

Thoughts from The Word of God

Edited by
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Correspondence
Concerning the Will
of GOD welcome.

A MONTHLY, IN THE LORD'S ENABLING, TO
KEEP TO HIS WAY, BECAUSE WE ARE HIS.

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Free.

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"Where dwellest Thou? He saith unto them, COME AND SEE. They came and saw where He dwelt, and abode with Him that day." John 1. 38, 39.

"Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, COME AND SEE." John 1. 46.

"The woman . . . saith to the men, COME, SEE a Man

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Which told me all things that ever I did: is not this the Christ?" John 4. 28, 29.

"COME, SEE the place where the Lord lay." Matthew 28. 6.

"The first said unto him, I have bought a piece of ground and I must needs GO AND SEE it: I pray thee have me excused." Luke 14. 18.

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

"I . . . WILL YET PRAISE THEE MORE AND MORE"—Psalm 71. 14

Words of Introduction.

AGAIN we can say, "Hitherto hath the Lord helped us." But our true sufficiency does not remain a moment beyond "abiding" in Christ. How important that we should realize our inability apart from Himself. If we are doing our work *for* the Lord, as *we* think, instead of being enabled in the work *of* the Lord (1 Cor. 15. 58), it is vain. Our heart's desire is that the Lord may grant blessing to our own hearts in every issue ere it reaches others. We would not ever speak *at* others, nor even remind them of failure, and exhort to more faithfulness, without seeking that the Lord may minister to our own hearts. The editorial responsibility is to guide, it is true, but one needs to be guided: we can ill speak unless we have heard. Many remember us in prayer, but we long that more may realize the *need* that there may be "meat in due season," and nothing to grieve the Holy Spirit by misleading the Lord's redeemed. How much more is the gracious and powerful work of the Holy Spirit ever *needed*.

"Unto Him That loveth us, and loosed us from our sins by His blood . . . to Him be the glory."

Revelation 1. 5, 6.

Sweetly ascendeth to the throne

A song in joyous ecstasy,—

"To Him That loveth,"—making known

A full and glorious liberty.

Out from the prison-house of sin,

Gloomy and drear as darkest night,

Naked and poor, He brought us in,

Making us meet for heav'n's pure light.

Into His royal house of wine,

To bring us came He from above;

Softly He telleth, "Thou art Mine,"

Under His shade of saving love.

Now let our grateful chorus rise

In fuller, sweeter, richer tone,

Till then we sing, beyond the skies

His perfect praise around the throne.

A.W.H.

Words of Encouragement.

How many precious principles
 "I also." are often included in one word.
 Rev. 3. 10. God loved us when we were dead
 in sins (Eph. 2. 4, 5.), and we
 love because **first** loved. But now that we are
 "in Christ" we have a new life, sphere, privi-
 lege, and responsibility, and the encouragement
 of promises is joined with obedience—though
 there is no thought of pride thereby.

Some still have thought, "Why this word of
 cheer to one in the 1st century?—'The hour of
 temptation' is **still** future." Here again is help.
 We are not to place the events associated with
 the Coming of the Lord beyond **our** lifetime. We
 are to live in godly readiness. And a promise is
 not less an encouragement because we are pre-
 served from that which would be terrifying in
 some other way than we think: the preservation
 is the blessing.

Again, it may be asked, "Will not **all** saints
 be caught up at the end of this age, and is not
 'the hour' quite distinguished from the tribula-
 tion with which it is so often confused, in the
 Day of the Lord?" Yes, but there is a difference
 between being delivered, as Lot was, and living
 beforehand in the joy of knowing one shall be
 delivered: there is a difference between God being
 our Salvation, and Himself also saying to our
 souls, "I am thy Salvation" (Ps. 35. 3).
 Abraham had the promises: did Lot? Enoch had
 "this testimony that he pleased God" (Heb.
 11. 5). It is such an added blessing when the
 Spirit beareth witness with our spirit. All who
 are believers have some fruit, but can all have
 the joy of God's testimony to their fruit? God
 can always do more than He promises, but He
 never does less, and it is for us to enjoy each
 promise in its Divine context.

O that there may be many an "I also" as to
 our daily walk, and that we may receive many
 blessed experiences in a way that delights God's
 heart to give. (The "I also" in connexion
 with unwitting action, Gen. 20. 6, and the sadly
 contrasted "I also" of Prov. 1. 26 may help).

Poems to Help Christian Experience—98.

"Get thee up; wherefore liest thou thus upon thy face?
 Israel hath sinned . . . therefore . . . could not stand
 before their enemies . . . Up, sanctify the people."

Joshua 7. 10-13.

Is aught allowed within the life
 Depriving thee of power,
 That leaves thee vanquished in the strife,
 Unready for the hour.
 Whenever the relentless host,
 Malignant, may attack.
 And press thee to the uttermost.
 To drive thee further back?

'Twere shameful should'st thou have the worst,
 Grow purposeless and cold!
 Remember how the thing accursed—
 A garment, wedge of gold,
 And silver store—brought Israel low,
 God's host, to Him made near;
 They could not stand before the foe,
 But fled away in fear.

As victory could not be theirs
 Until the cause was found,
 So now, no sighings, tears, nor prayers
 Prevail, whilst underground
 Doth hidden lie some secret thing,
 Unjudged and unconfessed,
 Or habit, with its bitter sting,
 Is nurtured in the breast.

Say, hast thou lost thine energy.
 Is truth to thee unreal,
 Art overcome by apathy,
 And dost thou cease to feel
 The awful, subtle power of sin,
 Which once thou fearedst so,
 Do thoughts of evil lodge within?
 Then hast thou fallen low.

O wanderer, do thou beware;
 "Thou art about to die."
 Escape thou from the devil's snare,
 To heaven make thy cry.
 Why dost thou stay among the dead,
 Why dost thou lie asleep,
 Since at the judgment-seat ahead,
 Thou mayest sorrow reap?

In mercy, may repentance now
 Be God's own gift to thee!
 Let all thy being wholly bow
 In deep humility,
 In sorrow be the hidden sin
 Confessed and brought to light;
 For God desireth truth within,
 So searching is His sight.

But, O neglect not, nor delay
 At once to seek His face:
 Be earnest, whilst 'tis called to-day—
 In Him is boundless grace.
 Come, quit you like a man, be strong,
 And now with loathing turn
 From all that hateful is, and wrong:
 All evil habit spurn.

Will thy petition be abhorred,
 Thy prayers be set aside
 By Him Whom thou hast owned as Lord,
 Whose patience thou hast tried?
 Nay, for That One Who doth rejoice
 O'er one repentant soul.
 Will listen to thy contrite voice:
 His grace can make thee whole.

What though you feel so vile, unfit
 To call upon His Name,
 Lay down your arms, and now submit
 To Him in all your shame:
 Come, prove His overflowing grace
 To cleanse you, and forgive:
 Keep in the sunshine of His face,
 And to His glory live.

F.K.

Since God has loved us, and all is ours in
 Christ in grace—undeservedly, He is worthy of
 our devotion unreservedly (Rom. 12. 1).

"IF THE LORD WILL."

Gatherings for Believing Men, Tuesdays, 2, Minorities, Aldgate (2nd Floor), 6.15. Conversation and Prayer, 5.15. (Those seeking salvation also welcomed). Telephone for possible change of arrangements.

SUGGESTED SUBJECTS DURING FEBRUARY:

- 6th. THE BIRTH AND DEATH OF THE LORD JESUS.
1. The Divine Records.
 2. The Virgin Birth and its Essential Importance (Isa. 7. 14).
 3. Thoughts on the Sovereign Choice of Comparative Poverty (2 Cor. 8. 9).
 4. The Nature of His Death (Gal. 3. 13) and Its Fruit.
- 13th. 1 CORINTHIANS.
1. The Work of the Lord at Corinth.
 2. Harmony and Divisions: the Cause and Consequence.
 3. Thoughts on Chapters 3 and 4, and the Judgment Seat of Christ.
 4. Sins Excused (Chapters 5 and 6).
 5. Things about which the Corinthians had Written (7. 1).
 6. The Authority of Apostleship (ch. 9).
 7. Types from Israel to Warn.
 8. Prayer and Prophecy, in Private and Public: the Home and the Assembly, with Thoughts on the Lord's Supper and Christian Love.
 9. The Resurrection and Coming of the Lord Jesus.
 10. All Arrangements to God's Glory.
- 20th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 27th To be announced later.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

Colossians 4. 2.

"The prayer of the upright is His delight."

Proverbs 15. 8.

1. For God's overruling of solemn circumstances to-day, and blessing amid, over and through *all* to His glory. Never forget 1 Timothy 2. 1, 2.
2. For believers who know the meaning of Isaiah 43. 2, especially those who are naturally fearful.
3. For true reviving among God's children, that there may be a glad return to His will (Matt. 12. 50), and blessing in the *homes*.
4. For our readers in various lands, far off in miles, but united in desire to please the Lord, that there may be closer contact (correspondence is helpful).
5. For isolated children of God (e.g., in lighthouses, alone on ships, in villages, etc.).
6. For lands that we may often overlook:—Portugal, Afghanistan, Arabia, Madagascar, Mexico, Bolivia.
7. For the Lord's work through these pages, and linked publications, that His truth and will alone may be set forth; also for brethren associated in loving labours abroad (M. Ruda, I. Sofer, M. Waszczuk), and likewise for His "missionary" work among those of varied nations here (e.g., West London, and on ships), that there may be a definite going forward in the power of the Holy Spirit, with conscious dependence on the Lord and *expectation* of blessing. Is anything too hard for the Lord? The testimony of all His truth is of *urgent* importance. Let us not think of our ceiled houses and forget His house (Hag. 1. 4).

"Wait on the Lord." Psalm 27. 14.

"Abide," "Return."

IN gospel ministry among Israel (a privilege, and help in one's own prayerful study of the Old Testament*) I have found Hosea 3. 4, 5 very useful. "The children of Israel shall **abide** many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and teraphim." How accurately such words describe the present condition, without the true worship of God, and yet **not** serving manifest idols. And God's indication of "**many days**" (even the high 2,000 years hinted by Hosea 6. 2) is fulfilled.

The added statement, "Afterward shall the children of Israel return and seek the Lord their God," implies that the long period of scattering is **NOT** characterized by truly seeking the Lord. We realize this fact, but Israel remain blind to it. Hence the importance of such a witness from the Hebrew Scriptures that the seeking of the Lord is **after**, not **during**, this long captivity, the longest,—being far longer than those of Egypt and Babylon. Hence all confidence in the Talmud (written during the captivity), and in all synagogue religion, should be shaken.

The Holy Spirit emphasizes this yet more upon Israel because the words "abide" and "return" contain **exactly** the same letters in written Hebrew, only the pronunciation and pointing are different. When we remember that the Lord Jesus is "the Alpha and Omega" (**both** vowels), we see that He is **the Key** to the Old Testament, for the written letters cannot be sounded without vowels, and the important thing is to have the right ones. Although Israel have understood the words in Hosea 3 correctly according to the grammar, they do not see that spiritual "return" is needed (Hos. 6. 1), and that it will be **to Messiah** (Isa. 10. 21 with 9. 6). Poor nation, "scattered and peeled," do you and I pray for them as we should? Homeless in all lands (Hos. 9. 17) they still fail to listen to God's voice (Hos. 14. 1), and fail to "hear the rod and Who hath appointed it" (Mic. 6. 9). O that there may be the ingathering of others from the "remnant (at the present time) according to the election of grace" (Rom. 11. 5). We should urge, yet more than we have done, prayer for Israel, on believing readers.

* Do we, as believers, take all the available opportunities of personal dealing? The dispersion of the Jews has brought many across our path.

The depth of Christ's love, and its height, must call for and command our overflowing praise. He stooped to the place where we were, and bore what we deserved, to raise us up to the glory where He is.

YOUNG PEOPLE'S COLUMNS.

"And Those that could Understand"

Nehemiah 8. 3.

READ the whole verse. "The men and the women" are mentioned first. Who are the others "that could understand"? Possibly you reply, "The children growing up." Well, that is a good answer. And so we can picture to ourselves the people in the broad street, from morning till midday, in that great Bible meeting. Someone will say, "I should like to have seen them all." Yes, they listened a long while, but I have seen a village meeting in Poland for about 6 hours with only a short break to get some air in the room, and, only 2 or 3 years ago, meetings nine hours or more in the day in Germany. Possibly you ask, "Did they get tired?" I have sometimes felt how fresh God can keep His people, and I have seen children wide awake at night. But this is not the all-important thing. What about **you**? Are you one of those who can "understand"? There was a time when you couldn't, but God has kept you alive; and now you can read, and write, and do many things, and **understand** His precious words.

So I have another question:—"Do you understand?" What is the difference? Some **can** but **don't**: they do not listen, they do not wish to know. What about you? My desire is that each young reader may become an **understanding** boy and girl. O you reply, "I know a lot." Yes, but what do you know?

What was the book they read? There is no doubt as to this. The Scripture was the book. They had not all the Bible as we, but they read chapter after chapter. How precious is God's truth. They had no **printed** books then: so they could only "listen." How many Bibles are printed to-day, and yet how few read the Bible daily.

Do you understand what God has said in Scripture about you, as a sinner, dead, and far off from Him? Do you know what it means to be **under** His judgment? Do you understand the danger of remaining where you are, **away from** Him, and so dying **in** your sins (John 8. 24)? Have you read with understanding His words about yourself as "lost" (Matt. 18. 11), and as **needing** a Saviour, and needing to believe in Him?

Do you understand further what God has said concerning His beloved Son, and His gracious work for "sinners"? Do you understand the well-known words, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have

everlasting life" (John 3. 16)? Do you understand the verse, "Christ also hath once suffered (died) for sins, the Just for the unjust, that He might bring us to God" (1 Pet. 3. 18), and again, "I am the Way and the Truth and the Life: no one cometh unto the Father, but by Me" (John 14. 6), and yet again, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved" (Acts 4. 12)? Possibly you answer, "The words are quite clear." Yes, those who translated them have given us simple English. At the great meeting of which we have spoken, the Scriptures read were not in the everyday language, and so a number of servants of God "gave the sense" (Neh. 8. 7, 8). But you grasp the meaning through your ears at once, and words you know well are before your eyes, but do you understand with your heart? Has your heart been **opened** to attend to the things that are spoken (Acts 16. 14)? Are there the eyes of the heart to see (Eph. 1. 18)? That is all the difference. Of some we read, "They seeing see not, and hearing they hear not, neither do they understand" (Matt. 13. 13). There was a time when you were a baby. You did not know a single word. Now you can employ hundreds—thousands. But does your **heart** understand God's one way of salvation? The fact that your mind knows so much makes it all the more serious if you have not truly felt your need of Christ, your need of Him now. Are you not "accountable"? Surely you cannot hope to stand before God's throne, and say "I did not know." You need to "come" to Christ (Matt. 11. 28, John 6. 37), and if you do not come, will you say, "I did not understand"? My dear young friend, the Lord Jesus is the precious Saviour of other boys and girls who have believed in Him, but is He yours? Do you not "understand" why we bring this so urgently before you. It is in the Name of the Lord Jesus, and for your own sake, since there is a danger, if you are old enough to "understand," and yet have never definitely come to Christ.

Can you understand each word,
Yet remain away?
Is your answer, though unheard,
"Later, not to-day"?

Can you understand in mind,
Yet not *feel* your need?
Do you still continue blind,
Nor God's warnings heed?

Can you understand and yet
Say, "I did not know"?
It is easy to forget,
Our "own way" to go.

O that you may understand
 In your heart indeed,
 Feeling now the Saviour's hand,
 While the words you read.
 If you understand aright
 That you're dead, and lost,
 You will soon, with joy, delight
 In Redemption's cost.
 CHRIST HATH DIED, He understood,
 What our sins must bring:
 Free salvation, by His blood,
 Saved ones now can sing.

"Take, my brethren, the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience" (longsuffering). James 5. 10.

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

AS we approach the close of this epistle, it may be well to ask ourselves, "What has been gained?" or "What lessons have we learned?" Surely one of the results is a deeper conviction that its writer has not struck a discordant note, but that a perfect harmony exists between this letter and the writings of other holy men of God. Or, to change the simile, the threads of truth, which make up this epistle, perfectly blend, and are interwoven with others in the grand design of Inspiration, composed of the Old and New Testament Scriptures. At times we have traced them back to the Psalms, and then again, we have seen them running parallel with those of other epistles, and just now we may compare with the words of our Lord Jesus found in the gospels, more particularly those which comprise the address on the mount. Does not the exhortation of this verse, concerning the prophets, recall His sayings, which many have learned and repeated in childhood, viz., "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you" (Matt. 5. 11, 12)? Are they known so that in the hour of trial we can say, "I count myself happy?"—and, like certain early witnesses, rejoice, that we are accounted worthy to suffer shame for His Name (cf. Acts 5. 41)? The reference made by the Lord Jesus to the prophets remind of their sufferings:—men like to ourselves, who out of weakness were made strong, some of whom "had trial of mockings and scourgings, yea, moreover of bonds, and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword . . . of whom the world was not worthy" (Heb. 11. 32-38); men who in response to the

Divine appeal, "Whom shall I send, and who will go for Us?" replied in words such as these, "Here am I, send me" (Isa. 6. 8).

To the scribes and the Pharisees, who were so opposed to Him, the Lord Jesus said, "Ye are the children (sons) of them which killed the prophets" (Matt. 23. 31), and this not a physical relationship only, but also a moral. But in wondrous condescension He identified Himself with this suffering brotherhood in the words, "It cannot be that a prophet perish out of Jerusalem," followed by that unforgettable lament, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee. How often would I have gathered thy children together as a hen gathereth her brood under her wings, but ye would not" (Luke 13. 33, 34).

That this experience of suffering affliction would still continue, the Lord Jesus also made known, as, looking forward, He said, "Behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill, and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city" (Matt. 23. 34). Thus the thought is inescapable that witness and suffering are oft-times linked. (The word for "witness" and "martyr" is one, in the language used by the Holy Spirit). Objection has been raised to the teaching that, ere the Coming of the Lord Jesus, the church will experience the great tribulation. "Why," it may be asked, "should the Lord, Who loves the church, permit this?" But does not the question show that past suffering and tribulation are overlooked? Hear the words of the Lord Jesus: "These things have I spoken unto you that in Me ye might have peace: in the world ye shall have tribulation, but be of good cheer, I have overcome the world" (John 16. 33).

We rejoice in the knowledge that God has not appointed us to wrath (1 Thess. 5. 9). Should we not rejoice that in His wisdom He has appointed us to afflictions (1 Thess. 3. 3, Rom. 5. 3)? What then is the message to our hearts of James 5. 10? Is it that we are not to expect sufferings? Nay! but that we may not be moved by them, and "That we may become imitators of those who, through faith and longsuffering, are inheriting the promises" (Heb. 6. 12, lit.).
 B.

"If the Lord will," Gatherings to His Glory, 61, Upton Lane, Forest Gate, E., The Lord's Day, 11, 3, 6.15, Mon. and Thurs. 7, Sat. 6.15: 217, Brockley Road, S.E.4, The Lord's Day, 11 and 4, Mon. 7, Thurs. 7: 2, Crosby Street, Shaw Heath, Stockport, The Lord's Day, 11, 3 and 6.30, Tues. and Sat. 7.45. Particulars of meetings at Glensford, Birkenhead, etc., gladly sent.

Questions and Answers.

50

What is the meaning of the following words in 1 Corinthians 14. 6, "revelation," "knowledge," "prophecy" and "teaching" ("revelation," v. 30). The Holy Spirit, through Paul, corrected the misuse of right gifts in wrong proportion at the wrong time, and with the wrong object. He showed the danger of pride, and selfishness, and encouraged excelling "to the edifying of the church" (1 Cor. 14. 12). Hence the explanation that "tongues" alone, (which were apparently much sought at Corinth), were without profit to the believers (verse 4), having, in reality, been given as a sign to unbelievers—primarily of Israel ("this people," verses 21, 22). How graciously, yet firmly, the apostle dealt with the different temperaments, and drew believers to God's will. "Revelation," in both verses, is unveiling something not previously disclosed: so the Holy Spirit used the prophets. "Knowledge" would suggest, as in 12. 8, deeply important information, revealed indeed, in Scripture, **before**, but not always realized and applied. "Prophesying" would indicate an inspired utterance, **usually** of that which would be in the future, and often dealing with the recesses of the heart of another (verse 25). "Doctrine" ("teaching") suggests instruction in the truth. I do not think the Holy Spirit implies the words are distinct in **every** particular: "revelation" would be often full of doctrine, but all doctrine would not be a fresh "unveiling." "Knowledge" would often "overlap" and include "teaching." The **added** words are rather to explain and emphasize more fully the **character** of profitable ministry to God's glory.

51

The Cherethites and Pelethites—a foreign body guard for David? Always mentioned together (2 Sam. 8. 18, 15. 18, 20. 7, 23, 1 Kings 1. 38, 44, 1 Chron. 18. 17). The name may suggest they come from a southern district (1 Sam. 30. 14), and 2 Samuel 15 associates with the Gittites. I am not sure we can say "bodyguard": the word in 2 Samuel 23. 23 is from the root to "hear" or "obey," and is found in Isaiah 11. 14, "the children of Ammon, their obedient (band)"—also rendered "at thy bidding" (1 Sam. 22. 14.) No suggestion of mercenaries, or inability to trust Israelites, but rather evidence of the same grace that exalted Nethinim from spared Gibeon, and blessed the Gentiles, Rahab and Ruth, in the line of Messiah. This alone harmonizes with the helpful witness of 2 Samuel 15: Ittai, a stranger, an exile, (19),

loved the king (21), and his men were devoted (hence the honour of ch. 18. 2) Is it surprising that those who forsook their own land were honoured (cf. Uriah the Hittite, Ithmah the Moabite, among David's mighty men), types of Gentiles united with Jews to-day "in Christ Jesus" (cf. the principle of Ex. 12. 48, Lev. 19. 33, 34, Ezek. 47. 22, 23).

52

In view of Luke 5. 36-39, etc., why "These men are full of new wine" (Acts 2. 13)? In Luke the two words ("new" and "wine") are found, here quite another single word, signifying "something **sweet**," possibly must, or some special wine. The Spirit uses it in Job 32. 19, (where the fermenting of that which was not fermented seems described). In any case the different word used has nothing against our Lord's own plain contrast between **new** and **old** wine. We may add that the **whole** verse includes "Others **mocking** said," and there may well be a parallel with the way some, alas, trifle regarding one intoxicated to-day. Instead of being pained, they say, "Another teetotaler," etc. O for more horror of sin!

53

Can a Christian, when in need, receive help from unconverted children, or neighbours, who would cheerfully give? We are thankful for all concern to please God in practical things. Concerning children, Scripture shows a **moral** responsibility, not caused by salvation,—although happily intensified in its realization thereby (see Mark 7. 10-13, 1 Tim. 5. 5). Hence one should receive from such:—but how blessed to expect the salvation of those thus related: all sympathetically know the problem when the parent was not brought to Christ till they were grown up. If unsaved children are unwilling, one would not demand, nor "**depend**" on any, but only on the Lord. If, alas, they are engaged in morally unsatisfactory business (e.g., a public house), it is a witness to refuse. Regarding neighbours: we would not check kindness, nor encourage indifference (Acts 28. 2): kindness may be a sign of God's own preparatory working (Matt. 25. 34-40). The receiving of any manifestations of natural love must **never** close a believer's mouth from loving witness. If any have confidence in "merit" through kindness, or if other wrong inferences may be drawn (Gen. 14. 23), or if there is a suggestion, "God does not supply: unsaved men help," then the very desire to **please Him** which would accept kindness, and use it to cause prayer and witness, will graciously, but firmly, refuse. Hence the need to be in communion with the Lord at all times. I trust these thoughts on His "principles" will help:

the **application**, as we see, is not by head-knowledge of facts, but with spiritual discernment of the differing circumstances, that the object may ever be His glory. Faith trusts in Him.

The Great Blackout.

THE moonlight shone brightly on my path in the darkened street, as I journeyed "homeward." I rejoiced in this great exception from the dismal "blackening out." We soon come to value the full moon in such circumstances. And what shall we say of daylight? "It is a pleasant thing to behold the sun." We do not appreciate our blessings until they are taken away, and swiftly will arrive the day when the total blackening out will be from heaven, and when God Himself will veil the light, and despairing men will grope in thick darkness. Listen to the solemn words of unbreakable prophecy, which is history to come.

"The Sun became black as sackcloth of hair, and the moon became as blood" (Rev. 6. 12). When will that be? We cannot announce the date, but it is not far off, and there is no doubt as to the fact. Nor will it be possible to escape then, unless you are prepared now.

Some, but only some, will at once be taken away from that dread scene. These will be those who are sheltered by the blood of the Lord Jesus Christ. They will be caught up to meet with joy, the One Who died for them. They will enter into His marriage feast. They will be with Him for ever. But what about others, (and what about you), when man's day passes suddenly into the "great and notable day of the Lord" (Acts 2. 20)? It matters not what men have said, or thought, or wished, or hoped. They shall be "overtaken" by the awful gloom. One passage of Scripture makes a terrifying (but true) statement as to some who have boasted, with misplaced confidence and unfounded joy—"They shall not escape" (1 Thess. 5. 3).

Men's words will quickly be changed from joy to anguish, in the solemn scene, when, as in Egypt of old, there will be "darkness which may be felt" (Ex. 10. 21). They will then say to the mountains and rocks, "Fall on us, and hide us from the face of Him That sitteth on the throne, and from the wrath of the Lamb" (Rev. 6. 16).

But it will be TOO LATE.

Ah, dear reader, will you be there, or in the marriage supper of the Lamb? There are the two tremendous alternatives. There is no third! The "black out" of men is but temporary, local, and incomplete, but God's darkening will bring many, in all lands, to the blackness of darkness

for ever (Jude 13). **You** need a Saviour; have you One? There is only One, even the Son of God, Who died in the place of **guilty** sinners, such as you and I alike were. Have you come to Him? I have, although quite unworthy, and He readily received me, so I know He will receive you if you too come, as a helpless, burdened sinner. There is no other way, no other hope.

It may be you, dear reader, are already a child of God. Then let your light **shine** before men. There must be no "**black out**" of that light. If God has shined in your heart, let others see this continually in your daily life (2 Cor. 4. 4, 6). Living the gospel was never more needed than **to-day**! And if you have valued the moon of late, remember **why** the moon shines, and that this is a Divinely chosen picture of **the church**. If only believers would enjoy their heavenly calling, with their eyes unitedly fixed on the Lord Jesus, there would be a bright united witness. But otherwise the world gropes, as in a moonless night, amid the gloom. Believers, pray for a revival among God's children, and thus a glad uniting to do His will (John 15. 14, Matt. 28. 18-20).

Dear unsaved reader, I return to you.

God's long foretold black-out has not yet come. There was darkness once on the Lord Jesus (Matt. 27. 45) that many might really know Him, and say, "He bare the curse for **me**, and died instead of **me**." The light of the gospel still shines. The death of Christ is still the one place of escape, **but how long**? If you trifle with your soul's welfare you will at last cry out, "Too late." Seek, I beseech you, the Lord while He may be found, call upon Him while He is near (Isa. 55. 6). "**Behold NOW** is the Day of Salvation" (2 Cor. 6. 2).

"Not as the Scribes."

YOU, who read these lines, may be a brother in Christ, who seeks to preach His glorious gospel. Is it not well for us both to take the words of Matthew 7. 29 and Mark 1. 22 to heart? Do we preach without power? Is there too much of the parrot-like recollection of what is written, and too little of a living tone of spiritual strength, accompanying the utterance? We find in 1 Corinthians 2. 4 a stress on "demonstration of the Spirit and of power." How real was the following of the Lord Jesus in the life of Paul. But have we manifestly "an unction from the Holy One," and are we "anointed with fresh oil," so that men take knowledge of us that we have been with the Lord Jesus (Acts 4. 13)? Is there a freshness or a staleness? Is there a living fervour or a dead orthodoxy? Is there a vital message from the heart or not? How easy it is

to become like the scribes, and to lack the ring of authority which our Lord emphasized in Matthew 28. 18, and which should characterize us when we go forth in His Name. The people were not spiritually quickened, but even they could tell the difference. Hence is it not only important that saved ones should feel that we come forth from God's presence, but that the power of His enabling should make a contrast which all must realize. How often one is conscious that one has longed to preach with more power, but the words have seemed lifeless, and ordinary. There has been a deep desire for a ring of Divine authority. The remedy is not excitement, nor an effort to introduce the sensational or even the emotional. Our need is communion, and power from on high. O that we may not be content to be "as the scribes." Truth without living freshness may be **sovereignly** used by God, but it is not ministry in the power of the Holy Spirit.

Suggested Daily Readings.

"IF THE LORD WILL."—FEBRUARY, 1940.

Day	READING				LEARNING	
	2 Samuel	Revelation	2 Samuel 7	2 Thess. 3		
1	5. 1-25	13. 1-18	1		3	
2	6. 1-13	14. 1-13	2		4	
3	7. 1-17	14. 14-15.8	3		5	
4	7. 18-20	16. 1-21	4,5		6	
5	8. 1-18	17. 1-18	6		7	
6	9. 1-13	18. 1-24	7		8	
7	10. 1-19	19. 1-21	8		9	
8	11. 1-27	20. 1-15	9		10	
9	12. 1-14	21. 1-27	10		11	
10	12. 15-31	22. 1-21	11		12	
11	13. 1-27	Matt. 1. 1-25	12,13		13	
12	13. 28-14.17	2. 1-23	14,15		14	
13	14. 18-33	3. 1-17	16,17		15	
14	15. 1-23	4. 1-25	18		16	
15	15. 24-16.4	5. 1-20	19		17	
16	16. 5-23	5. 21-48	20,21		18	
17	17. 1-24	6. 1-18	22		1 Tim. 1.1	
18	17. 25-18.13	6. 19-34	23		2	
19	18. 14-33	7. 1-29	24		3	
20	19. 1-23	8. 1-17	25		4	
21	19. 24-43	8. 18-34	26		5	
22	20. 1-26	9. 1-17	27		6	
23	21. 1-22	9. 18-38	28		7	
24	22. 1-25	10. 1-23	29		8	
25	22. 26-51	10. 24-42	Matt. 11. 1		9	
26	23. 1-39	11. 1-24	2,3		10	
27	24. 1-25	11. 25-12-13	4		11	
28	1 Kings 1. 1-27	12. 14-32	5		12	
29	1. 28-53	12. 33-50	6		13	

Notes on Memorized Verses.

2 SAMUEL 7. 1-29.

1, Not a wrong sitting, as in 11. 1. This led up to the sitting of 7. 18. "The Lord had given him rest" (2 Chron. 15. 15, 16. 9, 17. 10, see Ex. 34. 24 as to God's control over the *wishes* of ungodly men when He is trusted). 2, 3, David only hinted, Nathan at once realized: but a good wish, and a godly man's immediate agreement are not PROOF of God's will. What has God said? Hence "the word of the Lord" in 4, and "Spake I a word?" (7). Seek His face, before saying, "Go, do." The wish may be right (2 Chron. 6. 8), but that does not show the time, the person to carry out, etc., etc. 8, "I took thee" (cf. Jos. 24. 3): how blessed to realize God's plan. Can we boast of our choosing and giving? (See John 15. 16, 1 Cor. 4. 7). 9, A remarkable change in David's experience: up to that time Israel had no king, except the failure-ruler, Saul. We thus see his tremendous dangers and temptations, and understand Acts 13. 22, though David's sins are never excused, nor their results overlooked. 10, "And I appointed . . . and I planted":—the same tenses as "I have made" (9): there is no Scriptural thought of *another* land as Anglo-Israelism urges—ask for leaflet. 11, The Lord's "making" (cf. Gen. 3. 21). 12, Plainly a reference to Solomon. 13, "The throne of his kingdom" goes beyond "his throne" (to Messiah). 14, 15, Contrast chastening of a child, with wrath on one who had received outward mercy and longsuffering. 18, The result of meditation on God's ways is worship (cf. Rom. 11. 33-36). True humiliation: no one ever thought much of himself when really in God's presence (Isa. 6. 5). 19, "Man," "Lord God." 20, David, a beloved one, the name is fittingly uttered (Isa. 43. 1). 21, "Thy word's sake," cf. "the word" (25), "do as Thou hast said" (25), "Thy words be true" (28). 21, 22, "Great," "great things," see Psalm 145. 3, note 119. 68. 22, 23, "None like" (Deut. 33. 26, 29, Ps. 147. 20, 148. 14). 23, "To Thee, from Egypt," "To God from idols" (1 Thess. 1. 9). 24, "Unto Thee" (Ex. 19. 4). 25, "And now" (28, Deut. 10. 12, Ps. 27. 6, Isa. 44. 1). "Do as Thou hast said" (Num. 23. 19, Ezek. 36. 36, Luke 19. 32). 26, "Let Thy Name be magnified": David's great wish, not only his own blessing (Eph. 1. 6). 27, *Where* is our prayer? A precious "find" (observe Rom. 8. 15). 27-29, Thou hast revealed, Thou hast promised, Thou hast spoken. How wondrously fulfilled in the Lord Jesus, the Messiah for ever (1 Sam. 2. 35).

MATTHEW 11. 1-6.

1, Teach, preach, Acts 5. 42, 20. 20-27. 2, John's real trials: he was a young man, brief had been his ministry, there seemed a forced "inactivity," he had a burning concern for souls, and a consciousness of the great emergency. How needful always to rest in God's will. 3, The request was overruled to give the answer that has been blessed to men. 5, *Complete* changes. 6, A climax blessing—not to misunderstand the Lord Jesus! Link with "beatitudes" of ch. 5.

A Sanctuary and a Stone of Stumbling. The two names of the Lord come in the very same verse. And which is He to you? He cannot be BOTH, He must be ONE. The man who stands on a cliff is protected by that which dashes to pieces the ship that strikes against it.

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

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Correspondence
Concerning the Will
of GOD welcome.

A MONTHLY, BY GOD'S GRACE, ISSUED IN
GRATITUDE TO HIM, AND SEEKING TO SET
FORTH HUMBLY AND DEFINITELY, ALL HIS
COUNSEL, TO HIS GLORY.

Vol. 40 No. 3
MARCH, 1940
Free.

"He (Cain) builded a city,
and called the name of the city
after the name of his son."

Genesis 4. 17.

"Noah builded an altar unto
the Lord."

Genesis 8. 20.

"They said, Go to, let us
build us a city and a tower,
whose top may reach unto
heaven; and let us make us a
name."

Genesis 11. 4.

"He (Abram) builded an
altar unto the Lord, and called
upon the Name of the Lord."

Genesis 12. 8.

"He shall build an house
unto My Name." 1 Kings 5. 5.

SOME OF THE CONTENTS. Page

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"This temple." John 2. 19.
"Upon this Rock I will
build My church."

Matthew 16. 18.

"Ye also are builded together,
for an habitation of God through
the Spirit."

Ephesians 2. 22.

"Rooted and built up in
Him."

Colossians 2. 7.

"Ye also, as living stones,
are built up a spiritual house."

1 Peter 2. 5.

"He looked for the city
which hath the foundations, whose
Builder and Maker is God."

Hebrews 11. 10.

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

"FEED MY SHEEP." "FOLLOW THOU ME."—John 21. 16, 17, 19, 22.

Words of Introduction.

BY the grace of God we continue. We would in every-thing give thanks. The work is not ours, but His. If it becomes "ours" it is spoilt, except as it is ours within His (Ps. 127. 1). The service of a signpost is to direct attention away from itself. The believer has a great privilege, to represent the Lord Jesus. Earth is in confusion. Religion will not meet a man's need: it might avail for a man who could do "something" of the law; it utterly fails with one dead in sins. The gospel alone is God's power unto salvation, for it unveils His righteousness. Yes, grace reigns through righteousness in the glorious atonement of our Lord Jesus, and poor guilty sinners are saved, justified, caused to be "the righteousness of God" in Christ (2 Cor. 5. 21). Hence we are not our own, and our heart-longing is that these pages may be used by the Holy Spirit to bring true believers together, and to the "pattern" of their Lord's Will; pleasing Him.

"I shall be satisfied," "He satisfieth."

Psalms 17. 15; '07. 9.

Soon, soon from this sad earthly scene
To meet Him I shall upward rise.

O glorious happy day! for this I long and pray:—
Well may this prospect ever wean
From every earth-born wish and prize!

For then He will, with loving hand
The Lamb enthroned, exalted high,
To living fountains lead, in sweetest pastures feed,
Unfold to us what grace hath planned,
Our deepest need will satisfy.

Yet NOW His peace should e'er possess
My heart, the Lord in grace hath said.
When sorrow fills my heart, or when I but in part
His ways can trace, let me confess
He satisfies,—the LIVING BREAD. A.W.H.

Words of Encouragement.

"Better than rubies . . . better than gold." Trials? Yes, there are real trials. Losses? Yes, there may be "serious" material losses. But are we not forgetting that we never have a trial for Christ's sake without a far greater compensation? Paul thought something of his own righteousness, till he realized the Lord Jesus, and then he called his own righteousness, "Refuse." The things of God seem shadows to the worldling, and the things of earth substantial, but everything is entirely reversed when one is brought to the Lord. That which appeareth unreal is "the true riches," and that on which the heart was set is known to be but a bubble. "Better than rubies," "better than gold": such is the wisdom of God and its fruit. In Christ are hid all the treasures of wisdom and knowledge. "All things are yours, and ye are Christ's." "All things work together for good to them that love God." "No good thing will He withhold from them that walk uprightly." Verily believers are enriched: the riches of God's grace cannot be overestimated. Who can measure the love of Christ which passeth knowledge (Eph. 3. 19)? The world offers "vanity of vanities," and often demands a heavy premium. We need to encourage one another to look upon things as they really are, and to possess our possessions. The millionaires of earth may well envy a believer "the peace of God." We have often been "deceiving" others: we have "looked" as though Christians are ordinary people, affected by adverse circumstances, in a few moments. But how can the loss of a few trifles affect those who are "in Christ Jesus," and who own "an inheritance, incorruptible, undefiled, and that fadeth not away" (1 Pet. 1. 4)? "Threads" and "Shoelatchets" was Abraham's description of the best the king of Sodom could give, for he had met Melchisedec. And we know One Who is a Priest for ever after the order of Melchisedec, we can well afford to put aside the things that attract, and then BIND.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

Colossians 4. 2.

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

1 Thessalonians 5. 18.

For the overruling, preservation, care, and guidance of our Father in these difficult times, and that we may always remember supplications, prayers, in-

tercessions and giving of thanks "for all that are in authority" (1 Tim. 2. 1, 2).

2. For the homes of God's children that there may be increasingly an unforced simplicity and spirituality, with glad giving up of worldliness.
3. For believers who need employment, or who have conscience difficulties therein, that they may put the Lord first, at all costs.
4. For lands that we often overlook:—Bulgaria, Algeria, Nigeria, Paraguay, Cuba, Tasmania.
5. For the Lord's work entrusted to us, through the Magazines, booklets and leaflets and missionary labours of beloved brethren abroad, (M. Ruda, I. Sofer, M. Waszczuk),—and gospel witness to those of varied nations in England, that all may be sustained, guided and controlled by Him, and that there may be abiding fruit to His glory, gatherings according to His will, and lowly fellowship in the making ready of a people prepared for the Lord.
6. For those bereaved in the war, and refugees, for God's blessings physically, and, above all, the drawing of many to Himself and His eternal salvation.

"Praying in the Holy Ghost" (Jude 20).

Poems to Help Christian Experience—99.

"COME."

"Come unto Me." The Saviour's voice
Is breathed in tenderness;
How true His love! He doth rejoice
The weary ones to bless;
"And I will give you rest, though you
May heavy-laden be."
Ah! Lord, Who barest all our due,
We find our rest in Thee.

"Come after Me, and I will make
You, even you, to be
Fishers of men," 'twas thus He spake
Of old by Galilee.
And still He speaketh; may we then,
At His command let down
The nets, and win the souls of men,
Adornments for His crown.

And, "Come up hither, I will shew
Things after these to be."
Ah! They who would God's purpose know,
Who would the future see,
Must in the Spirit there ascend,
From thence this scene survey,
On that Same Spirit must depend;
There is no other way.

"Come with Me, O My spouse, with Me,"
Look from the mountain height,
The Bridegroom speaketh, Who doth see
All fair in His pure sight:
His own redeemed, His own betrothed,
His sister and His spouse,
In His own spotless robe enfolded,
Fit for the Father's house.

His people unto Him are "one,"
His undefiled, His dove.
Thus speaketh God's own Spotless Son—
Unquenchable His love—

"My love, My fairest one, arise,"
Soon shall we hear Him say,
As He descendeth from the skies,
"Arise, and come away."

"I have begun to give . . . begin to possess."

Deuteronomy 2. 31.

THE emphasis on God's gift is often repeated (Deut. 1. 8, 20, 25, 35, 36, 39, 2. 24, 29, 3. 18, 20, 4. 1, 21, 38, 40, etc., etc.). But we must remember the response of faith. The book of Joshua has a twofold opening—

(i) "The land which I do give to them" (1. 2);

(ii) "Any place that the sole of your foot shall tread upon, **that have I given unto you**" (1. 3).

There was no limitation from God's standpoint, but faith's claiming was necessary. The book of Acts is parallel with Joshua. Our warfare is still in heavenly places: do we take, or do we sit idle? A day will come when Israel will "possess their possessions" (Obad. 17), but of old they allowed the enemy to retain much. It is remarkable that in Judges 1 we read, "He . . . could not drive out the inhabitants of the valley," "the children of Benjamin did not drive out the Jebusites," "neither did Manasseh drive out Bethshean," etc. (verses 19, 21, 27, 29, 30, 31, 33, 34). Have you noticed that, apart from the two and a half tribes who had received their portion, **every** tribe is said to have failed, except Simeon and Levi (who had no **separate** inheritance, see Gen. 49. 7), and Issachar (of whose failure through laziness it was already prophesied, Gen. 49. 15)? How definitely this speaks to us. And a part-victory is not the whole. "The Lord was with Judah; and he **drove out** the mountain; but could **not drive out** the inhabitants of the valley, because they had chariots of iron." Where **the Lord** is mentioned, there was victory: where **the circumstances** are mentioned, there was failure (note Ex. 17. 11). The compromise of verse 35 is suggestive, "they became tributaries." How gracious is God even after we have failed, He still gives enabling grace, as we repent and trust Him more. But may we not have the fulness?

"I have begun to give . . . begin to possess." Act on God's promises, and abide in God's faithfulness. Build **within** His building (Zech. 6. 13, 15), and fight after His thrusting out (Deut. 33. 27). The sound of the going in the top of the mulberry trees meant the Lord had gone out **before** David (2 Sam. 5. 24), but the call was to **follow**. The ten spies saw the walls: Caleb and Joshua trusted the Lord. But Caleb did not say, "The Lord will drive them out," but "If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said" (Jos. 14. 12). The Lord can work without us but He condescends to work through us. He does not encourage our laziness any more than our pride.

The sword is the sword of the Spirit, but we are bidden to **take** the whole armour. The root could bear fruit from itself, but God has appointed that it bears through the branches. The ocean is large, our vessels are small. If we enlarge we shall not have one unfilled space: it was only when there was not a vessel more that the oil of 2 Kings 4. 6 stayed. Count on God's faithfulness, and expect much from Him. He does not always give all at once: He **begins** to give that we may **begin** to possess, and as we step forward we shall find He has more to give and yet more. The Holy Spirit "leads" us, and this implies our walking. Why should we sit still? Why should we delay? The five "beginnings" of Deuteronomy 2. 24, 25, 31, 3. 24 are impressive. The Lord will go on to bless, and add more as we are made ready to receive. If Abraham had stayed in Ur of the Chaldees till he had seen all, he would never have reached it: he went out not knowing whither, and God leads from one step to the next, not all at once, any more than giving a week's manna ahead (Matt. 6. 11).

"IF THE LORD WILL."

Gatherings for Believing Men. Tuesdays. 2, Minorities, Aldgate (2nd Floor), 6.15. Conversation and Prayer, 5.15. (Those seeking salvation also welcomed). Telephone for possible change of arrangements.

SUGGESTED SUBJECTS DURING MARCH.**5th. SOME THOUGHTS ON THE INTERPRETATION OF HOLY SCRIPTURE.**

1. The Lord Jesus the Centre and Key to Scripture.
2. A Right Condition of Heart. The Importance of Prayerful Humility, Diligence and Expectancy under the Guidance of the Holy Spirit (John 16. 13).
3. Do not avoid difficulties by calling a passage figurative.
4. Meditate on Scripture passages in their Context.
5. Do not read *into* a passage what is not there.
6. Do not seek to make the verse fit your own thoughts (an open heart and open mind are ever necessary, Luke 24. 45).
7. If you cannot understand,—do not imagine a meaning: wait till God's meaning is clear.

12th. SCRIPTURE NUMBERS: AN OUTLINE.

1. God's Handiwork and Order in Nature.
2. The Perfection and Symmetry of Scripture.
3. Some Emphasized Numbers, e.g. 7, 40, 1,000.
4. A Few Notes on 1-10, and some Spiritual Lessons (if time permits).
5. The Avoidance of Fanciful Theories.
6. A Few Meditations on 153 (John 21. 11) and 666 (Rev. 13. 18).
- 19th. **QUESTIONS.** These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 26th. To be announced later.

Holiday Gatherings unto the Lord, Friday 22nd and Monday 25th, 3 and 7, at 61, Upton Lane, Forest Gate, E.7. All invited. Much prayer valued.

YOUNG PEOPLE'S COLUMNS.

"And Jesus called a little child unto Him."

Matthew 18. 2.

WAS this strange? No! The Lord Jesus wished to speak to His disciples about a deep need for the humble feeling, "I am not great, I do not know what to do by myself." And not only so, He showed them something of the **new** family into which those who love Him are born, for such alone are the really humble ones. Therefore He called a little child to Him, to give an object lesson. Just as we come by birth into the family of father and mother here, so we must be **born** with a new heavenly life into God's own family. We are not children of God at first: no Scripture teaches this. What a wonderful thing then it is to be born again, and that "from above" (John 3. 3). The Lord Jesus came not only to **talk** of this blessing and to **teach** people about the way, but came, in wonderful love, to **be** the Way; to die, that the sins of many might be taken away, for otherwise this new life would be impossible. "It is a new creation" (2 Cor. 5. 17). We cannot become the children of God unless we have a Saviour Who bore the judgment for us (1 Pet. 2. 24), that we might be free. And if any one says, or thinks, "I did not deserve such a judgment," he cannot understand the real meaning of the death of Christ, and of salvation by His precious blood (Rev. 5. 9).

So the Lord Jesus called a little child, and it is quite clear the child answered and came. Yes, we all expect this. How loving and tender Christ always was. Do you not think that the children were attracted to Him? He loved even little ones. We remember how, when some sent such away, He Himself said, "Allow the little children to come unto Me, and forbid them not." He would have often gathered them (Matt. 23. 37), and He never had a hard word for those who felt their need of Him. And is He not the Same to-day? Yes, indeed (Heb. 13. 8). It is true we cannot see Him now, and we cannot come to Him by walking on this earth, but our hearts can still come to Him (John 6. 37). You see His Own words, "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven." This does not mean that children are good in themselves. Scriptures, indeed, show that, if any die when they are quite little, they will not be sent away from God. But this is not because of anything good in them. Surely it is because of the blood of the Lord Jesus!

Do you remember that the passover lamb was needed for all the firstborn, for the boys as well as those older, and that the next chapter speaks of the firstborn needing to be redeemed as soon as they were born (Ex. 13. 13). We all have a sinful nature, and how often it shows itself even in babyhood! But, as soon as we begin to understand, it is so precious not only to learn that father and mother love us, but, that God loves sinners, and that a child can receive a new life, just as much as a grown up person.

Matthew 18. 6 specially tells us that **this** little one **believed** into Christ, and the words remind us of chapter 11. 25. And so the question comes, Are you a little one, (or a bigger one), **who believes into Christ or not?** There are some who are saved, and some who are **not**, which are you? He Who called a little child still calls through the gospel. He Who put the found sheep on His shoulder, and took up the little children in His arms, has a welcome in His heart of love, if you feel your need of Him and of His salvation. Do you? or do you not? Do not let to-day, and to-morrow, and then the next day, and the next go by, and find at last you are outside this only Saviour, and so outside salvation, and outside heaven. You remember His loving words of welcome, "Come unto Me." Have you come, or not?

Christ called a little child one day;

A very simple thing to do:

The child came! His words display

How sinners can be *born anew*.

And does He still the children call,

Though He is now enthroned on high?

Yes, we His love make known to all,

And long that many may draw nigh.

He said *that* little child believed,

And those quite young are welcome still;

In childhood such His grace receive,

And love to do His holy will.

Salvation by His blood is not

Merely for men long sin-enslaved:

O let it never be forgot,

He died that children might be saved.

Not one by nature is God's child,

Not one can save himself at all:

But though all are by sin defiled,

Christ died the children still to call.

A reservoir contains water, but it has been put there, often by human effort, and it does not increase, nor bubble over. A fountain is thus thrice contrasted, and more. Are you and I reservoirs or fountains in our Christian experience?

In Scripture the belief in eternal salvation is never detached from the practice of present salvation.

"Behold we count them happy which endure."

James 5. 11.

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

FOR the sake of those who are younger believers, we would again mention that the letters of the New Testament were not at the first divided into a large number of verses. Hence we feel free to examine these divisions which are found to-day, and see if in all cases they are the most helpful. It has been suggested for example, that the words "in love," which end verse 4 of Ephesians, chapter 1, might become the opening words of verse 5. Likewise the words, "in your hearts," found at the close of 2 Peter 1. 19, might be placed at the beginning of verse 20, and the words which are to form the basis of our present study could on the other hand be joined with the exhortation of the previous verse. If this be so, we are still reminded of those faithful servants of God, who in the past have served, and suffered, for the testimony which they held, and the question comes, or should come, Are we counting it a privilege to follow in their steps?—thus filling up the ranks, as may be suggested by the somewhat difficult expression, "baptized for (or taking the place of) the dead" of 1 Corinthians 15. 29.

That there are difficulties in the Scriptures, even older believers acknowledge. Of this we have been reminded by reference to 2 Peter 3. 16, and some no doubt have felt that things hard to be understood are not confined to the writings of the "beloved brother, Paul." In this connection we may mention a question asked in the first letter of Peter, the apostle of Jesus Christ, "Who is he that will harm you, if ye be followers of that which is good?" with the added words, "But and if ye suffer for righteousness' sake, happy are ye" (1 Pet. 3. 13, 14). These two verses seem at first to be quite contradictory. Were not the prophets followers (or zealous) of that which was good? Undoubtedly! That they suffered we know. "Which of the prophets have not your fathers persecuted?" asked Stephen, and those who heard him were cut to the heart, and cast him out of the city, and stoned him (see Acts 7. 51-60), and he was a man full of faith, and of the Holy Ghost (Acts 6. 5). What then is the explanation? Possibly the words of the Lord Jesus spoken to His disciples provide the key: "What I tell you in darkness, speak ye in the light; and what ye hear in the ear, preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul" (Matt. 10. 27, 28). The conclusion to which we come is that persecution

and suffering for Christ's sake, if patiently borne, do not result in harm, but in blessing, even though life itself may be given for the Lord (cf. Rev. 12. 11). It will be well if, in the hour of trial, we remember His words, and accept His standpoint; we shall thus be included in the "we" of our present study. The clause may be rendered, "Behold we call them happy which endured," a likeness to other references will then be seen, e.g., "Behold, from henceforth all generations shall call me blessed" ("happy," Luke 1. 48). A sad contrast is seen in the last book of the Old Testament. Many had gone away from God's ordinances, and said, "It is a vain thing to serve God," and their attitude was further shown by their words, "And now we call the proud happy" (Mal. 3. 15). But our hearts have been often refreshed, that at such a time there were those who feared the Lord, and that thought upon His Name (verse 16).

In a coming day the nations will call Israel happy, "for ye shall be a delightsome land, saith the Lord of Hosts" (Mal. 3. 12). To-day Israel are unhappy, and the land a storm centre, but all will be changed when they can truly say, "The Lord of Hosts is with us. The God of Jacob is our Refuge."

During the period that intervenes, the further words of God's servant, Peter, have a special application, and we cannot do better than quote them: "Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the Name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you . . . But let none of you suffer as . . . an evildoer . . . yet if as a Christian, let him not be ashamed, but glorify God on this behalf" (or "in this name," 1 Pet. 4. 12-16), and the Lord Jesus said, "He that shall endure unto the end the same shall be saved" (Matt. 24. 13). B.

Questions and Answers.

54

Should a believer administer oaths, as a Commissioner? True, he is not taking an oath, but how could he Scripturally administer to a child of God in view of Matthew 5. 34, James 5. 12? Could wording be more definite? If it be said that the Lord Jesus only referred to idle language, would not this imply that the holy law of God permitted such? And, further, the contrast of Matthew 5. 33 with 34 would be broken. The suggestion that Paul's reverent appeal to God

as a **Witness** is an oath is surely contrary to fact: swearing is appeal to Him as Judge and Avenger. Would anyone accept the wording of 2 Corinthians 1. 18 in a law court AS AN OATH? But if one refuses to administer to a believer, has he not a problem in assuming to draw the line, and, in so doing, in encouraging those who do not know God, and who may be acting profanely to call upon Him thus? Do **they** not need to call upon Him for salvation? A Commissioner for Oaths has written me of experience "based on having taken hundreds for solicitors' clerks, voluntarily in processes, and for principal's clients. It is their approach and manner before the Commissioner that perturbs me—many times with scoffs and vile talk which I have reproofed." Here is an added emphasis on separation for the Lord's glory.

55

Is butcher's meat permissible as food? Genesis 1. 29. God Himself gave the further instruction as to animal food in Genesis 9. 3. But the blood must be poured out (verse 4). Hence "black puddings," or tonics with blood, and any mode of killing to retain blood are wrong. The Passover Lamb of which the Lord Jesus partook (as of fish), show it is in accord with God's will to eat animal food. But it is meant to remind us that the fall of man has changed his food, and that as a sinner he needs a sacrifice. Hence it is humbling, not to encourage gluttony. There is a further humbling because the alteration was after the flood, and we think of demonism then, and of the way vegetarianism (as a religion) has sometimes been linked therewith. O for hatred of all sin.

56

"Baptised for the dead" (1 Cor. 15. 29). When we realize that believers only are the subject of this chapter, for they only are "raised in glory" (verses 42, 43, this clears verse 22: nothing of universalism), the verse becomes much simpler. We have:

- (a) the dead (the believers who have died).
- (b) the living believers who should be willing to die daily (verses 30, 31).
- (c) the new confessors ("**they**," in verse 29, distinguished from "**we**" in 30), who join the ranks, and take and fill up the place of the dead (believers).

The **three** classes: believers fallen asleep, living ones, those newly confessing Him. Baptism brought into a position of **danger**: a Jewish believer is now sometimes **treated** as dead (and a funeral service is held), when he owns the Lord Jesus thus. The special thought of "witnesses" is before us (verse 15: observe omission

of first appearances to women in the list of verses 5-8), thus the evidential nature of baptism (in this, all believers share, Acts 8. 12) is appropriate. The words "if the dead rise not," in 29, make us think of verses 15, 17, 19 and 32, in the last of which the parallel is impressive:—

"Why are **they** baptized" (to choose a path of danger)?

"What advantageth it **me**" (to continue in a path of danger)?

Alas, baptism has to-day been robbed of much of its meaning, and separation unto Christ is little realized. How we long for God's reviving and primitive simplicity in the power of the Holy Spirit.

57

"The True Light, Which lighteth every man that cometh into the world" (John 1. 9).

1. This translation (cf. "into the world," ch. 16. 21) would emphasize that "none other name under heaven" is given "**among men**" of all races. The Lord Jesus was not only "the Lamb of God" as Israel's Passover, but for the world, including Gentiles also (ch. 1. 29, cf. 3. 14, 15). This stress on all nations is linked with both the words "every" and "world" (see 1. 10), and we recollect "**the Light is come into the world**" (3. 19), and "**I am the Light of the world**" (8. 12). There is no thought of universalism (note 3. 36, 12. 35). "Every man" must ever be understood in its context (see 2. 10). If I say, "The gospel is preached here not only to Israel, but to every man," no one misunderstands.

2. We would add that the thought is of light shining, not the same as the precious **entrance** in 2 Corinthians 4. 4-6.

3. This leads us to the emphasis in Romans 1, on the Divine witness in nature, and "all things were made" by the Lord Jesus (John 1. 3), hence in this sense also we see His revelation in **all the world**.

But the special thought, as in John 3. 16-21, seems to be that the only Light for men in sinful darkness throughout the whole world is in Christ, and that He was a Light to lighten the **Gentiles** (Luke 1. 32). John 3. 19 suggests the rendering "**The True (Antitypical) Light, Which lighteth every man, was coming into the world**":—Christ is ever the Coming One.

"ASK"

THIS is the exhortation, yea, and command of the Lord Jesus in Matthew 7. 7. "Ask," dear fellow believer. It is true that God can give without your asking, and before you ask (Isa. 65. 24), and more than you ask (Eph. 3.

20), but let not that hinder you asking. Five times is the word before us in Matthew 7. 7-11. It is God's will that we should "ask" much more definitely, frequently, expectantly. Eight times have we the emphasis in our Lord's last address (John 14. 13, 14, 15. 7, 16. 23, 24, 26). Do we believe Him? Do we rejoice to act on His words, or do we still hesitate?

The epistle of James urges asking (1. 5, 6, 4. 2), though a gracious warning against asking "amiss" is added. And 1 John is full of encouragement to faith (3. 22, 5. 14, 15, 16): "If we know that He heareth us, whatsoever we ask, we know that we have the things asked which we have asked from Him"—what a cheering repetition. "Ask," do not simply wait till the blessing comes. True, your Father knoweth before ye ask Him (Matt. 6. 8), but that is not given as a reason for not asking: it is immediately followed by guidance and encouragement in asking. Your Father does not wish you to be without a will, but with a will within His will (John 7. 17). He does not seek that you should be without a choice, but to choose that in which He delights (contrast Isa. 66. 3, 4.). He does not suggest that you should be without a desire, but "He will fulfil the desire of them that fear Him" (Ps. 145. 19). "Ask, seek, knock." "Ask": God is never tired of His Children's prayers. "Continual coming" may weary the unjust judge, but never weary Him. Ask, be full of asking. Do not let a dull silence suggest you are afraid of Him, or that you do not know Him. Speak with a child's homeliness, a child's spontaneity: you do not need a book of prayers. While you have desires in your heart, express them. Be natural, not artificial. God delights in the prayers of His obedient children (Prov. 15. 8). Let your life be more marked by asking henceforth, and it will be more characterized by receiving. He is both able and willing! Count on His promises, take Him at His word, and ASK.

Christ or Crisis.

THE two words have a similar sound: but their meaning is vastly different. Without **Christ** there must be **crisis**,—and not only "crisis" now, but **judgment** eternally. And the judgment of God is no light matter. It is not an accident that men have taken over the word "crisis" from the Greek, where it signifies "judgment." Ah, dear reader, what about you? If there is not a blessed "crisis" now in your life, and the judgment of **self** in your fleeing to Christ for salvation, there will be an awful surprise in the future. It is because of this we

would write a word of warning. It is not love to say "All is well" when all is not well. To hide the truth is to murder souls—as far as we are able. We dare not hide the truth. There is only one gospel, only one Saviour, only one hope.

Far beyond all the crises, that break over a ruined world, is the great crisis: far greater than all the wars that disintegrate man's flaunted civilization is the great war, the constant war of the human heart against God. Do you realize you are a lost sinner, and will you come to Christ at once in heart-broken need of Him, or are you vainly attempting to patch yourself up, and thereby denying the very truthfulness of God, and spurning the message of His grace? The rooted iniquity of trusting to one's "best" is linked with the utter folly and ingratitude of such a perilous course. Reader, own you are lost, recognize God's claim, God's sentence, and **God's gift**, and the crisis is past!

The Lord Jesus Christ is mighty to save. He died once, and lives for ever. His precious blood is heaven's passport. There is none other. "I've done no one any harm," "I try my best," "I say my prayers," "I am as good as many who go to church," "I don't see what I've done to deserve hell"—all such objections are based on a false and wild theory that you are the judge. **It is not so.** God alone is the Judge. And the judgment is committed to Him Who also became Man, and Whose spotless life as Man condemns you and me. But His death causes justification and eternal life. And **all** who believe into Him are a new creation in Him. But only such. The death of Christ under the curse **only** benefits those of us who deserve a curse: if you say you do not deserve this, how can there be anything for you in Him? You must stand before God on your own foundation, and do you know what that means? Have you weighed the consequences of making God a liar (1 John 5. 10)? I beseech you, face the facts: you must either face them now, or when it is too late. The Lord Jesus Christ has been forgotten,—hence the world's crises. But you, as an individual, are forgetting Him. Your crisis is now: if you do not come to Him it can only lead to doom, but if you acknowledge God's verdict against you, you will find everything in our priceless Saviour, and the great crisis will be past—FOR EVER.

The blood of Christ has been poured out for sinners, that their claimed life may please God. Let us rather speak of "sinners saved" than of "saved sinners." Our characteristic should be fulfilling the will of God.

Suggested Daily Readings.

"IF THE LORD WILL."—MARCH, 1940.

Day	READING		LEARNING	
	1 Kings	Matthew	1 Kings 8	1 Tim. 1.
1	2. 1-25	13. 1-17	6	14
2	2. 26-46	13. 18-35	7	15
3	3. 1-28	13. 36-58	8	16
4	4. 1-29	14. 1-21	9	17
5	4. 29-5.18	14. 22-15.9	10	18
6	6. 1-38	15. 10-39	11	19
7	7. 1-26	16. 1-20	12, 13	20
8	7. 27-51	16. 21-17.9	14	2. 1
9	8. 1-21	17. 10-27	15	2
10	8. 22-43	18. 1-20	16	3
11	8. 44-66	18. 21-35	17, 18	4
12	9. 1-28	19. 1-15	19	5
13	10. 1-29	19. 16-30	20	6
14	11. 1-25	20. 1-16	21	7
15	11. 26-12.15	20. 17-34	Matt. 20. 20	8
16	12. 16-33	21. 1-22	21	9
17	13. 1-19	21. 23-46	22	10
18	13. 20-34	22. 1-22	23	11
19	14. 1-20	22. 23-46	24	12
20	14. 21-15.9	23. 1-33	25	13
21	15. 10-34	23. 34-24.9	26	14
22	16. 1-22	24. 10-28	27	15
23	16. 23-17.7	24. 29-51	28	3. 1
24	17. 8-24	25. 1-23	29	2
25	18. 1-21	25. 24-46	Matt. 26. 6, 7	3
26	18. 22-46	26. 1-25	8	4
27	19. 1-21	26. 26-46	9	5
28	20. 1-21	26. 47-75	10	6
29	20. 22-43	27. 1-23	11	7
30	21. 1-29	27. 24-44	12	8
31	22. 1-23	27. 45-66	13	9

Notes on Memorized Verses.

1 KINGS 8. 6-21.

6, The emphasis is ever on the ark, the throne, a type of the Lord Jesus, and setting forth the integrity of God's righteous law (observe that the temple was "an house for the Name of the Lord God of Israel," 2 Chron. 6. 7, "an house of sacrifice," 7. 12, and "His rest," Ps. 132. 8, 14). Why the oracle?—God spoke there, and we hear His word in the communion caused by redemption. 9, Unbroken: the removal of the golden pot of manna, and Aaron's rod, was fitting, to typify the fulfilment of the promise (Rev. 2. 7) in the Kingdom of Him Whose rod shall be that of "a Priest upon His throne" (Zech. 6. 13). 10, 11, God's own glory: do we realise His majesty as we should? The word "filled" is repeated. 12, "The Lord said," cf. 15, 20. 13, "A settled place:" everything seemed so sure and blessed, but the type could fail (Jer. 7. 7, 12), the Antitype never: "in Christ" we have truly "a settled place." 14, 15, Cf. "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us (Eph. 1. 3, note Gen. 14. 19, 20). Could any moment have been more wondrous in Israel's history, but how soon was everything changed! 16, "I chose no city," "I chose David:" "the Lord hath chosen thee to build" (1 Chron. 28. 5, 10): it is *God's* choice throughout. 17, "In the heart" 18, 2 Sam. 7. 3, 27: our wishes to render unto the Lord must always be subject to the *revealed* will of the Lord. 21, The emphasis on the covenant: and what was the token?—Two tables of stone.

Blessed be God for the contrasted token of the *new* covenant (Matt. 26. 28): not in Horeb (suggesting a sword), but at Jerusalem (the place of peace by the blood of His cross (Col. 1. 20).

MATTHEW 20. 20-29.

20, Worship is precious but we may have our own wishes even after this. What do *we* desire? Note the wording in Mark 10. 35: how needful to *know* from our Father WHAT to wish and WHAT to ask (our Lord condescended to give us an example, John 12. 49). 21, Usefulness to the Lord in the Kingdom is deeply important, but *why* do we desire it, for His sake or ours? for our glory or *His*? 22, How often we seek the goal *without* the path: the Lord Jesus shows we should rather ask for the path of glorifying Him and strain here (1 Peter 4. 14, 16), and leave the reward to Him (Rev. 22. 12), though not unmindful of the blessed relation (Heb. 11. 26, 12. 2). "We are able," cf. Mark 14. 31. 23, The cup and baptism of man's wrath: contrast His suffering of judgment for us (Ps. 22. 1). Omit italics, "It shall be given to them." 24, The result of our emphasis on ourselves is the sin of others: *they* are not excusable, but *we* should not "provoke" this. 25, "Of the Gentiles:" how different are believers from the nations: how impossible it is to mix the standpoint and principles of the world with those of our Lord Jesus: our failures come when we seek to have part of each (Luke 22. 25, 26, cf. Matt. 5. 3-12); we should be "spoilt" for this age. 26, What do you and I wish?—It is good to be "great" in the Kingdom of the heavens, because *that* means to be very humble (Matt. 11. 11, 18. 4). 28, Our beloved Lord's life, *and then His death: that* is redemptive: in this aspect we have no sharing, for we are redeemed, not redeemers. 29, Do we "follow" Him spiritually (John 12. 24-26)?

MATTHEW 26. 6-15.

Read with Luke 7. 36-50 (Simon, verses 40, 43, 44). "Alabaster box" and "very precious ointment," as in Luke 7. 37: the *beginning* of the Christian life (the woman already loved because forgiven, Luke 7. 42, 47), and the continuance of the same life—at His feet. Do we get too "high" after? Everything for the Lord Jesus! And the house was thus blessed (John 12. 3, note other "filled" houses, 2 Chron. 5. 14, Isa. 6. 4, Luke 14. 23). Nothing withheld (Gen. 22. 16). "Indignation" (8), "Memorial" (13): what a contrast: do you take Christ's standpoint or that of Judas? (John 12. 4): "disciples" here: the specious argument of one can soon win acquiescence. 9, The thief (John 12. 6) posed as a philanthropist. How we need to search all our motives. Yes: Judas was a thief (John 12. 6), but others, who joined in, were *not* thieves: it looks so unreasonable to give all to the Lord: this aspect is oft overlooked. To know when to give to Him directly, and when to give to others in His name (Mark 9. 41) needs communion with Him. Cold calculation always forgets Him. 10, "But Jesus having known:" this translation emphasizes His Deity more. Let *Him* defend your case, do not look after yourself. 11, "The poor," "Me." 12, Faith's appreciation. 13, We remember His love (Song 1. 4), and He wishes remembrance of His redeemed ones' love.—of ours! 14, 15, Judas was the exact contrast of Mary (Ps. 109. 13).

The Holy Spirit never encourages the faith of a mere doctrinaire, but true faith is in hearty accord with sound doctrine. It *does* matter very much what we believe.

Correspondence from any Believers and Enquirers:—

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Thoughts from The Word of God

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

A MAGAZINE, AS GOD GIVES GRACE AND
STRENGTH, TO SET FORTH THE GLORY OF
THE LORD JESUS, AND HIS SEPARATING WILL
FOR THOSE REDEEMED BY HIS PRECIOUS
BLOOD

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"God is greatly to be feared
in the assembly of the saints,
and to be had in reverence of
all about Him." Psalm 89. 7.

"The seraphim: each one
had six wings; with twain he
covered his face, and with
twain he covered his feet, and
with twain he did fly. And
one cried unto another and said,
Holy, holy, holy, is the Lord
of hosts." Isaiah 6. 2, 3.

"We receiving a kingdom
which cannot be moved, let us
have grace, whereby we may
serve God acceptably with
reverence and godly fear: for
our God is a consuming fire."
Hebrews 12. 28, 29.

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"Who is like unto Thee, O
Lord, among the gods? Who is
like Thee, glorious in holiness,
fearful in praises, doing won-
ders?" Exodus 15. 11.

"God is a Spirit: and they
that worship Him must worship
Him in spirit and in truth."
John 4. 24.

"When I saw Him I fell at
His feet as dead. And He
laid His right hand upon me,
saying unto me, Fear not; I
am the First and the Last:
I am He That liveth and be-
came dead; and, beho'd, I am
alive for evermore."

Revelation 1. 17, 18.

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.

"FEED MY SHEEP." "FOLLOW THOU ME."—John 21. 16, 17, 19, 22.

Words of Introduction.

THE glory of the Lord filled the tabernacle and the temple, and it shall be manifested in that Day. But now what is to be the manifestation of God's presence? Men do not hear a voice from Him. Our God shall come and shall not keep silence, but during this time of silence how is He to be known? Is it not through His beloved people? He has no temple made with hands as of old, but has He not many a temple? Is not each believer meant to be a temple of the Holy Spirit, showing the glory of God? With a view to this we would meditate on His love, His counsel, His will, and send forth these pages. The practical effect of ministry must be seen in daily life and walk. If the "fruit" is only once a week we may doubt if it is really fruit at all. The believer is to be "a temple of the Holy Ghost," not only on the Lord's Day, but throughout the working life.

"He shall glorify Me: for He shall receive of Mine, and shall shew it unto you." John 16. 14.

Father, I would more fully know
Thy Holy Spirit's gracious power,
More like my Saviour daily grow,
And know Him more from hour to hour.
The work is Thine, and Thine the praise:
O that I may responsive be!
Thou leadest only in Thy ways;
Thy Spirit teacheth me of Thee.

He ministers to me of Christ,
Who well supplieth every need;—
To save from sin His blood sufficed,
And now, in life, on Him I feed.

The flesh, the world with gilded gifts,
Would still my quickened soul enthrall,
But as to Christ my heart He lifts,
He woos my heart, and asks my all.

A.W.H.

Words of Encouragement.

"Both to go out and to come in." Spiritual warfare is no light responsibility. It is well when we are "strong" (Eph. 6. 10). Caleb did not become weak, nor was the latter part of his life spoilt, as a witness, like that of Solomon and Asa. He continued, and his faithfulness is recorded to stimulate us. In the language here used as to warfare, is there not deep spiritual instruction for us in our daily conflict? A Benhadad could boast in **putting on** his armour, but what about the **return**? Do we know how to "come in"? Do we have time with the Lord, or are we always "out"? Do we, alas, turn victory into pride, and thus undo the fruit of blessing, and "come in" without spiritual blessing? Again, let me ask myself also, do I know **how to "come in"** to God's glory, that I may be equipped for further conflict, and have the balance of proportion of the Christian life? It is so easy to become "specialists" in one thing and to forget the great need of growing up into Christ in all things. But **this** is the fuller witness, with fuller blessing. We cannot rightly avoid "going out." There is a danger if we are always "in," but possibly more fail in the "coming in" than in the "going out" (Ps. 121. 8, John 10. 9).

"IF THE LORD WILL."

Gatherings for Believing Men. Tuesdays. 2, Minorics, Aldgate (2nd Floor), 6.15. Conversation and Prayer, 5.15. (Those seeking salvation also welcomed). Telephone for possible change of arrangements.

SUGGESTED SUBJECTS DURING APRIL:

- 2nd. REPENTANCE AND FAITH (Hebrews 6. 1, 2).
1. Root-meaning of words Divinely used (change of mind: being persuaded).
 2. Repentance and the Gospel (Matt. 3. 2, Acts 2. 38, 3. 19). Thoughts on Baptism (Mark 1. 4).
 3. Repentance of Believers (2 Cor. 7. 9, 10, 2 Tim. 2. 25, 2 Pet. 3. 9, Rev. 2. 5, 16, 3. 3, 19).
 4. Faith and Salvation (Rom. 1. 17, 10. 9, Acts 16. 31, etc.).
 5. Faith and the Christian Life (Mark 11. 22, 2 Cor. 5. 7, 2 Thess. 1. 3, Heb. 11).
- 9th. LIFE.
1. Words Used by the Holy Spirit (a) "Life" (e.g., John 3. 15, 16), "Manner of Life" (Luke 8. 14, 1 Tim. 2. 2, 2 Tim. 2. 4), "Soul" (John 10. 11, 12. 25, 1 John 3. 16).
 2. The Lord Jesus Christ and Life (John 1. 4, Col. 3. 4, 1 John 1. 1, 2).
 3. Life in the Present (John 3. 36, 5. 24, 1 John 5. 12).
 4. Life in the Future (Matt. 7. 14, 2 Tim. 1. 1, Tit. 1. 2).
 5. The Privilege of Realizing the Truth of God.
- 16th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 23rd. To be announced later.
- 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.

"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.

1. For God's gracious overruling, and work, amid and above all, in the solemnizing times in which we live, and that His children may ever remember prayer for those in authority in 1 Timothy 2. 1, 2, and ever retain their own character as "strangers and pilgrims."
2. For godly homes in which the presence of the Lord may be felt, and unaffected godliness seen:—and for great grace in training the children for Him in these perilous times (1 Sam. 1. 28, Luke 1. 6, 14. 16, 2 Tim. 3. 14, 15).
3. For believers out of work, and those otherwise affected by the war, including any suffering persecution in other lands (Isa. 26. 3, 4, 1 Cor. 10. 13).
4. For lands that we may often overlook:—Hungary, Persia, Liberia, Cuba, Venezuela.
5. For the Lord's work through these pages, and other publications, that He may enable and use all, and that the prayerful circulation may be more and more *fruitful*. Likewise for His work on ships, and among those of "all nations" (many Cypriots in West London, see Acts 4. 36), and for beloved brethren in Lithuania (Vilnius), and others much on our heart, that they and we may be more devoted and earnest in the power of the Holy Spirit, and that the Lord may send forth other missionary workers, arranging all to His glory.
6. For personal guidance in all journeys unto the Lord, in His time and way (I was thinking definitely of believers known in Belgium, and Egypt, when war started).

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

1 Thessalonians 5. 18.

"THEY CEASED NOT" (Acts 5. 42).

It is a privilege to continue (John 8. 31, 2 Tim. 3. 14). It is easy to become tired and disappointed. Persecution, moreover, may cause a hesitation. But it was after that they were beaten that the apostles "ceased not." The holy continuance was in the temple fearlessly, and likewise in the houses where the believers gathered, for it is important to shepherd the flock. There was a daily devotedness; not only a regular maintaining of occasional meetings. The Lord's Day is precious, but the week days are likewise important. Not one day is self's possession, for we ourselves are His. In the New Testament we rejoice in the holy persistency of God's dear children. O that we may illustrate the same to-day. And we observe that the language "cease not" is also in connexion with prayer (Eph. 1. 16, Col. 1. 9, a similar thought in 1 Thess. 1. 3, 2. 13, 5. 17). The godly devotedness as to ministry which was at Jerusalem in

Acts 5 was at Ephesus (20. 31), and we would remember the testimony to Stephen in ch. 6. 13, though his words were traduced. May we not be weary in well doing, "for in due season we shall reap if we faint not."

Attitude.

"**I** LOVE . . . I will not go out . . . he shall serve him for ever" (Ex. 21. 5, 6, cf. Deut. 15. 16, 17). We think happily of Malachi 3. 17, "His son that serveth him": a devotion beyond anything of the hireling (cf. Phil 2. 22). Observe the sad and striking contrast in Deuteronomy 28. 47, "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart." But in the future concerning Israel it is written, "Thy people shall be willing (free-will offerings) in the day of Thy power" (Ps. 110. 3, cf. Song 6. 12 margin). But what about ourselves to-day? Does our heart ever respond to our Lord's will as the psalmist's? "O Lord, truly I am Thy servant,—Thou hast loosed my bonds" (Ps. 116. 16). Yes, rightly realized, His service is perfect freedom, for He Himself said, "My yoke is easy and My burden is light" (Matt. 11. 30), and His commandments are not grievous when any are born of God and devotedly love Him (1 John 5. 3, 4). But as soon as the heart begins to say, "Behold, what a weariness is it" (Mal. 1. 13), everything begins to go wrong. "I delight to do Thy will" (Ps. 40. 8) was the whole attitude of our Lord Jesus, and He has given us an example that we should follow His steps. Everything is irksome when we are out of communion with God. Israel called the manna "this light bread" when they were disaffected, and the cities of the Anakim frightened them. Everything will look so different when we are in closer fellowship with God. Caleb proved this. So often we think circumstances rule: but it is the heart's reaction to circumstances that affects all. A man said to me recently that some in a certain island were Christian because their circumstances were different, and rum and immorality were unknown. But I spoke of Adam in the garden, and told him that it was the other way round. Real Christians change their circumstances as to such sad and ruinous things.

These principles are dear to our hearts, but the enjoyment and manifestation of them may be much more marked among us. That which is a burden when imposed externally (e.g., motion), is a healthy expression of life when experienced inwardly (e.g., the beating of the heart). This parallel explains most beautifully the law written in the heart (Jer. 31. 33). The physical heart has the law of beating impressed upon its very

being. O that we may know what the spiritual parallel means. That which is born of the Spirit cannot antagonize Him (John 3. 6). If a "new creation" is a reality, and it is, we have that within, which intrinsically is in harmony with God and His will, and if we have not this we are not born of God. But (a) the recognition and exercise of this new life, and (b) the freedom of the indwelling Holy Spirit are associated with **our responsibility**, as persons who **were** ruined and against God, but are now redeemed, and graciously converted. The new life may be hidden, the Holy Spirit may be grieved (Eph. 4. 30), and thus our normal, healthy attitude as children of God may be obscured. But if only we know the "reckoning" and the "yielding" of which Romans 6 speaks, and which has been emphasized at the outset of our life as "disciples," being set forth by the figure of baptism, how blessed will it be.

Poems to Help Christian Experience—100.

"What is thy Beloved, more than another beloved?"

Song 5. 9.

If ye see my Well-Belovéd,
Salem's daughters, tell Him how
His dear love hath overcome me;
'Neath its precious weight I bow.
What is thy Belovéd, fair one,
More than others, we would know?
What is He to thee, O fairest,
That thou shouldst entreat us so?
Could I search the whole creation,
Could I all its beauties trace,
None could vie with Him so lovely,
Full of truth, yet full of grace.
He hath pure, unsullied whiteness,
More than freshly-fallen snow;
Ruddy, as the son of Jesse,
As the crimson "lilies" grow.
He is gracious and majestic,
Comely He in ev'ry part,
And His comeliness is equalled
By His tenderness of heart.
Though He once was sorely stricken
For my sake, and knowing grief,
Now hath He the Royal Standard,
He among ten thousand Chief.
Golden thoughts hath He toward me,
And His eyes, as of a dove,
How they tenderly regard me,
For His heart is full of love!
And His lips are like the "lilies,"
Dropping sweetly smelling myrrh,
When He speaketh, I would listen;
He doth my affections stir.
Flowers, spices, iv'ry, sapphires,
Marble and the purest gold,
Towers of perfume, mighty cedars,
Could not all His grace unfold.
Yea, His countenance is glorious,
Yea, in Him all glories blend;
He is altogether lovely,
My Belovéd and my Friend!

YOUNG PEOPLE'S COLUMNS.

What is the Time?

SOMETIMES going along the street I am asked this question. Why? Evidently one who has not a watch thinks that I have. And so I can answer, and possibly add a word about the time before God, and remind the questioner that now is "the day of salvation." It is just the same when anyone asks the way. It is because he does **not** know, and hopes that I **do** know. And again there is the "opening" to say a word about Him Who is "the Way, and the Truth and the Life" (John 14. 6). Do you know Him,—really know HIM?

But if I do not know, I cannot answer. And if I have no watch, I may well make a great mistake as to the time. And it is the same if my watch is broken, or incorrect. The result may be a lost train, or something worse.

I wish people, young and old, asked the "time" in connection with that which is more important. It is a joy to have a "watch," or rather something better than a watch, that never goes wrong, so that we can always be ready to give answer as to this. If you ask me "What is the time?" in this connexion, I shall at once answer

"It is time to seek the Lord"

(Hos. 10. 12). How few **realize** this: they imagine they can do as they like, and all will be well in the end. You know what Satan is called—"THE DECEIVER." And this is one of his deceits. And sin is so foolish as well, for self-will brings a man to all manner of troubles. I do hope many who read these lines will feel the urgency of God's own message. Then they will find such a welcome, for, through the death of Christ,

"Behold, now is the acceptable time"

(2 Cor. 6. 2). Yes, we have a wonderful message of a wonderful Saviour, and He is the **only** Saviour.

Before the Lord Jesus came there were many prophecies, and many types. But the types were "shadows" (Heb. 10. 1), and you know well that a shadow is not **light**, and only shows the outline. Hence the prophets themselves searched "what, or what manner of time the Spirit of Christ Which was in them did signify." Even they could not understand fully "the sufferings of Christ and the glories that should follow" (1 Pet. 1. 11). But now these things are revealed, i.e., uncovered, and God has not only put aside, but **put away**, sins, for a great number no man can number.

"To declare at THIS TIME His righteousness.

that He might be Just and the Justifier of him which believeth in Jesus" (Rom. 3. 26). How thankful we can be if we know Him as **our own** Saviour and Lord! There is no other salvation, no further hope; hence the words of 1 Peter 1. 20, "Manifest in these **last times**." It is important to feel the burden of **YOUR** sin now, and to seek the Lord while He may be found (Isa. 55. 6). Then the life of a child of God has a new meaning. He becomes a pilgrim, and to such the apostle wrote

"Pass the time of your sojourning here in fear" (1 Pet. 1. 17)—not frightened of judgment, but with godly fear that Christians may not grieve the Holy Spirit whereby they are "sealed unto the day of redemption" (Eph. 4. 30), when their bodies will be like the body of glory of their Lord (Phil. 3. 21). Meanwhile "the days are evil," and believers are bidden to be

"redeeming the time"

(Eph. 5. 16) as they fulfil their Lord's word, "Occupy till I come" (Luke 19. 13), doing His will in daily life. What a great privilege this is. A child of God feels how important it is to be earnest,

"Knowing the time,

that now it is high time to awake out of sleep" (Rom. 13. 11), and thus we long to bring others to the Lord Jesus. If you are saved, this will be your heart's desire, whether young or old. It is so dangerous to remain "without Christ." The psalmist rightly said

"It is time for thee, Lord, to work"

(Ps. 119. 126), and when the Lord rises up in judgment there will be a sad awakening too late, for those who, like Israel, knew not the time of visitation (Luke 19. 44), and boasted of "Tomorrow" (Prov. 27. 1). There is a time to every purpose (Eccl. 3. 1), and so God will show, as Daniel said, that "He changeth the times and the seasons" (Dan. 2. 21), for all are in His authority (Acts 1. 7). Let us come back therefore to our first verse, and remembering all are sinners, and that the Lord Jesus really died for such, let each heart hear and think over the words,

It is time to seek the Lord.

It is *time* to be stirred,

For God's message is clear,

He has spoken the word,

And **WHO** will not hear?

Christ His life-blood hath giv'n,

For the lost to atone,

And none can reach heav'n

BUT BY HIM ALONE.

Thither no one could climb,

He Himself is the Way:

Now accepted's the *time*,

Of salvation the day:—

But the day will soon pass,
 And the door closed will be.
 And the many, alas,
 His sore judgments will see.
 Will not *you* seek the Lord?
 It is *time* Him to seek,
 And you may be assured
 He in mercy will speak,
 'Tis in grace He doth call,
 And His blessings are free;
 And *not one* word shall fall,
 For His grace reached to *me*!

"Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5. 11.

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

IT is possible when sitting down to a meal to eat too quickly the food which is set before us, even when that food has taken much time and thought to prepare. This may be due in part to the general speeding-up of life to-day, but more often because our lives are not ordered aright. How often the hasty meal in the morning is on account of late rising, with ill effects following; and is this not also true of things spiritual? Are there not times when the partaking of food for the soul is equally hasty? We hurriedly read, and more hurriedly pray, with little or no time for meditation. Must we not confess our faults one to another, conscious of our need for the quiet pondering of the words of God? Let us then, by God's grace, take time for our meals, including the portion now set before us.

"Ye have **heard**." If a servant of God were writing to fellow-servants to-day he would most likely word it thus, "You have **read** of the patience of Job," but as the words of the Holy Spirit are used with perfect precision we must not alter them, but seek to know the reason for His choice.

A distinction seems to be drawn between "hearing" and "reading" in the ministry of the Lord Jesus, for when addressing His disciples, who were not chosen for their learning, His words were, "Ye have **heard**." These it will be remembered are repeated in the Address on the Mount. But when dealing with the Scribes and Pharisees and the Lawyers, who were the intellectuals and religious leaders of the Jewish nation, His words invariably were, "Have ye never **read**?" It may be the disciples did not have free access to the Holy Writings, and this may also have been true of the scattered saints to whom James wrote his epistle. How grateful should we be for the privilege which is ours of possessing a complete copy of the Scriptures, and in a language we can understand. Have we taken full advantage of this? or must it be said

that we have never read our Bible through? A difference between "reading" and hearing is also seen in the last book of Scripture, for there it is written: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. 1. 3). This may remind us that at the first there was only one priceless copy of this Book, and one copy of each epistle, but now there are millions, and in many tongues. Returning to our text, we decide that these early believers from among Israel may never have read the book of Job, as we, but that they had heard of Job's patience, recorded in such words as these, "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord"; and further, "Shall we receive good at the hand of the Lord, and shall we not receive evil?" Have we been duly impressed with such an attitude? Are we patient in the day of adversity? They had also seen "the end of the Lord." At first we think this implies reading, but we are reminded that a believer has more than natural vision. His (or her) eyes have been opened to look at the things which are not seen (cf. 2 Cor. 4. 18). They, like Job, had heard with the hearing of the ear, but beyond this they had seen in this remarkable experience the Lord's gracious dealings with him. It was not simply a coincidence that at the latter end Job had twice as many sheep, and camels, and oxen, and asses as before, and that he had the same number of sons and daughters, but in this they saw the pity and tender mercy of the Lord.

We might have expected to read, "and have seen the end of Job, that the Lord is very pitiful." But no, the Holy Spirit emphasizes "the Lord"; Who had a purpose and end in view (cf. John 11. 4), and Who was the Blessor, though Job was the recipient of the blessing. It may be that we should learn from this to speak more of the Lord in His gracious dealings with saints and sinners. How delightful is the little song of praise, in the midst of the lamentations of Jeremiah the prophet (Lam. 3. 22-36). What an emphasis upon the Lord, and there these words occur, "The Lord will not cast off for ever: But though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men," and the message of the later Scriptures is that, "If ye endure chastening, God dealeth with you as with sons; . . . for our profit, that we might be partakers of His holiness. But no chastening for the present seemeth to be joyous, but grievous; nevertheless **afterward** it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (cf. Heb. 12. 7, 10, 11). B.

PRAISE.

THE longest book in the Scripture is the book of praises, and rightly did the psalmist say, "I will yet praise Thee **more and more**" (Ps. 71. 14). We call to mind the words "Whoso offereth praise glorifieth Me" (Ps. 50. 23), and "it is a good thing to give thanks unto the Lord" (Ps. 92. 1). But how often our thanksgiving has far too much of "natural" characteristics. What I mean is that we praise for encouragements rather than for trials, for blessings which we see and which affect us personally rather than for those bestowed upon our brethren. It is so easy to forget the words, "In everything give thanks." Nothing can reach us apart from our Father's wise and loving will. Praise should not only be for what we receive but for what God is. His glory and His attributes should awaken our joyful thanksgiving: do we realize the wondrousness of His character as we ought? Praise is too often variable, in connexion with our feelings, and our feelings are dependent on our circumstances. If only we viewed everything **through** our adorable Lord, instead of looking to Him "through" things, as if **they** were nearer, how changed would our lives be! The Holy Spirit never encourages mere resignation, to say nothing of complaining. He leads ever to praise. The only thing for which we cannot praise is our own **sin**.*

How definitely this makes us realize that praise cannot be a mental effort but must be a spiritual fruit, and thus **living**. Hence we can **feed** this appointed attitude, and we can, alas, neglect to feed it. How important to distinguish between "manufacturing" and "causing to grow," by appointed means.

We have referred to circumstances, and God's gracious censorship of all. Even the wrath of men must praise Him, and this reminds us that if a difficulty comes to us through a wicked man's malice, we are not to be occupied with him or his malice, (except to pray for him, Matt. 5. 44), but with our Father's intention **for us**. And as He never makes a mistake, should we not praise at the outset? I do not mean a forced strain to try and do this, as an act of bondage. Love and praise cannot be thus made to order, or produced by law. **Miserable** praise is as impossible as **unhappy** love: praise must be bright, and love must be a joy in the experience. O that our gratitude for and realization of "our Father" may ever lead to a fuller consciousness of this standpoint, and to a life of constant praise.

* We rightly sorrow over sins of others too, and cannot praise for them as sins, but if they reach us as persecution, we are to praise for *this as it affects us*.

"This people have I formed for Myself: they shall shew forth My praise." Isaiah 43. 21.

"That they might be unto Me for a people, and for a name, and for a praise, and for a glory." Jeremiah 13. 11.

"To the praise of the glory of His grace." Ephesians 1. 6.

"That ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light." 1 Peter 2. 9.

The blessing of **one** soul is precious. Salvation is not only deliverance from judgment, but eternal glory. "Whom He justified, them He also glorified." The blessing of **many** souls is the bringing together of many precious things. Two are more than two units (Deut. 32. 30). How wondrous, therefore, will be the completeness of the redeemed company, when Christ Jesus our Lord "shall see of the travail of His soul, and shall be satisfied" (Isa. 53. 11). But let us not only think of the untold blessedness given to those who are "in Christ Jesus": let us be more occupied with His Own glory. My need, your need, the need of us all, is to exalt our gracious God much more. If only we had a fuller realization of His joy and His honour, how different our lives would be. When we think of God's plan for Israel in the Old Testament we see His Own glory. Did not Moses plead the glory of His Name in Numbers 14. 18? And Joshua (7. 9) said, "What wilt Thou do unto Thy great Name?" Ezekiel was inspired to write the words, "But I had pity for Mine Holy Name, which the children of Israel had profaned" (36. 21), and again, "Thus saith the Lord God: I do not this for your sakes, O house of Israel, but for Mine Holy Name's sake . . . and I will sanctify My Great Name" (36. 22, 23). It is in this realization that I still come very far short. My own salvation by the blood of Christ is very precious **to me**, and I am sure God would not wish it to be otherwise. He rejoices in the everlasting life and joy of His children. The salvation of others from judgment is indeed a wondrous thing, and if we can turn many to righteousness how blessed are we (Dan. 12. 3). Never would He Who beheld the city and wept over it, wish our love to souls to become cold. We need to be more tender and earnest, and full of missionary zeal. But the wondrous climax, not only as to Israel revealed in the Old Testament, but as to each saved one, in the New Testament also, is the praise of **His** glory, Who brings us to **Himself**.

Men are all equally sinners by nature, though they may not be equal sinners. One sin excludes from God's presence unless righteously put away.

A Lost Soul.

THE Lord Jesus speaks of lost ones **now** (Luke 19. 10), and lost souls **in the future** (Mark 8. 36), but there is a tremendous contrast. A lost sinner can be saved **now**, but there is **NO HOPE AFTER DEATH**. A lost soul remains a lost soul eternally. The sacrifice of Christ went far beyond the sacrifices that were only types and shadows, **BUT** there is **nothing beyond** His sacrifice. The gospel affords an amazing breadth and length and depth and height of **welcome**, **BUT** there is no larger hope. If you set aside the Lord Jesus Christ, there is no possible alternative. **YOU HAVE SEALED YOUR DOOM.**

Look at the men of this world. They may increase their wealth, and lavish money on comforts. Can they guarantee their own lives? No. At the longest, how long is their prosperity? Only a few years. And what, arithmetically, is a hundred years compared with eternity? It is a miserably poor bargain to gain the whole world and to lose one's own soul. Pity the poor dictator or the commercial magnate who may reach an acme of human applause, but who knows not the Lord Jesus Christ. Such will not only be brought low in that Day, but be outside heaven, and inside hell. Pity the millionaire who has a superb country seat, and a magnificent motor car, and all that heart can wish (?), but do not pity the poor, unlettered cottager with his simple fare, and **CHRIST**. He is more than one of heaven's noblemen, he is actually **a child of God**, he is kingly, being **a member of a royal priesthood**. The poorest believer is not to be pitied. Shall I say, he is to be **envied**? No, dear reader, instead of envying, come and receive the same blessing in Christ Jesus, through **His precious blood**.

A lost soul! The words are solemn, but many are not solemnized. Even a mighty earthquake, or some other great catastrophe, only causes bated breath for a day or two. Soon the cinemas are in full play. Men love to forget facts, to forget the uncertainty of life, to forget death, to forget eternity, to **FORGET GOD**. But forgetting is not removing. Thinking all is well never saved one soul. A lost soul is a lost soul, and will abide a lost soul, and nothing will change the heart that has despised the gospel of the grace of God. Who can make light of the great question? You ask, What is it? Listen, I beseech you, to the words of the Lord Jesus Christ. Ponder them, and stay to think of the only answer. "What is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16. 26).

How terrible will be the remorse of a lost soul that knew so much of the way of salvation, but died unsaved! Well might an old writer entitle one of his works, "Sighs from Hell." A young man said to me only yesterday, "There is no hell." But there **IS**. Christ said so, and His word stands against all your opinions. You are not the Creator, you are not the Judge, you are not Omniscient, you are not Omnipotent. He is. And every knee must bow to Him.

"Lost"! What does the word signify? It brings before us judgment, uselessness, separation. Is **that** your goal? Why do you daringly go forward on a path with such an end? Will a few years of changing frivolity compensate for a lost eternity? Are the warnings of God Himself nothing to you? Will you despise all the many reminders of danger you are still granted, and ride rough-shod over all the messages of mercy that reach you, and drive past all the danger signals, as none would do in an earthly journey, unless they were drunken, or mad, or bent on destruction? Will you take "your chance," with its hopelessness, its despair, its utter gloom? Will you not seek the Lord while He is near? His precious blood has not been poured out in vain. The greatest gift conceivable, and beyond all conception, is the gift of Christ to save lost sinners, and He is able to save this very instant. Come, then, if you feel your need, your danger, your sin. A burdened, repentant, broken-hearted sinner is more than welcome. And the blood of Jesus Christ, God's Son, cleanseth from **every** sin. Heaven is widely opened, eternal life is free, an entire salvation is given—yea, in a moment—everything is ready "in Christ" for a **LOST SOUL TO-DAY**.

* * *

"But ye said, No!" And you, what do you say?

"He was afterward an hungred," but that did not change our Lord's attitude of continual dependence on the Father. He never doubted or distrusted. There was absolute confidence in the Father's choice of every detail. Times and circumstances were ever restfully left in the Father's loving hands. How impressive this is, when we see that Adam and Eve sinned in rejecting God's plan as to food, and Israel's murmuring in the wilderness was more associated with this than with anything else. Thus our beloved Lord is seen in the fulness of His perfect contrast with those who failed.

If we look to ourselves even for "little things" we shall fail. It is not "without Me ye cannot do great things," but "without Me ye can do nothing."

Suggested Daily Readings.**"IF THE LORD WILL."—APRIL, 1940.**

Day	READING		LEARNING	
	1 Kings	Matthew	2 Kings 5	1 Tim. 3
1	22. 19-53	28. 1-20	1	10
2	2 Kings 1. 1-18	Mark. 1. 1-15	2	11
3	2. 1-25	1. 16-35	3	12
4	3. 1-27	1. 36-2.12	4	13
5	4. 1-20	2. 13-28	5	14
6	4. 21-44	3. 1-21	6	15
7	5. 1-14	3. 22-35	7	16
8	5. 15-27	4. 1-20	8	4.1
9	6. 1-20	4. 21-41	9	2
10	6. 21-7.2	5. 1-20	10	3
11	7. 3-20	5. 21-43	11	4
12	8. 1-24	6. 1-15	12	5
13	8. 25-9.13	6. 16-34	13	6
14	9. 14-37	6. 35-56	14	7
15	10. 1-17	7. 1-23	Mark 7. 1,2	8
16	10. 18-36	7. 24-8.9	3,4	9
17	11. 1-21	8. 10-33	5	10
18	12. 1-21	8. 34-9.13	6	11
19	13. 1-25	9. 14-37	7	12
20	14. 1-22	9. 38-10.12	8	13
21	14. 23-15.12	10. 13-31	9	14
22	15. 13-38	10. 32-52	10	15
23	16. 1-20	11. 1-18	11,12	16
24	17. 1-23	11. 19-33	13	5.1
25	17. 24-41	12. 1-17	14	2
26	18. 1-18	12. 18-37	15,16	3
27	18. 19-37	12. 38-13.13	17	4
28	19. 1-19	13. 14-37	18,19	5
29	19. 20-37	14. 1-21	20,21	6
30	20. 1-21	14. 22-45	22,23	7

Notes on Memorized Verses.**2 KINGS 5. 1-14.**

1. The best known Syrian, specially mentioned by the Lord Jesus in relation to Divine sovereignty (Luke 4. 27), how wondrous are God's ways. And this same sovereignty is seen in "By him the Lord had given deliverance unto Syria." "A leper": frequently something comes to "spoil": the things of earth can never satisfy. *But through* this leprosy he was blest! Never let us "complain" of troubles. 2. The "must needs" to work out God's purpose may seem often the reverse of what we expect: Israel's defeat, the captivity of a child—but, over all, God's plan of blessing to Naaman—and to us thereby. 3. A delightful attitude, unvengeful, kindly, full of simple faith in what God would do (Elisha had not healed one leper, Luke 4. 27). 5. The natural man's ideas: silver, gold, apparel (Jos. 7. 21, Rev. 18. 12, Acts 20. 33). 7. The natural man's inference: no thought of seeking God. 8. Many "wherefore's" are because of looking to *self*: how often we rend our clothes, as it were, because we fail to obey Philipians 4. 6. 9. The pomp of man. 10. The humbling message of God. 11. The wish of man for (a) his own way of salvation, (b) something sensational and startling. Jordan spoke of judgment (cf. baptism, Matt. 3. 6, 2 Kings 6. 6 speak of Christ bearing judgment for us: see a tract "The Iron did Swim"). 12. Looking to the means, and not to the Lord. 14. A blessed "going down" (humbling), a com-

plete judgment of self ("seven times"), a picture of a new life ("a little child," cf. Matt. 18. 3). "He was clean," before God: a word used of acceptance and access: a precious thought. How blessed the spiritual counterpart.

MARK 7. 1-23.

1. How often the Pharisees argued and opposed (e.g., Matt. 12. 2, 24, 38, 16. 1, 19. 3, etc.): how wondrous was all overruled to give us precious instruction. 2. Theories of "outward" holiness: the types were given to teach spiritual lessons, many emphasized them *inside* of these lessons. 3. Men's traditions are additions: not so those that are "handed down" by the gracious ministry of the Holy Spirit in Scripture (2 Thess. 2. 15, 3. 6). 4. Something quite beyond the simple washing of the hands is plainly meant: hence we are not surprised that the Holy Spirit's word is "baptize themselves." 5. "Walk," the use of this word in Ephesians is striking:—a contrast (2. 2, 4. 1, 17. 5, 2, 8, 15). 6. How often did the Lord Jesus use the Old Testament Scriptures (cf. Matt. 12. 5, 39, 42): we remember His words, "Have ye never read?" The *lips* should express the love of the *heart*. 7. True worship is only possible when there is loving obedience (John 4. 23, 24, Col. 2. 22, 23). 8. "Laying aside," "ye hold": a *twofold* sin: Is not this usual? 9. Again the tremendous opposite: the same root contrast is ever present, "God," "your own": these made the tradition of *men* their own, may we make His will our own! 10, 11. The Lord Jesus took the commandment in its plain, and likewise in its deep, spiritual meaning: the Pharisees casuistically perverted it, under the guise of devotedness to God: that which should have supported a parent was used as an offering to God (Corban). But He hates robbery by burnt offering (Isa. 61. 8). 13. The *third* time is this emphasized. "Many": sin leads to sin. "Such," all sins have a family likeness (Gal. 5. 21, contrast 23). 14. A message to others thereby. Hearken first, then understand: lack of hearkening means ignorance. 15. The heart is the source: *allowance* of sin to bear fruit defiles *all*. 18. How much more those who are privileged to have communion with the Lord should know. 20. How careful we should be as to all our words and deeds—and our thoughts (21): they can hinder our approach to God, for that is the thought of cleanness. The word "defile" is the opposite of the word "saint," and we are "called saints."

The privileges of a believer would be the burden of an unbeliever, yea, he would find them impossible. And the vain joys of a soul unsaved cannot fit a child of God. How many of them would be an intolerable burden indeed, yea, impossible in times of spiritual health. And can the natural, ordinary things of daily life satisfy the redeemed one? He would realize everything in relation to his Lord! The longing of a growing child of God is that Christ may be the Centre of all. The Lord Jesus Himself said, "My meat is to do the will of Him That sent Me, and to finish His work."

"The Coming of the Lord" is not merely a title for an address, or a book, or a theme for Bible study, or an expression of the lips, but the expectation and hope of the heart.

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Thoughts from The Word of God

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

A MONTHLY, BY GOD'S ENABLING GRACE, TO
SET FORTH SOMETHING OF HIS WONDROUS
LOVE, AND THEN HIS WILL FOR THOSE WHO
ARE PURCHASED BY THE PRECIOUS BLOOD
OF CHRIST.

Vol. 40 No. 6
MAY, 1940
Free

"Many, O Lord my God,
are Thy wonderful works which
Thou hast done, and Thy
thoughts which are to us-ward:
they cannot be reckoned up in
order unto Thee: if I would
declare and speak they are more
than can be numbered."

Psalm 40. 5.

"Hast thou not known? hast
thou not heard that the ever-
lasting God, the Lord, the
Creator of the ends of the
earth, fainteth not, neither is
weary? There is no searching
of His understanding."

Isaiah 40. 28.

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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"How precious also are Thy
thoughts unto me, O God! how
great is the sum of them! If
I should count them, they are
more in number than the sand:
when I awake I am still with
Thee." Psalm 139. 18, 19.

"To whom then will ye
liken Me or shall I be equal?
saith the Holy One."

Isaiah 40. 25.

"O the depth of the riches
both of the wisdom and know-
ledge of God! how unsearch-
able are His judgments, and
His ways past finding out."

Romans 11. 33.

"HE ABIDETH FAITHFUL: HE CANNOT DENY HIMSELF."—2 Timothy 2. 13.

Words of Introduction.

BY the grace of God we are what we are, and then by
the grace of God *with* us we can labour (1 Cor. 15.
10). The love of God to poor, guilty sinners is the ground
of salvation, and we love Him because He *first* loved us
(1 John 4. 19). The words of our Lord Jesus apply very
searchingly, "Ye have *not* chosen Me, but I have chosen
you" (John 15. 16). *Grace* reigns through *righteousness*
(Rom. 5. 21), and thus the precious blood of the Lord
Jesus has made it possible for God's love to reach us,
and for us to respond to that love. The wonder of *sub-
stitution* is that it involves both justification and living
union with our Substitute. These are not incidental,
but in the very meaning of the words "The Son of God
Who loved me and gave HIMSELF FOR ME." It is
impossible that the Sacrifice of our Lord Jesus should
result in anything less than complete and eternal salva-
tion. A true sacrifice cannot deal with *some* sins but
with *all*. "Bless the Lord, O my soul!" Hence we are
called and caused to *love* Him. The privilege of *obedi-
ence* as we look for His Coming is ours. The Holy Spirit
is the Earnest of the inheritance, and He never leads
believers to worldliness or sectarianism. How real are
the fruits of grace, and to lead to their manifestation are
these pages issued.

"I dwell... with him also that is of a contrite and
humble spirit, to revive..." Isaiah 57. 15.

Revive my heart, for, Lord, 'tis Thou
Who art of all the Living Source;
O be Thy love within me now,
A mighty all-empow'ring force.

O take me as I am and let
Thy life this earthen vessel fill;
Thou precious art to me, and yet
So much, so much is needed still.

O teach me just to do Thy will,
As now unto Thyself I turn,
To speak, to act, or to be still,—
To live for Thee alone I yearn.

O take me, use me, by Thy grace;
In mercy set me not aside:
In deepest need I seek Thy face,
And in Thee Lord, my soul doth hide.
A.W.H.

Words of Encouragement.

How simple are the words.
 They are what we should expect.
 "Very Good." When God Himself makes any-
 Gen. 1. 31. thing, it is good, very good.
 And thus His next making, after
 sin had entered, even "the coats of skin"
 (3. 21) was surely full of grace, and goodness,
 and instruction. And we too are His workman-
 ship, His making (Eph. 2. 10), and His work is
 good, and He will not forsake the work of His
 hands (Ps 138. 8). Our hearts are encouraged
 when we realize His eternal interest in us.

True, sin came in, and that which was seen to
 be "good," in nature, was soon damaged, and
 now we behold "thorns and thistles," but "in-
 stead of the thorn shall come up the fir tree"
 (Isa. 55. 13); and the animal and vegetable
 creation, before us in Romans 8. 21, shall yet be
 delivered. And for believing men there is, as
 we have seen, a higher privilege, "created in
 Christ Jesus," "a new creation," for "where
 sin abounded, grace did much more abound."

And what is the fruit in our lives? God looked
 on the things He had made, and He still looks.
 He sees His children's loving service, and de-
 lights in their humble prayer (Prov. 15. 8).
 There is such a definite contrast in Scripture
 with the heathen philosophy which represents
 God as impersonal or far away. His love rejoices
 to see that which is good, and He keeps a book
 of remembrance (Mal. 3. 16), and is not forget-
 ful of His children's loving actions (Heb. 6. 10).
 The stress in the epistles on "good works," and
 in the parables the words "Good and faithful
 servant" are meant to encourage our hearts.
 Everything is before Him (2 Chron. 29. 2).

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

Colossians 4. 2.

"The prayer of the upright is His delight."

Proverbs 15. 8.

1. For God's gracious overruling amid earth's turmoil
 or tumult, and that His "strangers and pilgrims"
 may be kept in "peace, peace" with a mind stayed
 on Him (Isa. 26. 3, 4).
2. For believers who have "home trials,"—unsaved
 ones, friction, irritability—that they may be very
 careful lest they "provoke." "The ornament of
 a meek and quiet spirit" is a theme for prayer:
 too often we pray for others to behave better,
 and think of *their* sins against us (Matt. 18. 21); how
 needful that we should adorn God's doctrine more,
 and pray for a watch before our mouth (Ps. 141. 3),
 and speech always with grace (Col. 4. 6).
3. For children of God suffering for the Name of the
 Lord Jesus, wherever found.
4. For the salvation of the children of believers in early
 life (1 Sam. 1. 28, Prov. 22. 6).

5. For lands that we may often overlook:—Spain,
 Greece, Rumania, Afghanistan, Arabia, Belgian
 Congo, Dutch East Indies, Jamaica, British
 Guiana.

6. For God's work through these pages, and other pub-
 lications, that there may be truth alone, and "meat
 in due season," "with grace," and that all the
 missionary service among those of other nations in
 this land, or through literature, or in other lands
 (we remember specially our brethren in Lithuania),
 may be in complete dependence on Him for every-
 thing needed, and that His glory may be the object
 throughout.

"Ask, and ye shall receive that your joy may be full."

John 16. 24, see WHOLE verse.

"IF THE LORD WILL."

Gatherings for Believing Men. Tuesdays. 2. Minorities,
 Aldgate (2nd Floor), 6.15. Conversation and Prayer, 5.15.
 (Those seeking salvation also welcomed). Telephone for
 possible change of arrangements.

SUGGESTED SUBJECTS DURING MAY:

7th. THE TRANSLATION OF THE SCRIPTURES.

1. God's Wisdom and the Languages of the Original
 (2 Tim. 3. 16).

2. The Earliest Translation of the Hebrew, and its
 Use by the Holy Spirit

3. Difficulties and Limitations.

4. The Bible in English:

A Few Thoughts on "Modern Speech" and
 Paraphrases.

5. World-wide Translation and Prayer for those
 Engaged in this Labour of Love.

14th. A MISSIONARY DISPENSATION.

1. The Kingdom of God Given to Israel (Matt. 21.
 43), God's Earthly Nation and City in the Past
 and Future.

2. The Missionary Meeting in Galilee (Matt. 28. 10,
 18-20).

3. "The Kingdom of the Heavens" (Matt. 13), and
 the Power of the Holy Spirit (Acts 18). Medita-
 tions on our Need for His Fitting and Filling.

4. Acts 13. 14, 14, 26-28, with Thoughts on the Call,
 the Confirmation and the Co-operation of a
 Church.

5. Missionary Societies or Assemblies? What is the
 Graciously Revealed Will of God?

6. Unfulfilled Responsibilities and the Coming of the
 Lord Jesus.

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

28th. To be announced later.

Poems to Help Christian Experience—101.

"The Lord gave, and the Lord hath taken away;
 blessed be the Name of the Lord." Job. 1. 21.

"Blessed are the dead which die in the Lord."

Revelation 14. 13.

The Lord hath given, and the Lord hath taken;
 The earthly frame now rests beneath the sod.
 Take comfort, weeping one, the saints shall waken,
 Called into life when He, the Son of God,
 Shall cause His voice in glory to be heard;
 Canst thou not stay thine aching heart upon His
 word?

Gone from *thy* presence, yet 'tis but a moment;
 Now in *His* presence; O how blest are they
 Who now await a body, His bestowment,
 Reserved by Him against that Holy Day;
 Like to His glorious body theirs shall be,
 From sin and pain and death and all corruption
 free!

"To be with Christ," the dear one has departed,
 For He hath giv'n one longing of the soul.
 'Tis "better far" for all the single-hearted—
 They rest in hope; here sorrows o'er us roll;
 Then could we wish them back on earth again,
 With its apostasy, when sin extends its reign?

The face of death can ne'er be prepossessing,
 Dark is the grave, forbidding is the tomb;
 'Tis thither flesh is tending, ever pressing:—
 O for that glorious morning when earth's womb
 Casts forth the sleeping ones, whose spirits long
 In that blest day to join the Saviour's bridal song.

Not as the world, true comfort never knowing,
 Nor, as uncertain, needest thou to grope;
 Couldst thou foresee the harvest, such a sowing,
 Though full of pain, would yet be rich in hope.
 May such be thine, amid thy grief so sore;
 His blessing is decreed—'tis life for evermore.

E.K.

"Buried with Him by Baptism into Death."

Romans 6. 4.

HAVE you thought over this verse? It is one of the few sentences mentioning "burial" typically. It is God's emphasis on the **mode** and the **meaning** of Scriptural baptism. Have you, dear fellow believer, been **thus** "buried," or have you altered your Lord's "type" to sprinkling, or omitted it altogether?

We read of the death and burial of the Lord Jesus (1 Cor. 15. 3, 4), but here the order is reversed. It is burial (first) into death. Why is this? At once we realize that this must be a **judgment-death**. It is a burial **with a view** to death. How clearly this sets forth the deliberate setting aside of the flesh (cf. Col. 2. 11, 12). Those who gladly receive the word as disciples and are baptised, **justify** God (Luke 7. 29, with Ps. 51. 4) and **condemn** themselves, acknowledging His counsel and decree (Luke 7. 30). God has no welcome for the self-righteous. This is humbling, but necessary. "In my flesh dwelleth **NO GOOD THING**." I cannot improve it. Education will not help. I must judge it—judge it altogether.

The waters of baptism are parallel with the waters of the flood (1 Pet. 3. 21); when those who were not caused to pass through them because of a **substitute** were **drowned**. My flesh deserves **SUCH** judgment. Its goal is condemnation altogether. Just as crucifixion is **with a view to death**, and "they that are Christ's have crucified the flesh" (Gal. 5. 24), so those who have been Scripturally baptised have marked out their ready acceptance of God's **verdict** against all that is of flesh (John 3. 6). All theories of evolution, world-improvement, and attracting men to religion, are dishonouring to Him. "The gospel of the grace of God" has **no room** for

any glory except the glory of the Lord Jesus Christ (1 Cor. 30, 31).

The thought goes further! The Lord Jesus (a) **LIVED**—(b) **DIED**—(c) **WAS BURIED**—(d) **HAS BEEN RAISED**. The order in a believer's experience is exactly reversed. **BURIAL, THEN DEATH** shows this, in the very type. We begin on resurrection ground, **having been quickened** because of His sacrificial death (Rom. 4. 25, Eph. 2. 5). This excludes "baptism" of natural infants). Then comes baptism—burial—without delay, for **spiritual** infants, in God's family. The manifestation is next to be reckoning ourselves dead unto sin (Rom. 6. 11). The old life is **no longer** to be our characteristic. But we are **not** left under the waters of baptism. As Colossians 2. 12 emphasizes, "Wherein also ye are risen." Christ is living, and we live also. We cannot be **LEFT**. His work was complete. **EVERY** "member" is raised: ears, eyes, all are His. Hence there is to be a present life in the **power** of His resurrection (Phil. 3. 10), but the sharing of His resurrection physically is **NOT NOW**, it is future (Phil. 3. 20, 21, Ps. 17. 15). What then? Though there is "newness of life" there is not yet newness of **body**. Romans 6. 5 looks on to "that Day." But our "walking" in a body of humiliation is to be here and now in newness of life. **THUS** the **completion** of the **other** aspect of baptism into death comes before us. Do you see the **FURTHER THOUGHT**?—

- (1) Resurrection union with Christ.
- (2) Baptism into
- (3) Death—
- (4) A daily life more and more as **He walked in rejectedness here**.

This completes the exact "contrast-order" with that which was **His** order, (a) an **earthly life** of strain, (b) death, (c) burial, (d) resurrection. And 1 Corinthians 15. 30, 31 illustrates this when it joins with baptism the apostle's wondrous experience of willingness to suffer ("I die daily"). O that we too may be more willing for the "earthly walk" aspect to which Scriptural baptism points, representing our beloved, yet **rejected**, Lord, going to Him without the camp, bearing His reproach (Heb. 13. 13),—really representing Him (John 17. 18) in the daily enabling of the indwelling Holy Spirit. The order in His last "week," which illustrated "Six days shalt Thou labour," leading to the rest and **resurrection**, and then the contrasted order in ours:—not the **seventh day**, but the **first** (the Lord's Day: union with Him) followed by the "working" days for Him, amid trial, helpfully impresses. We belong to Him in heavenly places (Eph. 2. 6) but are sent here as "earthen vessels," just to bear **His Name**!

YOUNG PEOPLE'S COLUMNS.

What He Received.

WHEN the "lost" one was "found" in Luke 15 he not only "came to himself," but came to his FATHER. A beautiful picture of salvation! And he could not be received merely as a servant, he was welcomed as a son. God's grace to sinners never leaves them with half a salvation, but always blesses with "all spiritual blessings." It is so strange and sad that people do not realize what a wonderful thing God's love is. The son no longer wanted the far country with its citizens, its fields, its pigs and its husks. All could only mean famine and perishing for him there. Nothing could "fill" his need there, no one "gave" to him there. And the child of God would find the world's pleasures only husks for swine. Yesterday a man spoke to me in a hospital somewhat as follows—"You don't drink, you don't smoke, you don't go to theatres: what have you got?" But those things are "husks" when one has the food of the gospel of Christ. How often we can tell what people really are, and where they stand, by the books they read, and the "pleasures" they choose. I wonder what others could say about you. It does not matter how old you are—"even a child is known by his doings" (Prov. 20. 11).

If "no one gave" to the prodigal son when he was far off, nothing was kept back when he was in the Father's house. He did nothing to deserve it, he paid nothing for it: everything was free. And what did he receive?

- (a) The best (first) robe;
- (b) A ring on his hand;
- (c) Shoes on his feet;
- (d) A portion of the fatted calf;
- (e) Rejoicing.

And everything was in loving enjoyment of the Father Himself. Yes, the kiss was not seen like the ring, but it was just as real. And the very neck which had been so stiff was covered with the Father's love (verse 20).

Have we any doubt as to the precious meaning of all these gifts? The robe was sufficient to cover him, unlike Adam's apron of leaves. Ah, the coats of Genesis 3. 21 remind of "the first robe":—the first thing that God is said to have made after sin entered. And not only so, "He clothed them." Thus is it here, "Put it on him": everything is done for him. Those who are saved by the blood of Christ have the robe of righteousness (Isa. 61. 10, see Matt. 22. 11, 12). Have you?

And then the ring! The only ring mentioned in the New Testament, apart from general reference to display (Jas. 2. 2.). The first ring in Scrip-

ture shows the meaning (Gen. 41. 42). Pharaoh took the ring from his own hand and put it on Joseph's. A picture of friendship, confidence, and uniting. It was to be kept, and worn and seen. Children of God are to show how fully God loves and trusts them. They should never be ashamed of such great lovingkindness. Have you ever thought why a ring is not square, but round? It is a reminder of that which goes on, and has no end,—and no "angles" to cut. Such is God's eternal love to the sinner.

And then the shoes on the feet. The hands and feet of the Lord Jesus were nailed for sinners, that our hands and feet may belong to Him if we are His. After the putting on of the robe, there is love's claiming of the hands that work, and the feet that walk: everything for Him. How different is the work here from that of feeding swine in Luke 15. 16. "Rings" have nothing to do with pigs (Prov. 11. 22). Previously the young man went where he chose. Now he is obedient. He will not only stay in the house, there are journeys to be made, but he will gladly go forth as sent (Mark 3. 14, Eph. 6. 15). Everything fits, and everything is ready and fitting. And if you, however young you are, have been brought to feel burdened over your sins, and come to God as Father through the Lord Jesus (John 14. 6), there will soon be something for you to do for Him.

We must not forget the calf, (a contrast with the pig), a sacrificial animal, and the very word "sacrifice" is here used. But now, this is not waiting to be done: the Lord Jesus has died, and His people have now the true spiritual food because of Him (John 6. 55). Well can they rejoice. The English word "merry" (Luke 15. 23), has now lost its good meaning. The word the Holy Spirit uses tells of a good "mind," of agreement and "harmony" of voices, and of a "chorus" suggesting praise to God. Such must ever be the fruit of His work. If you are still in the "far country," or like the other one in this parable outside, in the field, not far in one sense, yet unwilling to come in, O that God may speak to your heart, and show you the precious redemption in the Lord Jesus even today! It is so important to be saved now. Sin and its punishment are real. But salvation is blessedly real. Do you not feel your deep need of the Lord Jesus, without waiting another day?

What did he bring, what did he do,
What did he give, the son once lost?
Nothing at all! We learn anew
Who did the work, Who paid the cost.

The father said, "Bring forth the robe,
The first,"—and fitting well his need,
Who could his grateful feelings probe,
The love he found was love indeed.

The father's kiss, the father's ring,
And shoes were for the feet supplied :
And all could then rejoice and sing,
The sacrifice could all provide.

A picture of God's grace to-day !
The work of Christ the need has met.
Sinners, who come the only way,
The welcome never will forget.

But have *you* come? For young and old
The very same loved Saviour need ;
His message hear, God's Lamb behold,
Grieve over sin, and come with speed.

One was inside, and one without :
One had the joy, the other none !
If sin's your burden, do not doubt,
For you the work of Christ was done.

" But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation."

James 5. 12.

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

OUR attention has already been drawn to the similarity of the Holy Spirit's teaching contained in these verses with that of the Lord Jesus recorded in the gospel of Matthew, and this is most marked in the words now before us. The parallel passage reads as follows, " Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." (Matt. 5. 33-37).

Possibly the mention of swearing will remind some of our younger readers of the bad language which is so very prevalent to-day in workshop, factory, and even office. But although the word " to swear " has this secondary meaning, yet in the Scriptures it never has this force, but indicates that a person is binding himself by an oath that he will do something, God being invoked as Judge. However, there are other portions of Scripture which witness against obscene language. Thus we read, " Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying," (building up, Eph. 4. 29). So also in another place, " Neither filthiness, nor foolish talking, nor jesting which are not convenient " (Eph. 5. 4). There will be no difference of view as to this form of swearing being wrong; although, must we not confess that foolish talking and jesting

are sometimes excused? But what can be said as to the taking or making of oaths? That which has been most commonly held as the teaching of Scripture is, that vain and rash swearing is forbidden, but that a Christian may swear when the magistrate so requireth (vide Article XXXIX of the " Church of England "). We look in vain for any such reservation or exception in the inspired statements here quoted. Hence we decide that on no account, nor on any occasion, should a disciple of the Lord Jesus take an oath at the present time. Rash swearing was always forbidden. To forswear oneself (i.e., to swear falsely), was ever a sin, but the prohibition for a believer to-day, first in the gospel and repeated in the epistle, goes beyond this. May we therefore be among those who hear our Lord's sayings and do them, remembering to whom such are likened (cf. Matt. 7. 24, 25).

Let us now consider in detail the words of our text: " Above (actually, Before) all things, my brethren, swear not." These words imply that it is not a trivial matter, but our attention is being drawn to something of first importance. In another epistle we may read, " But, before all things, have fervent love among yourselves " (1 Pet. 4. 8). We at once feel the force of this injunction, but we agree, do we not, that those who are under authority should not wait until the importance, or necessity of a command is felt before they obey? " Neither by heaven, neither by the earth." Why? Because one is God's throne, and the other His footstool (vide Matt. 5). But what is the significance of this? The answer is found in the same gospel, " He that shall swear by heaven, sweareth by the throne of God, and by Him That sitteth thereon " (Matt. 23. 22). " Neither by any other oath." This further limitation is given lest it should be thought that an oath was permissible if there was the absence of reference to God, or the Name of God. If therefore we accept these words simply, their message to our hearts is one of total prohibition. " But let your yea be yea, and your nay, nay." " An oath for confirmation is to men an end of all strife " (see Heb. 6. 16). Men of the world cannot always trust one another, promises are often made only to be broken; but the word of a believer should at all times be reliable, and his simple testimony equal to the solemn oath and sworn statement. " Lest ye fall into condemnation." The alternative reading is better, " That ye fall not under judgment." These words remind us of our limitations. We mean to keep our word, but circumstances over which we have no control may prevent. We cannot speak with certainty of

what we will do on the morrow. We would be careful to affirm that an oath is not **essentially** wrong, as we are reminded that, in condescending love, God has sworn by Himself that He will bless, and this for our encouragement (see Heb. 6. 13-20), for God **cannot** fail, neither can He lie. Of us this cannot be spoken. We are liable to fail, hence the warning concerning judgment; not eternal judgment; not hell fire, nevertheless judgment.

It may be pointed out that in past dispensations godly men have not hesitated to swear, or command others to swear, and Genesis 24 may be cited as proof. Was Abraham acting wrongly in telling his servant to swear by the Lord the God of heaven, and the God of the earth? We answer No, neither can we say that he was wrong in arming his servants and pursuing the kings, the record of which is found in Genesis 14. But a believing master would be wrong in thus commanding, and so acting to-day. To such a command as Eliezer received, the humble dependent believer now ought rather to say, I dare not swear, it would be evil for me so to do, but my word is, "Yes! I will go" in accord with the attitude of James 4. 15, "If the Lord will, we shall live, and do this, or that." B.

"Why Does God Allow the Misery of War?"

YOUR question "Why?" is not only yesterday's. It was asked by one of old, "Wherefore doth the wicked prosper?" And, addressing God, another said, "Wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he?" (Jer. 12. 1, Hab. 1. 13). If they received an answer which met their need, may not you and I also. But **who** am I? If I have **made up my mind** already, I cannot expect to understand. The man who talks, and will not hear, learns nothing. The one who is determined to condemn God at all costs, will remain in blindness, and the only answer to such is, "Nay but, O man, who art thou that repliest against God?" (Rom. 9. 20).

If, however, the question is put genuinely, there is a far fuller reply. And if the questioner has himself entered God's way of safety, there is a special promise to meet the case, which many have proved helpful, "The meek will He guide in judgment, and the meek will He teach His way" (Ps. 25. 9). Nor is this strange. To discuss a fire instead of getting on the fire escape is madness. I can learn more "why" the ship sinks, if I am **first** saved by the lifeboat.

You ask me, "Why does God permit the misery of war?" I answer, Let us not confuse

issues by vague thinking. It is impossible to think clearly on too great a scale, let us begin with one person, with you. There is a blessing for you if only you view it aright. Possibly you did not think about God, and the brevity of life so much before. In normal times you were careless. God allows circumstances to speak to you, and to make you more willing to read a gospel tract, and unless you deliberately put aside the warning, this gives you time to seek Him, and to realize there is no hope for mankind in bare education and science and civilization, but only in Christ.

O, you say, "that's all very well, but what about others?" True, there are thousands affected in the same way. "Well," you reply, "if I give you that point, it doesn't touch those who die on the battlefield, nor the babies killed by bombs. What have you to say to that?" I will take the second case first. Remember it is part of a larger subject. More infants die of disease than through war: in times of peace there is the mystery of the pain and death of myriads of infants. Why? The black side of the answer I will not hide, "Through one man sin entered into the world, and death by sin" (Rom. 5. 12). That is not a war-fact. It is written on all history. The human race is ruined. You and I cannot avoid the fact. But we should be concerned lest we **intensify** it. The gospel, changing the lives and morals of man, deals with the homes and thus with infant mortality as nothing else. But still the fact remains. Let us take two infants:—

One dies in **infancy**, and is saved by the blood of Christ.*

The other grows up, rejects God, and dies thus.

Infant mortality is **NOT** the great peril, but **GROWING UP AWAY FROM GOD.**

And now your first difficulty. If God was limited, if there was no after life, the end of earthly life and its inequalities would present insuperable problems. But if God is unlimited in wisdom and power, if He sees and knows not only what men do, but every tendency, and what they would do in all circumstances, **NOTHING** can happen whereby one who would be in heaven is cut off prematurely, and falls under judgment. Death in war or disease does not alter eternity, to modify God's righteous dealing with the attitude and deeds of each individual. **Circumstances** can only cause injustice if God is limited. But no one will be judged because of the actions of others against him. Mark the words of Revelation 20. 12, "**according to their works.**" The problem of a bomb is the same as that of a railway

* Leaflet gladly sent as to Matt. 2. 16-18, Rev. 20. 12, etc., and this subject.

accident. Neither can operate to destroy one soul who would otherwise have trusted in Christ: but both can warn many, and thus be overruled to lead many to Christ. I grant that there is a very complex lock, and it defies every key of philosophy and reasoning. The only key is God's infinite character revealed in Holy Scripture. And the Lord Jesus is the only Key to the lock of **your life**. Will you come to Him, or not, dear reader?

Heart-repentance of personal sin, and not head-reasoning, is the way of blessing. He **DIED** to save: till I own I deserved **THAT DEATH** I refuse God's **VERDICT AGAINST ME** personally.

I do not deny that there are many things of which we know but part (Job 26. 14). Is there anything, even in nature, man knows fully? May it not be wisdom to own this? A child is wisely willing to trust a loving father. If we become God's children, we shall have this simple trust, and when we are able to understand more fully, we shall know more. Have you seen the tangled threads **under** a beautiful carpet? But is the tangle both sides? Meanwhile our heart says with Abraham, "Shall not the Judge of all the earth do right?" (Gen. 18. 25). "Now we see through a glass, darkly; but then face to face: now I know in part" (1 Cor. 13. 12). And yet again, "The wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain" (Ps. 76. 10). Does not God still compel the floods of man's waywardness into the channels of His providence to work the mills of His perfect purpose? Remember a thousand years is with the Lord as one day. "Our God shall come, and shall not keep silence" (Ps. 50. 3).

"But," say you, "Why should I suffer through others?" What if **they** sometimes suffer through you? If you wish to be quite unaffected, you must be on an island by yourself. The only alternative is to leave the ultimate decision in perfect hands. But remember, none of us **deserves** salvation. Instead of quarrelling with God's ways, or meddling with things too high for you (Ps. 131. 1), I beseech you to seek the salvation which God has provided by the death of His beloved Son. That, dear reader, is the only wisdom. And if you ask, "Why does not God punish this man, or that?" read Psalm 73, and also ask yourself, "If God began in judgment **where** would He stop? Should I be exempt? are there not **with me** sins against Him?" It is easier to see another's guilt. But the thief of a shilling cannot deny the judge's right to condemn, because there has been another prisoner in the dock, guilty of murder. To point to another is not to justify oneself. Let each one be concerned

about his own sins, his own repentance, his own salvation, else there will be an endless separation from God. A chain with one link broken is no more fit to bear my weight than one with every link broken. It is not the size, but the fact of the sin that brings to judgment, the size can only affect the degree. Do remember this, and flee to the Lord Jesus Christ now. He died, the Just for the unjust. Take your place where God puts **you**. Confess guilt with a broken heart, and you will find peace with God, even in the midst of world-war (Rom. 5. 1).

If sentence against an evil work were executed speedily (Eccl. 8. 11), morality might be mere self-seeking. Faith in God's salvation leads to implicit trust in His control of history. "The heavens do rule," and the discipline of faith is important training in a heart-attitude toward God. Complaint, worry, irritation, are alike based upon superficial knowledge, and are the height of presumption. If your ideas reigned, dear reader, all would be chaos: you would soon find this, but **too late**. You would produce ruin, but, there would be no remedy. Thank God, He has provided a remedy: why undervalue this?

"Why does not God destroy a few, and the world would go on well?" Are you sure? There is a self-life in each individual, that awaits expression. Circumstances bring out traits we should not think existed. From God's standpoint a bitter, hateful word is **murder**. Have **you** never spoken in anger? Ah, dear reader, the individual will not be righted till he knows the Lord Jesus Christ, and earth will not be righted till the Lord Jesus Christ comes back. The only hope is in Him, and repentant, simple faith rests on His precious blood, and nothing else. Nothing of self can save. "No hope" is the goal outside Him, and earnestly we would plead with souls to make it their first concern to seek Him, and with believers to pray fervently "Even so, come, Lord Jesus."

If the troubles of our heart seem sometimes enlarged (Ps. 25. 17), let us not forget that He will enlarge our hearts to meet the need (Ps. 119. 32).

"If the Lord will." Holiday Bible Gatherings unto the Lord. May 13th, 3 and 6, at 61, Upton Lane, Forest Gate, E.7. Fuller particulars on application. Let there be fervent prayer. God never fails.

"If the Lord will." Gatherings to His Glory, 61, Upton Lane, Forest Gate, E., The Lord's Day, 11, 3, 6.15, Mon. and Thurs. 7.30, Sat. 6.30; 217, Brockley Rd., S.E.4, The Lord's Day, 11 and 6.30, Mon. 7. Thurs. 7: 2, Crosby Street, Shaw Heath, Stockport. The Lord's Day, 11, 3 and 6.30, Tues. and Sat. 7.45. Particulars of meetings at Glemsford, Birkenhead, etc., gladly sent.

Suggested Daily Readings

"IF THE LORD WILL."—MAY, 1940.

Day	READING			LEARNING	
	2 Kings	Mark		2 Kings 23	1 Tim. 5.
1	21. 1-16	14. 46-65		1	8
2	21. 17-22.7	14. 66-15.14		2	9
3	22. 8-20	15. 15-38		3	10
4	23. 1-20	15. 39-16.4		4	11
5	23. 21-37	16. 5-20		5	12
6	24. 1-20	Luke 1. 1-23		6	13
7	25. 1-17	1. 24-45		7	14
8	25. 18-30	1. 46-66		8	15
9	1 Chrn. 1. 1-42	1. 67-2.7		9	16
10	1. 43-2.33	2. 8-26		10	17
11	2. 34-3.9	2. 27-43		25	18
12	3. 10-4.10	2. 44-3.6	Luke 7. 36		19
13	4. 11-43	3. 7-38		37	20
14	5. 1-26	4. 1-15		38	21
15	6. 1-48	4. 16-37		39	22
16	6. 49-81	4. 38-5.15		40	23
17	7. 1-40	5. 16-35		41	24
18	8. 1-40	5. 36-6.19		42	25
19	9. 1-28	6. 20-49		43	6. 1
20	9. 27-10.14	7. 1-23		44	2
21	11. 1-14	7. 24-50		45	3
22	11. 15-47	8. 1-25		46	4
23	12. 1-22	8. 26-56		47	5
24	12. 23-40	9. 1-17		48	6
25	13. 1-14	9. 18-36		49, 50	7
26	14. 1-17	9. 37-62	Luke 8. 1		8
27	15. 1-29	10. 1-20		2	9
28	16. 1-22	10. 21-42		3	10
29	16. 23-43	11. 1-20		43, 44	11
30	17. 1-15	11. 21-36		45, 46	12
31	17. 16-27	11. 37-54		47, 48	13

Notes on Memorized Verses.

2 KINGS 23. 1-10, 25.

2, "The house of the Lord" ever emphasized when there was reviving, and the "words" of the Lord. 3, A beautiful attitude: "walk after," "keep," "heart," "soul." 4, A thorough cleansing: no mere removal would suffice—Manasseh removed much, but Amon brought back (2 Chron. 33. 15, 22, see Acts 19. 19). Be thorough. 5, A parallel with 2 Kings 10. 28, but what a contrast in heart-attitude (2 Kings 10. 29, 31 and 23. 25). Man's tendency is ever to worship the things that are "seen" (contrast 1 Tim. 6. 16, Heb. 11. 27, 2 Cor. 4. 18). 6, A clear reminder of Exodus 32. 20: again thoroughness before God. 7, "By the house of the Lord" (Ezek. 43. 8). "The women" (Jer. 44. 15, Ezek. 8. 14): fellowship in sin (Acts 5. 1-10): claim the homes in prayer. 9, A solemn indication that the iniquity had affected all tribes and classes. 25, A beautiful and unique description: it is precious to see God's own testimony to Enoch, Abraham, Moses, Hezekiah: He delights in His people's faithfulness. "After him" all kings were evil.

LUKE 7. 36-8. 3.

36, Not for the feast's sake, an opportunity. 37, Contrast with our closed houses. "A sinner" (so 15. 1), a vivid sidelight on the tendency of men to apply this name *only to some*: the Holy Spirit uses this to instruct us (cf. "just persons," 15. 7). Parallels with Matthew 26. 6-13—and contrasts. Does this imply that Mary had

done this *before* John 12? *if so*, this would refer to her, and she would be *ever* seen at the feet of the Lord Jesus. In any case the narratives are Divinely blended as the true history of a sinner saved (Both in the house of a "Simon"). 40, Simon means "hearing one." 41, Both were debtors: all are sinners. 42, Both were utterly unable to pay. Both were alike forgiven in grace. 43, The love differs: a deeper *sense* of sin is ever needed. 47, The love is plainly the effect of forgiveness (42, 43), so "for" is evidential (cf. "because" John 3. 18). 48, "Forgiveness" as a fuller experience: the Lord speaks peace. 50, "Faith," observe "faith," not love, mentioned here, "Go"—the way of service. 8. 1, Fellowship, Mark 3. 14. 2, A parallel with 7. 37, grace (Mark 16. 9). 3, 1 Corinthians 1. 26: it is a privilege to give unto the Lord.

LUKE 8. 43-48.

43, Another woman blessed: Luke emphasizes grace to women (e.g., 7. 12, 13. 11). 12 years, the same as Jairus' daughter's life: two views of grace (*time*). "Spent," human effort: "neither could be healed of any," the failure of men: we cannot look to ourselves or others for *our* inner disease. 44, Did not the garment picture "righteousness"? The border reminds of Numbers 15. 37-41. "Immediately": this aspect of grace is so often emphasized: is anything too hard for the Lord? 45, Do you "throng" or "touch"? 46, The Lord knew, and "out of His fulness have all we received" (John 1. 16). 47, The Lord's appointed testimony: this is important. 48, "Faith" and "peace" as in 7. 30: physical blessings parallel. May all believers know the peace of God (Phil. 4. 6, 7).

"SAFE IN THE LIFEBOAT, THEN THE ROPES SLIPPED."

These striking words arrested my attention—a heading in someone's newspaper. Ah, dear reader, it may be God's message to you to-day. The best things of earth fail. That which is intended to save may itself become a death-trap. Man's "lifeboat" may sink or be broken up. The ropes that hold a boat, or a man to draw up a cliff, may be snapped. But the gospel of the grace of God has no such uncertainty. If once you are "in Christ Jesus," a humble, repentant, trusting soul, confessing sin, and seeking everything from Him, you will not be lost. He will not change, nor suffer His faithfulness to fail (Ps. 89. 33). We have a strong tower when God appoints salvation (Isa. 26. 1). There is no uncertainty in God's grace. The blood of Christ guarantees eternal life. But if you trust to anything of your own, or any other man, or a theory, or a religion, or a society, the ROPES WILL SLIP.

Faith never doubts God, but doubts self, and that is the right doubting; a holy doubting, a blessed doubting. In like manner real love hates sin.

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Thoughts from The Word of God

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

A MONTHLY, AS GOD GIVES GRACE, TO
EMPHASIZE THE GOSPEL OF HIS GRACE,
AND THE PRIVILEGE OF UNITY AND LOVING
OBEDIENCE, IN THE POWER OF THE HOLY
SPIRIT.

Vol. 40 No. 6
JUNE, 1940
Free.

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

"When wisdom entereth into
thine heart, and knowledge is
pleasant unto thy soul; discre-
tion shall preserve thee."
Proverbs 2. 10, 11.

"Trust in the Lord with all
thine heart; and lean not unto
thine own understanding."
Proverbs 3. 5

"Let thine heart retain My
words: keep My commandments
and live." Proverbs 4. 4.

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"With the heart man believeth."
Romans 10. 10.

"Let them not depart from
thine eyes; keep them in the
midst of thine heart."
Proverbs 4. 21.

"Bind them upon thy fingers,
write them upon the table of
thine heart." Proverbs 7. 3.

"The wise in heart will
receive commandments."
Proverbs 10. 8.

"A sound heart is the life
of the flesh: but envy the
roitenness of the bones."
Proverbs 14. 30.

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.

"OUR SUFFICIENCY IS OF GOD"—2 Corinthians 3. 5

Words of Introduction.

THESE pages are *not* to advertise anything or merely to attract attention. They have a definite aim: if that is not reached, they fail. The Lord Jesus gave Himself for His own: *they* belong to Him. If we say we are His, this should be seen in daily life. Doctrine must be sound, but never be separated from sound practice. "Gatherings" of saints are precious, but what *are* we when alone with God, in the tiny details of our "home" and when occupied with daily business? The great thing is not resultfulness in "Christian work," but pleasing Him Whose we are. He desires not only our activity, but our personal love. In this we have failed. If we had loved Him more we should have been more united as believers, more simple in obedience, and more separated from the world. Past failures have no weight against present grace through the indwelling Holy Spirit. Can we not go back to the Lord's will, giving up whatever is not according to His will?

"... Who went about doing good." Acts 10. 38.

"Jesus Christ, the Same . . . to-day." Hebrews 13. 8.

How tender was the Saviour's love,
When He from His pure home above
Came down to this dark scene,
To sorrowing and tearful,
To weak ones and the fearful;
The leprous made He clean.

This mighty ever gracious Lord
Is still the Same, 'tis God's sure word;
He meeteth ev'ry need.
Come to Him now believing:
Of His rich grace receiving,
This precious promise plead.

A.W.H.

Words of Encouragement.

"The Right Hand." Psalm 109. 31 and 110. 1 are Divinely joined. The Lord Jesus is seen at the right hand of the Father as in so many Scriptures:

(Matt 26. 64, Mark 16. 19, Heb. 1. 13, 8. 1, 10. 12, 12. 2, etc.). He is fully accepted and exalted. There is the invariable reference to the **right hand**. On the ground of His finished work and exaltation, we have a gracious provision for God's people on earth. The Lord stands at their right hand, and will Himself hold their right hand, upholding with the right hand of His righteousness (Isa. 41. 10, 13). What a privileged people we are. O that we may realise that though we are "poor and needy" the Lord thinketh upon us (Ps. 40. 17, and may ours be the responsive attitude that imitates our beloved Lord's walk on earth (Ps. 16. 8). But what a solemn contrast is found in Psalm 109. 6: there are ever the **two** classes in Scripture. When Satan, however, stood at the right hand of "Joshua," there was one greater to **silence** him (Zech. 3. 1, 2). It is wondrous to see how completely Satan is brought to silence there. We call to mind Revelation 12. 10, 11. There is no doubt as to God's grace and as to eternal salvation of all who rest simply and humbly in the Lord Jesus Christ. We have a mighty Saviour, a sure foundation of blessedness, and the joy of realizing that "He ever liveth to make intercession for us" (Heb. 7. 25: "the right hand" suggests this, see 1 Kings 2. 19, 20.) Let the worried believer cease his worrying. Let the trembling child of God rejoice with joy unspeakable. Let the weak saint be strong. The Lord Jesus is at the right hand of the Father, and there is infinite power to bring to pass that which His covenant blood has secured for us, according to the eternal will of God the Father. "Who shall lay anything to the charge of God's elect?" We know and delight in the answer—"Who is he that condemneth?" Again our hearts are stirred by the triumphant reply. May we as children of God possess our possessions, and realize the fulness which is ours "in Christ Jesus" and out from Him.

Gehazi and Elisha's Staff.

2 Kings 4. 29, 31.

THE subject of the "servants" of the prophets is a helpful one. Elisha was divinely marked out, and he poured water on the hands of Elijah, as his simple preparation for wider service is described. But not all servants were men of the same spiritual calibre. We

think, however, of the way in which the eyes of one young man were graciously opened in answer to prayer (2 Kings 6. 15-17). And it is helpful to see the obedience of another (1 Kings 18. 43, 44). Of Gehazi we know most, and the history searches us. His privilege of being with Elisha did not prevent his saddening iniquity in 2 Kings 5. 20. The parallel with Achan is painful, and the added untruthfulness in verse 25 shows how sin leads to sin, and deadens the conscience. It is not for us complacently to judge Gehazi: we need godly concern that we may seek **nothing for ourselves**.

The continuance in 2 Kings 8. 4 after 5. 27 may remind of Leviticus 13. 13, or suggest repentance. It would surely seem to imply the latter, else how could Elisha have retained him in this responsible position? How solemnizing would any marks of leprosy be, even if the disease were spent. O that we may feel the power of God's truth.

But sin usually has a period of incubation. As Peter's denial followed confidence in self, and prayerlessness in the garden of Gethsemane, so is it oftentimes. As yesterday's food, and that of many previous yesterdays, must contribute much to our physical strength to-day, so is it spiritually, both from the standpoint of blessing and of failure.

Well might Gehazi refer in chapter 8. 5 to the remarkable raising to life. How definitely he himself had failed then. Nor is this surprising. Elisha's staff in the hand of a Gehazi was powerless. And what about ourselves? We must not only have the Scriptures but the inworking of the Holy Spirit. We need not only knowledge of truth, but communion and power with God. The principle is deeply important. Too often have we not been as Gehazi with Elisha's staff? How different was Elisha with Elijah's mantle, after his godly persistency in chapter 2. He too, could smite the waters, not because of "it," but because "the Spirit of Elijah" rested upon Elisha (verse 15). So is it to-day. We need to go in the strength of the Lord, or all is vain. Gehazi is a type of one in close outward contact with God's working, but was there contact with God? Was there spirituality as well as privilege? And let us remember we need not be "hypocrites" thus to fail. It was not only of Judas that it was said "They could not" (Matt 17. 16). O that we may be deeply concerned to glorify God by our background and ordinary life of fellowship. Let us not seek **Saul's** armour, but if we have Elijah's mantle, or Elisha's staff, as it were, let our humble yet bold activity be in the might of "the Lord God of Elijah."

Poems to Help Christian Experience—102.

"COME . . . I WILL."

Matthew 11. 23, Mark 1. 17, Revelation 4. 1, Song 4. 8.

"Come *unto* Me, the Saviour's voice
Is heard in tenderness—
How true His love! He doth rejoice
The weary one to bless—
"And I will give you rest," though you
May "heavy-laden" be.
Ah! Lord, Who barest all our due,
Sweet rest we find in Thee.

"Come *after* Me," and I will make
You, even you, to be
"Fishers of men," 'twas thus He spake
Of old by Galilee.
Still thus He speaketh; may we then,
At His command, let down
The nets, and win the souls of men,
And all for His renown.

And, "Come *up* hither, I will show
Things after these to be;"
Ah, they who would God's purpose know,
By faith the future see,
Must in the Spirit there ascend
From *thence* this scene survey,
And on That Holy One depend:—
There is no other way.

"Come *with* Me, O My spouse, with Me,"
Look from the mountain height,
The Bridegroom speaketh, Who doth see
All fair, in His pure sight,
His Own redeemed, His Own betrothed,
His sister and His spouse,
In His Own spotless robe en clothed,
Fit for the Father's house.

His people unto Him are one,
His undefiled, His dove,
Belovéd of God's Holy Son,—
Unquenchable His love!

"My Love, My fairest one, arise"
May now we hear Him say,
And turn to Him with earnest eyes,
Who calleth, "Come *away*."

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 THANKS-
GIVING." Colossians 4. 2.

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

1. For God's gracious gift of quietness of heart (Ps. 112. 7) amid the turmoil of earth, and that He may bless many places for His people's sake (Gen. 18. 26, etc., 39. 5).
2. For believers who are ill, or weak, or tried in a special way, that they may learn His loving lessons, and experience 1 Peter 5. 7.
3. For the homes of children of God that they may be more like *the first home* mentioned in the New Testament.
4. For lands that we often may overlook:—Rumania, Persia, Sudan, Alaska, Peru.

5. For God's work graciously entrusted to our responsibility, in His Own enabling:—

- (a) Magazines, leaflets, etc.
- (b) Publications in other languages as He permits.
- (c) Correspondence with believers in all parts (O that advice may always be His will).
- (d) Service among those of varied nations on ships and in West London, and among Israel in London and Manchester.
- (e) Gospel testimony in Vilnius through beloved brethren M. Ruda and I. Sofer (our brother M. Waszczuk in a Russian village also needs MUCH prayer) that ALL may be subject to the Lord, and in His will and power, and that all His provision may be used to His glory (we do long to see believers more united, Psalm 133), and His work growing with meetings "according to the pattern," Exodus 25. 40. May He arouse many readers, and our own hearts.

"Giving thanks always" Ephesians 5. 20.

"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 FOR JUNE.

4th. THE TEN COMMANDMENTS.

1. The Two Inspired Records (Ex. 20. 1-17, Deut. 5. 6-21).
2. Their Deep Importance, and the Relation to the Ark (Ex. 34. 1-4, etc.).
3. Striking References in the Old Testament.
4. References in the New Testament, and Man's Failure.
5. The Attitude of Israel according to the flesh to-day.
6. The Believer Now, and the Ten Commandments. Notes on the Sabbath, and on Colossians 2. 16, 17.

11th. THE SEA.

1. All Nature Speaks of God's Power, and has a Message to us from Him (note Ps. 104. 25).
2. The Sea in Genesis 1.
3. The Sea and Judgment (Jer. 51. 42 with Gen. 7). Notes on "The Sea gave up the dead" (Rev. 20. 13,) and the Doom of Fallen Angels—of Demons.
4. The Symbolism of Psalm 93.
5. The Great (Mediterranean) Sea in Scripture Prophecy and History.
6. The Eternal State (Rev. 21. 1, contrast Zech. 9. 10).

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

25th. To be announced later.

"How shall they hear without a preacher?" is a missionary call. Not that God is limited: faith is through His spoken word, but we must never misuse His sovereign grace to save as if it countermanded His sovereign command to "go." Missionary assemblies were His appointment. As the individual and the local assembly are alike to be a holy temple, so the individual believer (e.g. Philip, John 1. 43-45), and the local gathering also, should have a deep concern for souls.

YOUNG PEOPLE'S COLUMNS.

Laziness.

IT is easier to be lazy than industrious. But Scripture speaks of all sins, and not one is excused. The Book of Proverbs is very practical and a concordance will show its reference to the "sluggard" and the "slothful."

The Lord Jesus was the opposite of those who are lazy. He was ever doing the Father's will, and went about doing good (Acts 10. 38). There is a wondrous meaning in John 21. 25. He never lost a moment. He finished His work (John 17. 4): the only hope for sinners is by His blood. I do not mean that man's activity of itself is always good. It is possible to do evil with two hands earnestly (Mic. 7. 3), and we remember too the words "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep" (Ps. 127. 2). This verse shows the importance of reading **all** of a passage. The Holy Spirit speaks of those who in their getting up and lying down are all the while anxiously worrying because they do not know the Lord's care. To get up early to please Him is quite different, and a privilege (Ps. 119. 147). Indeed one of the precious marks of God's children in Scripture is rising early, as we see in the lives of Abraham, Moses, and others. If God gives us health and strength, we **owe** the use of all to Him. Hence laziness is stealing from God. We read the message of Proverbs 24. 30-34:—

"I went by the field of the slothful,
And by the vineyard of the man void of
understanding,
And lo, it was all grown over with thorns,
And nettles had covered the face thereof,
And the stone wall thereof was broken down.
Then I saw, and considered it well:
I looked upon it, and received instruction:
A little sleep, a little slumber,
A little folding of the hands to sleep:
So shall thy poverty come as one that
travelleth,
And thy want as an armed man."

Again—

"The sluggard will not plough by reason
of the cold" (Prov. 20. 4).

Again we are reminded how he says "There is a lion in the way." These reproofs are meant to show how hateful before God laziness is, and we remember the words

"As the door turneth upon its hinges, so
doth the sluggard upon his bed" (Prov.
26. 14).

Laziness leads to many other sins. David found it so, and many have experienced this. It gives room to Satan to sow seeds of pride, selfishness, jealousy, and many evils which have bitter fruit—all leading to judgment. Hence we want sinners to be **AROUSSED**.

It is important to notice that when the Lord Jesus called His disciples, as Peter and Andrew, James and John, and Matthew, they were at their daily work.

Often we find those who do not even read the Scripture daily. They are too idle. Again, some will carelessly tell us they are waiting for salvation till God works. But we see how the Lord Jesus gave the invitation, "Come," and this is **urgent**. Though the sinner cannot do spiritual things in his natural deadness, can there not be power **with** the Lord's own words, as with those to the man who had the withered hand (Mark 3. 3, 5)? To settle down to an indifference, in lazy disregard of God's warning "Repent," is a very great sin. "Too late" is a terrible word for a lost sinner.

If you **have** come to the Lord Jesus as your own Saviour, because He died for guilty sinners, your life can **now** be filled with devotion to Him. The Christian is to be "full of mercy and good fruits" (Jas. 2. 17). Those who love the Lord are to please Him in the Holy Spirit, by holy diligence (Tit. 3. 8), not to get salvation but because He has so lovingly saved. Romans 12. 11 does not only refer to daily "business." The whole life of a Christian is to be pleasing his (or her) Lord (Heb. 6. 10-12). There are so many who put off things till **to-morrow**. But this is sin, and very dangerous. When once we are saved, there should be a godly quickness (Ps. 119. 60, Heb. 12. 2). You have no idea how much Satan works through laziness, and through leading men to say "Time enough yet." I like to think of the words "**Behold, now** is the day of salvation" (2 Cor. 6. 2, cf. Isa. 55. 6) and for believers, "Let us **run** with patience the race that is set before us" (Heb. 12. 1). We often read of a **whole** heart, but a half-heartedness never pleases God. Samuel rose at once when his name was called (1 Sam. 3. 4-10). We think sadly of those who said "The time is not come, the time that the Lord's house should be built" (Hag. 1. 2), and how He reproved them, and of another who said "My soul failed **when He spake**." It is such a privilege to realise that God never once encouraged laziness or carelessness, or putting off till **to-morrow**. "**TO-DAY**" is a beautiful word in Psalm 95. 7—beautiful and solemn alike.

Lose not the time God has bestowed,
 And say, "It matters not:"
 The use of all to Him is owed,
 Yet is He oft forgot:
 The slothful one will yield to sin
 In every subtle way.
 Late rising will the wrong begin,
 That mars throughout the day.
 When God has given life and health,
 And power of limb and mind,
 We have received a wondrous wealth,
 Yet most thereto are blind.
 The time is used oneself to please,
 And hours go idly by;
 True joy is not in worldly ease,
 That would His claims deny.
 God's greatest gift—salvation free
 Through His Beloved Son—
 Gives His, redeemed the *only key*
 Whereby life's work is done.
 Then come to Him without delay,
 If you have felt your need,
 For *now* it is salvation's day,
 Christ's death the guilty plead.
 The Christian to his Lord belongs,
 Would diligence display:
 God's *statutes* are his pilgrim songs,
 And fill each passing day.

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms." James 5. 13.

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

WE should not be surprised if striking parallels are found, as we saw in our previous study, between the recorded utterances of the gospels and the later writings of the epistles, for, like the dream of Pharaoh, these may be doubled to show that they are established by God, and, if of a prophetic character, that God will shortly bring them to pass (cf. Gen. 41. 32). We are also told that the Holy Spirit would not only lead into all the truth, and shew us things to come, but that he would also bring to remembrance the things that were spoken by the Lord Jesus. That those promises had a fulfilment in the personal experience of those who companied with Him we have no doubt, but there is also fuller evidence of this in the Scriptures written under the direction of the Holy Spirit for the sake of those who should afterwards believe.

In this connection it is not without interest that, following the instructions given concerning oaths, the Lord Jesus exhorts His disciples to **resist not evil** (Matt. 5. 39); and this again is followed by the injunction to love their enemies, and **pray for those who spitefully use them** (see Matt. 5. 44), and with this in mind we now turn to the verse reached in our study of the epistle.

The word rendered "afflicted" is one that

seldom occurs in the New Testament writings. Literally its meaning is, "**to suffer evil**"; hence we read, "Is any among you suffering evil?" If so, what should he do? Resist? No! "Let him pray." Does this mean prayer for deliverance? It does not say; however, in some cases this may be the Lord's will, but to pray is to put the matter into the hands of God, instead of taking it into our own, or putting it into the hands of others. There may also be included the further thought of making intercession for those through whom the evil often reaches us.

The original word is confined to the last letter to Timothy, but is there variously rendered, e.g., Timothy is exhorted "**to endure hardness**" (ch. 2. 3), "**to endure afflictions**" (ch. 4. 5), while the apostle reminds of his own experience when he writes, "**I suffer trouble**" as an evil doer, even unto bonds . . . therefore I endure all things for the elect's sake" (ch. 2. 9, 10). Hence the message to us is, "Do not resist evil but 'endure,' suffer, **PRAY**." Are we not aware of the natural tendency to oppose force with force, to reply to the insult with a strong retort? Shall we not seek henceforth, as the apostle, to endure all things for the sake of others? for the elect's sake? Shall we who are older fail those who are younger, who may be taking example from us?

What is the import of the words that follow,—"Is any merry?" It is possible that this rendering may be somewhat misunderstood, as words often convey a special meaning due to their association with others, e.g., "A merry monarch" tells of one who was especially gay and worldly. Some also have sad recollections of a past worldly experience in connection with the words "A merry Xmas," but the underlying thought here is not one of lightness or levity but of "good courage, or cheer."

Again the word used by the Holy Spirit is one seldom found in the New Testament Scriptures, being, with but one other exception, within the scope of a single chapter, yet there delightfully explained. Have we not often admired the courage of God's servant amid the storm and stress of that eventful voyage recorded in Acts 27? Have we not listened to his words of encouragement to those who had lost all hope to be of **good cheer**? (v. 22). Many a traveller has been helped and cheered by his further words, "For there stood by me this night the angel of God, Whose I am, and Whom I serve, saying, Fear not Paul . . . and lo, God hath given thee all that sail with thee. Wherefore, sirs, **be of good cheer**, for I believe God that it shall be even as it was told me" (verses 23, 24, 25), and before the story ends we read these words, "Then were they all of **good cheer**" (v. 36). "Is any of

good cheer?"—who reads these words, "let him sing psalms." There will be the song of praise when we reach our desired haven, but the exhortation before us is for present application. The "circumstances" may contribute nothing, no small tempest may be upon us, but God, Who is above the storm, has all under His control, and faith pierces the clouds, delivers from despair, and gives songs in the night. "Let him sing psalms." The world has its songs, but they are not songs of deliverance (Ps. 32. 7), nor of praise, and thanksgiving unto God (Neh. 12. 46). They cannot rightly sing the Lord's song (Ps. 137. 4), neither can believers rightly sing the world's song. To them the words are written, "Speaking to yourselves in psalms and hymns and spiritual songs, singing, and making melody in your heart to the Lord" (Eph. 5. 19).—B.

Questions and Answers.

58

"The elders in Revelation. Some say, The 12 apostles in the New Testament, and the 12 patriarchs." If God does not tell us all we are often wise not to be curious. They are evidently heavenly beings, who do His will, and this should be our joy too. God has varied spheres for varied ones whom He has created. We think of the archangel, the seraphim, the living ones in ch. 4, etc. All His work is wonderful. But evidently the elders are (a) NOT the 12 apostles, for one spoke to John when he was still in the flesh, and (b) hardly the patriarchs, for some of these are not brought before us in Scripture as servants of God (Gen. 49. 3, 5). Nor does there appear to be Scripture for the use of men in God's service thus after death, before the 1st resurrection (Samuel appears to be quite exceptional in 1 Sam. 28): Moses' body was buried by God, and he appeared at the Transfiguration.

59

Psalm 82. 6, 7. Those who represented God (John 10. 35) are thus solemnly described (cf. Ex. 4. 16, 7. 1, 21. 6, 22. 28). But privileges can be abused. Hence the solemn judgment of verse 7, emphasized by the word "fall." We could read "like Adam"; and "like one of the princes" might, in view of Jude 9 with Daniel 10. 13 suggest Satan's fall. Everything has a practical message too, lest we presume on privileges.

60

"Seasoned with salt." How important are our words! This expression reminds us of the meal offering, and acceptability to God (Lev. 2. 13). The thought of feeding one another by

godly words is found in Ephesians 4. 29 and 1 Timothy 4. 6. See also Proverbs 13. 2, 18. 21. The striking command, "Let no corrupt communication proceed" is searching (cf. Eph. 5. 4). Salt is the opposite. Thus there is that which pleases God and is a blessing to others (Rom. 14. 18, 19, Mark 9. 50). "Seasoned": salt must be in proportion: thus there is the thought of godly plainness in Colossians 4. 6, yet a loving care, and tenderness. All salt alone would be inappropriate: the meal offering had flour, frankincense, oil. "Seasoning" may, moreover, suggest godly care, and a contrast with haphazard speaking. O that our daily life may be in the Spirit, and that we "may answer every one" to God's glory.

61

Concerning prophets, and continuance. We would ever prayerfully read Scriptures in their context and compare passages with one another.

(1) God is sovereign, we rejoice that He can always send prophets.

(2) But Ephesians 2. 20 does emphasize "the foundation of the apostles and prophets," and we notice these are the first two in 4. 11. and the last epistle through Paul rather refers to the latter two aspects in Ephesians 4 as continuing (2 Tim. 2. 2 "teach," 4. 5 "evangelist") and the last book of Scripture does not refer to further apostles or prophets, but as to both implies false claim (Rev. 2. 2, 20).

(3) The holy stress on definitely seeking prophecy to edify saints was in foundation days before the New Testament was written. Now this is complete. As Abraham said, "They have Moses and the prophets," have we not the apostles and prophets in the Scriptures to-day?

(4) The promise of Matthew 23. 34 seems marked out there as having a fulfilment before the siege of Jerusalem (verse 36, cf. Luke 11. 49).

(5) The prophecies of the last days show the provision of brethren to minister spiritual food, as God's stewards (Matt. 24. 45, 46), but do we know of any verse promising "prophets"? Those in Revelation 11. 10 seem to be servants of God who had belonged to another dispensation.

(6) The promise of Acts 2. 39 is of the Holy Spirit, not necessarily of all the gifts manifested in the early church: the dispensation is one (hence "we" in 1 Thess. 4. 17). As Acts 2. 19 was not to be fulfilled during the dispensation but rather at the end, may not verse 18 speak specially of the foundation?

(7) 1 Corinthians 14. 37 shows the definite testing of any claims, and one must sorrowfully say how many have been against the Scriptures which the Holy Spirit has now graciously given.

Have You a Shelter?

“WE’VE got to be prepared.” Such words continually confront our eyes. We are not allowed to forget them. They are meant to impress. And ought they not to remind both you and me of a far greater preparation? What is that?—**ARE YOU PREPARED FOR ETERNITY?** Reader, there is no uncertainty about a future, but **which** future will yours be? Are you “prepared” for the Marriage Supper of the Lamb, are you saved by the precious blood of the Lord Jesus Christ, or **are you not?**

How many times have you seen the announcement, “Air raid shelter”? Careful precautions are made. It is evident that the majority are anxious to **avoid sudden death**. Nor is this wrong. Earthly life is not to be despised. If only men were as careful about other things that lead to destruction! Are you concerned to **escape God’s judgment**, or are you indifferent to **that?**

The matter before us is vastly important,—more important than all others. There is not one who is exempt. Let me illustrate how great it is

Air Raid Shelters are planned to protect -	The Lord Jesus affords protection—
From a <i>possible</i> dire calamity.	From an inevitable judgment.
From <i>one</i> form of danger.	From every danger.
Outwardly.	Inwardly as well.
A limited number of persons.	A number no man can number.
When only <i>some</i> would be injured otherwise.	When all outside will be lost.
For a short season.	For eternity.
Through alternative means, positions, or structures made by men.	Without one alternative.
Without a complete guarantee.	Infally.

How many are devoting hour after hour to make the protection as sure as they can. Will you begrudge a few minutes to think about your far greater danger and a far more substantial shelter? Ah, dear reader, are you prepared for **all** eventualities? You can be if you have the same experience as many others, and among them the writer. Hence it is no theory about which I write. **“The Name of the Lord is a Strong Tower: the righteous runneth into it, and is safe”** (Prov. 18. 10). Mark those words; **“runneth into it.”** An air raid shelter is of no value to you unless you are inside. Nor is the gospel. If a man built a shelter and only thought about going within, what would you say if a **bomb struck him?** If you only know about Christ, and do not believe **into Him**, judgment must strike you.

“In the fear of the Lord is strong confidence: and His children shall have a place of refuge”

(Prov. 14. 26). Do you believe it? Mark the words only **“His children.”** The gospel of the grace of God reveals the Lord Jesus Christ as the One Who has met every need for every troubled sinner who, confessing guilt and need, simply rests on Christ now, for salvation, forgiveness and everything,—both for time and eternity. Such and such only, are the children of God. So with true earnestness I ask—**Is the Lord Jesus Christ your Shelter to-day?** If not—! Ah, I will not fill up the words now. Rather would I plead a thousand times that some may flee for refuge while the longsuffering of God waits, and the door is open to-day. When the door of the ark was shut, it was **NOT** opened again, even for one moment. Again I would ask, with tender and earnest concern, have you a shelter or not? The words **“Air raid shelter”** are put up everywhere that men, women and children may know **WHERE** to flee, **WHEN** the time comes. The time **has come** for escape to God’s one shelter, and shall the children of God be silent? No, we must be living signposts, to point to our Lord Jesus, that none may be able to say, **“I did not know there was a shelter, I did not know the way.”**

FAITH.

God Himself defines faith (Heb. 11. 1), and declares it is substantial. How clear is His own statement, **“the evidence,” “the proof.”** There is no doubt lurking in living faith. **“By faith we understand,” “We have known and believed.”** Faith can quench fiery darts, it never compromises. There is a mighty power in living faith; it is likened to a **grain**, and also to part of a living organism in James 2. God Himself delights in faith, delights to honour it. The Lord Jesus marvelled at great faith and at unbelief: John 20. 29 shows how precious true believing is in His sight. We can never trust God our Father too much: we can never believe Him, and be disappointed. Faith does not create, but it receives what God has created and provided, and rejoices to use that which He ever rejoices to give. Faith is said to overcome the world, but none can overcome faith. **“Only believe”** is a striking command and encouragement. Mountains and trees are firm, but faith can uproot them, if it is God’s will they should be uprooted, and thus we learn that nothing physical and material can destroy the might of that which is Divine and spiritual. Let there be a conscious realization of God’s will, and a condition to claim, and faith will experience His wondrous things. **“I believed, therefore have I spoken,”** said both the psalmist and the apostle, and a mighty **“therefore”** is ever joined to true faith.

Suggested Daily Readings.

"IF THE LORD WILL."—JUNE, 1940.

Day	READING				LEARNING	
	1 Chronicles	Luke	1 Chron. 22	1 Tim. 6		
1	18.	1-19.19	12.	1-21	6	14
2	20.	1-21.8	12.	22-40	7	15
3	21.	9-30	12.	41-59	8	16
4	22.	1-19	13.	1-17	9	17
5	23.	1-32	13.	18-35	10	18
6	24.	1-31	14.	1-14	11	19
7	25.	1-31	14.	15-35	12	20
8	26.	1-32	15.	1-19	13	21
9	27.	1-34	15.	20-32	14	2 Tim. 1.1
10	28.	1-21	16.	1-12	15,16	2
11	29.	1-17	16.	13-31	17	3
12	29.	18-30	17.	1-19	18	4
13	2 Chron. 1.	1-17	17.	20-37	19	5
14	2.	1-18	18.	1-14	Luke 18. 1,2	6
15	3.	1-17	18.	15-30	3,4	7
16	4.	1-22	18.	31-19.4	5	8
17	5.	1-14	19.	5-27	6,7	9
18	6.	1-21	19.	28-48	8	10
19	6.	22-42	20.	1-18	9	11
20	7.	1-22	20.	19-38	10	12
21	8.	1-18	20.	39-21.4	11,12	13
22	9.	1-19	21.	5-24	13	14
23	9.	20-10.5	21.	25-38	14	15
24	10.	6-11.4	22.	1-18	2 Chr. 15. 1,2	16
25	11.	5-23	22.	19-38	3,4	17
26	12.	1-16	22.	39-53	5	18
27	13.	1-22	22.	54-71	6	2,1
28	14.	1-15	23.	1-19	7	2
29	15.	1-19	23.	20-38	8	3
30	16.	1-14	23.	39-56	9	4

Notes on Memorized Verses.**1 CHRONICLES 22. 6-19.**

6, "And he called:" the opening word and Hebrew name of "Leviticus." "An house for the Lord God of Israel," "an house unto the Name of the Lord my God." 7, Observe the stress on God's people and on His *personal* love. What a contrast with the names of Genesis 11, 4, 2 Samuel 18, 18, and Psalm 49, 11. 8, Is there not the suggestion that even in the appointed wars of Israel, there was much "dross" mingled? Only One can war and do all aright (Rev. 19, 11). 10, Again the stress, "an house for My Name:" the great object is ever God's glory. 11, "As He hath said:" these words are linked with His fulfilment of His promises (2 Sam. 7, 25), and our fulfilment of His commands. 13, Joshua 1, 7, 8: the words of Joshua, as one *following* Moses were evidently in David's mind (a close parallel): hence "be strong" (cf. Deut. 31, 7, 8): but for us too the only prosperity is in God's will (Isa. 53, 10). 14, David's affliction and humiliation: there may be also the thought of the insufficiency of everything for God, in His glory (1 Chron. 29, 1, 2 Chron. 6, 18, Isa. 40, 16): O for a deep sense of His greatness. 15, "Every wise one in every work" (cf. Ex. 35, 31, 36, 1).

LUKE 18. 1-14.

1, How fitting after the reference to the solemn days ahead. "Men," rather "they:" the praying of God's

children is before us. The only parables of *importunity* are parables of prayer (see ch. 11, 5-9): do we realise this aspect? Is not Satan's attempt ever to hinder intensity of prayer? Does not our Lord imply that answers will not always be granted immediately? A condition that is *not* intense would often be *harm*ed by an answer: Our Father waits that we may be fitted for that which He delights to bestow. 2, Everything is a designed contrast, *except* as to the importunity: God is neither local nor unjust (1 Pet. 4, 19): His children are not widowed, nor unrelated to Him (the parallel in ch. 11, "my children are with me" has the *same* contrast). How different is the bride from the widow! 4, 5, His very relief was selfish: there was no righteousness, no love, no tenderness. But God has all these: He delights in our *continual* coming, He is never wearied by prayer "without ceasing" (1 Thess. 5, 17). 7, "His own." Yet in perfect wisdom, He waits, and they "cry day and night," "and He is longsuffering over them" (lit.). We might have thought "longsuffering as to their persecutors," but here the point is longsuffering to *His own*, to refine them (2 Pet. 3, 9, cf. Dan. 12, 10). 8, "Speedily," for our hearts are to take His standpoint (Rev. 22, 20, cf. Cor. 4, 17, note Gen. 29, 20). "Shall He find faith on the earth?"—This does not concern His people, but the earth-dwellers: judgment given to the saints of the Most High (Dan. 7, 22), and the Lord's appearance in glory will not be followed by their repentance. 9, A saddening parable: self-righteousness is a terrible sin and deceit (16, 15): how blessed the contrast of Isaiah 6, 5: we cannot be too humble. 11, His prayer was *of*, and *with*, himself: it had God's *Name*, but never reached God: "I" was the centre, negatively and positively: the being, doing, and having of himself. 13, The one far off was brought near, the unjust was justified. (14, Rom. 4, 5). "Exalteth himself," cf. "justify yourselves," and "trusted in themselves." O that we may "judge ourselves" (1 Cor. 11, 31) and humble ourselves more.

2 CHRONICLES 15. 1-9.

2, God had heard prayer (ch. 14, 11: now it was important to "continue" (Jas. 4, 8). 3, "A long time," how sad (1 Sam. 7, 2). "a teaching priest" (Mal. 2, 7): the principle is deeply important: the one who draws near in worship is the one to tell others God's will (1 Pet. 2, 9). 4, Judges 10, 15, 16. 5, Zechariah 8, 10. 7, Because of God's strength (Zeph. 3, 16, 17, Hag. 2, 4, 5, Work rewarded (Isa. 49, 4, Jer. 31, 16, 1 Cor. 3, 8). 8, The result of encouragement (Ezra 5, 1, 2, Hag. 1, 14). "Renewed," same word ch. 24, 4, 12. 9, Thus God "gathered:" moreover, note how those of other tribes were thus joined with Judah. O for a *similar spiritual* reviving to-day.

The bright Hope of the Lord's Coming was emphasized together with missionary fervour in the early church. There is a true stimulus to godly and quick action in the realization our Lord is coming soon.

The size of the problem, on the one hand, and the weakness of ourselves, on the other hand, are not the important matter, but the might of our God. So David found it with Goliath.

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Thoughts from The Word of God

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Correspondence
Concerning the Will
of GOD welcome.

A MONTHLY, BECAUSE OF GOD'S GRACE,
TO MAKE KNOWN WHAT HE HAS DONE
FOR OUR SOULS, AND TO ENCOURAGE,
AMONG HIS REDEEMED, LOVE AND TRUE
UNITY, IN SEPARATION FROM THE WORLD.

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Free.

"The word of God grew
and multiplied."

Acts 12. 24, cf. 6. 7.

"So mightily grew the
word of God and prevailed."

Acts 19. 20.

"As newborn babes, desire
the sincere milk of the word,
that ye may grow thereby;
if so be ye have tasted that
the Lord is gracious."

1 Peter 2. 2, 3.

"Your faith groweth exceed-
ingly." 2 Thessalonians 1. 3.

"That we ... speaking
the truth in love may grow
up into Him in all things,
Which is the Head, even
Christ." Ephesians 4. 14, 15.

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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"Growing in the knowledge
of God." Colossians 1. 10.

"In Whom all the building
fitly framed together groweth
unto a holy temple in the
Lord." Ephesians 2. 21.

"Grow in grace, and in
the knowledge of our Lord
and Saviour Jesus Christ."

2 Peter 3. 18.

"The Head, from Whom
all the body by joints and
bands having nourishment
ministered, and knit together,
groweth with the growth of
God." Colossians 2. 19.

"God That giveth the growth
(increase)."

1 Corinthians 3. 7.

"HE THAT COMETH TO GOD MUST BELIEVE THAT HE IS"—Hebrews 11. 6

Words of Introduction.

A GAIN we are made very conscious that it is of the Lord's mercies we are not consumed (Lam. 3. 22), and that if we have continued unto this day, it is only because we have obtained help of God (Acts 26. 22). When we realise the state of the world, and our own unworthiness, it is a wondrous thing to look back and see the nigh 40 years the Lord has enabled to send forth these printed messages (with *cyclostyled* monthlies more than 40). But we are looking upward with simple expectation that God will revive His work, and that we shall see *much more* of His gracious power, while our hearts look beyond this to the coming of our Lord Jesus. The present need is urgent, for deep concern, real humiliation, and spiritual discernment, and godly determination in the Spirit, that we may not be, or cause, stumbling blocks, but seek to be in the will of the Lord, and never content till *all* His redeemed in each town are united in one assembly, discarding traditions and worldliness, and willing to suffer for His sake.

"I will come in to him, and will sup with him, and he with Me." Revelation 3. 20.

Come to my waiting, thirsting heart,
Yea come, Lord Jesus, in;
I long to know Thee as Thou art,
Live from the world and self apart,
And conquer every sin.

On Thee, th' eternal Rock I stand;
Thine everlasting grace
Doth hold me firm within Thy hand:
O give me all Thy love hath planned,
The shining of Thy face.

Possess this earthen vessel, Lord;
O make me all Thine own.
May I, with Thee in full accord,
In happy love obey Thy word,
And echo Thy sweet tone.—A.W.H.

Words of Encouragement.

"They stood . . . the Lord saved." 1 Chronicles 11. 14 has its message for to-day. Our warfare is not earthly, nor are our weapons carnal, but the conflict is very real. There is a need for determination. Indecision is so natural, so easy, so harmful. God can work without us, but, if we are cleansed, He oft condescends to work through us. If we are not cleansed, He may do everything without human instrumentality. But let us not misuse the revelation of His almighty power and His independence. God's use of means is clearly emphasized in Scripture. The blessings to Israel were often through men whom He had raised up. And the Lord Jesus, the True Vine, bears fruit **through** the branches. The Holy Spirit operates through the different members of the body. Salvation is of the Lord, but we should be concerned to lead a soul to Christ. The guidance of God's children is His own gracious work, but He is pleased to lead us through the loving ministry of one another. When He deigns thus to act, let us realize, as David's warriors, that the power is His, the victory is His, the glory is His—"The Lord saved." Any self-confidence and any self-esteem must hinder. As soon as praise is reduced, backsliding begins.

"IF THE LORD WILL."

Gatherings for Believing Men. Tuesdays. 2, Minorities, Aldgate (2nd Floor), 6.15. Conversation and Prayer, 5.15. (Those seeking salvation also welcomed). Telephone for possible change of arrangements.

SUGGESTED SUBJECTS DURING JULY.

2nd. SEARCHING LESSONS FROM THE BOOK OF REVELATION.

1. The Conditions of an Assembly Pleasing to the Lord (what is approved and what disapproved chs. 2 and 3).
2. Divine Emphasis on "Keeping the Sayings" and "the Words of the Book" (Rev. 1. 3, 22. 7, 19).
3. Definite Separation unto the Lord, and Looking for His Coming a Marked Reality (Virgins, 14. 4, The Bride, utterly contrasted with the Harlot and her Daughters).
4. "The Patience and Faith of the Saints (13. 10).
5. The Holy Spirit's Witness as to Unity and the Gospel Message (22. 17, cf. Acts 2).

9th. THE PLACE OF MEETING.

1. God's Gracious Willingness (Gen. 12. 7, Ex. 20. 24).
2. The Tabernacle of Old (Ex. 25. 8), and the Temple.
3. The Heavenly Calling and John 4. 21 (Heb. 10. 19. 20).
4. Meeting Places, in an Earthly Sense, Now (Acts 2. 46, 20. 7, 8. Rom. 16. 5. 23. 1 Cor. 16. 19, Col. 4. 15, Phm. 2 with notes on Acts 19. 9).
5. The Danger of Forgetting God's Teaching in Seeming Details.

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

23rd. RELATION OF SOUND DOCTRINE AND GODLY PRACTICE.

1. "Truth which is according to Godliness" (Tit. 1. 1, 2. 1, cf. 1 Tim. 1. 19).
 2. Ephesians 1-3 leads to Ephesians 4-6.
 3. "Leaven" Describes Evil Doctrine and Practice alike (1 Cor. 5, 6, Gal. 5. 9).
 4. Some Illustrations, e.g.
(a) A True View of the Death of Christ calls for Separation (Gal. 2. 20, 6. 14, etc.).
(b) The Teaching of Scripture as to the Bride emphasises Love in the Home (Eph. 5. 32, 33).
- 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.

1. For children of God in peculiar difficulties that they may not be controlled by the "circumstances" but abide in *His* will.
2. For God's gracious overruling, amid the solemnizing confusion of the whole ruined world, and that His people may realize anew and more than ever their privilege and responsibility to pray according to 1 Timothy 2. 1, 2.
3. For the families of believers, that they may be early and expectantly claimed for Him, and that worldliness and unspirituality may not be permitted.
4. For lands that are often overlooked:—Portugal, Siam, Egypt, Colombia, Fiji Islands,—not forgetting "all nations."
5. For God's work through this magazine, and other publications, and associated service unto Him, with earnest desire that
(a) all may be humbly and devotedly "in the Name of the Lord Jesus."
(b) there may be "much fruit" in the bringing together of believers, in true unity, according to John 17.
(c) Missionary service in Lithuania (M. Ruda^a, 1. Sofer), and all other gospel responsibilities entrusted, among those of other nations too (seamen, refugees, if God permit, etc.) may be throughout in harmony with His will, and fruitful to His glory.

"Have the faith of God." Mark 11. 22 margin.

The Holy Spirit emphasizes "psalms and hymns and spiritual songs" in two epistles written in prison (Eph. 5. 19, Col. 3. 16), and the one privileged to write them illustrated this attitude when he was in prison (Acts 16. 25).

Enoch's prophecy was one of the first—the first recorded as given through a servant of God—but it is not given us till nearly the last book (Jude 14. 15), and it still awaits fulfilment. God's preservation of His truth and His patience shine out.

The Arrest of the Lord Jesus.

THE circumstances all impress our hearts. He had been praying: the disciples had been sleeping. Yet the terrific storm broke on Him, not on them. But it broke thus on One Who was perfect, and Who had set the wondrous example of prayer, not as that which leads always to escape, but to a sustained testimony amid that which would otherwise overpower us.

The attitude of Judas is amazing. It illustrates the great peril of money, and Achan and Ananias add intensity to the Divinely inspired words, "The love of money is a root of all evil" (1 Tim. 6. 10). We can well understand Peter's testimony, "Silver and gold have I none," and again, "Thy money perish with thee," and the words of Paul, "I have coveted no man's silver, or gold, or apparel." The holy firmness of the Lord Jesus in dealing with the rich young man is the more fully comprehended, in the light of Scripture teaching as to the power of the love of money. "Covetousness which is idolatry" must be an forgotten and unforgettable message to our hearts. The history of Christendom is full of shipwrecks through the greed of gold. "The things that are seen" grasp and grip, and the craving for possession becomes a tyrannous disease. Thanks be to God for the contrast in the early church. "Neither said any of them that ought of the things which he possessed was his own" (Acts 4. 32). The simplicity of God's prophets of old is specially recorded in Scripture. Elisha was the reverse of Gehazi, and the latter is a solemn beacon to us all.

The disciples—they were weak through lack of prayer—**forsook** the Lord and **fled**. Peter followed afar off (Mark 14. 50, 54). These words beginning with the same English letter (f) impress themselves on our hearts, in contrast with the Scriptures **fulfilled** in the Perfect One (verse 49). They had all said they would not forsake (Matt. 26. 35). They all broke their promise not through indifference, for "the spirit indeed is willing, but the flesh is weak." How we, too, need to be kept humbly at the feet of the Lord Jesus, remembering the words "without Me ye can do nothing." Not one disciple is said to have continued in prayer: hence the failure of each and all. O that this repeated thought may be impressed on all our hearts. "Intention" is not enough, "wish" is not enough, "affection" is not enough. "Watch and pray" is still a deeply important command. The Lord Jesus knew whence failure would spring, and it is the same to-day.

In contrast with all, we behold our Lord. There was nothing of weakness in Him, except the weakness of the physical frame, seen in His sweat (Luke 22. 44), which shows forth the glory of His unflinching confidence and love all the more. He was never anxious, never excited. He had words of guidance and reproof for a Peter (and thereby for us), and of stern, yet tender, rebuke for a Judas, and had a hand of love to heal the ear of Malchus. His last miracle was thus to undo the effect of Peter's sword in a cause we should have esteemed righteous beyond all. How wondrous His unique gentleness. How glorious His majesty, and His thoughtfulness for His own:—"If therefore ye seek Me, let these go their way" (John 18. 8). The next verse shows the yet fuller spiritual meaning of these words, even as the falling to the ground of verse 6 was prophetic. There was nothing of fear, nought of wavering. The Father's will was His will. Truly He was "obedient unto death," and the iniquity of man shows more fully the holiness of our Lord Jesus. Men did evil, but God's "determinate counsel and foreknowledge" (Acts 2. 23) were above all, and the plan of redemption was thereby accomplished, for the One rejected of men went not only to Gethsemane but Golgotha, and by His covenant blood a great number are redeemed for a blessed eternity, and called to a present life of separation from the judged world (cf. Heb. 11. 7), with a responsibility as to assembling according to His will, and with a gospel of grace they can gladly make known without any uncertainty.

Poems to Help Christian Experience.—103.

"He is altogether lovely."

Song. 5. 16.

"Thou art all fair, my love; there is no spot in thee."

Song 4. 7.

Lord Jesus, Thou art dear, 'tis Thee we love
In Thee we are made near to God above.
O'er sin we oft have sighed, we were depraved,
But Thou for us hast died, and we are saved.

Thou, Who becamest dead, dost live for aye;
Thou art our Glorious Head, and, "in that day,"
Wilt to our joy appear, Who tarriest not,
To make us ever near, without one spot.

Lord Jesus, Thou art fair, art full of grace,
Thou art beyond compare, and in Thy Face
All glories ever shine, in majesty;
All attributes divine abide in Thee.

"Thou art, my love, all fair," thus speakest Thou
In love; Thou dost prepare in glory now
A blest abiding place; we trust in Thee,
To see Thee face to face, eternally.

E.K.

The coming of the Lord Jesus is the theme of the last promise and the last prayer in Scripture, and are we not thus guided as to a fitting climax of our worship and our ministry?

YOUNG PEOPLE'S COLUMNS.

Beautiful.

THIS word comes in three places in the New Testament, the first (Matt. 23. 27) speaking of a beautiful grave. At once you say, "That is only beautiful **outside**." Exactly, and much that is pleasing to many to-day is just the same. It has nothing of life inside. And this leads to a question for you. You may be kind and do many things that are outwardly right, but have you life, a new life, God's gift of eternal life, **INSIDE**?

The ones of whom the Lord Jesus spoke were outwardly religious people: they said prayers, and knew much, but He said, "Ye are like unto white sepulchres, which indeed appear beautiful outward, but are within **full** of dead men's bones and of all uncleanness." So if there is the profession of Christ apart from a new life, enjoyed through faith in His precious blood, there is still **DEATH INSIDE**. And that is unclean before God. A beautiful grave, with a marble stone and many flowers, does not make the dead body alive, nor take away the corruption of death. The only hope for you is **life**, through the **death** of Christ. Is that yours, or not? Do you feel your need, and that sin keeps you away from God, unless you are **BORN FROM ABOVE**?

The second passage tells of "the Beautiful Gate of the temple" (Acts 3. 2, 10). It must have shone so brightly, with its precious metals. But there was **NO POWER**, and the lame man who was laid there remained lame. All the beauty could do nothing for him. He received some small coins, for he was a beggar, and that was all. I wonder if you can see our parable here. Just as a "Beautiful Grave" pictures the sinner who has no life within, so the "Beautiful Gate" gives another view of the sinner's need. Each one is like the one who was quite lame from **birth**, and who needed **power within**, not money outside. He was in the temple as many are in meetings to-day, and yet he had no **blessing**. But everything was changed when the words sounded out: "In the Name of Jesus Christ of Nazareth rise up and walk." Have you believed into His Name? "When we were yet without strength, in due time, Christ died for the ungodly." If you sadly feel your sin and strengthlessness, trust simply in Him and you will receive **NEW** strength, and will thus be able to walk and leap spiritually and praise God. We cannot but remember Psalm 40. 1-3, and again Isaiah 35. 6. Salvation is a reality, and the sinner does nothing to deserve or pay for it. How precious is the grace of God to-day. But if the lame man

had not been raised then, he might have never walked at all. The gospel comes to your ears **TO-DAY**. Dare you wait till to-morrow?

The third passage (Rom. 10. 15) refers to the beautiful feet of those who can now tell of the gospel of peace with God (Eph. 5. 15), which they have personally received. What a wondrous difference here. The beauty is not **outside** as with the grave, not **around** as with the gate, but **within**. And everything is because of knowing a beautiful Saviour in Whom men saw no beauty (Isa. 53. 2). When we have felt the burden of our sins and come to Him (Matt. 11. 28), when we know that our sins are forgiven us for His Name's sake (1 John 2. 12), the next thing is walking in the way of the Lord, and doing His will, and telling others of His great love that we may bring **others to Him**. As soon as Andrew knew the Lord Jesus he found his brother (John 1. 41), and likewise Philip found his friend (John 1. 45), and the parable of the Marriage Feast shows the joy of finding all we can (Matt. 22. 9) to tell of the loving invitation for those who have **NOTHING**, not even a wedding robe. Everything is given. What a wonderful gospel for a needy sinner, and there is **NONE OTHER** (Acts 4. 12).

A grave can whitened be without
But it is still a grave:
A sinner can appear devout,
But this will *never* save.

We need to feel our guilt and sin,
Then have Christ's work in view,
And, since He died, to know *within*
New life and cleansing too.

How beautiful the temple gate,
But one lay helpless there!
A picture of the sinner's state,
Though near to "forms of prayer."

His need was "Christ," that precious Name
Could life and strength impart:
And still to-day He is the Same
When welcomed to the heart.

How beautiful the feet that run
The gospel news to tell!
The work of Christ is fully done.
He saves from sin and hell.

But is He yours, or not, to-day?
To "think" and "hope" is vain;
You need to "come" without delay,
And know you're born again.

The gospel of God is not a modified law, but a wondrous manifestation of grace: yet men, who never keep His holy law, resent the only message that can meet their heart's deep need. Such is the pride of the human heart. Nothing humbles us more, and nothing exalts us more, than the gospel of the **grace** of God.

"Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the Name of the Lord."

James 5. 14.

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

WE recall that this epistle was first addressed to some who had been saved out from the nation of Israel, but who, as to the land of their birth, were in dispersion. Yet, although scattered, it is evident that at the time this letter was written they were gathered in Scriptural fellowship in the place, or places, where they were then found. This we learn from the following expressions, which tell of unity and godly order, "Your assembly" (ch. 2. 2), "among you" repeated in chapter 5, and "the elders of the church" in the verse now before us.

The exhortation here given may present a difficulty to those who, like Caleb of old, desire to follow the Lord wholly, as they do not find in their locality a united company of all the saints as here suggested, or as found at Ephesus, with elders appointed by the Holy Spirit to be overseers (vide Acts 20. 17, 25), or again as at Philippi where there was a church with bishops* and deacons (see Phil. 1. 1).

What then should be their attitude in view of the changed conditions? Must it be said that the verse contains no guidance for to-day? We think not, for although there are certain commands to which a full response cannot now be made, as, for example, to the believers at Corinth, to whom the words were written, "Let the prophets speak two or three, and let the other judge" (1 Cor. 14. 29). Yet we would give heed to this, and to other instructions, while seeking to apply the underlying principles in our changed circumstances, and so with the exhortation of the present verse.

First we may learn that not only are our souls precious to the Lord, but that He is also mindful of our bodies, even as it is written in the Psalms, "Like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame, He remembereth that we are dust" (Ps. 103. 13, 14). This being so, ought we not to remember, and turn to Him in times of sickness? It is recorded of one of the kings of Judah that in his later years he was diseased in his feet, "yet in his disease he sought not to the Lord, but to the physicians" (2 Chron. 16. 12), and for our sakes, no doubt, this is written.

*It seems clear that the elders of the church were bishops (cf. Tit. 1. 5, 7).

We may also learn that the fellowship in prayer of other believers should be sought, knowing that the prayer of faith is not limited to brethren having office. Many children of God could testify to prayer being heard, and of sick ones being raised up, although they would hesitate to speak of "faith healing" in this connection owing to misunderstanding of the term, and its misuse to-day, even, alas, by those who reject the Deity and Lordship of our Saviour.

The subject of sickness among believers is one of deep importance, and calls for prayerful consideration lest personal opinions should take the place of the teaching of the Holy Spirit. The question may therefore be asked, "Does the sickness here referred to, and do the means to be employed, cover the whole ground of bodily ailments?" It is necessary to face the problem fully as serious issues are in the balance, and life itself may depend upon decisions made in cases of emergency. The answer is that the word here chosen for "sickness" is not necessarily all-inclusive, but one that denotes extreme weakness, general debility, or infirmity, while other Scriptures show that God has been pleased to bless when means other than that of anointing with oil have been used. We think, for example, of the remarkable cure of Hezekiah, king of Judah (2 Kings 20. 7), and of the advice given by an apostle to Timothy, whose condition may appear like to that here mentioned (cf. 1 Tim. 5. 23).

It would also be going beyond the scope of the present verse to say that in no case is the help of those with specialised knowledge required, even when wounds need attention, or blood to be stanchied, or broken bones re-set. And as to cases of sickness where there may be the possibility of infection it would be wrong for us not to be subject to the powers that be, and to their ruling in these matters, living as many do in congested areas. However, **nothing** should be done **before** or without prayer,—and **everything** in simple dependence upon God. Finally the Scripture references to physicians should be weighed, which, while they show the limitations of men, yet are not without their evidence that such have their place. The words of the Lord Jesus, "They that are whole need not a physician, but they that are sick" (Luke 5. 31), direct primarily to Himself, yet have a secondary application, and the reference made by Paul to his fellowhelper, Luke, as "the beloved physician" (Col. 4. 14) does not seem to be a description of that which must be viewed with disapproval. Hence while we cannot say that

the procedure here set forth applies to every case of physical trouble, yet we can say that in all cases the steps taken should be steps of faith.

The anointing with oil would have presented no difficulty to these early believers as the Scriptures show its general use both for ordinary and medicinal purposes (e.g. Matt. 6. 17, Mark 6. 13, Luke 7. 46), but it need hardly be said that there is no basis here for the wrong teaching, and unscriptural practice of "extreme unction," and the Holy Spirit has again chosen the word for anointing which speaks of its common use, rather than anointing of an official character. That the anointing was in the Name of the Lord is precious, and this should be characteristic of whatever we do. Is it not so? B.

A booklet "God's use of means" is available and may be helpful to some.

"The Lord put a word in Balaam's MOUTH."

TWICE we read this (Num. 23. 5, 16): and it seems the more impressive, with the solemnizing hint as to his unhumiliated heart, when we read in chapter 24. 1, "he went not as at other time to seek for enchantments" (margin "to the meeting of enchantments"). Then we look back and read how, on those very occasions "God met Balaam," "The Lord met Balaam" (Num. 23. 4. 16). How persistent he was in the way of evil: how patiently God gave warnings, even as by the thrice-repeated standing of the angel in the way (Num. 22. 22, 24, 26). How contrasted with the word in Balaam's mouth is the statement of Romans 10. 8, "The word is nigh thee, even in thy mouth and in thy heart" (cf. Deut. 6. 5-7). Nor can we forget 2 Samuel 7. 27, "Thy servant hath found in his heart to pray this prayer unto Thee." Though God used Balaam to utter His message to sinful Balak, He did not permit him to write Scripture, in accord with the limitation of 2 Peter 1. 21 concerning this, "Holy men of God spake as they were moved by the Holy Ghost."

God could use the mouth of a Balaam, but is your whole body His possession (1 Cor. 6. 19, 20)? We cannot but think of the glorious contrast with Balaam in the Lord Jesus (Heb. 10. 5), and the emphasis on the priest's anointed ear. It is remarkable that when Isaiah knew God's definite dealings, and felt he was as a leper needing cleansing, the Lord had already caused his ear to hear aright, and so his mouth could be cleansed and used. How different were the people to whom he spoke (Isa. 6. 10).

Questions and Answers.

62

"Philippians 3. 11, and related verses. Does it really offer a basis for belief in what is commonly known as 'a partial rapture'?" 1 Corinthians 15. 51, 52 (and 1 Thess. 4. 13-18) would surely suggest all saints will be caught up. But do not other passages speak of "ready" (Matt. 25. 10) and looking ones (Heb. 9. 28)? Yes, but those unready are not viewed as believers. Is there a key? We believe there is. The Lord will REVIVE His people, and thus all will then be looking (see 2 Pet. 3. 9, repentance of believers).

But does not Paul say "if"? Yes, nor is this strange, for blessings are not against Divine principles, regarding a **right condition**. Eternal salvation in John 10. 28 includes verse 27 (cf. Heb. 5. 9). To whom men commit much, of him they ask the more, and also Satan tempts the more, hence the realization of Paul and Barnabas that they **MUST** through **MUCH** tribulation enter into the kingdom (Acts 14. 22, cf. the thorn in the flesh). Hence the very privileges to God's servant urged upon him the intense importance of not trusting to them. The fact that the blood of Christ has saved does not make it unnecessary that He should live to **intercede** (Heb. 7. 25). Nor did John 18. 9 make the words of Luke 22. 32 less forceful. God saves **through** means. One principle does not destroy another. The tree of life afforded blessing: Adam's sin forbade such blessing: but God did not nullify the tree: "He drove out the man," and both principles stand. The expression "if by any means" occurs in Romans 1. 10, yet God gave the assurance he would reach Rome (ch. 15. 24). It is also found in Romans 11. 14.* The apostle knew God would use him, but that did not make him less zealous. The wording, "I was saved once, **therefore** I am saved now" is sinful (note Gal. 1. 8: an angel would not so do). We must **continue**: yet the fruit does **not** cause the root. "If" always searches us, but does not always compel doubt (e.g., Rom. 8. 31). Through God's "if's" we are caused to realize His "shall's." Thus grace and obedience are hand in hand. So the "if" of Philippians 3. 12 deals with apprehending because apprehended (Heb. 6. 18). "**Lest by any means**" contains the same **second** word. In Galatians 2. 2, 4. 11 the apostle showed godly thoroughness of **TESTING**, but did not doubt the running God had enabled. In 1 Corinthians 9. 27 he would leave no stone unturned. We should **NEVER** excuse the **wrong** tendency of an action because God

* Contrast use in Acts 27. 12 of *man's* failure.

prevents reaching the awful climax (1 Cor. 11. 32): we are responsible for the tendency (Rom. 14. 15b), and need to hate sin in the bud. So are we **kept**, but it is through **faith** (1 Pet. 1. 5). Lot was saved, but Abraham enjoyed the **promises** also: thus Paul pressed forward **MINDFUL** of the out-resurrection (Rev. 20. 4, verse 6 with chapt. 1. 6). Never let us misuse a promise to permit carelessness. O that we may "strive" (Luke 13. 24), yet realise 1 Corinthians 15. 10, Ephesians 2. 8. The logic of a Christian is the logic of worship and holiness, not fleshly reasoning.

"It is Better to be **SURE** than **SORRY**."

THE above words were addressed to me by a fellow traveller, when he returned to the railway carriage after making enquiry as to the appointed destination of that particular train. The words were not new by any means, but they impressed me. Here is a business man being conveyed by the Railway Company only a short distance, but he is concerned to be "**sure**." Why? Because he realises that there is the possibility that a mistake has been made; he may have been misinformed, or he may have misunderstood the information that was given him, or the arrangements may have been altered since he consulted the time-table: in short, there were a number of "possibilities" that needed to be considered, if he was to be "**sure**," and to avoid being "**sorry**" afterwards. Is it not possible for you and me to learn something from **this man's wisdom**—which we cannot question, and from **this man's concern**—which we cannot ridicule? Is it not true that **we** are all travellers? Time is hurrying us along to our destination,—but where? There are only **two** places, Heaven and Hell. To which are you going? Do I hear you saying, "I hope I'm going to heaven"? O my dear friend, how can you leave your eternal destiny, which has such tremendous issues, so indefinite? Paul did not say "I hope," no, he could speak of a Living Saviour personally known, as is evident from his jubilant words to Timothy. "I **know** Whom I have believed and am **persuaded** that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1. 12).

The Christians of the New Testament days did not say "We hope," but "We **know** that we **have passed** from death unto life," "We **know** that He abideth in us" (1 John 3. 14, 24). "We **know** that if our earthly house of this tabernacle were dissolved, we **have** a building of

God, an house not made with hands eternal in the heavens" (2 Cor. 5. 1).

Here is a ring of certainty, here is a note of assurance which gives a deep settled peace, yea, which **has given** to the writer of these lines a lasting peace, because of having been blessed with the same Salvation as those whose testimony is here recorded. And now with real joy of heart I can tell **troubled** sinners that this peace can be theirs, for the words of wondrous welcome of the Lord Jesus are still being sounded forth, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28). Such words, coming from the infinitely Holy One, may astonish us, when we think of the undeservingness of those to whom they are addressed. But when we remember how that spotless One was the Substitute for those He calls, the One Who suffered in their stead, we realise that the greatest blessing imaginable is possible; and more, there is no limit to the blessings that are possible because of the poured out blood of that unblemished Sacrifice, the Lamb of God's providing. What will you do? Will you respond, and be **sure**, or go on and be **sorry**? O the **sorrow** that awaits those who die without having been saved with God's salvation.

There will be weeping and wailing and gnashing of teeth in the outer darkness for those punished with everlasting destruction from the presence of the Lord (2 Thess. 1. 8).

Will you, can you, remain unmoved **now** that you have read this message?

The writer owns that, in the railway journey to which he has alluded, he was not moved by the caution of his fellow traveller! Possibly you can imagine how foolish I felt **myself** to have been on finding, when the train was on its journey, that **I** was in the **wrong** train, on the wrong way, to the wrong destination. It is true that after some waiting I was able to return, but if you fail to take heed to the words of loving warning, and you reach your journey's end, there will be no returning, however long you wait! Fixed, fixed will be your everlasting portion, as God Himself declares in the last book of Scripture. I would implore you to read it for yourself, and specially Revelation 21. 8.

W.E.

Notes on Memorized Verses—continued from page 136.

3. 1). Mainly for these tribes, but note "with all" (so Anna was of Asher, Luke 2. 36). "Strengthened hands" (Neh. 2. 18, 6. 9). "Willingly offered" (1 Chron. 29. 17). 7. The opposite of Daniel 1. 2: God works wondrously, and turns captivity (cf. Ezra 7. 27: "put in the king's heart"). 9. Numbered, and kept (ch. 8. 34): God can still protect.

Suggested Daily Readings

"IF THE LORD WILL."—JULY, 1940.

Day	READING		LEARNING	
	2 Chronicles	Luke	2 Chrn. 19	2 Tim. 2.
1	17. 1-19	24. 1-16	1, 2	5
2	18. 1-27	24. 17-35	3	6
3	18. 28-19.11	24. 36-53	4	7
4	20. 1-21	John 1. 1-18	5, 6	8
5	20. 22-37	1. 19-34	7	9
6	21. 1-20	1. 35-51	John 2. 1, 2	10
7	22. 1-12	2. 1-17	3, 4	11
8	23. 1-21	2. 18-3.8	5	12
9	24. 1-23	3. 9-23	6	13
10	24. 24-25.13	3. 29-36	7, 8	14
11	25. 14-28	4. 1-14	9	15
12	26. 1-15	4. 15-30	10	16
13	26. 16-27.9	4. 31-42	11	17
14	28. 1-27	4. 43-54	12	18
15	29. 1-19	5. 1-16	13, 14	19
16	29. 20-36	5. 17-31	15	20
17	30. 1-12	5. 32-47	16	21
18	30. 13-27	6. 1-14	17	22
19	31. 1-10	6. 15-29	18	23
20	31. 11-21	6. 30-52	19	24
21	32. 1-18	6. 53-71	20, 21	25
22	32. 19-33	7. 1-20	22	26
23	33. 1-17	7. 21-39	Ezra 1. 1	3. 1
24	33. 18-34.7	7. 40-8.1	2	2
25	34. 8-22	8. 2-20	3	3
26	34. 23-33	8. 21-38	4	4
27	35. 1-19	8. 39-59	5	5
28	35. 20-36.8	9. 1-17	6	6
29	36. 9-23	9. 18-38	7	7
30	Ezra 1. 1-11	9. 39-10.18	8	8
31	2. 1-42	10. 19-30	9	9

Notes on Memorized Verses.

2 CHRONICLES 19. 1-7.

1, "In peace" grace was manifested, but he should not have joined affinity with Ahab (18. 1), nor said "I am as thou art" (18. 3), nor gone with him. God's mercy and answer to prayer (18. 31) must not be misused to assume we have been right and in the right position. 2, A loving warning: his father had thus warned Jehoshaphat's father (2 Chron. 16. 7-10) and had *suffered*: but the prophet-son was bold for God, and the royal son was humbled (2 Chron. 19. 4). Do we deeply realise the dangers of wrong fellowship and compromise? This principle would keep children of God outside societies, trade and other unions, brotherhoods and friendships of "the world" (Jas. 4. 4): is this too much to give up for our Lord Jesus? 3, God always graciously remembers (Rev. 2. 6): let us observe that a prepared heart is not enough, albeit very precious: there must be definite separation. 6, A responsibility, and encouragement: and how much it should mean to us to do all in the Name of the Lord Jesus (Col. 3. 17). 7, The thought of representing the Lord is solemnising: many judge of Him by us to-day. Colossians 3. 17 shows a still greater intimacy.

JOHN 2. 1-22.

1, Read with ch. 1, and we have a detailed week, as at the end of the Lord's ministry (also in Gen. 1. to which John 1. 5 plainly refers: how wondrous are the links and contrasts, of Scripture, all exalting the Lord Jesus).

2, Contrast Revelation 19. 9. 3, 4, Notice how the Lord Jesus viewed a hint or indirect request: this is deep instruction for us. The importance of the *time* is so often before us. Satan urged food and the kingdom *before* the time in Matthew 4, and the brothers of the Lord Jesus spoke of going to the feast and manifestation *before* the time (John 7. 1-10): see 1 Cor. 4. 1-5, 8, 11. 5, A receiving of His Divine reproving, and a precious maxim: very useful in speaking with Romanists. 6, God appointed number and condition: may it not be these were to picture the six disciples of ch. 1, who were chosen vessels to bear His Name? The water speaks of obeying God's truth, and the wine tells of living fruit of the gospel: may not the gracious change from discipleship of John to that of the Lord Jesus be suggested? His miracle is ever "fruitful": a "problem" is found only when believers fail to see the *two* kinds of wine in Scripture—the "new" being typical of the unfermented gospel (Luke 5. 37-39, contrast Prov. 23. 31. 32). "To the brim" (lit. "up till above"), how willing is the Lord to be trusted fully: how often are we half afraid to take Him at His own word. 8, "Now," emphatic. 10, The work of Christ excelled, as we might well expect: how wondrous will be the fulfilment of Matthew 26. 29. Observe contrasts: men lost power of *taste* by drinking much ferment at many feasts (cf. Lev. 10. 9; 10) but this man was the *reverse* of intoxicated: there is not any Scriptural reason to connect intoxicants with our Lord's miracle: it is plain He spoke well of *new* wine, but where did He speak thus of old? 11, "Beginning" fittingly linked with Cana of Galilee (of the Gentiles, Matt. 4. 15): the change of dispensation foreshadowed. 14, A sad contrast with finding worshippers. The apparent "need" made an excuse for "commercialism," beware of Satan's misuse of seeming necessities. Most things *become* worse. 15, This miracle has been misused, but (a) There is no hint of killing or wounding, (b) There is no evidence of any use except upon the cattle (Note He spoke to the *persons*). "My Father," "merchandise:" God's glory, or SELF. 17, "Zeal," the word denotes a holy jealousy: "Ye cannot serve God and mammon." Have we sometimes brought our advantages into a wrong position with regard to His service, and persuaded ourselves that all was for God's service? "Eat up:" a consuming zeal. How little of this devotedness we know. 19, Solemn words, a preparatory warning that their house would be left to them desolate: *another* temple was there, and in His resurrection there would be a spiritual body, and a mystical body, the church (Eph. 2. 22). "I will raise it up," cf. 10. 17. 20, Man's mistaken thought cf. 4. 11. 6. 30-34: the Lord Jesus always directed to Himself—the Temple, Well, Living Bread, Resurrection and Life, etc. 22, Ch. 14. 26: thus much was known later. 23, Believed, seeing, 11. 45, 20. 29. 24, "But Jesus *Himself* did not trust *Himself* to them": a unique double emphasis: how blessedly He entrusts Himself to living faith (2 Cor. 5. 7, 1 Pet. 1. 8). 25, Need not, He knew (ch. 3 illustrates): What is IN US?

EZRA 1. 1-9.

1, How definitely this is emphasised by the repetition (2 Chron. 36. 22, 23). 2, 3, The Lord God of heaven, his God: the God, but not "my God," cf. Daniel chs. 3 and 6. 3, His people, his God. 4, A definite emphasis on "the house of God" (even before it was built, ch. 3. 8). 5, The proclamation was not enough: we too need *stirred hearts* (Hag. 1. 14, 2 Pet.

Continued on page 135.

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Thoughts from The Word of God

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

A MONTHLY, AS GOD ENABLES, TO EMPHASIZE HIS GRACE AS THE GROUND OF LOVING OBEDIENCE AND ETERNAL SALVATION, FOR THOSE REDEEMED BY "THE PRECIOUS BLOOD OF CHRIST."

Vol. 40 No. 8
AUGUST, 1940
Free

"These things hast thou done, and I kept silence; thou thoughtest that I was altogether as thyself: I will reprove thee." Psalm 50. 21.

"Our God shall come, and shall not keep silence."

Psalm 50. 3.

"I will not keep silence, but will recompence."

Isaiah 65. 6.

"The Lord is in His holy temple: let all the earth keep silence before Him."

Habakkuk 2. 20.

"The wicked shall be silent in darkness."

1 Samuel 2. 9.

SOME OF THE CONTENTS. Page

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"Be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation." Zechariah 2. 13.

"Thou hast put off my sackcloth and girded me with gladness; to the end that my glory may sing praise unto Thee, and not be silent." Psalm 30. 11, 12.

"Ye that are the Lord's remembrancers keep not silence and give Him no silence till He establish, and till He make Jerusalem a praise in the earth."

Isaiah 62. 6, 7.

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

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

"YET I WILL REJOICE IN THE LORD"—Habakkuk 3. 18

Words of Introduction.

AGAIN we record the Lord's lovingkindness: again we are conscious that if we make known His truth it is of His mercy. This is not merely a monthly magazine to you: it is either a blessing to your soul because of God's testimony to your heart, or it is worthless. Unless you are led nearer in experience to the Lord, it is vain. The writers are not on a pedestal: they are believers in the same Lord Jesus, and insufficient of themselves to think anything of themselves. If the Lord uses them there is not one inch of room for boasting. If the Holy Spirit causes some to seek the Lord, and others to take the "narrow way" of love's obedience, no flesh can glory in God's presence. It is grace that we were chosen, grace that Christ died, grace that we were quickened, and by the grace of God we are what we are, and all labours are because of the grace of God with us (1 Cor. 15. 10).

"Perplexed, but not in despair . . . cast down, but not destroyed."
2 Corinthians 4. 8, 9.

Pressed, so pressed till almost feeling
Numbed, too numbed His praise to sing!
Pressed? nay rather, 'tis His dealing
Nearer to Himself to bring.

Pressed, yet not beyond endurance!
Weeping stayeth but a night;
Sweetly comes this blest assurance,
Beam of joyous heav'nly light.

Pressed! but blessedly distill'deth
Peace, though know I but in part.
All is well, 'tis as God willeth,

So His calm doth fill my heart.
A.W.H.

Words of Encouragement.

"The God of peace shall bruise Satan under your feet shortly."

Romans 16. 20.

fruits of this peace are more than we can measure.

Though we wrestle not against flesh and blood, there is a warfare. Though we are not to resist evil, we are to resist the devil. And so elsewhere we have the gracious encouragement, "Follow after . . . meekness, fight the good fight of the faith" (1 Tim. 6. 11, 12). Hence it is appropriate that we should remember there can be no peace with the devil. He is still "your enemy." But there is no uncertainty as to the result of the conflict (Heb. 2. 14). The promise of Genesis 3. 15 must stand, and God's children will share their Lord's exaltation (see Ps. 91. 13, cf. Rev. 2. 27). Nor does the judgment linger: "shortly" is His own announcement, and He will fulfil everything He has said. Let us believe Him, and live in the Light of the Coming of Christ, a heavenly people, undeterred and undepressed, because He ever liveth.

"IF THE LORD WILL."

Gatherings for Believing Men. Tuesdays. 2, Minorities, Aldgate (2nd Floor), 6.15. Conversation and Prayer, 5.15. (Those seeking salvation also welcomed). Telephone for possible change of arrangements.

SUGGESTED SUBJECTS FOR AUGUST.

6th. THE OLD AND THE NEW.

1. A New Creation (2 Cor. 5. 17, Gal. 6. 15, Eph. 2. 15), and the Work of the Holy Spirit.
2. "Putting Off" (Eph. 4. 22, Col. 2. 11, 3. 8, 9).
3. "Putting On" (Eph. 4. 24, Col. 3. 10, 12, see Rom. 13. 12, 14, Gal. 3. 27, Eph. 6. 11).
4. Further Thoughts on Oldness and Newness, Luke 5. 36-39, Rom. 6. 4, 6, 7, 6, 1 Cor. 5. 7, 8, Gal. 6. 15. Notes on Renewing (Rom. 12. 2, 2 Cor. 4. 16, Eph. 4. 23, Col. 3. 10, Tit. 3. 5).

13th. THE GOSPEL.

1. What it is, and What it Reveals. Acts 20. 24, Rom. 1. 17, 1 Cor. 15. 1-4, 2 Cor. 4. 4, 2 Tim. 1. 10, 11. Meditations on "Another Gospel" (2 Cor. 11. 4, Gal. 1. 6), and Imitations and Human Theories.
2. For Whom is the Gospel (Mark 16. 15, Luke 4. 18, Rom. 1. 14, 15, 1 Tim. 1. 15)?
3. The Power of the Gospel (Rom. 1. 16).
4. Obeying the Gospel (Rom. 10. 16, 16. 25, 26, 2 Cor. 9. 13).
5. The Afflictions and Bonds of the Gospel (2 Tim. 1. 8, Phm. 13).
6. The Right Proclamation of the Gospel (Col. 1. 5, 1 Thess. 1. 5, &c.).

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.

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer." Psalm 19. 14.

1. For reviving among God's children, and that there may be a deeper and fuller realization of the heavenly calling in its effect on every part of the Christian's daily life.
2. For God's gracious overruling amid world-wide trials and bereavements and sorrows, and that many souls may be turned to the Lord Jesus Christ. (All blessings are joined with humbling before God).
3. For those who have difficulties as to employment (or unemployment), nature of work, unions, surroundings, hours to the Lord's glory:—that in everything He may be FIRST, and all consequences may be gladly entrusted to Him.
4. For lands that we may often overlook:—Portugal, Abyssinia, Turkestan, Guatemala, Haiti.
5. For God's work graciously committed to our care, whether through literature or other ministry, whether in this land* or abroad (specially remembering our brethren M. Ruda and I. Sofer in Lithuania, and our brother M. Waszczuk in Poland) that all may be quietly done, yet with determination and going forward, in the Name of the Lord Jesus, and in the power of the Holy Spirit, and that dependence in Him may be fuller to His praise and glory. This is the *one characteristic* our hearts desire.

"That your prayers be not hindered" 1 Peter 3. 7.

*We shall be thankful to hear at once of any opportunities to minister His truth to refugees, as the Lord may enable, in Dutch, Flemish or French ("home" meetings, &c.).

Am I a Christian? Then I need to show what the Lord Jesus Christ is in me as well as to me. Should a CHRISTIAN be **unlike Christ**? Who were first called Christians? Were they not "disciples" (Acts 11. 26) Am I a disciple, or am I not? It is not a question of a name or title, but a reality. The gospel of the **grace** of God never suggests that those who are truly saved can be without works. "Good works" are to be maintained (Tit. 3. 8). Faith without works is dead:—it is not living faith at all (Jas. 2. 26). Am I a Christian? Then the Lord Jesus possesses me. Is there a joint-possession with the world? No, a thousand times, no. We are not hired servants, but bought with a price (see Ex. 12. 45).

Believers are not the Lord's contract labourers, but his possession. This relationship, which would be slavery if a man owned us, is glorious and the only true freedom, when the One Who possesses us has every right, and can direct us **infinitely better than we can direct ourselves.**

"What have they seen in Thine House?"

2 Kings 20. 15.

SEARCHING indeed was the question to Hezekiah. May it not be God's own message to us to-day? Is it not possible we have things in our houses that should not be there? Is it not possible also that we have, like Hezekiah on that occasion, **shown** things instead of feeling concern that any who visit us should feel God's presence, and our desire for Him to use their visit to His glory in both their lives and our own? We call to mind the intense longing of the King of Judah when laid aside, "What is the sign that I shall go up to **the house of the Lord?**" (Isa. 38. 22). Did he feel that the boil might become a leprosy (Lev. 13. 18-20), as Uzziah was smitten, and that he might be compelled to dwell in a several house, being a leper, cut off from the house of the Lord (2 Chron. 26. 21)? Such verses mentioning both the Lord's house and one's own are deeply impressive. We cannot but remember 1 Kings 6. 37, 38, 7. 1, and 2 Chronicles 8. 1. And then further, let us call to mind Haggai 1: "Is it time for you, O ye, to dwell in **your cieled houses**, and **this house** lie waste?" And again, "Because of **Mine house** that is waste, and ye run every man unto **his own house**" (verses 4, 9). How blessed it is not only to have affection unto the house of our God (1 Chron. 29. 3), but to continue in all things putting Him first. Thus will He be glorified, and we shall be "occupying" our earthly life and using whatever we "possess," not for ourselves but for Him, not as owners, but as humble and glad trustees.

"What have they seen in thine house?" Do we put aside the question, as if it were for someone else? Do we enjoy the Bible study as a mental meditation? or is our home-object the glory of God? Our assembling with believers depends on what we are at home: and the home is made up of individuals, and our private, personal life, in dependence on, and harmony with, the Lord, is vitally important. Do we buy anything for our house without seeking God's will and guidance first? Have we things of which "we" are proud, or which only act as hindrances to ourselves and others? Let the question of our title, and the thoughts at the beginning of our meditation be repeated and impressed, and let us be concerned that He may see nothing approved in our house which is spiritually unclean so that He would turn away from us (Deut. 23. 14). The "pleasant pictures" and signs of worldly pleasure, the wireless apparatus and many

"other things" may seem usual to-day, and any suggestion of danger may be almost pooh-poohed, but have we lost the standpoint of pilgrims unconsciously, and are we gradually drifting till we become more like those of this age? Is there not need for a reviving? Is it not vain to pray for this, unless we are willing to please the Lord in our pilgrim homes? The best cleaning up is far deeper than a spring cleaning: it would mean a growing likeness to the standpoint of our Lord Jesus when **He** walked this earth, and has He not lovingly said we represent Himself? The Holy Spirit still invites us to go forth to Him without the camp, bearing the reproach of our soon coming Lord.

Poems to Help Christian Experience.—104.

"To the praise of the glory of His grace."

Ephesians 1. 6.

Father, we worship Thee,
God of eternity,
Glorious in majesty and might.
Supremely Holy, Thou
Canst not one sin allow
In Thy most pure and holy sight.
Yet sinners Thou dost bless;
Thy chosen ones access
Now givest, to Thy throne of grace;
In Christ's own blood made near,
Boldly may they appear
Within Thy holy dwelling-place.
Yea, 'twas Himself He gave,
That He might fully save
His own from endless agony;
Our sins—He bore the whole,
To death He bared His soul,
That He might bring us unto Thee.
What rapture should we feel
When we before Thee kneel,
And offer Thee our worship true!
When, conscious of Thy love,
Our souls are drawn above,
And Thou art present to faith's view!
All glory be to Thee,
Thou God of majesty!
Since Thou hast claimed us for Thine own,
Thou only shalt be feared,
Thy Name shall be revered
In praise ascending to Thy throne.
Thanksgivings, songs of praise;
Adoringly we raise,
Now with one heart, and voice in tune,
To Thee, Who, with the Son
And Holy Ghost art One
In Holy Essence, God Triune.

E.K.

We would not boast of "to-morrow," nor should we be anxious for it. To-day and to-morrow are alike in the Lord's hand, and faith rests in One Who is Greater than all circumstances, the **Living God**, and **our "Father,"** if we are born from above.

YOUNG PEOPLE'S COLUMNS.

"To Me the Sinner."

THIS is the ending of one of the shortest prayers in Scripture (Luke 18. 13). Possibly you do not often use **such** words. There are many people, old and young, who are quite ready to say, "I know I've done **wrong**," but they do not like the words "sin" and "sinner." Simon, in Luke 7, was willing to use this name for **other** people (verse 39), and there are a large number to-day who seem almost **GLAD** to point out the sins of some one else. Nor is it hard so to do. We can all see many sins which, as the apostle says in 1 Timothy 5. 24, "are open beforehand going before to judgment." There are **terrible** sins in a ruined world, **gigantic** sins, sins of deceit and cruelty, and all manner of evil. But they do not justify you or me at all, or make me **less** guilty. If any one has a worse attack of some illness than I, does that make me well? Of course not. If one man has stolen £10 does that make a man who has stolen 10/- innocent? **Sin is sin**, and we ought to call it by the right name. Hence we come back to the words "to **me** the sinner." Often in tract distribution a man has said, "Give one to **him**" or "**He** needs it." But we do **not** hear the words, "I need it." How blessed when any feelingly say "**I need** the Lord Jesus **NOW**." It is with the desire that this may be the cry of "**your**" heart that these lines are written. We are concerned that many may be saved. But how can they be **saved** unless they know they are **lost**, and so realise **their need of the Saviour**? Hence the deeply important words must be mentioned yet again, "**To me the sinner.**"

"I'm not a sinner" is one of the saddest lies ever uttered. Perhaps you would not dare to say it, or to think thus: yet you join in saying "We're **all** sinners," in a way that shuts out, just as definitely, the true confession of personal sin, wrapped up in the words, "**to me the sinner.**" The Lord Jesus knew what **was** the great need, and still is, namely, **a personal sense of sin**, and a heart longing for a personal Saviour. When any only say "**the Lord is the Saviour of men**" they remain in the cold, untouched. How great the difference when one, by simple faith, confesses, "**He is my Saviour**," "**the Son of God Who loved me and gave Himself for me**" (Gal. 2. 20). In Luke 18 two men are before us. Both went into the temple. The first was religious, but he was not made righteous. His words were, "I am not as **other men** are." He spoke of their sins and his own goodness! And

what if he did fast twice in the week, and give away the tenth of all his goods That was all **outside**. "Outward religion" does not save one soul: we need a new life. The Pharisee never came to an end of himself, he never felt his burden nor said, "**To me the sinner.**"

And what about you? You may not be a great sinner before men. But that is not the point. **One** sin is sin, **one** sin spoilt everything at the first, **one** sin would keep us out of God's presence. It is not the size of the sin, it is not the number of the sins, it is the fact that there is sin, that shows "**I**" have **no hope**, unless I look to Another, Who can save "**me the sinner.**" Is there **One** Who can do this? There is! "God be merciful (because of the sacrifice) to me the sinner" is the deep meaning of the simple, heartfelt prayer.

Have you felt yourself lost? Have you seen why the Lord Jesus died? Has your heart felt really sorry that your sins deserved that judgment He took? Have you said to yourself—"He said 'Forsaken,' and I ought to have been forsaken: He had done nothing amiss"

It is when we take the place where God puts us, that we know what His grace really means. It is then we learn that "**repentance**" is not simply a word, but a deep experience, and there is no thought of salvation without it (Luke 24. 47, cf. Mark 1. 15). "**To me the sinner**" is the standpoint of a broken heart, sorrowful because of sin, and hating the sin that brought the Lord Jesus to that awful death (Gal. 3. 13). "**To me the sinner**" is a reminder of the words, "Against Thee, Thee only have I sinned" (Ps. 51. 4). A really troubled sinner does not blame others (as Adam and Eve alike did, Gen. 3. 12, 13) but blames himself. The taxgatherer in the temple "smote upon his breast." Have you ever felt like that **NOT** because of punishment, but **because of sin**? If not, how can you say the Lord Jesus is your own Saviour? If you have never prayed this prayer before, O that it may be someone's heartfelt prayer to-day, and **WHY NOT YOURS?**

"To me the sinner," precious thought,
That I God's love can know!
That Christ has died, and those with nought
Are His, e'en here below.

"To me the sinner" *grace* has reached,
And *grace* will never die:
The gospel of God's *grace* is preached,
His *grace* the reason why.

"To me the sinner:"—all my sins
The Saviour bare away:
He finishes what He begins,
Saved ones are saved for aye.

"To me the sinner!"—Sinless He!
Thus justified am I,
How wondrous that it was for me
The Son of God would die.

"To me the sinner:"—can I boast
Except in Him alone?
Apart from Him but dead and lost,
"In Him" new life I own.

"To me the sinner:"—though so vast
The number, EACH He knew.
Such SPECIAL love will ne'er be past,
And I shall know Him too.

"To me the sinner:"—now I long
His love to you to tell
By life and lip:—my life's new song,
"He hath done all things well."

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins (sin) they (it) shall be forgiven him."

James 5. 15.

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

IT is evident from these verses that the actions of a believer are not to be determined by that which is usual and normal in the lives of those around, who know not God; and the exhortation "Be not conformed to this world" (Rom. 12. 2) is, like the commandment of God, "exceeding broad" (Ps. 119. 96). "The body" we read, "is for the Lord," and if we are bought with a price, then it is our reasonable service to present that body to the Lord Who bought us, and to glorify God in our body (see 1 Cor. 6. 20). If then that body becomes weak and strengthless, ought we to view it simply as a physical problem? and resort only to human means? Should there not be a desire to know something of the cause, as well as the cure? and what the Lord is seeking to teach us through the trial?

With the help of the previous verse it is possible to form a mental picture of such a case. Here in those early days is a company of believers gathered in Scriptural order, thus forming a local church. One of their number has fallen sick, and owing to extreme weakness is hindered from continuing in his daily occupation, and from engaging in the privileges and responsibilities of worship and service associated with the assembly, and at last takes to his bed. At such a time he is very conscious of the precious fellowship which exists, so he sends for the elders of the church, and these godly men who act as shepherds, and have a loving interest in the flock, gladly respond to the call. Having seen the weak and sickly condition of their

brother, they anoint his head, and possibly his weary limbs with oil, not casually, not simply because it is the custom so to do, but "in the Name of the Lord," and then, as their brother lies before them they intercede on his behalf, praying for his recovery and restoration.

"And the prayer of faith shall save the sick, and the Lord shall raise him up." It would be going beyond what is written to say that immediately he is raised up. It may well be that in some cases there would be this experience, or a rapid recovery, while in others the progress might be more slow; but in any case when there was God-given faith in exercise, the promise would be fulfilled.

Let us not think that there is anything here of mere form or ritual; rather there is contained in the word rendered "prayer" the thought of deep feeling and intensity. In the verbal form it is found in Paul's words to King Agrippa when he said, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds" (Acts 26. 29); also in the record of that stormy night off the island of Melita when they cast out their anchors and wished for the day (see Acts 27. 29), and again in the letter to Gaius when John wrote, "Beloved, I wish above all things that thou mightest prosper and be in health, even as thy soul prospereth" (3 John 2). What longing and desire underlie these statements.

The question may be asked, "Is it not a saved one who is here referred to?" Why then do we read, "The prayer of faith shall save the sick"? The answer is that we must not limit salvation to the soul, as the Scriptures speak of it also in connection with the body (e.g. Matt. 8. 25, 14. 30). It is also of interest to note that the word "sick" of this verse although not that of verse 14, is like to it in meaning and could be rendered "weary one." Thus we read in Hebrews 12. 3 "Consider HIM . . . lest ye be wearied and faint in your minds" (lit. souls). This seems to be the special view of sickness which the Holy Spirit brings before us in the epistle we are considering.

We would mark the words, "and the Lord shall raise him up." While we would not minimise the value of anointing, and would ever seek to emphasise the efficacy of prayer, and the power of faith, yet there would be no result apart from the Name, and the Person of the Lord—our Lord.

"And if he have committed sin, it shall be forgiven him." The opportunity no doubt would be taken to tell of spiritual things, as the desire

of the elders would be that the physical breakdown might result in spiritual blessing, and most likely the thought of the chastening of the Lord would come to mind, and in some instances there would be the consciousness of failure, and the confession of sin, followed by that restfulness of heart which comes from the knowledge of God's forgiveness. We do not say that as there is failure so there will follow bodily weakness, but there are indications in Scripture that it is sometimes so. There were believers at Corinth who, because of various faults were weak and sickly and some had fallen asleep (see 1 Cor. 11. 30). But another aspect is before us in the case of the apostle to the Gentiles, who had a physical disability which he called "a thorn in the flesh," and this lest he should be exalted above measure, and we would note, in closing, that the answer to this devoted servant's thrice repeated prayer was not in the removal of the infirmity but the reminder of the sufficiency of God's grace (see 2 Cor. 12. 7-10). This may have its message of encouragement to some dear saints who for long have patiently endured pain and suffering, assured that their Heavenly Father is too wise to err, too good to be unkind.—B.

Questions and Answers

63

Acts 1. 7, 8? I would suggest a twofold emphasis, at least, of the Lord Jesus. The disciples had asked as to (a) this time (b) the kingdom for Israel. The Lord Jesus emphasized (i) waiting (Luke 24. 49), and receiving power and (ii) the Holy Spirit's testimony from Jerusalem to the uttermost part of the earth (i.e., the gospel to all nations, not only Israel). Thus we see the loving stress on godly concern for that which is practical (Mark 13. 5, 37, first word, "Take heed," last word, "Watch"). It is so easy to ask speculatively or with natural interest (note Luke 13. 23, John 21. 21, 22). O how much we need the power of the Holy Spirit to please the Lord rather than to exercise mental questioning. Secondly there may be a stress on "It is not for you." The disciples were to rest gladly because all was in the Father's authority, cannot we? Scripture shows fuller realization as the time draws near (Dan. 12. 9, 1 Pet. 1. 11), yet even in the present days we must be concerned lest we can more easily draw a chart than "love His appearing," and the limitation of Matthew 24. 36 has still a searching message for us all, even when we "see the Day approaching" (Heb. 10. 25). Many have been hindered by fixing dates, and putting imperfect human inferences on the level of revealed truth.

"When Your Faith is Increased."

FAITH is living and can grow. Of the Thessalonians it was written, "Your faith groweth exceedingly" (2 Thess. 1. 3). Can the same words be used of us? The Corinthians had many gifts: they were "enriched," and came behind in no gift (1 Cor. 5. 7). But they came behind in love. Gifts do not contain the compelling power to use them aright. They were and are a trusteeship, and a serious responsibility. 1 Corinthians 14 shows misuse is so easy when there is self-love.

Backsliding is a reproach. The Galatians, who had run well, were hindered. And the failure at Corinth linked with the word "I" (1 Cor. 1. 12) had crippled, and stunted, everything. Hence the apostle's holy concern for repentance, cleansing, and renewed growth. Missionary labours are ever associated with the Holy Spirit in Scripture (Acts 13. 2) but they are also associated with the church, and Paul was concerned that the Corinthian believers should realize this. They had fallen to criticizing instead of going forward. They had spoken against Paul and there were many sad "comparisons" (2 Cor. 10. 12). True growth was at a standstill. Hence God's servant Paul felt that there should be holy dealing with the believers, and then their cooperation "to preach the gospel in the regions beyond" (2 Cor. 10. 16). In like manner he desired the believers at Rome to have a deep interest as to unreached Spain (Rom. 15. 24). Have we not here a deeply important thought? "Do I waste other people's time on me, which they might be using on others, and distant lands, if I walked with God?" The same thought may affect us as to prayer. Do we not all need sometimes to spend disproportionately much time in confessing our own sins, and in seeking God's grace and power as to ourselves? If we were more devoted to Him, should we not thereby have more time to pray for others to His praise and glory? The need is our growth in faith, that we may thus receive our Lord's strength, and obtain His blessing. How little was the faith of the Corinthian believers, and how little their love, although their gifts were so great. Does not this speak to our hearts?

"God is not unrighteous to forget:" how wondrous are such words. When He has pledged His word (for we have no natural claim) it would not be "righteous" to forget. And the Holy Spirit graciously states it thus, and reminds us of this, to encourage our faith.

No "it" can meet a sinner's need, nor a saint's dependence. "He" only can fill both.

"All Clear."

A WELCOME sound! The words awaken sighs of relief from many a heart. The immediate danger is declared to be over, the tension is removed, and thousands breathe freely again. You, like many others, **feel the power** of the words "all clear" as you never felt before. Long ago you **knew** the meaning and the grammar: now you are conscious of the joy. May we not then desire for you a similar experience with regard to the "good tidings of great joy" and "the joyful sound" (Luke 2. 10, Psalm 89. 15) of the gospel of Christ? How many are acquainted with the language of the gospel, but have never yet realised its living force. The present moment is the all-important opportunity to ask you,

**Is ALL CLEAR in your relation to God,
OR NOT?**

This can **never** be made a matter of opinion, or of uncertainty. Unquestionably you **can know**, dear reader, and it is of vital importance to you to know, even to-day. The greatest of all dangers is imminent—the danger of God's own eternal judgment.

Think one moment of some contrasts. The "all clear" of men tells of a **possible** peril withdrawn a few hundred miles, the "all clear" of God's grace speaks of peril, that is otherwise inevitable, **removed** as far as the east is from the west. The "all clear" proclaimed in the street relieves from a temporary alarm, the "all clear" of the gospel announces an eternal peace. Man's "all clear" is only a negative blessing, but the heavenly "all clear" tells of a positive, a gift never possessed before, and a change of unparalleled delight to those who hear aright. An air raid may come again, to-day, to-morrow, sooner or later: the safety and justification which God gives are unalterable, and can never be attacked. Man's "all clear" speaks relief to the body, God's "all clear" proclaims blessedness for both soul and body. The gospel is always wonderful, but solemn times make its glory more resplendent. Thank God, there is a mighty gospel to meet all the needs of all who come to Christ,—satisfaction to-day and for all eternity.

It may be that in the last world-war you felt some alarm and anxiety, but, when peace came, it wore off. At least, this was the case with many. Or, possibly you are young, and do not recollect so long ago, yet of late you feel a little troubled about eternity, but do not want others to know it. Do not stifle this feeling within,—the feeling, "I need a Saviour." There is no heroism in a leap in the dark.

An air raid shelter may have capacity for hundreds, but the largest one is limited. The Lord Jesus Christ has room for all who are burdened with their need of Him. Will you not **flee** to Him for safety? Is it not dangerous to delay? It is!

"All clear!" Only two simple words, but how much they mean! And they have led us to other, and still weightier, thoughts. But though we have spoken of the blessedness of eternal life, we have not yet referred so fully to **the dire need**. The bomb drops on one who has done nothing against the raider who releases it; they are not even acquainted. But how different as to God's judgment and the sinner! God knows **all** the sins of **all**, and He knows where He will aim, and His judgment is deserved, earned, fully merited. We all have sinned against God, and the wages of sin is death (Rom. 6. 23). Is **your account** "all clear" before God? No! His holy searching eyes scrutinize the whole life, including the inmost thoughts. An **unpaid debt** is a serious affair: what about your **due** to God? Sin is a terrible matter, an awful reality. Do not think first of another man's sins, dear reader: are **your own** blotted out, or not? A million far worse than you will not justify you at all. God will by no means "clear" wherever there is guilt! But He does righteously justify the ungodly, through the blood of His beloved Son (Rom. 4. 5). That is the amazing display of His grace reigning through righteousness. As there is **NO ONE** to be likened to that Glorious Saviour, and as **NO DEATH** is in the smallest degree comparable with His, **NOTHING** and **NO ONE** can save you at all if you reject **HIM**. Your best works, your kindness, your religion, your heroism, your self-sacrifice,—**all** must utterly fail to remove a single sin. To trust in any of these is to insult the work of the Lord Jesus.

**There is NO "ALL CLEAR" except by
His Blood.**

To say anything else is to make God a liar (1 John 5. 10). To think anything else for a moment is to trust in a refuge of lies. **Your guilt** is not a phantom: God calls it guilt, and He, not you, will be the Judge. I implore you not to make light of these realities, nor to despise His welcome to **sinners as sinners**. You can draw near on no other ground. Christ died for sinners only, He bore the doom, the curse for such. Your inescapable eternity depends upon your relation to the Lord Jesus Christ, and there are only two possible relationships, and they are **exact opposites**. Is He **your Saviour now**, or will He soon be **your Judge**?

Suggested Daily Readings.

"IF THE LORD WILL."—AUGUST, 1940.

Day	READING				LEARNING	
	Ezra		John	Ezra 4.	2 Tim. 3	
1	2.	43-70	19.	31-42	23	10
2	3.	1-13	20.	1-18	24	11
3	4.	1-24	20.	19-31	5. 1	12
4	5.	1-17	21.	1-14	2	13
5	6.	1-22	21.	15-25	3	14
6	7.	1-20	Acts 1.	1-11	4	15
7	7.	21-8.17	1.	12-26	5	16
8	8.	18-36	2.	1-13	11	17
9	9.	1-15	2.	14-32	12	4.1
10	10.	1-44	2.	33-47	13	2
11	Neh. 1.	1-11	3.	1-11	14	3
12	2.	1-20	3.	12-26	15	4
13	3.	1-16	4.	1-12	16	5
14	3.	17-32	4.	13-30	Acts 4. 7	6
15	4.	1-23	4.	31-5.11	8	7
16	5.	1-19	5.	12-28	9	8
17	6.	1-19	5.	29-42	10	9
18	7.	1-42	6.	1-15	11	10
19	7.	43-73	7.	1-16	12	11
20	8.	1-18	7.	17-36	13	12
21	9.	1-19	7.	37-53	14	13
22	9.	20-38	7.	54-8.8	15	14
23	10.	1-39	8.	9-24	16	15
24	11.	1-36	8.	25-40	17,18	16
25	12.	1-26	9.	1-16	19,20	17
26	12.	27-47	9.	17-31	31	18
27	13.	1-14	9.	32-10.8	32	19
28	13.	15-31	10.	9-29	33	20
29	Est. 1.	1-22	10.	30-48	34	21
30	2.	1-23	11.	1-18	35	22
31	3.	1-15	11.	19-30	36,37	Tit. 1. 1

Notes on Memorized Verses.

EZRA 4. 23-5. 5, 11-16.

23, "Force and power:" the "ups and downs" remind us of our experiences, but God *is* (Heb. 11. 6), and He has purposes of love and wisdom in *all* He permits (Ps. 76. 10, Jas. 5. 11). 24, "Ceased," but not for ever. And God's people should not have been "content," in one sense (Hag. 1. 4): we think specially of isolated believers: should they "settle down" *without* a gathering, without the Scriptural breaking of the bread? Should there not be more concern, intensity, expectation? 5. 1, God granted reviving: as frequently, He used *two* (fellowship). "Unto them," loving emphasis. 2, *Again* two in fellowship. Zerubbabel of David's line: thus we have a hint of the FUTURE building by One Who is Prophet, Priest and King (Zech. 6. 13). 3, Difficulties at the same time (2 Chron. 32. 1). "but God." "Who" (Matt. 21. 23, Acts 4. 7). 4, "Names": God always arranges that some have responsibility, and thus special dangers: do we remember such in prayer as we should? 5, Psalm 32. 8, 2 Chron. 16. 9: trust God. 11, An answer of frankness, firmness, emphasis on God, and confession of sin. May we always be wise in dealing with those in authority? 12, God's hand beyond all (Dan. 1. 2, Jer. 27. 6). 13, Isaiah 44. 28, 45. 4. 14, A wondrous restoration: how much greater will be the blessing in that Day (Zech. 6. 13). 15, "In

his place" (cf. Jer. 30. 18, Zech. 14. 21). 16, Delays through lack of prayer and trials without, but "*He* shall not fail, nor be discouraged" (Isa. 42. 4). Spiritual parallels concerning God's work now are heart-searching.

ACTS 4. 7-20, 31-37.

7, Matthew 21. 23: the disciple is as his Master. Do we seek to do *all* (not only great things) in His Name (Col. 3. 17), in the power of His resurrection (Phil. 3. 10)? 8, Trials turn to a testimony: how definitely is the Holy Spirit associated with witness (Acts 1. 8, 5. 32, 6. 10, etc.): may we remember this! 9, "By what means," or lit. "In Whom," or "in what," "*in* Whom" primarily fits the context. 10, "In the Name." "Ye," "God" (cf. 3. 14, 15, 5. 30, 31, 13. 28, 30). 11, "*This* is the stone" ("*This*," Matt. 3. 17, 16. 18, Acts 13. 38—"in This One," 17. 3, 1 Pet. 2. 7, 2 Pet. 1. 17). Contrast *the* Builder of Matthew 16. 18. Observe the precious thought that Christ is the Head—and the Uniting One ("Corner," Zech. 4. 7). 12, What a precious emphasis on His Name (3. 16, Col. 3. 17). "Given," *everything* as to salvation is a gift (John 3. 16, 17. 3, Rom. 6. 23). 13, John's fellowship: we do not read of his words. The Lord can enable "the unlearned" still. Fellowship with the Lord is all-important (Mark 3. 14, Heb. 13. 13). 14, "They could say nothing": but we do not see their *hearts* pricked, as in ch. 2. 37. 15, Naturally they did not wish to speak *before* God's servants, but He has given us the record: did He directly inform Luke, or cause one who was present to give the account, *after his salvation*? 16, What a contrast with ch. 2. 37, 16. 30, 22. 10. "We cannot" does not suggest any humbling: they *should* have rejoiced in God's work. 17, Again the "Name" of the Lord Jesus ("This"). 18, "The Name." 19, A precious "but," and John, too, is here united in speaking. "In the sight of God": do we thus ever live (2 Cor. 2. 17, Ps. 139. 23, 24)? 20, A contrasted "We cannot." "Seen and heard" (1 John 1. 1, note John 3. 11, 32). 23-36, Next we have a prayer meeting, and then the fruit of united prayer (31). Prayer and the Word of God (Eph. 6. 17, 18, 1 Tim. 4. 5): true prayer is never neglectful of God's voice. 32, Unity in the truth is ever important: discord among brethren is sin (Prov. 6. 19): reviving has this characteristic (2 Chron. 5. 13, 30. 12, Ezra 3. 1, Ps. 133). though unity of *itself* is not a proof of God's work (Gen. 11. 1-9). The "heart" affected their attitude to "things": do we value "things" first or our Lord and His living people? 33, Not all could give the same public witness, but "grace" was upon all (ch. 2. 47, "favour" is "grace" toward all). 34, 35, A continuance of costly devotedness, as there was "need" (ch. 20. 35). 36, 37, Barnabas, the son of encouragement, had a beautiful temperament and much graciousness (9. 27, 11. 23, 24): yet we all need *continual* grace (Acts 15. 37, 38, Gal. 2. 13).

The gospel of the grace of God satisfies the conscience that was burdened, the heart that was troubled, and the mind that was perplexed. This gospel deals with our past, our present, our future: providing for our affections, our thoughts, our activities. Nothing meets the **whole man** as God's gospel. That alone is in every way satisfying, for the work of Christ has satisfied Him.

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Thoughts from The Word of God

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

A MONTHLY, AS GOD ENABLES, SEEKING TO
DIRECT ATTENTION TO THE SUFFICIENCY
OF THE LORD JESUS FOR HIS OWN AS TO
EVERYTHING, THAT DOCTRINE AND PRAC-
TICE MAY BE REALIZED TOGETHER IN THE
HOLY SPIRIT.

Vol. 40 No. 9
SEPT., 1940
Free

"Fear not, Abram: I am
thy Shield, and thy exceed-
ing great Reward."

Genesis 15. 1.

"Be strong and of good
courage, fear not, nor be
afraid of them: for the Lord
thy God, He it is . . ."

Deuteronomy 31. 6-8.

"They helped every one
his neighbour; and every
one said to his brother, Be
of good courage . . . But
thou, Israel, art My servant
. . . Fear thou not; for I am
with thee . . . I will help
thee, yea, I will uphold thee
with the right hand of My
righteousness."

Isaiah 41. 6-10.

"Fear not: peace be unto

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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thee, be strong, yea, be
strong." Daniel 10. 19.

"Fear not, Zacharias, for
thy prayer is heard."

Luke 1. 13.

"Fear not, Mary: for thou
hast found favour with
God."

Luke 1. 30.

"Fear not, little flock; for
it is your Father's good
pleasure to give you the
kingdom."

Luke 12. 32.

"Be not afraid, but
speak, and hold not thy
peace: for I am with thee,
and no man shall set on
thee to hurt thee: for I have
much people in this city."

Acts 18. 9. 10.

"Fear not; I am the First
and the Last."

Revelation 1. 17.

"Only in the Lord . . . have I righteousness and strength"—Isaiah 45. 24

Words of Introduction.

OUR times are ever in the Lord's hands. Sometimes we feel this more fully, and the need of it, but the fact is always the same. If we look to the earth, our hearts, as well as our eyes, are downwards. If we look to men, they are as grass. If we look to ourselves, self-trust is foolishness. We will look to the Lord, and He will not fail, nor be discouraged. "The Lord is my Shepherd, I shall not want" is not only a psalm for a child to learn, but for a saint to experience. It is a privilege to be a child of God. A child of God should not be unchildlike, nor a believer unbelieving. God "is" (Heb. 11. 6), not only "was." The works God did "in the times of old" (Ps. 44. 1) are not bare history (Rom. 15. 4). "The Lord's hand is not shortened." He may "keep silence," but He will not tarry (Hab. 2. 3, with Heb. 10. 37). "They that know Thy Name will put their trust in Thee: for Thou, Lord, hast not forsaken them that seek Thee" (Ps. 9. 10). These pages are not

to give mere information as to past and future events, but to lead to simple confidence in God as our "Very Present Help" (Ps. 46. 1) in every emergency of the life of faith.

"The Lord shall be King over all the earth"
Zechariah 14. 9.

Soon shall the Lord's Anointed
To this dark scene descend,
And in the time appointed
His Kingdom shall extend
O'er all the earth from sea to sea
Yea, all to Him shall bow the knee.

Soon shall the proud oppressor,
Wherever he be found,
Give way to earth's Possessor,
And Satan shall be bound:
Creation, freed, His praise shall sing;
The nations then their offerings bring.

A.W.H.

Words of Encouragement.

In the earlier chapter we see
Romans 12 and our simple path. Our bodies
Romans 13. belong to the Lord (verse 1).

Our renewed mind is to affect the use of all our members for Himself. We are not to be conformed to this age. Hence the many precious commands and encouragements briefly, yet blessedly, expressed. Our sphere is a humble one: we are not to stand up for rights: vengeance is not ours: the future tense of verse 19 is precious (contrast 13. 4): we are only to manifest good (12. 21). In chapter 13 we are next instructed as to the pilgrim's right relation to the world, in its governmental arrangements. His subjection is seen: and everything that is rightly done is not merely because he fears punishment, but gladly, "for conscience sake" (verse 5). Does the believer pay taxes? 'Tis not only to avoid a summons, but cheerfully, because of a conscience belonging to God. Does he render fear and honour to authorities (verse 7)? He does all because "the powers that be are ordained of God," "God's ministers" (verses 1 and 6). Hence he does all that he can do lovingly (verse 8), for the Lord's sake. But he does not wish to have a share in the power of this day, nor can he consistently be ought but a pilgrim. He realizes that the present time is "the night" (verse 12). Hence he does **not** present his **body** in the appointments of chapter 13, but tribute, custom, fear, and honour. Chapter 12 precedes chapter 13, and his actions in the latter are in accord with the joyful, heartfelt recognition of the former, that the Lord Jesus possesses our **whole** being, (He has bought all), and we desire that He may be first and foremost in our whole life. The Holy Spirit ever exalts the Lord Jesus Christ.

"IF THE LORD WILL."

Gatherings for Believing Men, Tuesdays, 2, Minorities, Aldgate (2nd Floor), 6.15. Conversation and Prayer, 5.15. (Those seeking salvation also welcomed). Telephone for possible change of arrangements.

SUGGESTED SUBJECTS DURING SEPTEMBER.

3rd. CONSCIENCE.

1. The Holy Spirit's Use of the Word, and the adjectives attached, with Notes on a Weak Conscience (1 Cor. 8. 7), and a Seared Conscience (1 Tim. 4. 2).
2. The Purged Conscience (Heb. 9. 14, cf. 10. 2, 22).
3. The Education of a Godly Conscience and Its True Test.
4. "My" Conscience and that of "Others" (1 Cor. 10. 29),
 (i) as to *their* actions,
 and (ii) as to *mine*.
5. The Holding or Putting Away of Faith and a Good Conscience (1 Tim. 1. 19).

10th. THE HOLY SPIRIT'S STRESS ON "TWO."

1. The Home (Gen. 2. 18).
 2. Prayer (Matt. 18. 20).
 3. Service (Mark 6. 7, Luke 10. 1, Acts 13. 2, cf. 15. 40).
 4. Some Remarkable Two's of Scripture, e.g., Simeon and Anna, Zerubbabel and Joshua, Paul and Timothy.
 5. Pairs in Nature, in Tabernacle Types, etc.
 6. A Plea for Fellowship in the Spirit.
- 17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 24th. To be announced later.

Poems to Help Christian Experience.—105.

"We look for a Saviour."
 "Looking for that blessed Hope."
 "Bringing many sons to glory."

Philippians 3. 20, Titus 2. 13, Hebrews 2. 10.

The night is almost gone, the Day
 Draws near, when Christ, the Glorious Lord,
 With heav'nly hosts in bright array,
 Shall come, by all to be adored.
 The dead in Christ shall first arise,
 And we, with them, up through the skies
 Shall sweep with loud triumphant cries,—
 God's sons brought into glory!

O gracious promise, golden hope!
 Our sorrow doth its glory gild.
 Not in earth's misty grief we grope;
 The Saviour hath our vision filled;
 Thus by The Spirit we are taught,
 For this our souls the Saviour sought,
 Redemption everlasting wrought,—
 To bring "the sons" to glory.

"I quickly come," we hear Him say;
 "Yea! Even so," be our reply!
 Soon may this strengthless, mortal clay
 Give place to immortality,
 When we shall breathe celestial air,
 Drink from the crystal river fair,
 Within the Holy City, where
 Christ leads His own, in glory!

F.K.

The precious blood of Christ has not only dealt with our guilt, but therein we find a holy summons to a life in conformity with our Father's will. A "debt" could have been paid and we might have been left in a ruined condition, but a Sacrifice necessitates a complete change in our "ownership," and thereby in our whole life. A redeemed one must be "born again," for the Substitute **cannot** remain dead, nor can He be our Substitute, and we remain without receiving eternal life in Him.

A CORRECTION.

John 10. 19-31 (Suggested Daily Readings, July) was misread, and August began with 19. 31-42, strangely unobserved. We are sorry, and apologize. Could John 10. 31-19. 30 be read soon, among the many "extras" read, received, and spiritually assimilated, to God's glory?

BUOYANCY.

PERSONAL troubles." How depressing! Nay, what is our Father teaching me? Circumstances do not control God, but God controls circumstances. It is well to be exercised (Heb. 12. 11) and humbled (1 Pet. 5. 5, 6), but never to be depressed. The believer is not a "victim" of environment, or of the present "system," as many would say, but the Lord's freeman. Everything is to take him to prayer (Phil. 4. 6, 7). He does not "put up" with trials, as if they were unwelcome guests. He realizes God's hand, and if they are for Christ's sake what joy they should be (1 Pet. 4. 12, 13). God is living, God is speaking. "All things work **together** for good to them that love God; to them who are called according to His purpose" (Rom. 8. 28).

There are wider problems, in the nation and in the world. What is the Christian's right attitude? Alarm? No (Ps. 112. 7). Anxiety? How can it be (Isa. 8. 12)? Not that the believer is unsympathetic. The bereaved should find none more tender. Nor is he indifferent. The child of God should be outstandingly thoughtful, and never careless or inactive in love's responsibilities! But the believer cannot forget God. He cannot act as if God has forgotten. He cannot view man as stronger than God. He cannot put God in the background. It is vain to say that God has forgotten the earth, or that He does not intervene. He can, and does, and will. The principles of Jeremiah 18. 7-10 are unchanging. God is (Heb. 11. 6). The believer cannot conceive that God will be one day late in His perfect purpose. Faith must be triumphant, faith must be buoyant, faith must be restful. The Lord Jesus shall see of the travail of His soul and be satisfied; the gospel is still the power of God unto salvation; the bright hope of the Lord's coming is always unshaken. The quiet simplicity of a Christian faith should always have a powerful testimony against panic, but it should always be concerned that souls may have more than temporary relief, and that many may seek Christ as their personal Saviour from their personal sin. What is world-wide calm unless there is personal "peace with God"? **That** alone is eternal. I may be indignant at the sins of others, and they may be enormous, but if that blinds my eyes to my own need of cleansing by the blood of Christ my peril is enhanced. Only that which leads me to seek and know Christ as my own Saviour can be a true blessing, and only thus can I become a real blessing in the world.

It is then that the holy buoyancy of a believer is manifested. He cannot look on circumstances

as able to break God's grace, God's gospel, God's purpose, God's power. He **must** rejoice in the Lord alway (Phil. 4. 4). Paul the prisoner rejoiced and sang: Paul the aged was full of confidence, and he encouraged Timothy, amid the frequent infirmities of his younger brother in Christ. Nothing is depressing but sin: nothing is permanently encouraging but a true relation to God by the work of the Lord Jesus, and thereby a holy desire to please Him in the Holy Spirit. May God grant that His children may live with the light of His countenance reflected, as it were, from their very faces (Ps. 42. 11), so that men may be conscious in Whose presence they abide. Elijah said, "As the Lord God of Israel liveth, before Whom I stand," and "Enoch walked with God," and "Jesus Christ" is "the Same yesterday, and to-day, and for ever."

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.

"Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

Psalm 27. 14.

1. For God's enabling in a fuller definite obedience to the gracious command of 1 Timothy 2. 1, 2 among more of His children.
2. For godly homes, saved children, and a fuller willing separation from the world, its ways, and its standpoint altogether.
3. For those who are suffering for Christ in various countries, including those who are hindered from gathering together; and also for those who avoid "much" persecution by a "little" compromise.
4. For lands that we often may overlook:—e.g. Greece, Turkestan, Belgian Congo, Alaska, Colombia, New Zealand.
5. For the Lord's work, through these publications and reprints, also through gatherings (may more be granted to His glory) and for witness* to those from other nations in this land, and gospel testimony abroad, as He grants open doors, that souls may be saved, His own strengthened in faith and in the faith, and His Name glorified. Specially we desire prayer, in the Holy Spirit, for our brethren. M. Ruda, I. Sofa, M. Waszczuk, that the Lord Himself may protect and enable, and guide and use them abundantly.

"Have the faith of God." Mark 11. 22, margin.

* Any particulars of open doors to reach refugees, in home meetings, etc., welcomed.

"If the Lord will." Gatherings to His Glory, 61, Upton Lane, Forest Gate, E., The Lord's Day, 11, 3, 6.15. Mon. and Thurs. 7.30, Sat. 6.30; 217, Brockley Rd., S.E.4, The Lord's Day, 11 and 6.30, Mon. 7, Thurs. 7: 2, Crosby Street, Shaw Heath, Stockport, The Lord's Day, 11, 3 and 6.30, Tues. and Sat. 7.45. Particulars of meetings at Glemsford, Birkenhead, etc., gladly sent.

YOUNG PEOPLE'S COLUMNS.

How Do You Say It?

HAVE you ever thought how much depends on the way in which people say anything? Let us take the simple answers, "Yes" and "No." Without even another word any one can show, by the tone of voice, gladness, disappointment, uncertainty, or anger. Luke 8. 18 says, "Take heed **how ye hear.**" (and that is important), Matthew 10. 19 also shows the weight of "how" as to **speaking**, even as another Scripture tells of those who know **how** to answer (Col. 4. 6).

There was a great difference between the question "What shall I do?" in Luke 10. 25 (and 16.3), and the "What shall we do?"—with deep sorrow in Acts 2. 37. In the last case there were troubled hearts, and that condition slowed itself in the way of asking. How great, too, the contrast between Saul's "I have sinned, yet honour me now" (1 Sam. 15. 30), and that of David when his heart smote him (2 Sam. 24. 10); or if we take another case, between the words of Judas in Matthew 27. 4 and of "the prodigal son" (Luke 15. 18).

And so the question may well come, How do you say, "I have sinned"? Is it said lightly, as many are quite ready to remark, "O yes, we are all sinners"? Or have you felt the burden of your sin, so that the welcome of Matthew 11. 28 is music to your soul? May we not sum it up thus:—Achan said "I have sinned" when he was found out (Jos. 7. 20), and Saul that he might not lose his kingdom, and Judas when it was too late; but true repentance is troubled because of sin in God's sight, even as David again used the words "Against Thee, Thee only have I sinned" (Ps. 51. 4)?

It is very easy to say words without meaning them, without feeling them at all. I can repeat the multiplication tables without any thinking or emotion, and some will say "Yes, because you know them by heart." No, that is just the wrong expression, "I know them by rote," NOT BY HEART. When some learn the Scriptures they only know them "by head." They can use the words without any heart-conviction. How do you say even the name of God? Some utter it lightly: when many adopt the word you can feel they do not know the Person. How then do you utter the name "Lord Jesus"? Would any know, from your very mode of speaking, if He is your Lord, or not? How do you mention "salvation"? Do you really rejoice in God's grace? Some sing very carelessly about the blood of Christ. To them His death seems to mean very little, but what does it mean to me,—to you?

The disciples' prayer, "Our Father, Which art in heaven," is often learned at school, and there is no thought "Is God Father to me?"—If there is no real relationship to Him by the death of Christ, how sad it is to "say" what is blessedly true for God's children, but only a lie for others to utter! Do you mean all you say, and can your feeling as to God's truth be told by the very way you speak? O that there may be a real concern never to be untrue before God, or to use the priceless pearls of His gospel wrongly. It would be beautiful indeed, if none of us said truth without truly feeling it.

The deep, deep importance of truthfulness before God is seen in Isaiah 29. 13 which the Lord Jesus quoted, "This people honoureth Me with their lips, but their heart is far from Me: howbeit in vain do they worship Me" (Mark 7. 6, 7). O that many who read these lines may have the true cry of a true heart, and know God's Own gracious answer, "I am thy Salvation." Nothing, NOTHING, NOTHING can compare with the knowledge of salvation and "peace with God through our Lord Jesus Christ" (Rom. 5. 1).

How do you say, "Yes, I have sinned"—

*Excusing, or with grief?
Saul sought God's warning to rescind:
Judas found no relief!*

*The troubled heart, if young or old,
Alone the Lord can seek:
The trembling sinner then is bold,
His burdened heart must speak.*

*And such shall find,—yes, find God's grace,
And find His peace and rest,
And know "in Christ" a dwelling place,
In Him entirely blest.*

*Be careful of each word you "say,"
God hates the lips that lie:
But when the heart is caused to pray
God hears the feeblest cry.*

*How blest to hear His voice, His tone,
And know "my" sins forgiven:
'Tis by Christ's precious blood alone,
I'm on His way to heaven.*

The Holy Spirit exalts the Lord Jesus. A remarkable emphasis on this is seen in the devil's counterfeit. The false prophet of Revelation 13 seems to have one object, namely to exalt the beast, and to make an image of the beast, and to lead all to the beast. The Holy Spirit is thus travestied and it is evident that Satan sees more of the great purpose of the Lord Jesus than many who profess to be Christians. The Holy Spirit is ever leading souls to Christ, and causing Christ to be formed in us (Gal. 4. 19, 2 Cor. 3. 18), and bringing about that which will bear Christ's image (Eph. 4. 15).

"Confess your faults one to another, and pray one for another that ye may be healed."

James 5. 16.

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

THERE is no wish to detract from the value of the English Authorised Version of the Scriptures, but we have sometimes found that a more literal translation of a sentence or verse has proved helpful to our own hearts, hence the following:—"Therefore confess to one-another, the sins, and pray for one-another that ye may be healed." We at once see the link between this and the verse previously considered, ending with the words "and if he have committed sins they shall be forgiven him." We are thus again reminded of a sick one who calls for "the elders of the church." It should be noted that although these beloved and faithful brethren are sometimes described as "bishops," or overseers, yet never are they called priests, except in the sense that all believers in the present dispensation are an holy and a royal priesthood (see 1 Peter 2. 5, 9). Is it surprising that this precious aspect of truth is made known through God's servant, and apostle, Peter?

We should also note that the anointing here associated with the prayer of faith is in contrast with the customs and practice of that professing "church" which claims a man-ordained priesthood. That which is of God is seen to be with a view to healing and life, the other in view of decline and death.

Yet a further contrast is seen in connection with the confession of sins here enjoined, and that which is taught by this and other religious organizations. They demand that confession be made to a "priest" who is declared to have the power of absolution; it is thus made the confession of an inferior to one of a superior order. But here there is the appointed confession of one brother to another, a confession which is mutual, followed by prayer for one-another, that there may be healing. How great is the contrast, and what blessed results would follow if there was a fuller response to this commandment, especially when the sins committed have been against one-another. Have we not known or heard of gatherings where brother has not spoken to brother, or sister to sister for a considerable period, through a lack of humility, and an unwillingness to acknowledge their trespass? It will be noticed that, in the alternative rendering, "faults" become "sins" and it is generally accepted that the word used by the Holy Spirit is the same as in the previous verse, hence

although it is more natural to speak of our faults and failings, if the Holy Spirit calls them sins, we also would use the same expression, not only in our reading of Scripture but in our ordinary conversation.

It has often been pointed out that the thought contained in this Greek word, and its Hebrew equivalent, is that of "missing a mark," and a striking illustration of this is found in the book of Judges, where we read of seven hundred chosen men, left-handed, everyone could sling stones at a hair and not miss (see Judges 20. 16), where the very word translated "miss" is elsewhere rendered "sin." Is this our view of sin, dear reader, that to miss by a hair's breadth is to "sin"? One of the marks of growth in grace is an increasing sensitiveness as to what sin really is. Many have thought that Romans chapter 7 contains a record of an experience out from which we pass, while others feel that it is one into which many do not fully enter. How blessed it is to reflect upon the fact that there is One Who walked this earth in perfect obedience to the will of God, Who did no sin, Who did nothing amiss. And This One also loved us and gave Himself for us an offering and a sacrifice to God for a sweet smelling savour (Eph. 5. 2). "And pray for one another that ye may be healed." How grateful should we be for the Lord's appointment of fellowship for His people, and the privilege thus granted of sharing our joys and sorrows with those who are able to sympathise, and then to pray for one another. How sad it is to find some who, while owning the Name of the Lord, yet choose a lone path. To such the words of the Preacher would seem to have a special message. "Two are better than one . . . if they fall, the one will lift up his fellow, but woe to him that is alone when he falleth for he hath not another to help him up" (Eccl. 4. 9, 10), and if this is true of the smallest number of fellowship, how true it is of the larger fellowship of saints which is the Lord's will for His own.

And what shall we say as to healing? Is it healing of soul? This is surely included, for we remember Psalm 103. May it not be that sins cause wounds and these need healing? Does it include healing of body? The previous verses provide an answer to this. Maybe our desire and prayer for one another cannot be better expressed than in the words of 3 John 2. "Beloved, concerning all things I pray that thou mayest prosper and be in health, even as thy soul prospereth." And when we greet with the words "How are you?" may both soul and body be included in our thoughts.—B.

MAN.

ENTIRELY distinct from the animal creation, at the outset he bore the image of God (Gen. 1. 27). Evolution is a deadly lie, entwined with the lie of denying the Fall. Man then died morally (Gen. 2. 17). There is no suggestion that man is now in the image of God (Rom. 1. 23, cf. Gen. 5. 3). This is only true of the "new creation" (Eph. 4. 24, Col. 3. 10), and we shall bear the image of the Heavenly One bodily (1 Cor. 15. 49, Phil. 3. 21).

We believe that man was created upright (Eccl. 7. 29), but the Holy Spirit does not say he was "spiritual." Of a fallen Adam we read "The first man Adam was made a living soul" "not first the spiritual, but the natural" ("soul-ish," 1 Cor. 15. 45, 46). In the new creation we receive that which is infinitely beyond what Adam possessed: "that which is born of the Spirit is spirit" (John 3. 6). Thanks be unto God for a living union with the Lord Jesus Christ, and eternal life.

We cannot amalgamate those in the "flesh" and those in the "Spirit," nor unite Christians with the world. The difference is not one of degree, but of kind. This is a matter of vital importance, and determines the whole standpoint, attitude and outlook of the believer. A child of God is to do good to all men (Gal. 6. 10), he is to love the most unlovely, and to render to all their dues (Rom. 13. 7), and to be the best and most trusted employee (Col. 3. 22), an entire contrast with the unjust steward of Luke 16. But all his relationships to the world are based upon God's will, and appointed examples (e.g. Matt. 5. 44, 45). When he pays taxes, even this is definitely for the Lord's sake, and the most ordinary employment is ever to be "as to the Lord, and not to men" (Eph. 6. 7).

The natural man has still an accountable relation to God. The thought that as man is under judgment, all actions are alike, and that man can do nothing in any way acknowledged by God, is as mistaken as the theory of an indiscriminating judgment in hell. A man is not only one of a judged race as to God's covenant, he is individually accountable before his Creator. He is viewed in this sphere of providence and responsibility, though he is a fallen sinner. The fact that his actions cannot atone for guilt, or be accounted righteous, should not suggest indifference, but rather alarm. And the troubled sinner will soon find God's own wondrous way of salvation. The fact that man's actions cannot atone, does not mean he cannot add to his sins. He can, or he can illustrate Daniel 4. 27.

"Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity." Man owes gratitude to God for earthly blessings and food. The idea that a child should not, for example, give thanks for food, unless there is a clear token of personal faith in the Lord Jesus, quite ignores this natural relation to God. God did not reject Nineveh's humbling in Jonah 3, nor Ahab's in 1 Kings 21. 27-29, though there is no suggestion of salvation. It would have been hypocrisy to have "said prayers" if Nineveh had not turned from evil ways. God's principle of dealing with natural men together is illustrated by Jeremiah 18. 7, 8, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." This attitude is of urgent importance. We notice the stress not on religion, but on repentance, not on forms of prayer, but on turning from evil. The fact that others may be more evil does not affect the point. When an individual says, "I am as good, or better than, another," or when such an one is occupied with other people's sins there is a fundamental mistake and peril. So is it nationally.

It is impossible to identify the world, and the children of God in it. Natural men can only be before God as subjects before their Creator and the One in Whose hand their breath is (Dan. 5. 23): they cannot truthfully come to God as Father, in the name of the Lord Jesus. Believers on the other hand, cannot come in any other name but His. This distinction can never be bridged, nor overlooked. It implies a complete and essential contrast. That which may be recognized as the goodness of the flesh in the sphere of providence (Isa. 40. 6) can have no such recognition in the sphere of grace and salvation. It contributes nothing. "The Spirit of the Lord bloweth upon it" (Isa. 40. 7). Activity in the sphere of providence is limited in its effect to "a lengthening of tranquillity," which is temporal in God's longsuffering, and to a judgment "more tolerable," which affects the degree but not the fact of judgment. Eternal salvation is dependent on grace, not longsuffering (Rom. 5. 21), and brings out of such judgment altogether (John 5. 24). Hence a mixture as to prayer, of saved and unsaved, is out of harmony with God's revelation. It flatters the natural man, and dishonours the name of Christ. A believer should humbly pray for those who are not trusting in the blood of Christ (cf. Rom. 10.

1, note 1 Sam. 12. 23), but he cannot rightly share in public worship, or the prayer of men as men in the flesh till any have by grace judged themselves, and till they realize their need of a personal Saviour. The ground of true prayer is not that of a man or a nation, but simply and solely the Lord Jesus Christ, and only one who has owned himself a condemned sinner can rightly draw near in prayer (Prov. 28. 9). Reader, in **Whose Name** can you truthfully pray? It is forgery to assume the Name of Christ, unless you are sheltered by His poured out blood.

Killed in a Shelter.

SUCH wording on a newspaper placard once, concerning a thunderstorm and a park shelter, struck me. But **that** was not the only refuge that will prove a death trap. It may well be that you will have this awful experience spiritually. If you trust in yourself, or in your religion, or in anyone instead of the Lord Jesus it will be so. Are you willing to wait and see? Is it not infinitely better to **BE** sure, than to **THINK** all is well? **Twice** over we read in Proverbs, "A prudent man foreseeth the evil, and hideth himself" (22. 3, 27. 12). Here is a striking repetition lest you forget. The truly prudent man does not hide himself, as Adam vainly sought to do, away from God. Rather he has the blessed experience of Moses, to whom God said, "Behold there is a place by Me, and thou shalt stand upon a rock . . . and I will cover thee with My hand" (Ex. 33. 21, 22). Reader, **the evil is coming**. Are you safe? When the psalmist prayed, "Hide me under the shadow of Thy wings" (Ps. 17. 8), he knew what he desired. "In the secret of His tabernacle shall He hide me" (Ps. 27. 5).

There are two "**HIDING PLACES**" mentioned in Scripture. The same word is used, but the contrast is beyond all description. "Thou art my Hiding Place," said David, after the joyful exclamation, "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32. 1, 7). But Isaiah uttered the warning "Hail shall sweep away the refuge of lies, and the waters shall sweep away the **HIDING PLACE**" (Isa. 28. 17). Yes, God has said so, and God means what He says. There is no question as to the fact of coming judgment and wrath. Laughter and indifference will neither prevent nor minimise His indignation. Sin causes a necessary and inescapable penalty. It cannot be regarded as a small matter. Reader, there are those who are building on shifting sand, and hiding themselves in that which will only prove

a death trap. Are you among them? They say "I shall have peace" (Deut. 29. 19), but "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" (Lam. 3. 37). "What will ye do in the day of visitation, and in the desolation which shall come from far?" (Isa. 40. 3). When we see men preparing against uncertain earthly dangers, and possible bombs of death, must we not be alarmed that there is so little preparation as to certain eternal danger and inevitable displays of God's righteous wrath? Reader, the most vital matter to-day is your relation to the Lord Jesus Christ, and to redemption by His blood. Have you ever pondered the tremendous contrast in two adjoining verses of Scripture? In one we read, "Behold, I lay in Zion for a Foundation a Stone, a Tried Stone, a Precious Cornerstone, a sure Foundation"; and in the next the warning already quoted, but worth repetition a thousand times till it can never be forgotten, "The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. 28. 16, 17). God grant that some who read these words **to-day** may escape for their life, while **TO-DAY** the door of mercy stands open, for the precious blood of Christ gives a guaranteed salvation to any broken-hearted sinner, ashamed of the sin of his own way. Thank God, salvation is not a possibility but a certainty, for all who truly "seek the Lord while He may be found" (Isa. 55. 6).

Why?

"Why?" is the question of many. But have you ever thought how **impossible** it is for actions **not** to affect **others**, unless living creatures are all utterly separated as hermits? Hence it becomes normally an axiom that I must receive some of the consequences of other people's deeds, and if I do anything of any kind whatsoever, this must have a result on the conditions and on the temperament too, of those near me. Hence the objection, "Why is this allowed?" worked to a logical end would prevent anything happening, for the slightest thing has some fruit, and the smallest wrong affects others. What then are the possible solutions? One, as we have seen, is absolute isolation of each. Another is the immediate counteracting of everything, so that each receives only the effect of his own actions or its equivalent. The first alternative is only theoretically possible, it is practically unthinkable. The second would not fit a world with the unconscious life of babyhood. What solution remains? The complete

Continued on page 152.

Suggested Daily Readings

"IF THE LORD WILL."—SEPTEMBER, 1940.

Day	READING		LEARNING	
	Esther	Acts	Esther 8	Tit. 1, 1
1	4. 1-17	13. 1-12	1	2
2	5. 1-14	12. 13-25	2	3
3	6. 1-14	13. 1-13	3	4
4	7. 1-10	13. 14-37	4	5
5	8. 1-17	13. 38-52	5	6
6	9. 1-19	14. 1-13	6	7
7	9. 20-10.3	14. 14-28	Acts 14. 5	8
8	Job 1. 1-12	15. 1-18	6, 7	9
9	1. 13-2.6	15. 19-41	8	10
10	2. 7-3.10	16. 1-18	9, 10	11
11	3. 11-26	16. 19-40	11	12
12	4. 1-21	17. 1-15	12, 13	13
13	5. 1-27	17. 16-34	14	14
14	6. 1-30	18. 1-17	15	15
15	7. 1-21	18. 18-19.7	16	16
16	8. 1-22	19. 8-23	17	2. 1
17	9. 1-18	19. 24-41	18	2
18	9. 19-35	20. 1-16	19	3
19	10. 1-22	20. 17-38	20	4
20	11. 1-20	21. 1-17	21	5
21	12. 1-25	21. 18-36	22	6
22	13. 1-23	21. 37-22.16	23-25	7
23	14. 1-22	22. 17-30	26-28	8
24	15. 1-16	23. 1-17	Job 19. 23	9
25	15. 17-35	23. 18-35	24	10
26	16. 1-22	24. 1-22	25	11
27	17. 1-16	24. 23-25.11	26	12
28	18. 1-21	25. 12-26.3	27	13
29	19. 1-18	26. 4-23	28	14
30	19. 19-29	26. 24-27.11	29	15

Notes on Memorized Verses.**ESTHER 8. 1-6.**

1. A solemnizing description of Haman: Pharaoh and Haman were soon alike laid low (Ps. 2. 1-3). 2. A remarkable transfer: but greater will be the change when Antichrist is brought down, and Revelation 11. 15 fulfilled. 3. The laws of the Medes and Persians could not be reversed (Dan. 6. 8): what could be done?—Another decree gave authority to resist: herein we see the failures of man's devices. Israel were still in one sense under a death sentence, but no one carried it out on them. How different God's plan in carrying out His *righteous* death-sentence on our Substitute, that we might, *righteously* live. 4. A favour: but the throne of grace is *always* open to us. 6. "My people," "my kindred": the glory of Esther as queen cannot be compared with the height of blessing for the redeemed, who approach One infinitely higher than Ahasuerus to pray for those dear to Him as well as to them (cf. Isa. 62. 4, 7).

ACTS 14. 5-28.

5. Jew and Gentile together against the Lord (4. 27, 1 Cor. 1. 23). 6. There was no bravado, though there was no fear (verse 21, Matt. 10. 23). 7. The result was further "saving" (8. 4, 11, 19). 8. A striking parallel with ch. 3. 2, even as the address in ch. 13 with that in ch. 2, and the difficulty in ch. 15. 1 with that in ch. 6 (to cause disunion). The twofoldness of this book is remarkable. We see God's gracious use of Peter and Paul

with one gospel, in different spheres (Gal. 2. 8). 9, 10, Cf. 3. 16: how precious and important is *faith*. Stand, leapt walked (3. 8, 9, Isa. 35. 6): how much more of this we need *spiritually*. 11, Cf. 3. 12: One of the greatest dangers in Missionary work, and in all service when there is blessing, is when some think "too much" of the worker: O how needful to be unharmed by this: it is more dangerous than persecution. 14, Cf. Genesis 41. 16, Daniel 2. 28, contrast Acts 12. 23. 17, God's goodness in nature shines out (Ps. 104. 27, 28, Matt. 5. 45). 19, The sudden change of men: so persecution of believers can soon spring up. God overruled their "supposing" to cause escape. Trust Him: the Christian life is not one of scheming but of trusting. 21, The same object everywhere, the principle expressed in 1 Thessalonians 2. 2 illustrated (2 Tim. 3. 10, 11). Teaching and strengthening (as the word "confirming" signifies) deeply important (Matt. 28. 19). 22, Is the kingdom of God always in front of us (1 Thess. 2. 12, 2 Tim. 4. 18)? 23, As in ch. 13. 1-3: observe, whether for missionary work or the local assembly the humble *waiting* upon God. 27, Mutual joy and encouragement.

JOB 19. 23-29.

23, 24, Job tried to account for his sufferings, and felt he was not heard (verse 7): hence he longed for his plea to be written indelibly and that he might bring it to God (see 9. 33-35, see 31. 35-37): his sufferings were too mysterious for him till, at last, he went into the Sanctuary and was humbled (42. 1-6 with 33. 17, cf. Ps. 73. 17). 25, He desired a Daysman, a Kinsman-Redeemer, to vindicate Him, and to stand as the Last One: he did not know that the vindication would not be by his good works, but by "the First and the Last" (Rev. 1. 17) dying for his sins. It is wondrous to see the fulfilment of these words *quite differently* from what appears to have been the first thought. 26, May not the margin help? The Hebrew letters "my skin" can also signify "my rising." The stress on "*afterwards*" is important: same root as "the Last One" of 25. The tried believer now can look forward with the clear view granted since Christ died and rose (2 Tim. 1. 10). 26, 27, Truly Job will behold God in a resurrection body (Dan. 12. 13, Heb. 11. 40), but the ground of blessing will not be his own righteousness. 28, Another rendering has been suggested:—"Ye say, What is a persecuted one to Him" (i.e. to God, verse 22)? "And (ye say that) the root of the matter (i.e. the cause of my sufferings) was found *in me*"—his friends said it was *not* God's pursuing, but personal guilt. Thus Job and his friends misunderstood, and we learn neither to defend ourselves, nor to attack others, but to go into the sanctuary. How blessed it would be if we had more of the sanctuary.

WHY?—Continued from page 151.

sovereignty of One Who has appointed an after-life in which He will deal with all righteously. This alone is tenable, and it is the very revelation of Scripture, and thus the inequalities of to-day and the ruin of man demand One of infinite attributes. How striking a testimony to Scripture, how blessed it is when we know its Author, not only by name as the Supreme Being, but by relationship and access, as our Father, through the outpoured blood of His Beloved Son.

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Thoughts from The Word of God

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

A MONTHLY TO GOD'S GLORY, EMPHASIZING
HIS GRACE THAT SAVES AND KEEPS, AND
THE PRIVILEGE AND RESPONSIBILITY OF
TRUE OBEDIENCE TO HIM AS THE FRUIT.

Vol. 40 No. 10
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Free.

"For Thy word's sake,
and according to Thine own
heart, hast Thou done all
these great things, to make
Thy servant know them.
Wherefore Thou art great,
O Lord God."

2 Samuel 7. 21, 22.

"For ever, O Lord, Thy
word is settled in heaven."

Psalm 119. 89.

"Thou hast magnified
Thy word on the ground of
all Thy Name."

Psalm 138. 2.

"As the rain cometh
down, and the snow from
heaven, and returneth not
thither, but watereth the
earth, and maketh it bring
forth and bud, that it may
give seed to the sower, and

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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bread to the eater; so shall
My word be that goeth forth
out of My mouth: it shall
not return to Me void."

Isaiah 55. 10, 11.

"(The) Man shall not live
by bread alone, but by every
word that proceedeth out of
the mouth of God."

Matthew 4. 4.

"Thy words were unto
me the joy and rejoicing of
my heart." Jeremiah 15. 16.

"The Word of God, which
effectually worketh also in
you that believe."

1 Thessalonians 2. 13.

"The Word of God is
living and inworking."

Hebrews 4. 12.

"The engrafted word."

James 1. 21.

"SUPPLICATIONS . . . FOR ALL THAT ARE IN AUTHORITY"—1 Tim 2. 1, 2.

Words of Introduction.

AGAIN we thankfully record "the lovingkindness of the Lord." It is a wonderful privilege to be among the children of God, by the blood of Christ, and to have the holy hope of being with our Lord for ever. But does this mean a careless settling down? Never! Grace teaches us how to deny ungodliness in our "looking for that blessed hope" (Tit. 2. 12), and faith is to be united with a good conscience (1 Tim. 1. 19). One great peril to-day is truth in disproportion. We do not want to emphasize prophecy and forget a godly home life, nor to speak often of baptism and yet neglect the Lord's appointments for an assembly, but to grow up into Christ in all things. Doctrine in the head, *without* love in the heart and obedience in the life, becomes a positive hindrance, and worse. The best food can become poisonous, if not received and digested aright. These pages are sent forth with the desire to have no theories, no favourite ideas, no forcing of one part of truth to oppose another, but to welcome all the revelation of God, and to seek His glory, not that of a servant, a society, or a system, in the gracious working of the Holy Spirit.

"We love Him because He first loved us."

1 John 4. 19.

I know at God's right hand above
Is One, Who in untiring love
Pleadeth for me unceasingly,
That I should ever with Him be.

It is because He loves me so,
With love that makes my heart aglow,
And fans as with a living flame
Responding love to His dear Name.

He bought me with His precious blood;
For me He went beneath the flood
Of God's unbending, holy ire,
For me went through His judgment fire.

Ah, this is why I am so dear
To Him Who willed to have me near
Himself for ever,—and His hand
Will hold me as His grace hath planned.

A.W.H.

Words of Encouragement.

Children show a "family likeness." **"As dear children"** of their Father (cf. Matt. 5. 48). Eph. 5. 1. There are many illustrations of this in daily life. How often men say, "Like father, like son" (cf. Ezek. 16. 44). Are we like our Father Who is in heaven? Is there a manifestation of the family to which we belong (Matt. 5. 16)? Sometimes we find a striking contrast in human families, and people say, "No one would imagine he was a member of that family." Do any speak like this of us, as to our spiritual life and walk?

There is a further message. You are a parent. You have several children. You cannot escape a precious responsibility. Do not think that "others" can train your dear ones. God gave them to **you**. And the training begins in earliest infancy, and is affected by everything. Children "absorb" much in the home without our realization of the continual influence of a parent. Your children imitate you. If you have a love for the world, it may lead to results that will pain you much. Your neglect of God's truth:—no, let me change the tone, these are words of **encouragement**—your delight in God's truth will bear fruit in your children. Do not be disappointed, your work shall be rewarded. An all-round life of prayer, and love of the Lord, will have much fruit. Thanks be unto God for all the parents whom children can "imitate," and for the continuance of godly sons and daughters.

Scriptural Helps on Selected Subjects.

BELIEVERS in the Lord Jesus are sometimes specially helped in their personal walk, or in speaking to others, in prayerful meditation on some particular theme, or they may yearn for the restoration of one who has been led astray. We have not a "catalogue": everything is issued as part of a work of faith. No doubt a classified record of booklets and leaflets would be useful, but just now we can only suggest "incomplete" topical lists. We begin with

The Deity of Christ.

His Person and Work are so grievously assailed, and we need godly steadfastness. We have, among other publications, the following:—

- (1) Sidelights on The Deity of Christ (booklet).
- (2) Another Precious Sidelight on the Deity of the Lord Jesus.
- (3) Christ's Claim to Sinlessness and Its Unique Meaning.
- (4) "Concerning the Flesh" (Rom. 9. 5).

- (5) Deity and Atonement of the Lord Jesus Christ.
- (6) Deity of Christ Implied by His Wonderful Atonement.
- (7) "Did the Lord Jesus lay aside His Pre-incarnate Glory?"
- (8) The Fulness of Christ's Words in Gethsemane, and their Unveiling of Himself.
- (9) Glory of Devoted Dependence.
- (10) Hebrews 3 and the Deity of Christ.
- (11) Incidental Illustration of the Deity of the Lord Jesus.
- (12) John 1. 1.
- (13) Judgment and the Deity of Christ.
- (14) The Lord Jesus and Blasphemy.
- (15) Negative Testimony to the Deity of the Lord Jesus.
- (16) "Neither the Son" (Mark 13. 32).
- (17) Thoughts on Christ and Worship.
- (18) "Questions of Enquiring Jews," etc., there are appropriate articles, but containing Hebrew interwoven.

Many other publications (e.g. the booklets on the Parables) emphasize this theme, for it is in the warp and woof of all. But this selection may help. Will any desiring special leaflets give complete name? And let everything be done with prayer for God's gracious blessing, not forgetting those to whom fellow believers will further send in dealing with the sad and increasing errors of the last days.

"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 OCTOBER:

- 1st. ISAIAH'S TESTIMONY AS TO ISRAEL'S FUTURE BLESSING (e.g. 11. 12. 14).
1. Early and later chapters emphasize this.
2. The Ground of Blessing (e.g. ch. 53. 43. 25. 44. 22).
3. The Preparation (57. 15. ch. 59).
4. Jerusalem God's Centre (1. 27. 4. 4. 5. 31. 5. 60. 1-14. 62. 7).
5. God's Work in Nature (30. 26. 43. 10. 20. 49. 10. 55. 13. 63. 25. etc.).
6. Some Solemn Accompaniments (e.g. ch. 34. 63. 1-6. 64. 1-2. 66. 24).
- 8th. THE BELIEVER'S EVERY-DAY LIFE.
1. Genesis 5. 24 and the Walk in the Home (Luke 1. 6. Eph. 5. 32. 6. 1. 1 Tim. 3. 4. 5).
2. Daily Work (Eph. 4. 28. 1 Thess. 4. 11. 12. 2 Thess. 3. 12).
3. Food (1 Cor. 10. 31. 1 Tim. 4. 4. 5. Luke 10. 40-42).
4. Sleep (Ps. 4. 8. 127. 2).
5. Prayer about Everything (Phil. 4. 6. 7).
6. "Thy Father Which Seeth in Secret" (Matt. 6. 6).
- 15th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 22nd. To be announced later.
- 29th. To be announced later.

"Why does God ——?"

"WHY does God ——?"—The questioner may suddenly stop. He realizes there is another "Why?" It may be many "Why's" as to his own life. God has spared us up till now. Why? If the answer is, "I have a right to all I have received," there is a **definite repudiation** of God's own words. But if the thought be, "There is a difference: I am not so bad as others," **where** then shall the line be drawn? There are minute **gradings** from the most kindly to the most iniquitous.

A step further. Face the fact. You are a parent. You are generous, but have a bad temper. Your child reproduces **this** part of your character. Why did God permit you to live? That child may easily go to extremes. Will it not be through you?

Yet one more thought. We all know that little actions are often the turning point of a career. You were **unfair** once. The fruit was found in the lie of another. A character may be ruined by a small thing of yours, and a thousand characters may be affected thereby: Why did God spare you? But you say, "I did not mean that." We are not discussing intentions, but results. And what about **your omissions** and mine? They have occasioned much. And if you had not been there, **another** might have done quite otherwise, and prevented the trouble, as far as we can see. Ah, dear reader, we cannot start this solemn subject without feeling **how little we know** of the effects of **our** actions. Shall the inference be a careless attitude? Rather let it be a holy fear of "living" **except in the will of God**. First, His **personal salvation** is needed, and then His possession, and use of the body and daily life of those bought with the price of the blood of His beloved Son. Life's dread possibilities are too solemn to contemplate apart from this.

Poems to Help Christian Experience—106.

"He looked for the City which hath the foundations,
Whose Builder and Maker is God." Hebrews 11. 10.

Ere Abram knew the Glorious Lord,
He worshipped gods of wood and stone;
Mid others, idols he adored,
Nor bowed before God's holy throne.

But God had purpose set of grace;
He took, He led him by the hand.
And brought him to a chosen place
For which He cared, the promised land.

And yet, in all that country fair,
God in His wisdom never gave
To Abraham, a stranger there,
Aught of the land, except a grave.

Obedient to the spoken word,
"Not knowing whither," forth he went,
Communion with the Lord preferred,—
His life-long home a shepherd's tent.
His hands and heart were clean, he grew
Stronger and stronger day by day,
A heav'nly country in his view,
As on he went the pilgrim way.
A lonely path, and yet to God—
Who seeth not as seeth man,—
The path that faithful servant trod
Befitted well His perfect plan.
A lonely path! Ah, what he felt
When Lot a broader pathway chose,
And in the nigh-doomed city dwelt,
At peace with God's determined foes.
But Abraham held firm his choice;
He walked with God, on Him relied;
'Twas thus he heard the heavenly Voice,
And looked upon a prospect wide.
For, while as pilgrim here he trod,
His eyes were on the city fair,
Founded and builded by his God;—
His true inheritance was there.
God is the God of those who live,
And Abraham shall live again;
All that God promised He shall give
To him when Christ returns to reign.
Let me a son of Abraham be,
Now strong in faith, and glory give
To Him Who gave Himself for me,
O that Himself in me may live. 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 THANKS-GIVING." Colossians 4. 2.

"When I had delivered the evidence of the purchase (obedience) I prayed unto the Lord." Jeremiah 32. 16.

1. For those in authority in these difficult times, and that children of God may adorn God's doctrine in all relations to such, remembering 1 Timothy 2. 1, 2 (not only in meetings).
2. For godly homes, that the Lord Jesus may be exalted by holy delight in His will, that affects everything even to the tiniest details of every-day life.
3. For believers passing through deep waters, (bereavements, losses financially, etc), that they may experience Isaiah 43. 2 restfully.
4. For lands that we often overlook—e.g. Portugal, Greece, Arabia, Belgian Congo, Colombia,—and how many "islands of the sea."
5. For God's work graciously entrusted to us in these magazines, in meetings, in correspondence, and among those of other nations, whether visiting this land or reached abroad, that the one great aim may be God's glory, and that all fellow labourers may seek to remember this more and more, and to have all else wrapped up in this one object, and that our brethren, M. Ruda, I. Sofer, and M. Waszczuk, may be sustained and used by the Lord. He can meet every need. The Holy Spirit is in all lands.

"The prayer of faith."—James 5. 15.

YOUNG PEOPLE'S COLUMNS.

"Whose top may reach unto Heaven."

(Genesis 11. 4.)

THEY were all together—not men of all nations, for one and all still spoke the same language, and they had not been divided up into nations. They had a plan, a great plan, a bold plan—they would build a city, a great city, and a tower. The city would be theirs, the tower would be theirs, everything would be theirs. The top was to reach to the clouds, and yet higher. Their "name" would thus be handed down in history, and the tower would serve as the centre of man's proud unity. "But—" There was a great BUT. "What happened?" do you ask. God was not in all their thoughts: but His thoughts stand. They left God out, but they could not shut Him out. They put far away the reminder of His judgment in the flood: they would show what *they* could do. We still hear them speaking to one another, for God has recorded their very words, "Let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. 11. 4). And God suddenly showed what He could do. He came down, He saw, He changed their language, He scattered them abroad and "**they left off to build the city.**" The "name" is handed down, rather, let me say, that of the city and tower. In one of the languages it means "God's gate," that was their boast, for they thought they were as God: but in another language it means "confusion," for that was the bitter fruit.

Man often seeks and will seek to do "according to his will." Antichrist will aim at this (Dan. 11. 36). But "the Lord knoweth the thoughts of man, that they are vanity" (Ps. 94. 11). You remember the question of the Lord Jesus: "Which of you intending to build a tower, sitteth not down first, and counteth the cost whether he has sufficient to **finish** it? Lest haply, after he hath laid the foundation and is not able to **finish** it, all that behold it **begin** to mock him, saying, This man **began** to build and was not able to **finish**" (Luke 14. 28-30). The whole race made this failure, and worse, at Babylon, and the different languages are a standing monument of **PRIDE AND ITS DOWN-FALL.**

Capernaum was a city in which many miracles were done. Was it a holy city? No, the opposite. The Lord Jesus said, "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell" (Matt. 11. 23). These words may remind us that neither man's own work, nor out-

ward privileges, can bring into heaven. Men talked loftily: "Whose top may reach to heaven." It was a vain and wicked boast. Do we not read in Isaiah 14 of one who said, "I will ascend into heaven. I will be like the Most High," (verses 13, 14)? What was God's answer? "Thou shalt be brought down." Poor world! Man imitates the devil and spoils everything! "But!" Ah there is another "But." What is it? "But God!" (Eph. 2. 4).

The Lord not only came down to see the city and the tower, but He has come down in love to save. Salvation is not man's tower reaching to heaven, but the love of the Lord Jesus coming down to earth to die and open heaven. Isn't it wonderful? And it is true! Every word of the Gospel is true. You may have heard men of the world, when they want to emphasize **anything**, say, "It's Gospel truth." They are not talking of the Gospel, but they can find nothing else as a **standard** of truth. They are right in this, there is no other standard. Those who are saved by the blood of Christ will "reach unto heaven." And there will be a great number for God is "bringing many sons unto glory" (Heb. 2. 10). But I want to know if you will be among them. That is my question for you. I would leave every one else for a moment and say, Do you belong to heaven? Is your name written there? It is blessed, indeed, to be "**in Christ Jesus.**"

"Whose top may reach to heaven" was their thought, But all their skill could only come to nought.

"This they begin to do," said God, and then Confused their tongues, and scattered boasting men.

'Tis vain to try to make to heaven a way:

But God has given One for men to-day!

The Blood of Christ has opened heaven's door:

Many *are* saved, but still there's room for more.

A city they would build, they were as one:

But God stepped in, and all was left undone.

A city God *has* built, together brought

There out from ev'ry tongue, redeemed and sought.

Are *you* a child of God, or are you still

Away from God, and seeking your own will?

Are *you* a child of God, or do you say,

"I do not know"? Christ is the Heavenly Way!

"Are you in *Him*?" The greatest question this;

Indeed a point of life and death it is.

In Christ is life!—All blessings will abide,

But outside Christ they all will be denied.

REPENT.—Continued from page 159.

you, which, you say, you did not deserve? You are "too good" for such a Saviour, and there is none other! O, I beseech you, **REPENT:** this pride against God's estimate of sin is the most effective weapon of the devil to-day to blind men's eyes to their dire need of the Lord Jesus Christ.

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

James 5. 16(b).

A Few Words with Young Believers and Older Ones Too.

AS at the beginning of this epistle, so toward its close, there is the encouragement given to a believer to pray, together with the assurance that God will answer (see Ch. 1. 5). It would seem that in these closing verses the Holy Spirit, through the writer, is seeking to "drive home"—as we sometimes say—by repeated emphasis, the importance of making our requests known unto God, for we read "Let him pray . . . let them pray . . . pray for one-another" (vv. 13, 14, 16), followed by the inspired statement quoted above, to which is added a striking illustration drawn from the earlier Scriptures. We note that, in the English version which is still most generally used, the last clause of verse 16 consists of ten words, but as given by the Holy Spirit there are just "five," a number which is often before us in our reading of Scripture, and one that is of considerable interest to those who hold that numbers have a spiritual significance. We call to mind the **five smooth stones** of David, and how even one was effectual in laying low the great, yet puny, man who had defied the armies of the living God (see 1 Sam. 17). Or we may think of the **five barley loaves** which, when brought to the Lord Jesus, and blessed of Him, were more than sufficient to meet the need of a multitude consisting of 5,000 males, beside women and children (see John 6 with refs.). Or yet again we may remember the words of Paul the Apostle, who, while he thanked God that he spoke with tongues more than they all, "Yet in the Church," he wrote, "I would rather speak **'five words'** with my understanding, that I might teach others also, than ten thousand words in a tongue" (1 Cor. 14. 19). From this we learn that even a very few words may be a means of blessing to ourselves and others, and have we not proved that it is not always the long address, or conversation, or even prayer, that is most resultful? In a fairly long experience the portion of Scripture which seemed to be heard with most distinctness consisted of four words, "Study to be quiet" (1 Thess. 4. 11), and at a time when at sea, as one of a ship's company of several hundred men. Did this mean that there was to be no testimony given for the Lord? Surely not, but its message was one concerning victory over talkativeness which has sometimes marred the witness of some young believers and older ones too.

But, to return to our present message, it would seem that those who have spent time and labour in translating the Scriptures have felt the force of these "five words", and have sought to reproduce something of their fulness by various renderings, a few of which it may be helpful to consider. (1) "The supplication of a righteous man availeth much in its working." (2) "The heartfelt supplication of a righteous man exerts a mighty influence." (3) "Great is the power of a good man's prayer." (4) "The fervent supplication of the righteous (man) has much power."

When we think and speak of verbal inspiration we understand that the choice of words was decided by the Holy Spirit, but in addition we may say that the order of words was also by His direction, and here the word rendered "much" is placed first, for the same reason that it is found last in our translation, viz. for emphasis. Men of the world may, and do ask, "What is the use of praying?" The answer of the child of God is, "It availeth much," and this in times of affliction, or sickness, or spiritual need.

But we note that it is prayer of a certain type or character that is here mentioned. It is not the repeating of a formula, not the quotation of certain words from a book, but that which is "**inworking**," for this is the literal meaning of the word rendered "effectual fervent." And its use in other contexts gives help, e.g., "For in Christ neither circumcision availeth anything nor uncircumcision, but **faith inworking** through love" (Gal. 5. 6) "Now unto Him That is able to do exceeding abundantly above all that we ask or think according to the **power inworking** in us" (Eph. 3. 20). Thus it is prayer that is working, or inworking, in the pray-er, and that one a **righteous one**.

If the question is asked as to this descriptive title, we say it is not one that is seeking to establish his own righteousness, but one who has submitted to the righteousness of God (see Rom. 10. 3). At the same time it should be added that Righteousness reckoned, is ever linked with Righteousness practised. The words must stand. "He that doeth righteousness is righteous" (1 John 3. 7). And God's servant, David, who rejoiced in the righteousness of faith, was careful to make known, when declaring what God had done for his soul, that if he regarded iniquity in his heart the Lord would not hear (cf. Ps. 66. 18).—B.

Spiritual thoughts and wishes are precious, but they are not enough: we need to walk in the Spirit.

Two Cups.

(Luke 22. 17, 20).

THE Holy Spirit emphasizes eating the pass-over and a cup related thereto in verses 16-18: **then** eating the loaf which typified our Lord's body, and next, the drinking of the cup "after supper" (or "after having taken supper," 1 Cor. 11. 25) "with a view to His remembrance." The practice among Israel even to this day may illustrate much, though we do not know if the arrangements date back so far. Thus we have the two-fold view:—

- (a) the passover and cup, in anticipation of the future kingdom,
- (b) the bread and cup—the first occurrence of the Lord's supper, belonging to the present dispensation.

It is deeply important thus to see how the bread and fruit of the vine suggest He gave **Himself**, soul and body, making naked His soul (Isa. 53. 12), and bearing our sins in His own body. The bread and fruit of the Vine are, however, not a **sacrifice**—the passover lamb is intentionally omitted—but they are on the ground of the **one Sacrifice once for all**. This is an answer to ritualism. We may well add that a sacrifice must be killed in the court, and, **typically**, that is now "cast out" (Rev. 11. 2): do not Romanism's very claims connect it with the rejected court? The bread (of humility, and affliction, cf. Deut. 16. 3), and the fruit of the vine (typical of glory) are in the **right order** (1 Pet. 1. 11). Wondrously our Lord said, "Until that day that I drink it new with you" (Mark 14. 25), but He did not say "Till I eat it." There will be no affliction then, only glory. It is helpful to realize the **two** cups, moreover,—for only **one** is in the Lord's supper (the **unity** is very important). There must be also a gracious "passover" fulfilment for Israel, i.e. there will be both a heavenly and an **earthly** people, and city and appointment, during the thousand years. It is impossible to undo, or transfer, the prophecies. Jerusalem shall be a praise in the earth (Isa. 62. 7), and Ezekiel 40-48 receive its fulfilment. How does this affect our prayers? Truth, as a theory, is dangerous. How is our life and our prayer-life affected?

CLOTHING.

Instead of asking an anxious question as to what we shall put on (Luke 12. 22), let us be concerned as to our spiritual clothing—covering us altogether, and being **manifest** (Rev. 16. 15). The very word "put on" is found in the following passages:—

- "Until ye be endued (clothed) with power from on high" (Luke 24. 49).
- "Let us put on the armour of light" (Rom. 13. 12).
- "Put ye on the Lord Jesus Christ" (Rom. 13. 14).
- "As many of you as have been baptised into Christ have put on **Christ**" (Gal. 3. 27).
- "That ye put on the **new man**, which after God is created in righteousness and true holiness" (Eph. 4. 24).
- "Put on the **whole armour of God**" (Eph. 6. 11).
- "Having put on the **breastplate of righteousness**" (Eph. 6. 14).
- "And have put on the **new man**, which is renewed in knowledge after the image of Him That created him" (Col. 3. 10).
- "Put on, therefore, as the elect of God, holy and beloved, inward affections of mercies, kindness, humbleness of mind, meekness, long-suffering, . . . above all these things, **love**, which is the bond of perfection" (Col. 3. 12-14).

How deeply important thus to be clothed, that all may see more of Christ than of our natural personal temperament, that His glory and not our idiosyncrasy may shine forth, until we are clothed upon with our house which is from heaven (2 Cor. 5. 2).

"The Lord hath made to meet on Him the iniquity of us all." Isaiah 53. 6.

My sins on Him were laid
The sins I could not count,
The debt was fully paid,
Opened the cleansing fount:—
Who can such wondrous grace make known
Without the thought, "'Tis *grace* alone?"

My sins I did not lay
On Him Who took my place,
Before my natal day
E'en sins I could not trace,
Were all removed! God gave His Son,
My Substitute! The work is done.

None other would suffice!
My heart, as Israel's hand,
Rests on the Sacrifice,
The finished work He planned:
All else must fail, He never fails,
His blood for all His own avails.

Away with every boast,
Away with every fear,
He met the awful cost,
The words of peace I hear:
Unworthy, in the Worthy One,
I tell the gospel of God's Son.

Faith without works is dead, and so are works without faith. But how blessedly are these united in the graciously enabled experience of a child of God.

Repent!

"**YOU** must not preach repentance." I was advised. "You must not preach without preaching repentance" might well be the answer. Some may love a message that leaves out repentance, but the Lord Jesus did not leave it out. His very **FIRST** recorded proclamation in Matthew 4. 17 was, "**Repent**: for the kingdom of heaven is at hand," repeating the **FIRST** recorded preaching of John in chapter 3. 2. In Mark's record, too, His first utterance includes the command, "**Repent** ye, and believe the Gospel" (1. 15). Did His death and resurrection bring a different message? By no means. On the Day of Pentecost, Peter, filled with the Holy Spirit, sounded forth the words, "**Repent**, and be baptised, every one of you, in the Name of Jesus Christ," and the next address in chapter 3 contains the same summons. "**Repent** ye therefore, and be converted" (Acts 2. 38, 3. 19).

Did the commission of Paul, and the witness among the Gentiles, change the declaration? Let us hear how he describes his ministry—"Testifying both to the Jews, and to the Greeks, **repentance** toward God, and faith toward our Lord Jesus Christ" (Acts 20. 21), and again, "I shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should **repent** and turn to God, and do works of **repentance**" (Acts 26. 20). There is no doubt as to the testimony: there is no doubt as to the emphasis. The failure is ours: we have not spoken of repentance as we should have spoken. The commission of the Lord Jesus is clear, "that **repentance** and remission of sins should be preached in His Name among all nations" (Luke 24. 47).

The rocky-ground hearer received the word "anon with joy:" there was no repentance. Profession of religion is vain. If you "say your prayers," every evening, and there is no repentance, are they not empty? God does not seek a sinner's patronage: there is need for a broken heart. When danger comes, men often ask God for help. Is that repentance, or selfishness? There is nothing more perilous than trifling with these things: you cannot trifle with God. The Lord Jesus Christ did not say, "Except ye say prayers, ye shall all likewise perish," but "Except ye **repent**" (Luke 13. 3, 5). Those who said the longest prayers, in His days, were often most unrepentant. I beseech you to hear what the Holy Spirit says of this—"In accord with thy **hardness** and **impenitent** heart thou treasurest up unto thyself wrath in the day of wrath" (Rom. 2. 5). These are not my words, but His. The present **personal** need is repentance.

In another sphere, it is the same nationally. God did not see Nineveh's religiousness, but "their works, that they turned from their evil way" (Jon. 3. 10), and thus Nineveh was spared awhile. In the supplication of 1 Kings 8 again and again we have the thought of turning and repenting, and confessing sin. Prayer without this was, and is, vain. Jeremiah 18. 7 is definite.

God does not refer to other nations, or what they are doing, or whether they are worse, or whether they will misunderstand. He speaks to a nation about **itself**, even as to a man about **himself**—"If that nation **turn** from their evil." In such a case He promises national relief and respite. The great hindrance to nations, as nations, all along history has been lack of repentance.

But a nation is made up of individuals, and our heart's concern is beyond temporary and temporal blessings, even the eternal salvation of individuals like **YOU**. God never speaks of saving an unrepentant sinner, but always "He **healeth** the broken in heart." Your circumstances are not your worst enemy, but **you yourself**. Personal pride and self will refuse to repent. Men are ashamed to repent, when they should be ashamed not to repent. They are ashamed of **some** sins, but not ashamed of sin as sin, sin before God, sin that men do not call sin, sin that is excused. God calls no lies "white," He never excuses—He **FORGIVES**. But sin is sin.

As long as persons, or nations, are occupied with other people's sins there can be no real repentance. The Pharisee in the temple failed to repent. "God, I thank Thee I am not as other men," shut the door against repentance and he went to his house unjustified, religious but unjustified, "praying" but unjustified. The one who did not dare to look up to heaven, the one who struck himself because he felt he deserved the blow, and who cried, "God, be merciful, (because of the Sacrifice, as the word implies) to **ME, THE SINNER**," did not remain unjustified. He went home justified, and blessed beyond measure.

Repentance does not justify, but without repentance there is **no real faith** in the Sacrifice of the Lord Jesus, and therein is the **GROUND OF ALL JUSTIFICATION OF THE UN-GODLY BEFORE GOD**. "Ah," you say, "I am not ungodly." That clears the very point. You thus refuse God's description of your sin and of **YOURSELF**, and accept your own instead. But only the ungodly can be justified, dear reader (Rom. 4. 5). If you are **better than that**, how could Christ have borne the curse for

Continued on page 156.

Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1940.

Day	READING		LEARNING	
	Job	Acts	Job 26.	Tit. 3.
1	20. 1-16	27. 12-34	1,2	1
2	20. 17-29	27. 35-28.10	3,4	2
3	21. 1-18	28. 11-31	5,6	3
4	21. 19-34	Rom. 1. 1-17	7,8	4
5	22. 1-14	1. 18-31	9,10	5
6	22. 15-30	2. 1-16	11,12	6
7	23. 1-17	2. 17-29	13,14	7
8	24. 1-18	3. 1-18	Rom. 7. 1	8
9	24. 19-25.6	3. 19-31	2	9
10	26. 1-14	4. 1-15	3	10
11	27. 1-23	4. 16-5.5	4	11
12	28. 1-14	5. 6-21	5	12
13	28. 15-28	6. 1-23	6	13
14	29. 1-25	7. 1-20	9,14	14
15	30. 1-23	7. 21-8.14	15	15
16	30. 24-31.15	8. 15-39	16	Phm. 1
17	31. 16-40	9. 1-20	17	2
18	32. 1-22	9. 21-33	18	3
19	33. 1-18	10. 1-21	19,20	4
20	33. 19-33	11. 1-15	21	5
21	34. 1-19	11. 16-36	22	6
22	34. 20-37	12. 1-21	23	7
23	35. 1-16	13. 1-14	24,25	8
24	36. 1-21	14. 1-19	26	9
25	36. 22-37.6	14. 20-15.12	27	10
26	37. 7-24	15. 13-33	28	11
27	38. 1-21	16. 1-16	29	12
28	38. 22-41	16. 17-27	30	13
29	39. 1-21	1 Cor. 1. 1-17	31	14
30	39. 22-40.5	1. 18-31	32	15
31	40. 6-24	2. 1-16	33	16

Notes on Memorized Verses.

JOB 26. 1-14.

2, The objections of Job's friends show again and again how easy it is to criticize, and to be unconsciously cruel, withal not speaking of God the thing that is right (42. 8): so terrible was the result of assuming they knew his inner life: the human inferences and judgment of motives which abound to-day, are holily condemned by God in this book. Why at such length? The subject is so important. It needs grace to *help* and to *restore* (Gal. 6. 1): it only needs the flesh to argue and to blame. 4, A critic rarely realizes his own limitations. 5, Could we not render, "The Rephaim (so in Prov. 2. 18, Isa. 14. 9) are agitated under the waters"?—we remember how evil spirits seek dry places (Matt. 12. 43). Job is occupied with God's infinite power, but one point is lacking—the deep confession of sin which we find in 40. 4, and 42. 1-6. 14, It is well to know how little we all know, but NOT to answer the critic, rather to be humble ourselves (1 Cor. 4. 4). In verse 12 Job realized God "smiteth through the proud:" but he himself, as you and I, still needed a personal humbling. God still dwells with those who are humble and of a contrite spirit (Isa. 57. 15).

ROMANS 7. 1-6.

1, The authority of "law" as set forth in this epistle is strikingly seen. There is no deliverance from law during life. The sinner cannot "transfer" from law to gospel: salvation by substitution is *necessary*. It is

not that death releases from life's *punishment*: it only releases from obligations which belong to this life. But the death of the Sinless Substitute releases from sin's punishment, because all is borne, and believers stand accepted in the Righteous One. 3, The language is strong, "an adulteress": every attempt to embrace the Gospel apart from legal death with Christ—and that was death under the curse—is *evil*. The tendency to profess Christ's Name, *without recognition of His bearing of wrath which we deserved, is sin*. Luke 16. 18 is linked with the Lord's striking reference to those who "*force themselves*" into the Kingdom of God in verse 16. There *must* be a new birth (John 3. 3): there must be repentant acknowledgment of Christ's death for "me the sinner" (Luke 18. 13). 4, Is not this a change? In verses 2 and 3 the *husband* dies: but here "*ye* are become dead," (cf. the margin of verse 6, *we* "being dead to that"). *Why* is this? Observe, first, in verse 4 it is, —"Ye were put to death" (*an act of judgment*), and in 6 "having died" (*lit.*). Now we can understand. Our death was "through the body of Christ." He died as *our* Substitute: and we were then legally put to death, but He was personally the Obedient One with the law in His heart: hence His death meant that law as in Gal. 4. 4, and as in control (the husband) ceased to have any such authority as to Him, by His death, (it could function no more—a characteristic of death), and therefore we too are not under *it* but *in* Him, in righteousness (Rom. 10. 4). This is not lawlessness: it is quite the reverse, it is a position *beyond* that of "*under the law*," possessing righteousness accomplished, *and* a heart-harmony with Him Who in resurrection is the same Righteous One yet not *under* law. But law is very much active for those who were not put to death to it "by the body of Christ." This illustrates the danger of universal theories of atonement. "Fruit unto God" (4): there is never doctrine without practice: head-knowledge is a peril. God has not given a system of theology, but an unveiling of Christ. If you can argue about Substitution, that is a poor climax, but if the daily life shows the *fruit* of His death and your union with Him raised from the dead, that is blessed, "Fruit unto death" (5) is set aside—sad words—and we are delivered that we should "*serve*." And what is the service? It has no oldness, no staleness, no mere outwardness, no legality: it is newness of the new creation, with a new song, in the spirit. O the blessedness of salvation! Dear fellow believer, God rightly expects much from you and me.

ROMANS 9. 14-33.

14, 15, No unrighteousness, since if we receive anything it is mercy. 16, The *inward* willing and *outward* running were alike against God. 17, Pharaoh's character would have been the same in other spheres but he was *raised up* to high office as a fuller, widespread warning. 18, *Not* hardening a good heart, but manifesting the evil one. 21, Is the lump good or bad? This is vital. The word "mercy" in 23 shows it is bad. Hence God's "*longsuffering*," as man is evil. 22, But His *causing* of good (23, cf. "He hath prepared," but not "*He fitted*" in 22). 25, "Not My people," again illustrates that the lump was evil. The emphasis is throughout on God's *claim in grace*: the references to those outside (e.g. verse 29) plainly refer to a disobedient people (Isa. 1. 4-9): the ones "left" as a "*seed*" are left in *grace*. 30, 31, The failure of *all man's works* shows the glory of God's grace, and this leads to the emphasis on grace to *Gentiles*, and the full exaltation of *Christ*, for any who rest on Him (verse 33 with 1 Pet. 2. 7, 8). Glory be ever to Him.

Correspondence from any Believers and Enquirers:—

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Thoughts from The Word of God

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Correspondence
Concerning the Will
of GOD welcome.

A MONTHLY, SETTING FORTH THE COVENANT
GRACE OF GOD AND HIS GRACIOUS WILL FOR
HIS REDEEMED PEOPLE, THAT THEY MAY BE
UNITED IN LOVE'S OBEDIENCE TO HIM.

Vol. 40 No. 11
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Free.

"Pharaoh said . . . I know
not the Lord." Exodus 5. 2.
"They know not Me, saith
the Lord." Jeremiah 9. 3.
"They shall all know Me,
from the least of them unto
the greatest of them, saith the
Lord." Jeremiah 31. 34.
"In Judah is God known."
Psalm 78. 1.
"I chose Israel . . . and
made Myself known unto them
in the land of Egypt."
Ezekiel 20. 6.
"I will even betroth thee
unto Me in faithfulness: and
thou shalt know the Lord."
Hosea 2. 20.
"Let us follow on to know
the Lord." Hosea 6. 3.

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"Israel shall cry unto Me,
My God we know Thee."

Hosea 8. 2.

"The people that do know
their God shall be strong, and
do."

Daniel 11. 32.

"This is life eternal, that
they might know Thee the only
true God, and Jesus Christ,
Whom Thou hast sent."

John 17. 3.

"We know that the Son of
God is come, and hath given us
an understanding, that we may
know Him That is True."

1 John 5. 20.

"I count all things but loss
... that I may know Him."

Philippians 3. 8-10.

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

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

"SUPPLICATIONS . . . FOR ALL THAT ARE IN AUTHORITY"—1 Tim. 2. 1, 2.

Words of Introduction.

AGAIN we would say, "Thanks be unto God," and again raise an Ebenezer, a stone of *help*. God "is," and He is the Same. He gives strength unto His people, and His faithfulness ever endures. It is because of His grace that we can again write of His grace, and send forth these pages with confidence. Our concern is His glory, and that includes the unity, revival and power of His children, as well as the salvation of souls. Hence these pages are sent forth, not only to tell of His covenant love, and redemption by the blood of Christ, but also of obedience in the Holy Spirit, to the revealed will of the Lord, as the life-keynote of everyone "bought with a price." There can be no worldliness without sin, no compromise or coldness without loss. Believers should never be mixed with the world: they are *not* of it, and they should be together in loving unity. Human organization and barriers, with traditions of men, are NOT God's will. Are we willing for them to remain, willing to dishonour Him? O for a deeper concern to PLEASE GOD in all.

"The Lord, the Creator of the ends of the earth, fainteth
not, neither is weary."

Isaiah 40. 28.

He fainteth not,
When sorrows press and faith seems dim,
Hold fast, look up, and trust in Him;
He fainteth not.

He faileth not.
'Mid earth's confusion, strain and din,
He giveth perfect peace within;
He faileth not.

He changeth not.
His every word fulfilled shall be:
His unveiled glory we shall see;
He changeth not.

A.W.H.

Words of Encouragement.

Ezekiel 44. 16 not only gives
 "My sanctuary," a remarkable prophecy of a
 "My table," day yet to dawn, it sets forth
 "Unto Me," a deeply important principle.
 "My charge." That which is directly unto
 God is the greatest honour.

The ministry of man, having charge at the gates (Ezek. 44. 11) was viewed as secondary, quite secondary. Yet how often we have all estimated service from the standpoint of publicity among men. It is possible that these thoughts may fill with joy and comfort a believer laid aside, but **privileged to pray**. Colossians 1. 29 seems to emphasize the intensity of prayer beyond that of preaching, for the word "striving" here has this aspect, even as ch. 2. 1 and 4. 12. But this gives the thought of victory over evil powers in prayer. The message in Ezekiel emphasizes the great honour of approach to God (Heb. 10. 19). I do not mean that we are to undervalue anything done rightly for the Lord and in His will. If He appoints one thing, to choose another would be sin. Hence if we are bidden to tell others of our Lord and Saviour, to neglect that, even for private prayer, at that time, would be wrong. But God appoints to all His children, who are ready for this, a large proportion of praise, and prayer, and worship. O that we may never forget the reality of drawing near to Him, the reality of access, and the consciousness of His **personal interest in that personal relation to Him** which He has graciously granted.

Poems to Help Christian Experience.—107.

"To the praise of the glory of His grace, wherein He hath GRACED us in the Beloved." Ephesians 1. 6.

Our Father, Who eternally
 Didst choose us, in thy changeless grace,
 "In Christ," and our iniquity
 Didst lay on Him, Thine own are we,
 And rest in Thine embrace.

How far beyond man's deepest thought,
 How high above the ways of man,—
 That loveless wretches should be sought,
 And even to Thy presence brought!
 Thy wisdom who can scan?

And Thy embrace, so strong, so sure,
 Its gracious hold will ne'er release;
 'Tis thus Thy chosen shall endure;
 No lesser loves their souls allure,
 Nor take away their peace.

When those "who sleep in Jesus" rise,
 And "changed," as we who look above
 To see our Saviour in the skies,—
 Then shall we fully realize
 The greatness of Thy love.

E.K.

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

Poems to help Christian Experience.—108.

The Walk, The Work, and the Warfare.

As pilgrims now we journey to the City of our God—
 Our steps are in the narrow way by grace;
 'Tis by His might and mercy that the pilgrim way is trod,
 And soon our feet shall stand within that place.

The work He hath appointed to each servant may we know,
 And do with loving heart, obedient still.
 The fields are white to harvest, where He bids us let us go,
 Delighting in His good and perfect will.

Until that morning dawneth, when in glory shall appear
 To all His waiting, ready ones, their Lord,
 We would be "more than conquerors" in all the conflict here.
 And enter in His joy and His reward.

E.K.

"IF THE LORD WILL."

Gatherings for Believing Men. Tuesdays. 2. Minorities, Aldgate (2nd Floor), 5.45. Conversation and Prayer, 5.15. (Those seeking salvation also welcomed). Telephone for possible change of arrangements.

SUGGESTED SUBJECTS DURING NOVEMBER.

5th. IDOLATRY.

1. The Holy Spirit's Testimony on this Subject, with Notes on Idols in the Heart (Ezek. 14. 3).
2. Recorded Beginnings (Jos. 24. 2, see Gen. 10).
3. In the History of Israel (Ex. 32. Jud. 17, 18, 1 Kings 13, 2 Kings 17, etc.).
4. Israel's Present Position (Hos. 3. 4).
5. Idolatry in the New Testament (1 Cor. 10. 14, Gal. 5. 20, Col. 3. 5, 1 John 5. 21).
6. The Awful Climax, and the Worship of the Beast (Rev. 13).

12th. FAITH AND FEAR: LOVE AND FEAR (Mark 5. 36; 1 John 4. 12).

1. The Believer's Distinctness from the World, and the Fruit thereof.
2. True and Godly Fear (Ps. 111. 10, Isa. 8. 13, Phil. 2. 12).
3. "Whom shall I Fear?" (Ps. 27. 1), "Who art thou that thou shouldst be afraid?" (Isa. 51. 12).
4. The Danger of Pride, Presumption, Discontent, Distrust.
5. The Believer and his "Feelings."
6. The Lord's Corrective Graciousness: "I am" (John 6. 20).
7. True Helping of One Another (2 Tim. 1. 7, 8).

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

26th. SUDDEN CHANGES.

1. Divine Quickening (Matt. 27. 44, with Luke 23. 40-43; Acts 9. 1-9).
2. From Sadness to Joy (Luke 24. 17, 32).
3. Remarkable Reviving (2 Chron. 29. 36).
4. Turning Aside (Gal. 1. 6, note 1 Kings 11. 9).
5. From Mortality to Immortality (1 Cor. 15. 51, 52).
6. In Israel's Future History (Isa. 60. 21, 66. 7, 8).
7. Some Important Lessons Involved.

It is easier to fall down than to rise up, to descend than to ascend: how natural it is to gravitate, how supernatural to have victory over earth's drawing down, and to lay hold of the Lord's strength, and to be victorious over heredity, environment, (surroundings), etc., etc., because of the realization of what God is.

"Things which had happened"

OR

"Things concerning Himself."

TWO set forth on a journey. They were sad, very sad. Why? "They talked together of all these things which had happened." "Two are better than one" when they can encourage, and when two "agree" in prayer there is mighty power (Matt. 18. 19),* but when there is one despondent heart, two can increase the gloom (Deut. 20. 8). But there was One Who knew all about these poor travellers, and all about their topic of conversation. He "Himself drew near, and went with them," When three went boldly into Nebuchadnezzar's furnace a Fourth was with them (Dan. 3. 25). But the two journeying did not know the One Who graciously went with them. Nor did He say Who He was, but asked a question, concerning that of which they spoke, and He added that they were "sad." Yes, they were sad indeed, for, as one of them replied, they had BEEN trusting and "hoping," but now, it seems were no longer hoping! Their hopes all seemed buried, for they knew not that the One Who should ever be "the Hope" was no more buried, but raised again, and with them. They had past tenses when they were occupied with the "things," for they said, "Concerning Jesus of Nazareth, Which was a Prophet mighty in deed and word." They knew well what the chief priests had done, but they knew not God's answer (Acts 13. 28-30). How dangerous is a half-truth: how onesided we may all easily become, and how blind we are when "things" fill our vision, and we "know not the SCRIPTURE, neither the POWER of God" (Mark 12. 24). They even emphasized "To-day is the THIRD DAY since these things were done," yet the words did not convict them. They referred to "certain women" which said, on angelic testimony, that "He was alive" (a PRESENT tense, lit. "Him to be living"). The empty sepulchre did not convince them; THEIR LAST WORDS were "Him they saw not." How true of their condition at that very moment!

The One Whom they had viewed as a "Stranger" (verse 18) now graciously interrupted, and began with words of loving reproof. He showed the foolishness and slowness of HEART to believe. It was not only a mental and memory failure. He spoke of the "these things" of which they had spoken (26), yet they were no longer mere events,

* This verse implies that the natural heart is so independent that if there is this wondrous "symphony" it PROVES the Lord's presence. How striking is this fact, as to the Divine operation in causing harmony, which as Israel's ointment of old, has nothing like it.

† The redemption of Israel had been before them, as in Romans 11. 26. The very death that caused them grief is the ground of this, and of all true joy.

but "the things concerning Himself" (27). He was the Speaker and He was the Subject. The Lord Jesus and the Scripture were together in the right position, and everything was suddenly changed, until "they knew Him" (31), and then, speaking of the change, they said "Did not our heart (united) burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (32). The heart was not only warm through contact: it had an indwelling fire, it burned. Everything was the same in history, but everything was changed in experience: the Lord Himself made all the difference.

And so it is to-day. Oh, dear fellow "believer," are we discouraged because "slow to believe"? Do we look at "things" and forget His words, forget all the Scriptures and Himself? Do we look all around, and interpret everything in the light of human fears, and feelings, and forgetfulness, or do we see His purpose, and even in the things that seem darkest to-day, a reminder of "the things concerning Himself," and His own sure words "Surely I come quickly"? Have you a sad heart? Are you and I occupied with "THINGS" or "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 THANKSGIVING." Colossians 4. 2.

"I will bless the Lord at all times" (Psalm 34. 1).

1. "For Kings and all that are in authority" (1 Tim. 2. 1, 2). The humble believer has a real responsibility—quite different from and greater than that of others—in this earth, and particularly in the land where God has placed him or her. Prayer has proved more mighty than politics again and again, but it must be true, definite, spiritual prayer.
2. That God may cause His children to realize, more than ever before, His present living sufficiency day by day (Matt. 28. 20, with Ps. 46. 1), and that the real need of implicit obedience may be grasped.
3. For believers in trials that seem "above measure," that they may experience Isaiah 43. 2, claim 1 Corinthians 10. 13, and enjoy James 1. 2, 1 Peter 4. 12.
4. For the children of God's children that they may be claimed by faith (Eph. 6. 4, Prov. 22. 6, 2 Tim. 3. 15).
5. For lands that we have often overlooked: Yugoslavia, Persia, Libya, British Guiana, Paraguay, Fiji Islands, Dutch East Indies.
6. For the work of the Lord committed to our care, in His enabling, through printing, visitation, meetings—among varied nationalities—that all may be spiritual, humble, dependent on the Lord, and that believers, in true harmony with "one another," may, in the power of the Holy Spirit, expect reviving. Specially we bring before believers, those in European missionary service, our brethren M. Ruda and I. Sofer (Vilnius) and would never forget our brother M. Waszczuk. Continual prayer is precious.

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

YOUNG PEOPLE'S COLUMNS.

They Felt Their Need.

CAN you picture crowds pressing around One who was quite different from them all? Why were they so earnest? Alas, they had illnesses of all kinds and **they felt their need**. That ONE was able to heal. He had healed many, and He could heal many more. Some, too, had brought their children, or a friend, to Him, and He had never been known to fail. A leper was not beyond His power. He had simply said, "I will, be thou clean," and "as soon as He had spoken, immediately the leprosy departed from him." On another occasion, He questioned two blind men who asked for sight, "Believe ye that I am able to do this?" And when they said, "Yea, Lord," there was no difficulty with Him; their eyes were opened. The news of these wonderful works soon spread. Hence we can well understand that many who knew they were ill flocked together.

But, those **who did not feel their need** would not, of course, come for healing. Why should they? Yet it is possible for a deadly disease, or a deadly poison, to be working in the body long before anyone knows it, though usually we do realise our **physical** condition. But as to **spiritual** things, there is often complete ignorance. Most do **not** feel the dread disease of sin, they do not know their heart-deafness, their blindness, their lameness, their deadness, and so they do not seek the Only One Who can cure such complaints.

We have spoken of **death**. When the One, of Whom we speak, walked this earth, He is never said to have met a case of death without giving life. Think of the widow's son at Nain, of Jairus' daughter, of Lazarus at Bethany! The Lord Jesus was "indeed" the Prince of Life. And, in one sense, death is a fuller picture of the condition of the sinner than illness, and illustrates the awful fact that **many do not feel their need**. The various conditions of paralysis, blindness, plague, etc., all give a part-view of the sad results of sin, and the sinner's state. Yet most people treat everything lightly. They dislike **some** sins, but do not have the dread of sin in itself; they wish for "a helper" and would acknowledge **some of their actions** need forgiveness, but they do not seem to understand that **they themselves** need a Saviour because **they are** altogether wrong; and "a helper" would be of no value to one who is a sinner through and through. The **root** is wrong, not only some of the fruit. •

But **have you felt your need?** Those who in the wilderness were bitten by the serpents

(Num. 21. 4-9) were caused to know what sin brought. They were sinners before, but with the bite **they felt their need**. Death was in front of them. It was then that such looked to God's appointed way of salvation, "the Brazen (or Copper) serpent" lifted high on the pole, and thus they lived. Till **they felt their need**, they would not have dreamed of "looking": when they were tremblingly conscious of their danger, they did not delay a moment.

The Call of the Gospel is still to those who are **needy**. "Ho, everyone that **thirsteth**, come ye to the waters" (Isa. 55. 1), "Come unto me, all ye that **labour**, and are heavy laden" (Matt. 11. 28), "The Son of man is come to seek and to save that which was **lost**" (Luke 19. 10). Such words have a deep, deep meaning. And if you, whoever you are, feel your need, as a poor, lost sinner, you will understand **why** the Lord Jesus died. You will see that your sin is guilt, deserving of punishment, and that it is worse than the worst illness, and leading on to a state of sin and judgment for ever! O what mercy shines out in the work of Christ, and shines out to-day! **Do you feel your need of Him**, or not? If you do not seek Him now, you **will** find out your need—too late. The Lord Jesus Christ is the Only One **Who can meet your need** and mine, and He can meet it altogether.

A needy soul the Saviour seeks,
And, as of old, in grace He speaks;
He, He can cause the dead to live,
'Tis life eternal He doth give.

Those who have never felt that need
The Gospel message never heard;
The needy one owns what he is,
Then everything in Christ is his.

Come with your need, Christ died to save,
For ruined ones His life He gave:
The sin, confessed, Christ took away,
The daily need meets day by day.

O what a mercy 'tis to feel
Our need, and come to Him to heal:
A need *unfelt* will, felt at last,
Be felt in vain when life is past.

As soon as any one thinks he is something he is in danger, a grave danger. Cleverness, influence, open doors may all be a great hindrance. Beware of everything that takes the eyes off Christ, or that leads to the slightest dependence on self. Only as we are kept lowly at the feet of the Lord Jesus can we be usable and used. The Holy Spirit hates that which is of self. O that we may hate it too.

The nature of the gospel is such that the sinner's self-reliant and self-centred hope is brought to light, but the heart-broken find peace.

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not upon the earth for the space of three years and six months."—James 5. 17.

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

READERS of these brief monthly notes who make them a basis for further Bible searching and study may have found the following questions asked in connection with the subject of sickness: "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of My people recovered?" (Jer. 8. 22). The context makes clear that the sickness here implied was spiritual rather than physical, also that the physicians appointed of God to care for the health of the nation were the prophets and priests. That they had failed in their duty is evident, for we read, "Every one dealeth falsely, for they have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace" (vv. 10, 11). But praise God there were notable exceptions to these in the history of Israel, and among the greatest was Elijah (or Elias) who is mentioned in the verse we are now to consider.

Let us first note certain words of the Lord Jesus spoken in the synagogue at Nazareth. "Ye will surely say unto Me this proverb, Physician, heal Thyself . . . and He said, Verily I say unto you, No prophet is accepted in his own country" (Luke 4. 23, 24). The link between physician and prophet is here seen, and then reference is made to Elias, and the heavens being shut three years and six months.

Next we note that the margin of our Bible at James 5. 17 directs attention to 1 Kings 17. 1 where we learn that Elijah was not a heavenly visitant, but a man, for the descriptive title, "the Tishbite" may possibly refer to the place of his birth, while we also note with interest that he was of the inhabitants (or dwellers) of Gilead. That he was a man sent from God we do not doubt, even as John the Baptist (John 1. 6), but they both had an earthly parentage, and may we not say he was a physician from Gilead? Did he bring balm? Certainly not to the king who was being visited, who did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. In some cases of physical disorder there is a call for drastic treatment, and an operation is thought to be necessary to deal with the cause. That it is so in the spiritual sphere is certain. We

listen to the prophet's words, "As the Lord God of Israel liveth before Whom I stand, there shall not be dew nor rain these years, but according to my word," and the dearth which resulted was very evident when this same king was seen with the governor of his house searching for grass to save their horses and mules alive (1 Kings 18. 5, 6). This severe restriction was followed by the removal of the cause (or part cause) of the trouble in the slaying of the prophets of Baal (v. 40).

Has there not been the underlying thought that these old time servants of God were different from ourselves? But it was not so: they were men subject to like passions as we are, which means that they had similar **feelings** to ourselves. In themselves they were weak, and it was not unknown for elation to be followed by a season of depression, and this even in the experience of Elijah (cf. 1 Kings 19. 4), but the special message to our hearts is that such an one prayed earnestly and his prayer was heard and answered.

It is possible that we have been somewhat disappointed to find no mention of prayer in the reference given, but we should mark the words, "**As the Lord liveth before Whom I stand,**" which tell of a heart attitude, and an experience of intimacy which would include prayer, and we may be reminded of Abraham who stood yet before the Lord, and of his powerful intercession for Sodom (cf. Gen. 18). Then we note the further words, "There shall not be dew nor rain these years **but according to my word.**" What does this imply? In the last book of Scripture there is mention made of two witnesses who will yet prophesy in the city where our Lord was crucified, a thousand two hundred and threescore days. These, we read, have power to shut heaven that it rain not in the days of their prophecy (Rev. 11. 3-6), that is to say, every day for three years and six months. Do we not see a parallel with the earlier historical event? and Elijah's word which had power to control the heaven was that which was directed toward God? There is a remarkable illustration of this in the life of Joshua, where we read, "Then spake Joshua to the Lord . . . and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, . . . and there was no day like that before it, or after it, **that the Lord hearkened unto the voice of man**" (Jos. 10. 12-14).

A further helpful reference is that of Numbers 14. 20, which contains the Lord's response to the prayer of His faithful servant Moses, "I have pardoned **according to thy word.**"

Does the thought remain, "These servants of God were leaders and prophets?" If so, let us give heed to the words of the Holy Spirit, "Elias was a man subject to like passions as we are."—B.

Disappointed Hopes.

IT was only an ordinary 3s. stamp book I bought recently, but it taught me a lesson as to the transitoriness of all before our eyes. But I am one who needs a hope that cannot be disappointed, a promise that cannot be broken, a resting place that will not give me unrest, a Saviour Who will never change! It was only a short advertisement that I read, but the wording offered a welcome and held out the hope of comfort and tranquillity. Let me read it:—"Forget war strain." Ah, it would seem so delightful to "forget," ^{wherever} there might be a trace of worry. Possibly you have been troubled by the "war," and you may be conscious of a present "strain." What is the way of escape? The advertisement continued: "In—." Ah, this will tell you where to go for rest.—"In the tranquil isle of Guernsey." At once I felt the hope could no longer be realized at all, the tranquillity would no more be tranquil. The unexpected had happened since the invitation was penned and all was changed.

The added words as to writing for "accommodation" would only seem to tantalize the troubled soul, but the proposal was genuine, and it spoke of rooms that were ready once, but the exigencies of to-day prevent the fulfilment of everything, and all human hopes raised by the written words must inevitably be dashed to the ground.

But, dear reader, there is still One Who says, "Come"—not to an island, but,—"**unto ME**" (Matt. 11. 28), and He never fails, never can fail. He still satisfies the longing soul, and gives tranquillity and peace for ever. Yes, the Lord Jesus delivers from the strain of anxious fear as to man's **lost condition** now, and eternal judgment alike. He it is Who lovingly shows how the great war of the sinful heart against God—yours, too, dear reader—can be ended, and how a sinner can now have peace with God through the Lord Jesus (Rom. 5. 1). And thereby we know something altogether beyond man's desire to "forget." God Himself says, "**Their sins and iniquities will I remember no more**" (Heb. 10. 17). Is it not wonderful? No disappointed hopes here. The blood of the Lord Jesus guarantees everything He Himself has promised. The advertisement meant what it said, but could not ensure fulfilment. Christ means what He says and fulfils to the uttermost. The best promises and invitations of

men are uncertain and subject to circumstances, but God's grace is infinitely beyond all. Would you rather go on in the way of insecurity? Are you not concerned to find the true and lasting tranquillity that He gives to a heartbroken sinner? You can pay nothing, do nothing, assist in nothing, but if you own you are nothing, and come with nothing, repenting of everything that is yours, even your "best" works, you are welcome indeed to this wondrous Saviour, Who died to save, and in Whom alone there is everything **to-day** and everything **for ever**. "Behold now is the accepted time: behold now is the day of salvation!"

"I have married a wife, and therefore I cannot come."

Luke 14 20.

DEAR fellow believer, recently married, it may be, you rejoice to hold firmly the opposite standpoint to this, you desire that your home may be ever a reminder of the love of "Christ and the church" (Eph. 5. 32), your concern is that all who enter in may see the light (Luke 8. 16). But you will not resent a loving word of exhortation, will you? A home can become a miniature of a church of God (1 Tim. 3. 5.) but it is easy to lose this privilege—gradually and unconsciously. You have prayerfully read 1 Corinthians 7, and your heart has been exercised that regarding the danger set forth in verses 32 and 33 you may learn the holy meaning of verse 29. This will never mean an offhandedness, thoughtlessness or disregard. Far otherwise, the manifestation of the love of Christ and the church will be deeper, but everything will be for **His** sake. As soon as your wife, (or if a sister be before us, your husband), takes the place of the Lord, instead of being loved **in the Lord**, there will be failure. Satan hates a godly home: his first temptation shows his constant aim.

How many have made their natural ties a hindrance as to spiritual things. The verse in Luke 14 before us shows one who made the affections of earth a reason against personal salvation. Is there one reader in this condition? O that God may speak to his or her soul! Do not despise God's priceless invitation to sinners. The gospel feast is precious beyond measure. But, just now, we are thinking specially of believing ones. Are we sufficiently concerned that we may never make **our** arrangements a hindrance or delay as to the will of God? Haggai 1. 9 comes impressively to our hearts. O that our Lord Jesus may be "All in all."

"And He Died"

Genesis 5. 5, 8, 11, 14, 17, 20, 27, 31.

"And They Lived"

Revelation 20. 4.

A DIFFERENCE," you say. Yes, a vast difference with a message to you and me to-day. "Death" is the result of sin; do not speak of it as "the debt of nature," "man's last long sleep," or "going to rest." "By one man sin entered into the world and death by sin." Thus the first genealogy in the world (Gen. 5) contains the repeated words, "He lived . . . he lived . . . he died." There is one exception, "Enoch lived . . . walked with God: and he was not; for God took him." Here is a message of salvation in the very midst of this cemetery-chapter. **Physical** death may not be removed, as for Enoch, but may happen to a child of God, and usually has happened, (and will, until "the Lord Himself shall descend from heaven with a shout," 1 Thess. 4. 16), but it has quite a different meaning to a believer AND an unsaved soul. If you are not "in Christ," death will not be "a happy release" for you. The words, "He is better off," are an awful lie concerning any who have not sought the Lord while He may be found (Isa. 55. 6).

But, blessed be God, there is still a message of mercy, and we would know nothing of human philosophy or cunningly devised fables among men, to please them and lull them to sleep. We have a gospel that meets the need of a **hopeless** sinner, even the gospel of "Jesus Christ and Him crucified" (1 Cor. 2. 2).

In contrast with the first Adam of whom we read that "(a) he lived . . (b) and he lived . . (c) and he died" (Gen. 5. 3, 5), the Lord Jesus the Last Adam, said, "(a) I am He That liveth and (b) became dead; and, (c) behold, I am alive for evermore" (Rev. 1. 18). Yes the Living One died for guilty sinners, as the One Way of life, peace and salvation. Praise be to God, though the very gate of the garden of Eden had a sword in it, when "He drove out the man," the Lord Jesus has met the sword, and the gates of heaven have opened to Him, and eternal life is now the gift of God to a guilty broken-hearted sinner. Glory be to God for such infinite grace—therefore a "first resurrection" is promised in which those redeemed by the precious blood of Christ will share, and of such we read, "Blessed and holy is he that hath part in the first resurrection," (Rev. 20. 6), for it is concerning these that our title speaks, without any hesitation, "**and they lived and reigned with Christ a thousand years**" (Rev. 20. 4). Yes, Christ is our Life (Col. 3. 4), and "he that

hath the Son hath life," but, (awful contrast), "he that hath not the Son of God hath not life" (1 John 5. 12), and which are you?

Two classes, and only two. Two ways, and only two. Two goals, and only two. God has given a beacon, a warning, a trumpet-call; in **PHYSICAL DEATH**. You can see its reality, and its effects are ever before your eyes, and thus God speaks to you about the second death which you cannot see (Rev. 20. 14). This "second death" is mentioned in the very chapter which speaks of "the first resurrection," the very chapter which says "and they lived." "With Christ" is one view: with "the devil and his angels" is the other. There are not two books of life. The tempter promised life: it was a lie, "he is a liar and the father of it" (John 8. 44). The Lord Jesus died to give life. Will you choose to believe a liar? Listen to a striking contrast, "Blessed and holy is he that hath part in the first resurrection." "The fearful and unbelieving . . shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 20. 6, 21. 8). He who makes light of God's warning, acts as a suicidal madman and murderer. The words of Mark 1. 15, "Repent ye and believe the gospel" are urgent. NO unrepentant soul realizes the preciousness of Christ and His work. NO broken-hearted soul will seek in vain for mercy.

FAITH.

Begone the fear that doubts the Lord to-day
And only trusts fulfilments far away:
That is not faith: faith has a living NOW,
And trusts in Him, nor reasons "IF" and "HOW?"

God is the Same, whatever may surround,
He faithful proves when darkest clouds abound,
He knows the end, and knows the pathway there,
And faith is care-less since we are His care.

Faith looks above, nor sinks beneath the weight:
Enough that God sees all, and ne'er is late!
Faith fears no fear, is blind to what doubt sees,
Since seeing Him Who from that bondage frees.

Faith rests the same, since God the Same abides.
Is God dependent? Faith depends, confides,
Yea, joys and boasts in One upholding all,
Who ne'er can fail, Whose promise ne'er can fall.

If we feel any sense of superiority because God entrusts anything to us, we are utterly dishonouring His name. If we are called to restore another (Gal. 6. 1), we have nothing whereof to boast. God expects a sense of our own unworthiness, but not as a central point, for then it is focussing attention on ourselves, but (O that it may yet be this in my life and in yours) as the fruit of realizing more of 'His Beloved Son.'

Suggested Daily Readings

"IF THE LORD WILL."—NOVEMBER, 1940.

Day	READING		LEARNING	
	Job	1 Corinthians	Psalms	Philemon
1	41. 1-34	3. 1-15	1	17
2	42. 1-17	3. 16-4.5	2	18
3	Ps. 1, 2	4. 6-21	3	19
4	3, 4	5. 1-13	4	20
5	5, 6	6. 1-20	5	21
6	7	7. 1-19	6	22
7	8, 9	7. 20-40	1 Cor. 5. 12	23
8	10	8. 1-13	13	24
9	11, 12	9. 1-14	6. 1	25
10	13, 14	9. 15-27	2	Heb. 1. 1
11	15, 16	10. 1-15	3	2
12	17	10. 16-33	4, 5	3
13	18. 1-26	11. 1-16	6, 7	4
14	18. 27-50	11. 17-34	8, 9	5
15	19	12. 1-16	10	6
16	20, 21	12. 17-31	11	7
17	22	13. 1-13	Ps. 22. 21	8
18	23, 24	14. 1-19	22	9
19	25	14. 20-40	23	10
20	26, 27	15. 1-19	24	11
21	28, 29	15. 20-33	25	12
22	30	15. 34-58	26	13
23	31	16. 1-24	27	14
24	32	2 Cor. 1. 1-24	28	2. 1
25	33	2. 1-17	29	2
26	34	3. 1-18	30	3
27	35	4. 1-18	31	4
28	36	5. 1-15	23. 1, 2	5
29	37. 1-22	5. 16-6.10	3, 4	6
30	37. 23-40	6. 11-7.5	5, 6	7

Notes on Memorized Verses.

PSALM 1. 1-6.

1, The psalms start with plural "happineses": why should it not be so? The ungodly have not the joy which belongs to God's presence (Ps. 16. 11). Separation from sinners, is not a dreary "must." 2, "His delight": The Lord does not seek grammar-students, nor can His words be understood unless we love Him and delight in them (Ps. 119. 103). 3, A tree is living, and a tree receives refreshment. There are no barren fig trees, with leaves only, where the Lord's law is the delight. Above all, these words were true of the Lord Jesus, "the Man" of verse 1 (observe His people in 2. 12, 32. 1). 4, A solemn "not," an entire contrast. Chaff is dead; it receives no nourishment, it does not grow, it has no fruit. 5, One need not be a "scorner" to be cut off thus: all "sinners" will be outside "the congregation of righteous ones." 6, "The Lord knoweth," see 2 Timothy 2. 19, note Matthew 25. 12. Contrasted "ways": how blessed to have a way that pleases God.

1 CORINTHIANS 5. 12-6. 11.

12, "Without," "within": which are you? (Mark 4. 11, Col. 4. 5, 1 Thess. 4. 12). "From among yourselves": the fellowship of believers only must not excuse wickedness. 6. 1, It is "daring" to act like the world, and to ignore the rule of "a house of God." 2, 3, If only we lived in the light of our future! 5, How we need to seek for godly brethren, and godly wisdom in all matters "between"

brethren. 6, The sad fact emphasized, that the sphere of the assembly was ignored, and the decision of unsaved men sought, instead of the guidance and decision of brethren in Christ. Believers and the world are quite distinct: believers should not take judicial positions in the world. Has a child of God ever summoned, or exercised penal judgment, against another child of God? Yes, alas. How bitterly sad is such a daring attack on relationship with Christ. 7, 8, Take wrong, never do it: suffer, the Lord will see to it: be misunderstood, lose, endure everything rather than leave for one moment the standpoint of a believer, inheriting "the Kingdom of God." 9, 10, Repeated emphasis on the Kingdom of God: "the meek shall inherit the earth." 11, Grace changes our whole life and standpoint, and henceforth all should be "in the Name of the Lord Jesus and in the Spirit." Can I go to law with, or wound, a brother in His Name?

PSALM 22. 21-23. 6.

21, A wondrous new note, "Thou hast heard Me" (24). The bearing of judgment (verse 1) finished. 22, The fruit, "My brethren," a church (John 20. 17, Heb. 2. 12). 23, "I will praise" ever leads to "praise ye." 24, The Afflicted, Humble One not despised (note Isa. 53. 3). 25, Further praise, and the great congregation of "that Day" emphasized. 26, Observe the plural: others blessed with the Humble One. 27, 28, The glory of Our Lord Jesus in His Coming: now He is saving out from all nations (Matt. 28. 19), and there is "the Kingdom of the heavens," but then He will be "the Governor among the nations" (Ps. 2. 7-12). 29, Cf. 72. 9, contrast 113. 7, 8, Ephesians 2. 6. "None can keep alive his own soul": this could be rendered, "And His Soul He kept not alive" (Isa. 53, often referring to this psalm, seems to confirm this, in verses 10, 12): all is by His death (Lev. 17. 11, "The blood in the Soul will make an atonement"). 30, This again is hinted in Isaiah 53 (verse 10 with 8, no natural generation, but associated with His resurrection birthday, Ps. 2. 7): O what a miracle of grace, a privilege unmerited, to be His generation, accounted to Him (Ps. 24. 5, 6). 31, Such "come," and such "declare" (1 Pet. 2. 4, 9): and others are "born" because of Him Who is the First Begotten from the dead. (This verse may also suggest the remnant of Israel, to be born, Rom. 11. 15, Isa. 66. 8.) "He hath done," cf. "It is finished" (John 19. 30). "The law made nothing perfect," but His perfect work has perfected for ever (Heb. 10. 14). Do we realize grace, and our high calling? 23. 1, This follows at once, "The Lord is my Shepherd" (Heb. 13. 20, 21, John 10. 4, 16, with Matt. 26. 32). Without Him I shall want: "in Him" are all things (Eph. 1. 3, John 1. 16, Phil. 4. 19, Rom. 8. 32). 2, The Shepherd appoints for the sheep, not the sheep for the Shepherd. There are varied experiences, but all in gracious proportion (John 10. 9). Observe the causing, the personal note and the reason—"for His Name's sake," 3. 4, Trials cannot change Him, but He can change the aspect of trials. 5, The enemies may not be removed, but He is the Same (cf. Ps. 27. 1, Isa. 43. 2, 1 Cor. 10. 13). The Anointed One anoints. 6, He leads, mercy and truth follow: not one day is without them "I will dwell": there is a holy expectation: dwelling with God is the happy prospect (Ps. 84. 4, 1 Thess. 4. 17).

It is no harder for God to rescue to-day than from the burning fiery furnace, or the den of lions. Our only concern should be to be in God's will.

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Thoughts from The Word of God

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Correspondence
Concerning the Will
of GOD welcome.

A MONTHLY TO THE GLORY OF GOD AND THE
TESTIMONY OF HIS GOSPEL, THAT SINNERS
MAY BE SAVED, AND HIS CHILDREN EDIFIED.

Vol. 40 No. 12
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Free

"Thou That hearest prayer."
Psalm 65. 2.
"The prayer of the upright
is His delight."
Proverbs 15. 8.
"The prayer of faith."
James 5. 15.
"Let him ask in faith."
James 1. 6.
"Ye ask and receive not,
because ye ask amiss, that—"
James 4. 3.
"If I regard iniquity in my
heart, the Lord will not hear
me."
Psalm 66. 18.
"And call upon Me in the
day of trouble: and I will
deliver thee, and thou shalt
glorify Me."
Psalm 50. 15.

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"Be care-ful for nothing;
but in everything by prayer and
supplication with thanksgiving
let your requests be made
known unto God, And—"
Philippians 4. 6.
"Continue in prayer and
watch in the same with thank-
sgiving."
Colossians 4. 2.
"Golden vials, full of odours,
which are the prayers of
saints."
Revelation 5. 8.
"Let Me hear thy voice."
Song 2. 14.
"My voice shalt thou hear
in the morning, O Lord, in
the morning will I direct my
prayer unto Thee, and will
look up."
Psalm 5. 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.

"TO THE PRAISE OF THE GLORY OF HIS GRACE."—*Ephesians 1. 6.*

Words of Introduction.

A GAIN we thank God for His grace and goodness. We are grateful that "hitherto" He has sustained. Nothing good is of our own originating: everything is of His pure love. But when we are saved by grace, are we not brought into new responsibilities as well as new privileges, and do we not need to hear the Shepherd's voice, and to remember the gracious command, "Abide in Me"? *Grace* "teaches" us (Tit. 2. 11-12), and we write with the humble, yet earnest, desire that these pages may be used of God, to lead some of His own to a fuller realization of the perfect harmony of His sovereign will of grace, and His will revealed for our obedience. The Holy Spirit has quickened: herein we see grace to those dead in sine. But are we not called to walk in the Spirit, and to be led by the Spirit? Is not this our responsibility, awaiting our response? There is no failure from God's side. O that we may not misuse His love, and make light of obedience, nor become proud of "outward" obedience—but only boast in our Lord.

"God shall wipe away all tears from their eyes."
Revelation 7. 17.

No more sorrow, no more sighing,
No more heart-ache, no more tears:
No more anguished out-poured crying
No more trembling, no more fears!

Every moment we are nearing
Heaven, and that glorious Day;
Soon will be His blest appearing:
Come, O precious Lord, we pray.

May we, ever purely hating
All that grieves Thy loving heart,
Rest in Thee, be for Thee waiting,
Till we see Thee as Thou art.

A.W.H.

Words of Encouragement.

“Supplications, prayers, intercessions, giving of thanks.” 1 Timothy 2. 1 is always important; but sometimes we realize its meaning more fully. In times of emergency how definitely should children of God pray for those “in authority,” but not at such times alone. The emphasis on “first of all” is remarkable, and there may be the encouragement to include these supplications (mark the plural) usually when children of God are joined together. That which is normal in love to the Lord need not become formal. Should there not be a freshness, because of His grace? We do well to observe the four words, and a further emphasis by this repetition, and the reminder of “giving of thanks” is priceless. God blesses us through authority: how grateful we are for the many withholdings of open evil thereby. This may, however, raise the thought in some minds “What about such prayers in the days of Antichrist, or even now when under an atheistic regime?” The problem is Divinely solved, inasmuch as even Sennacherib was the rod of God’s anger, and the ten kings of Revelation 17. 17 will be subject to God’s overruling. There is no reign which is more emphatically limited than that of Antichrist, so that the events have a blessing for God’s children by the time that they reach such (Rom. 8. 28). But it may be said, “Could we pray for those in authority under Antichrist?” The added words in 1 Timothy 2. 2 answer: the appointed purpose of the prayer is “that we may lead a quiet and peaceable life in all godliness and honesty.” Therefore, though it is so worded that we may well include now the desire for a saving work among those in authority, “that we may lead, etc.” will become the limit of the plea when Antichrist reigns, as to any who receive the mark of the Beast.

“IF THE LORD WILL.”

Gatherings for Believing Men. Tuesdays. 30, Commercial Road (side door), 5.45. Conversation and Prayer, 5.15. (Those seeking salvation also welcomed). Telephone for possible change of arrangements.

SUGGESTED SUBJECTS FOR DECEMBER.

3rd. AN OUTLINE OF ROMANS 9.

1. Fervent Prayer for Others.
2. God’s Lessons in Israel’s History (cf. 1 Cor. 10. 1-11, 18, etc.).
3. Man’s Will and Running Evil (Rom. 9. 16, John 5. 40, Rom. 3. 15).
4. Replying against God, the Answer to Arguers.
5. “Vessels of Wrath,” and “Vessels of Mercy.”
6. God’s Calling from Jew and Gentile.
7. The Foundation Stone or the Stumbling Stone. The Two Aspects throughout Scripture.

10th. RESPONSIBILITY.

1. Human Accountability (Eccl. 12. 14, Rom. 2. 1).

2. The Responsibility and Response of a Believer (Luke 12. 48). Thoughts on Sins of Ignorance, and the Stewardship of Luke 19. 13.
3. Responsibility in the Home (1 Tim. 3, 4, 5. 4).
4. Responsibility in Daily Work.
5. Responsibility as to other Believers (1 Cor. 12. 14).
 - (a) Generally.
 - (b) In an Assembly.
6. Debtorship (Rom. 1. 14), and the carrying out of the Lord’s Missionary Command (Matt. 28. 19, 20).
- 17th. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 24th. To be announced later.
- 31st. To be announced later.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

Colossians 4. 2.

“After this manner therefore pray ye: Our Father.”

Matthew 6. 9.

1. For those in authority, and for the right attitude and godly living of God’s children in all lands, since “this is good and acceptable” in His sight (1 Tim. 2. 1-3).
2. For Christians who are suffering through circumstances over which they have no “control,” in the world’s upheaval, that there may be a personal restfulness, and openness of heart to receive His instructions, and that other believers may have a real and not artificial sympathy.
3. For Christian homes, that there may be more expectation of His work in the younger ones while they are young.
4. For lands that are often overlooked:—Luxemburg, Denmark, Syria, Persia, Nigeria, Nicaragua, Tasmania.
5. For the Lord’s work entrusted to our care, including gatherings, and the printed page, and typewritten notes, and correspondence in His Name, also service among those of varied nations, not forgetting missionary brethren in Lithuania and Poland (M. Ruda, I. Sofer, M. Waszczuk) that God may graciously meet their needs, and give them wisdom in all arrangements, that while we cannot have the close contact hitherto possible, the Lord Himself may lovingly prove that the dependence on Himself is the all-important matter, and never in vain (We shall be thankful to hear of any further opportunities of service among any from Belgium, France, Holland, etc.). “I beseech you brethren . . . for the love of the Spirit, that ye strive together with me in prayers to God” Romans 15. 30.

It is a very simple, yet important, thought that is before me. Not only should we hate the thought of “praying” at others but we should remember the Holy Spirit does not lead us to **emphasize and explain** the part of truth, which others present do not see with us, when praying with them. Nor is this failure always a conscious one. We may be impressed with a portion of truth, and enjoy it, and almost feel we are helping others, and thus prayer to “our Father” may be little by little diverted, without our thought of so doing.

**"That love His Appearing."
"Having loved this present world
(age)." 2 Timothy 4. 8, 10.**

HERE we have a great contrast, a divinely designed contrast. If we love the world the love of the Father is **not in us** (1 John 2. 15), and as we cannot serve God and mammon, so we cannot love Christ's appearing and this present age. They are diametrically opposed. He gave Himself for our sins, that He might deliver us from this present evil age: that is the will of our God and Father (Gal. 1. 4).

The emphasis is not on "knowing about" His appearing, but on love. In like manner, the attitude that grieves God's Holy Spirit in this age is a love to it, and conformity with it (Rom. 12. 2). We are still left in the world physically, and we have business relationships and responsibilities amid the men of this world, and may be employed by them, but our love and friendship and standpoint are to be heavenly, and we should have a deep concern as to the growth of our love and affection.

The apostle looked forward, and expected a crown, but not because he was an apostle, or because of his missionary service. The reward here is linked with a truly loving attitude and harmony with the Lord. James 1. 12 has the very same message. The humble background believer is not left out. The Judgment Seat of Christ will not deal with publicity, or outward success, but with a right attitude to the Lord and His coming. Have we this? Are we characterised by this? Is this our desire unceasingly in the power of the Holy Spirit, Who leads the Bride to say "Come" (Rev. 22. 17)?

What was the history of Demas? When did he begin to love this present age? How did he grow in attachment to it? We do not know. But the warning beacon is given us that we may not think thus. Demas greeted the saints in Colossians 4. 14 and his name is mentioned with that of Luke, "the beloved physician," there. But we find no greeting from him here, and he is contrasted with Luke (2 Tim. 4. 11). The words are striking, "only Luke is with me," but "Demas is departed." The love led to departure: it is always so, love acts. A love to Christ leads to separation from the world, a godly departing. Love is a great magnet. We often use the word "departed" of those who fall asleep. Better to fall asleep, as a suffering Stephen, or even less notably, than to wander from the Lord. Our failure begins within, in the heart, in the affections, in lack of concern for our Lord's appearing, in lack of desire for His glory, in lack of devotedness to Him. "Other

things" enter in, and choke the love as well as choke the word. O that we may be more and more marked by a love to the Lord and the Lord's people (2 Thess. 1. 3). When Demas did not love the Lord's appearing, he left the Lord's servant: when we are heartily loving and longing for that Blessed Hope we shall be drawn to "one another" more and yet more. May it be so!

Poems to Help Christian Experience.—169.

"The Name of the Father and of the Son and of the Holy Spirit." Matthew 28. 19.

O Almighty God, our Father,
Thou art evermore the Same!
O the freeness of Thy favour
And the sweetness of the savour
Of Thine ever-blessed Name!
Thee would we adore and praise
For the fulness of Thy love,
Who to everlasting days
Shall be praising Thee above.

O Thou Glorious, Eternal,
Holy, Ever-living One,
Not in word alone Thou lovedst,
But Thy love unmeasured provedst
In the gift of Thine Own Son.
Our iniquities He bore
When He suffered on the tree!
Can we other than adore
For Thy love so rich and free?

For Thy Spirit's work we praise Thee,
Making wounded sinners whole.
O how graciously He dealeth,
For the Saviour He revealeth
To the sorrow-burdened soul!
Now to Thee, Eternal King,
God Immortal, only Wise,
We, Thy ransomed, glory bring.
And our gladsome praises rise. E.K.

EVOLUTION.

Believers who not only desire help to feel yet more the great importance of God's answer to this evil theory, and to see the enemy's skilful plan of iniquity and attack on atonement in its propagation, but who desire to pass on leaflets to any who fail to feel the real nature of evolutionary teaching, may welcome a list of available leaflets. Let all reading and circulation be with definite prayer.

- (1) "Evolution:" What it means.
- (2) The Ethics of Evolution.
- (3) Evolution a Myth (and Language—A Witness to God).
- (4) Evolution judged.
- (5) Man has spoilt the Animals.
- (6) The "Superman" (Antichrist, the Beast, is man's climax).

If more than one copy, please indicate.

YOUNG PEOPLE'S COLUMNS.

"The Stars Also."

SUCH is the first simple reference in Scripture to the multitude of shining lights in the heavens. Who has not looked up with a deep interest, wishing (it may be) to know more about their nature and their glory? The stars are wonderful, but those who are children of God can say "It was our Father Who created them all." How great God is! How restful each believing heart may be: nothing is outside God's knowledge or outside God's power!

Isaiah the prophet mentions the stars in the climax of the well-known fortieth chapter, "Lift up your eyes on high, and behold Who hath created these things, That bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." The same chapter speaks of the waters in the hollow of God's hand. It asks, "Who hath measured . . . the mountains in scales, and the hills in a balance?" and adds, "The nations are as a drop of a bucket and are counted as the small dust of the balance." How small is one drop of water at the bottom of a bucket! How weak are all men before God. The passage rightly goes on "All nations **before Him** are as nothing; and they are counted to **Him** less than nothing, and vanity." How little do people to-day think of the greatness of God; and His majesty, and of their own nothingness! This is a failure—a sin. Many sins are so easily done **because** men forget the majesty of God. It seems plain, in such a chapter, that the way in which the stars are described would make clear they were not viewed as comparatively little things. The prophet may not have had telescopes as we, but God taught him the glory of the stars. The psalmist too says, "He telleth the number of the stars: He calleth them all by their names." In the book of Job God Himself refers to some names, and our translation reads thus: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" (Ch. 38. 31, cf. 9. 8, 9). Though I have seen different works of God in nature, and admired the very great mountains (Ps. 36. 6, 125. 2), I think nothing has been used to build up my faith so **much** as the stars, for I have **felt** how great **God** really is.

How precious if we can say "**My God**." In the Psalm just quoted the verse before reads,— "He healeth the broken in heart, and bindeth up their wounds." So God is not only great, He is gracious, and Isaiah 40 not only shows His glory, but also His wondrous tenderness (ver. 11). "He shall feed His flock like a shepherd: He

shall gather the lambs with His arm." Though all nations are as nothing, **one** poor, troubled sinner, who seeks salvation, is very dear to God. It is this thought of His love that refreshes me when I behold His majesty in the heavens. It is not greatness against me, or even putting me aside, but on my behalf.

So I have looked at the stars, and thought, "Of course I can trust God for **all my needs**." Was there not one many years ago, told by God to look at these tokens of His infinite glory? The word of the Lord came to Abraham, and He brought Him forth and said, "Look now toward the heaven and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be" (Gen. 15. 5), and the Holy Spirit tells us through the apostle, "If ye are Christ's **then are ye Abraham's seed** and heirs according to the promise." Here then was a prophecy of God's children as a heavenly people, and a glorious shining people, that no one can number. When Abraham heard, he "believed in the Lord, and He counted it to him for righteousness" (Gen. 15. 6), and this was the same faith as of any who to-day believe in Christ raised from the dead for them (Rom. 4. 24), and thus believe in salvation by His precious blood. A heavenly people that have a heavenly life, they are united with the Lord Jesus. It is all so wonderful: are you, too, among them?

But the stars, though **all** in glory (1 Cor. 15. 41) differ from one another, and Daniel 12. 3 says "They that turn many to righteousness" shall shine, "as the stars for ever and ever." If I am saved by the blood of Christ, and if you believe in Him, and have a new life, we should both delight to bring others, "**many**" others to Him. Some Christians shine, and will shine more brightly than others. How precious **first** to be saved, and **then** to be full of heart-longing to please the Lord Jesus Christ till He comes back as "the Bright and Morning Star" (Rev. 22. 16).

The stars reveal God's glory,
His power and majesty;
Who can tell all the story,
Or know *how* great is He?
But if, by grace, forgiven,
Redeemed by Christ's own blood,
We learn through stars of heaven,
To trust "our Father"—God.

We think of every nation,
So small before the Lord:
Then fall in adoration,
Remembering "His" word:—
He dwelleth with the humble,
For such to Him are dear;
Pride e'er goes out to stumble,
But lowly ones rest near.

Great is His greatness ever,
 Yet condescending too:
 He loves (and changes never)
 A sinner—such as you:
 For sinners Christ, once dying,
 Secured a heavenly place,
 Each one on Him relying
 Is His for aye by grace.

"And he prayed again, and the heavens gave rain; and the earth brought forth her fruit."—James 5. 18.

A Few Words with Young Believers and Older Ones Too.

THERE is a danger lest in our private meditation we read with lack of emphasis, and fail to exercise that care which we feel is so essential when reading the Scriptures aloud; but it is important that we seek to catch the tones of the precious words of God at all times, and for this there is the further need of a prayerful condition of heart whenever we open our Bible.

It has been pointed out that certain verses lend themselves to a change of expression, as for example, John 3. 16, which may be read as follows: "For God so loved the world," or "For God so loved the world," or again, "For God so loved the world," or yet again, "For God so loved the world."

As to the present verse it may be said with certainty that the usual stress is upon "again," but if its opening words were formed in their original order, viz., "and again he prayed," it would be difficult not to change the emphasis to the word "prayed," and this would seem to be in keeping with the context, and the historical record, to which we are again directed by a marginal reference.

It is well when time permits to turn to these passages and thus to refresh our memories. In this case we read, "The word of the Lord came to Elijah in the third year saying, Go shew thyself unto Ahab, and I will send rain upon the earth; and Elijah went" (1 Kings 18. 1, 2). Here is a conditional promise, and we see the condition was fulfilled. How simple is the statement, "and Elijah went," but how full of instruction. The threefold declaration of the centurion may be recalled. "I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it" (Matt. 8. 9). What wonderful results would follow if believers were marked by this simplicity of obedience to **their Lord**.

That Elijah believed implicitly in God, that it would be even as it was told him, there is no doubt, and his words addressed to the king

which are recorded later in the same chapter confirm this, for we read, "Get thee up, eat and drink, for there is a sound of abundance of rain." Is there such a thing as hearing by faith? It would seem to be so, even as seeing by faith is illustrated in a later day, in the story of Elisha and his servant at Dothan (see 2 Kings 6. 16, 17).

We read on, "So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel." Are we not again reminded of another New Testament passage? "Every man went unto his own house; Jesus went unto the Mount of Olives" (John 7. 53; 8. 1)? The prophet even as our Lord, had no fixed dwelling at this time, and the quiet and solitude of the mountain was sought as a place of prayer.

It is true we do not hear the words uttered, but we do not doubt as he is there seen, down upon the earth with his face between his knees, that he prayed; this the Holy Spirit has made known through James, and it is for the answer that the servant of the prophet is sent to look toward the sea. He returns but only to report, "Nothing," and not until the seventh time of going was there any sign of God's response, but it has been truly said that "delay is not denial." Even then in the great expanse of heaven the only cloud that became visible, arising out of the sea, was one as small as a man's hand. A man of lesser faith might have been disappointed and discouraged, as Satan is quick to seize opportunities of special trial to cause such to be offended. But Elijah is strong in faith and he now sends his servant to the king with the following message, "Prepare thy chariot; and get thee down, that the rain stop thee not," and the added words impress our hearts with God's faithfulness. "And it came to pass in the meanwhile that the heavens were black with clouds and wind, and there was a great rain."

One of the lessons surely is this, that the promises of God are not given to restrict or restrain the prayers of His servants, but on the contrary they are to enable us to pray the prayer of faith, and to ask "according to His will." God has promised many future blessings to the nation of Israel, but in this connection the words are found written, I will yet for this be enquired of by the house of Israel, to do it for them (Ezek. 36. 37).

In answer to prayer the heavens were shut. In answer to prayer the windows of heaven were opened, and for our encouragement to pray in this our day, the Holy Spirit has made it known that "Elijah was a man of like feelings with ourselves."

The words, "and again he prayed," may also direct our thoughts to another scene, in the garden of Gethsemane, when the Lord Jesus Whose soul was exceeding sorrowful, "fell on His face and prayed"; then "went away again the second time and prayed"; and "went away again and prayed the third time, saying the same words" (Matt. 26. 39, 42, 44). How precious is the knowledge that in Him we have not an High Priest Which cannot be touched with the feeling of our infirmities, but One Who "was in all points tempted like as we are yet without sin" (Heb. 4. 15). And equally precious is the further knowledge that He ever liveth to make intercession for us (cf. Heb. 7. 25).—B.

"CHILDREN."

GOD made Adam and Eve full grown. But after the beginning He has appointed birth and growth, and He Himself has arranged family life. How strange the world would be **without children**. We hear with relief the care-free joy of a little one, and see the trustful dependence on a beloved parent. What if there was nothing of this in the world? A mother's love is beautiful in its sphere, and so is a child's. The one implies the other. Would we lose either? No. The Scripture itself rightly speaks of the beautiful flower of the field in connexion with the goodness of the natural man, woman and child (Ex. 40. 6). The fall has not removed this. But as water does not rise above its level, "that which is born of the flesh is flesh" (John 2. 6), and there is a fadingness, and a contrast with the **spiritual** plane in all the best that earth can produce.

It is well to realize this essential distinction. To underestimate natural affection is wrong (2 Tim. 3. 3), even as to overestimate it. It is desirable, and deeply important, in its sphere, but never can deal with the holy claim of a broken law, and a righteous God. As to salvation we **need** the blood of Christ. The most attractive affection of the unsaved home can never lift it out of the natural plane.

But children are appointed by God with a very definite purpose. He does not wish men to be unemotional toilers, or mere hermits. He has arranged a relaxation for the physical frame. The fact that God does not accept that which is natural, as if it were spiritual, does not mean that His creatures are nothing to Him, from the standpoint of His providential care. He makes His sun to shine on the evil and on the good, and sends rain on the just and on the unjust, and His stender mercies are over all His works.

So has He provided the exact opposite of a mere factory or a barrack-room routine for humanity. He has made nature beautiful, and has given man capacity to enjoy food and that which is delightful in His handiwork. It is true that these precious things may all be used, or rather misused, to take the mind off the real deep spiritual need, but the remedy is not a prison-like existence. God has appointed conditions in nature which may be made a background for telling of His spiritual work, even as the Lord Jesus put the request "Give Me to drink," with a purpose and a parallel. He had something in view beyond. And nature points not only to its Creator, but to the mercy He has, while at the same time its thorns and partial disorder are a beacon as to the disturbing fact of sin. God preaches the gospel through the animal and vegetable world: everything displays the **need** for the Lord Jesus and His finished work.

Thus the home is meant to be a beautiful and simple picture. It shows up as nothing else the unloveliness of the self-life, and makes evident the need for a permanent love beyond that of the natural man. It gives a picture of the love of God as the Father of His beloved children. It should make us unsatisfied with a miserable distant relationship to a Supreme Power. The home tells of the love of Christ to His bride, and of the necessity for a new **birth**, and then of the training up of those who have received this. A home must disappoint us if it is not a picture, and miniature, in some real measure of God's own family.

The entrusting of a little life to a father and mother from the very beginning unveils God's principle of stewardship and responsibility. He has not caused a number of units in the earth, all the same in their condition, and independent of one another. He has given helpless ones to those who can feel and show affection even before the opening mind realizes it is receiving affection. How lovely is this picture of the working of His own grace. A babe is God's witness against the natural hardness and brutality into which the human heart can soon fall deeper and deeper. Home life is God's check on the development of iniquity: ruin faces any nation that despises the home.

It is delightful to see in the New Testament the Lord's call of brothers, and the emphasis on households in the Acts, with regard to receiving the Lord, and the stress that assemblies met where there were homes, and that those who had oversight among them must have proved their loving faithfulness and truly spiritual success in the home. May it be ours to show a deep enjoy-

ment of God's principles. May we love children and not be burdened by them. They are not born as machines: the life needs myriads of details and correction and training and all this takes time. May we set a godly example before children, and win them winsomely. Let us expect His saving work in the little ones who believe in Christ (Matt. 18. 6), and let the interest in the younger ones in the assembly be more marked. If the physical and mental life need so much care, surely the need for the spiritual life and its true training is impressed upon us. And if the earthly things compel untold hours, and if growing up is not a matter of mere machinery but a continuous effect of a continued care, so the young disciples need much loving interest that they may be helped forward in the spiritual warmth of the assembly, and the enjoyment of the privileges of the whole family of God.

**"Their works are in the DARK,
and they say, Who seeth us? and
Who knoweth us?"**

Isaiah 29. 15.

THESE words, spoken by God more than 2,000 years ago come to mind in a fierce bombing attack. They fit this, but apply much more widely. What if they apply to any of US as well? You are startled and say, "No, I would NEVER act thus." But the passage does include YOU, if you set God's authority aside, and if you have merely the RELIGION OF THE LIPS.

It is more easy to see other people's crimes, but the cutting words of 2 Chronicles 28. 10 are still forcible:—Are there not with you, EVEN WITH YOU, sins against the Lord? It is pleasing to think one is safe from God's judgment—which NEVER misses its mark,—because, as many put it, "I have done nobody any harm." But will this untrue claim be sufficient before a God of perfect knowledge, insight and holiness? Impossible! Will it really satisfy YOU? My friend, do not think I wish to attack when I remind you of the unpleasant fact of

PERSONAL SIN!

You may be far better than others, but God likens men generally to WILD animals (Jas. 3. 7, 8), and the Lord Jesus definitely said NO ONE is good (Matt. 19. 17). Do you believe Him, or believe yourself against Him?

God speaks of all our righteousnesses as filthy rags (Isa. 64. 6). Scripture is plain speaking, but true to life. There is no covering up of guilt. Not a man can boast before God, not even you. The wages of sin, (not merely of some special sin) is DEATH. The Lord Jesus, in one of His descriptions, spoke of two men going to the Temple: the one

who spoke of other people's sins, though they were no doubt real, went home utterly unrighteous: the one who said not a word about others, but brokenheartedly confessed his own sins, was JUSTIFIED. Thinking of another man's great sins is the devil's trick to blind you to YOUR OWN need. Satan loves to throttle the cry—"God be merciful to ME the sinner."

Do the adjoining words in Isaiah 29 strike you as without a meaning in this long-favoured land? Listen to them. "This people draw near Me with their mouth, and with their lips do honour Me, but have removed

THEIR HEART FAR FROM ME, and their fear toward Me is taught by the precept of men" (verse 13). Are these words a description of you?

"Be quiet," says some one, "you ought to speak to those who throw down the bombs, not to us." If we cannot reach them, should we be careless about you? Do you call it love, or cruelty, to be unmindful of YOUR eternity?

YOUR LIFE HAS BEEN SPARED—not only last night, but through myriads of unseen dangers—twenty—thirty—it may be more years! Why? What is the purpose? Possibly a praying parent pleaded for you. In any case, God's longsuffering has reached you. But you are not SAFE unless you are SAVED. You need, not a temporary relief, but a personal possession of

EVERLASTING LIFE, through the DEATH OF THE LORD JESUS instead of lost sinners,—otherwise YOUR works are in the DARK, and YOU do not come to Him, Who is the Light (John 3. 18-21). Without Him there is blackness of darkness for ever (Jude 13). Do you call it kind to be silent, and to say smooth things? Do you wish to sleep now, and wake up in hell? Would it be kindness to omit to tell of the

ONE WAY OF SALVATION,

an unfailing Way, a present Way, even the Lord Jesus Christ Himself, to Whom any poor, guilty, burdened sinner, without any merit, is absolutely UNDESERVEDLY AND UNRESERVEDLY welcome even to-day? Thus, and thus only, is there the blessing of Salvation. Yea; there are all blessings "in Christ" now (Eph. 1. 3), and eternally with Him as well. A child of God is not to be "pitied." All outside Christ are in a pitiable plight, in peace time as well as war time, whether they know it or not, whether they are alarmed or not, whether they will listen to this warning or not! O the wretchedness of everything—life or death—WITHOUT the Lord Jesus and His GUARANTEED SALVATION.

**"THE LORD'S VOICE CRIETH UNTO
THE CITY... HEAR YE THE ROD, AND
WHO HATH APPOINTED IT."** Micah 6. 9.

Suggested Daily Readings

"IF THE LORD WILL."—DECEMBER, 1940.

Day	READING		LEARNING	
	Psalms	2 Corinthians	Psalms	Hebrews
1	38	7. 6-16	43.1	2. 8
2	39	8. 1-21	2	9
3	40	8. 22-9.15	3	10
4	41	10. 1-18	4	11
5	42, 43	11. 1-15	5	12
6	44	11. 16-33	6	13
7	45	12. 1-21	7	14
8	46	13. 1-14	8	15
9	47	Gal. 1 1-10	9	16
10	48	1. 11-24	10	17
11	49	2. 1-10	11	18
12	50	2. 11-21	Eph. 2. 8	3. 1
13	51	3. 1-12	9	2
14	52	3. 13-29	10	3
15	53	4. 1-18	11	4
16	54	4. 19-31	12	5
17	55	5. 1-13	13	6
18	56	5. 14-26	14	7
19	57	6. 1-18	15	8
20	58	Eph. 1. 1-12	16	9
21	59	1. 13-23	17	10
22	60	2. 1-13	18	11
23	61	2. 14-3.7	19	12
24	62	3. 9-21	20	13
25	63	4. 1-13	21	14
26	64	4. 14-32	22	15
27	65	5. 1-17	3. 1	16
28	66	5. 18-33	2	17
29	67	6. 1-11	3, 4	18
30	69. 1-17	6. 12-24	5	19
31	68. 18-35	Phil. 1. 1-14	6	4. 1

Notes on Memorized Verses.

PSALM 46. 1-11.

1, God is the Beginning and End of this Psalm: and both verses speak of Him as a Refuge (Leaflet on Psalms thus "designed" may help): "our"—"to us"—suggests relationship to Him and fellowship with His people. "Very present," lit. "found" (cf. Isa. 55. 6, 2 Chron. 30. 21, 31. 1 margin). 2, "Therefore": the inference of faith, "upon a fixed basis": faith is not wavering, nor fearing. Mountains may be moved, God's covenant never (Isa. 54. 10). 4, More than Eden's river, (see Ps. 36. 8, 9, Ezek. 47. 1, Rev. 22. 1). "Make glad": God does not desire His children to be miserable (Ps. 16. 11). Holy and High (Isa. 57. 15). 5, God is ever in the midst (Zech. 2. 10, Matt. 18. 20, Rev. 5. 6, etc.). "When the morning appeareth" (marg.)—The reference there, as often, are so helpful: add 2 Samuel 23. 4, Psalm 49. 14. 6, Solemn contrasts: vain is the pride of man. 7, Verse 11 repeats and emphasizes; and the threefold "Selah" may call to meditation. 8, What a contrast with desolations made by men. 9, Isaiah 2. 1-4 shall be fulfilled: none other can do what God will do. 10, The response of faith: "Leave off," same word in 37. 8 "Cease": why fret, why doubt? God will not fail, nor be late (Hab. 2. 1-4). "Exalted" (Isa. 33. 10). 11, The God of Jacob, though Jacob was so inconstant: grace reigns to make us constant.

EPHESIANS 2. 8-3. 6.

8, Grace, faith, together, as in Romans 4. 16: "the law is not of faith" (Gal. 3. 12). Grace is not of works or debt (Rom. 4. 4, 11. 6). "Lest," (Judges 7. 2, 2 Corinthians 12. 7). 10, "Workmanship" (made), "created": all is of Him: the foundation is big, we are part of the building: then we "walk" (cf. the two-fold thoughts in verses 19, 20. "Built" and of "the household." So in 1 Pet. 2. 5, "living stones," His work, "an holy priesthood," responsibility in the house. In *grace* we are "immovable," as to our privileges of response let us remember 1 Cor. 15. 58). 11, Always "remember" (Deut. 5. 15, 8. 2, 9. 7, a holy contrast with Luke 16. 25—too late, we were (a) Gentiles, (b) in the flesh, (c) uncircumcision, (d) without Christ, (e) alienated, (f) strangers, (g) having no hope, (h) without God, (i) in the world, (j) far off. What a mighty change has God's grace wrought! 13, Once, now: observe the "now's" of this epistle 2. 2, 3. 10, 5. 8, and recollect Romans 3. 21, 26, 5. 9, 11. 6, 19, 21, 22, 7. 6, 8. 1, 18. "In the blood of Christ," every blessing is because He died. 14, He is: thanks be unto God for the present tenses of Scripture. "*He*" is emphatic in 4. 10, 11, 5. 23, 27. Note, He is our Peace, He *made* peace, He *preached* peace (verses 15, 17). All is of Him. If we omit italics we think of the veil rent (note also Col. 2. 14, Heb. 10. 20); and *also* of the barrier with inscription, excluding Gentiles from going further in the temple (see Acts 21. 28, 29): in the true temple (Eph. 2. 21) there is no such exclusion (3. 6), nor is there anything of Herod's work. 15, "*In Himself*"—what a contrast with "in ordinances" (note margin of 16). 16, He gave His body to make us "one body" (note John 2. 19). 17, "Came": contrast the going to "the old world" (1 Pet. 3. 19, 2 Pet. 2. 5). 18, Those who were "nigh" (dispensationally, typically) had no "access" to the "Father": it is the Spirit That *quickeneth*. Behold our Triune God in this verse (and 22). 19, Not "strangers," nor merely "guests" as the word also means, but "fellow citizens" (see Heb. 8. 11, lit.). "Not foreigners" ("aside from the house"), "of the household of God," "built," "the building," "builded together," "dispensation" (3. 2, house-law, stewardship):—all these words are from the same root in Greek: surely God desires us to emphasize the "house," and His presence, for the house is a temple: worship is so precious (John 4. 23, 24). 3. 1, Do not be hindered by chapter-breaks. "The prisoner" (4. 1): in heavenly places yet suffering on earth: a bond-servant of Jesus Christ yet also *bound* among men (Col. 4. 18). The words "for this cause" (lit) "with reference to the grace of this," is there an extra force in such a word (2. 8)?—verses 2-13 are parenthetical—"For this cause I bow my knees": *grace* leads to *worship*. 3, The "mystery," not mysteries, but only known to those "brought in": the eternal union in Christ of Jewish and Gentile believers. 4, Read, understand. 5, Other ages, now: the sons of *men*, His holy apostles and prophets (the "foundation" of 2. 20, see 4. 11, and emphasis on "evangelist," and "teach" in the *last* epistle through Paul, 2 Tim. 2. 2, 4. 5). 6, The prefix "with" is *thrice* found in compound words here, "heirs together," "bodied together," "partakers together." Let there be more of the "with" *attitude* among those who by grace enjoy the "in" position.

Faith is not a vague realization that God can do something at some time, but that God is, and that there is nothing too hard for Him now.

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