They *are* linked with purification of the flesh, for Israel *will* draw near in this relationship too (hence twofoldness of Ezek. 44. 7, contrast Gal. 5. 2). 14. "How much more," words elsewhere associated with grace (Luke 11. 13, 12. 24, 28, cf. Rom. 5. 15, 17, but Heb. 10. 29 is deeply solemn). Christ offered Himself: Priest and Sacrifice: observe stress on His eternal Spirit, His Deity. A purged conscience is not limited to "peace": immediately we read "to serve": freedom from law causes fruitful manifestation of the law written in our hearts. "Because of this" (His finished work), He is the Mediator (now). "New Covenant" seems clearer: the usual word (as in 7. 22, 8. 6, 8, 9, 10, 9. 4, 10. 16, 12. 24, 13. 20: would not "covenant" be clearer in Matt. 26. 28, 2 Cor. 3. 6?). "The transgressions" that were *upon* the first covenant (only put *aside*, in long-suffering, Rom. 3. 25, marg.): now put *away* in grace.

16, May not the underlying thought be, "For where there is a covenant, it is necessary that the death of the covenanting one is brought (i.e., represented by the covenant sacrifice, as in Gen. 15); for a covenant is steadfast upon dead ones (as sacrifices), since does it ever avail, when the covenanting one lives?" This principle of a Divine covenant was with a view to Christ. A "testament" (or "will") may illustrate, but there we have death and transfer, whereas the covenant-sacrifice suggests death and *resurrection*. 18, This plainly supports the word "covenant." The necessity of sacrifice in a covenant shows the failure of men: thus, too, the law was with a view to Christ (there is no "if" in Lev. 18. 5, "The Man will do"). 20, Strikingly to teach Israel their need of a Saviour, and to teach us how "commandments" are ever linked with the precious blood of the new covenant (so in John 14. 15, 15. 14). 22, Purging, forgiving. 23, Better sacrifices needed, but not found among men. 24, "Now," wondrous word (26, Rom. 3. 21, 8. 1, Eph. 2. 13). "For us": He represented us in death, and represents us in resurrection. 25, 26, Often, enterETH, every year, others; in contrast—once, hath appeared Himself. "Ending of the ages": previous dispensations led up to this "ending." 27, 28, Man, once to die, after this the judgment; contrast—Christ, once offered, the second time, salvation (cf. Phil. 3. 20, Rom. 8. 23). Are we *expecting* Him? Is the Coming of the Lord Jesus of vital and central importance in our daily life?

Suggested Daily Readings.

"IF THE LORD WILL."—JANUARY, 1940.

Day	READING		LEARNING	
	1 Samuel	1 Peter	1 Sam. 18	2 Thess. 1
1	16. 14-17.11	3. 14-4.5	1	1
2	17. 12-29	4. 6-19	2	2
3	17. 30-54	5. 1-14	3	3
4	17. 55-18.16	2 Pet. 1. 1-12	4	4
5	18. 17-30	1. 13-2.3	5	5
6	19. 1-11	2. 4-22	1 John 4. 1	6
7	19. 12-24	3. 1-18	2	7
8	20. 1-23	1 John 1. 1-10	3	8
9	20. 24-42	2. 1-11	4	9
10	21. 1-15	2. 12-29	5	10
11	22. 1-19	3. 1-17	6	11
12	22. 20-23.15	3. 18-4.8	7	12
13	23. 16-29	4. 9-21	8	2. 1
14	24. 1-22	5. 1-21	9	2
15	25. 1-17	2 John	10	3
16	25. 18-38	3 John	11	4
17	25. 39-26.12	Jude 1-13	12	5
18	26. 13-25	14-25	13	6
19	27. 1-12	Rev. 1. 1-20	14	7
20	28. 1-14	2. 1-17	15	8
21	28. 15-25	2. 18-3.6	16	9
22	29. 1-11	3. 7-22	17	10
23	30. 1-15	4. 1-11	18, 19	11
24	30. 16-31	5. 1-14	20	12
25	31. 1-13	6. 1-17	21	13
26	2 Sam. 1. 1-16	7. 1-17	Rev. 2. 1	14
27	1. 17-2.7	8. 1-18	2	15
28	2. 8-32	9. 1-21	3, 4	16
29	3. 1-21	10. 1-11	5	17
30	3. 22-39	11. 1-19	6	3. 1
31	4. 1-12	12. 1-17	7	2

1 SAMUEL 18. 1-5.

1, "Soul" twice: love knits: lack of love separates. 2, Saul's interest was seen, but he never felt Jonathan's love. 3, Again "love" and the "soul": how blessed is a covenant linked with a fuller love. 4, Jonathan loved and gave, God so loved that He gave. Jonathan stripped himself even to his girdle, the Lord Jesus loved and gave Himself. He emptied Himself—all for guilty sinners (John 15. 13, Rom. 5. 8, Gal. 2. 20, Phil. 2. 7, 8). Note the contrasted garments, sword, bow and girdle of Psalm 45. 3-8. 5, What a need there is for willingness, and wisdom combined: God's people should glorify Him in daily business and all details, before others. A hard-hearted, callous, disagreeable, thoughtless disposition can never adorn His doctrine.

1 JOHN 4. 1-21.

1, It is a privilege to have faith, but how important that our faith should be limited to the truth. Natural credulity is quite different from spiritual faith: we think of the credulity of evolutionists, and of others who "believe" without any ground. But the special condemnation here is faith in "spiritism." Demons can do many wonderful things but they are living spirits (cf. 1 Tim. 4. 1, 2): we cannot be too far off this deadly evil (Deut. 18. 10-12): curiosity and compromise are sin. 2, *Not* "every man who says" but "every spirit that confesseth": the denial of the Deity and Humanity of Christ is unchristian: He came in the flesh (Rom. 9. 5). He is coming in the flesh (2 John 7 lit.). 2, 3, The two positions are very definitely indicated: spiritism is leading up to the Antichrist. 4, 5, Here we have two classes again: God and the world are ever contrasted (Jas. 4. 4). 5, World, three times. 6, God, three times. The Spirit of the Truth is in entire contrast with the spirit of the error (or deceit). 7, Beloved, let us love, love is of God: three related words to emphasize love: His love is the source: separation from deadly evil is not that we may be merely mentally accurate (see Rev. 2. 1-7). Loveth (continuance), hath been born (note the tense): a new birth is the cause of spiritual love (cf. 5. 1). 8, It is so important to join love and knowledge (cf. 2. 4, 9, 10, 4. 20): we can know doctrine without love but cannot know God apart from love: a further stress on "the love of the Truth" (see 2 Thess. 2. 10), contrast bare knowledge (Heb. 10. 26). 9, 10, Loved, sent: the greatest evidence of God's love is the gift of the Lord Jesus (far beyond rich earthly blessings, Ps. 145. 9). 11, The mighty lever for our responding love. Is our love like God's? How can we be careless as to those whom God has thus loved?—Such words convict even when one writes them. The "ought" is not external compulsion: love cannot be forced, but can it not grow by meditating on His love? 12, How many times we read "one another": believers' association is much more emphasized in the New Testament than we realize. Beyond all earthly relationships should be the fellowship of members of Christ (John 13. 35). Is it so? Are we praying for this? 13, Unless we have the Spirit of God, and are godly, what proof is there that we dwell in God? 14, Seen, testify, cf. 1. 2, also John 1. 34, 3. 32: there is no mere imagination in gospel witness. 15, Again the confession centres round the Person of Christ, cf. the wording with verse 13: sound doctrine and Christian love are twin evidences of the new birth. 16, How great the emphasis on "God": it may be that some think other names sound more loving: it is deeply helpful that this chapter of love emphasizes the name "God." 17,

Continued on page 86.

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