

Thoughts from The Word of God

Edited by
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Correspondence
Concerning the Will
of GOD welcome.

A MONTHLY AS GOD ENABLES, EMPHASIZING
THE GOSPEL OF HIS GRACE AND THE
PRIVILEGE OF HIS PEOPLE, TO PLEASE HIM,
IN ACCORD WITH HIS REVEALED WILL.

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Free.

"For whosoever shall do the will of My Father Which is in heaven, the same is My brother, and sister, and mother."

Matthew 12. 50.

"I came down from heaven not to do Mine Own will, but the will of Him That sent Me."

John 6. 38.

"If any man will to do His will, he shall know of the doctrine."

John 7. 17.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice . . . and be not conformed to this world:

SOME OF THE CONTENTS. Page

"This Present Evil Age"	2
Ephesians 4. 15, and You	3
The Two Builders	4
"Brethren, if any of you do err"	5
"Ye Search the Scriptures"	6
Lies and Lightness	7
"Why should God condemn me if I do my best?"	7
Notes on Memorized Verses	8

but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Romans 12. 1-2.

"Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Colossians 4. 12

"The God of peace . . . make you perfect in every good work to do His will."

Hebrews 13. 20-21.

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.

"My Spirit remaineth among you: fear ye not."—Haggai 2. 5 (Rev. 2. 7).

Words of Introduction.

CONTINUED changes characterize "this present evil age." But "the foundation of God standeth sure," the Lord Jesus lives, and "all the promises of God in Him are yea, and in Him Amen" (2 Cor. 1. 20). Therefore having obtained help of God we all would continue, and if any send forth the printed page it should be since having obtained mercy of the Lord to be faithful. We remember the testimony of God's servant, "seeing we have this ministry, as we have received mercy, we faint not" (2 Cor. 4. 1). Is there not a need for us, one and all, to be humbled before God? Many in the world are ever occupied with the sins of others: have not we a similar danger in looking at the failures of other believers, and thus "feeling" that which is not the lowliness which should be ours? If only we, as believers, were personally concerned, more and more, as to our own attitude, and concerned that we might be brought into fuller harmony with the Lord's will personally, might we not expect more harmony among believers? The departure from His plan is painful indeed: but reviving begins with "me," whoever the individual believer is.

"I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

Isaiah 27. 3.

Our Father, for Thy love and care
Each day and hour, and everywhere,
All undeserved, yet richly free,
We lift our hearts in praise to Thee.

Thou slumberest not, and dost not sleep.
For Thou wilt every moment keep
Thy vineyard, neath Thy watchful eye,
From heaven, Thy dwelling place on high:

Thou carest for us, every one
Redeemed by Thy Beloved Son;
Such love should cause our hearts to rest—
For ever kept, for ever blest.

A.W.H.

Words of Encouragement.

"Un." How many English words begin with this prefix. And it is a joy when believers are concerned about unworldliness, and unselfishness, and many other precious negatives. But how shall we reach them? Not by emphasizing the "Un" aspect alone. We would not only give up: we would receive that we may let other things go: we would enjoy the will of the Lord that contrary attractions may lose their power. It is not only "Ye turned from idols," but "to God from idols"—How important this is. Christlikeness ensures unworldliness. If we behold Him there will be an effect (2 Cor. 3. 18). The hope set on Him purifies, and removes that which is impure in His holy sight (1 John 3. 3). It is true the Holy Spirit gives us Colossians 3. 8 as well as 3. 10. even as He gives us verse 5 in the same chapter with verses 1-4. The negative is not unimportant, but we often find a tendency to onesidedness and the swing of the pendulum in our lives. Our Father does not wish us to have always medicine without food, or a rod without encouragement. I do not mean with regard to others, though that is clear, but with regard to ourselves too.

Poems to Help Christian Experience.—110.

"THIS PRESENT EVIL AGE."

O sad unwisdom, to deny the Fall!
How do the follies of the mind appal
Yet chiefly is the human heart at fault,
For that is even as a darksome vault,
Wherein is death and all that is unclean.
Though outwardly but whiteness can be seen;
Ah! 'tis the whiteness of a tended grave.
Not holiness doth man, by nature, crave;
But they who know God know the pow'r of sin,
Defiling flesh, befouling all within.
"Behold, we all are as an unclean thing."
"Who from an unclean shall a clean thing bring?"
Thus speaketh, and remaineth, Holy Writ.
Who then should speak of that which is most fit
Surviving in the struggle and the strife?
Who dare explain the wondrous fact of "life"?
Yet man presumes its mystery to solve,—
"From lower life the higher doth evolve,"—
Thus he declares,—"Man hath an upward trend,
And by his pow'r inherent shall ascend
To be 'as God.'" O vile, Satanic lie,
Believed by men who pass the Scriptures by!
Their minds delight on sugared lies to feed:
How credulous the sceptic is indeed!
Ye who deny the Fall, look now around.
See how iniquity and sin abound,
The earth with horrid violence is filled,
War's strident voice refuses to be stilled,
Destructive engines rage and cities fall,
And homeless millions from all quarters call
For help and pity. Many millions die,
And thousands in disease and sickness lie.
They who for God and man have not a care
Command that death be rained from the air;
The lives of some who love and reverence God
Await the despot's pleasure, at whose nod

They die, or else in prison they decline;
'Gainst God and Christ their enemies combine.

Deniers of the Fall, ye do but mock,
Whilst powers totter and dominions rock,
Ye long for peace, yet peace is not in sight;
Ye mourn the seeming fact that, "Might is right."
Yet can ye hope for peace upon the earth,
Whilst ye esteem God's words of little worth?

Ah! mad infatuation! Many think
Whilst yet they, dreaming, sleep on judgment's brink,
All heedless of the overhanging curse,
Whilst evil men are waxing worse and worse,
That soon shall be a brighter, fairer world,
When man by his own power shall have hurled
The tyrants from their proud pre-eminence,
And earth be ruled by men of nobler sense.
It is a sign of this fast-closing age,
That Satan doth his subtle conflict wage—
A silent war within the soul of man;
His purpose evil, his malignant plan
Is hidden 'neath his promises so fair;
Yet are they "Dead Sea fruit," all dust and air.
O that the eyes of men might be unsealed,
O that the Living Truth might be revealed,
And many rescued from the awful doom—
A sad eternity of pain and gloom—
To look believably on Him Who died,
Who rose, Who liveth at the Father's side!

And ye, who fain would hear your dead ones speak,
And to the house of witchcraft vainly seek,
Take heed, beware the Scriptures this forbid:
'Twas this the disobedient ruler did,
Who perished for his hardihood. His end
Is still a warning. Ah! let none pretend
With their departed to communicate,
For that abomination God doth hate;
The dead converse not with the living here,
But evil spirits from their dwellings drear
Impersonate the dead. Do ye beware,
And shun their presence, signs, and speeches fair!

And, O professors of the Sacred Name,
Who love your ease and shrink from suffering shame
For His sake, Who in love endured the cross,
Nor count, as Paul, all things for Him but loss;
Awaken from your slumber, yea, repent;
The day is near, the night is almost spent:
Trim up your lamps, if ye would ready be
When Christ returns with that bright company—
The countless angels of His glorious might—
To take His Kingdom and assert His right.

But ye who wait for your returning Lord,
By Whom alone earth's peace shall be restored,
Who pray, "Lord Jesus, come," in simple trust,
Know ye that He, the Holy One and Just
Shall surely come, yea, even as a shower
Refreshing parched land; know that His power
And rule shall then extend from sea to sea,
And desert lands shall yield abundantly.
The fruitful hills with waving corn shall shake
As Lebanon; The whole earth shall awake
And in its fertile joyousness shall sing
The praise of her Redeemer and her King.
How bright your hope, though tribulation may
Be your appointed portion ere "that Day!"
Count it a worthy thing, for His dear sake,
To stand for Him, e'en though the mountains shake,
To undergo for Him, yea, with Him bear
The fiery trial and His sorrow share,

"Just now" indeed; 'tis but "a little while"
 "If need there be"; and then to see His smile,
 And hear His voice, and feel His dear embrace,
 And, joy of joys, to look upon His face!
 "For a little while, just now, if need be, ye are
 grieved in varied temptations" (1 Pet. 1. 6).

E.K.

Ephesians 4. 15, and YOU.

GROWING up into Christ in all things involves so much. What does it mean to me—to you? The tendency to-day is to cherish and hold parts of truth **realized**, in a onesided way, **till** they become disproportionate, and almost the badge of a movement, or even the fossilized treasure of a clique, instead of a living trusteeship, to be a blessing to others. If God shows **you** the fuller meaning of part of His will, do not let it be changed into a **mental idiosyncrasy**, but let it be a **living**, spiritual power. Share it, but do not look down on those who at present fail to realize its fulness and joy as **you** do. Do not impute to them wrong motives for not seeing everything, nor be sidetracked to adopt the spirit of argumentative discussion which makes division instead of drawing wherever there is a tenderness for the truth. The joy of feeling that whatever we know is to be held humbly, and of recognizing that others may have perceived more fully another part of the truth, in order that we may receive from them as well as they from us, is the reverse of sectarian. But a right zeal against evil doctrine may be easily changed and diverted into a measure of misunderstanding and misrepresentation of those who are in some ignorance of true doctrine (and who is not?), or who express themselves at times unwisely. Often we wound where we should love and heal. The enemy's tactics ever include lines of demarcation where they ought not to be, as well as breaking down the clear line of separation from the world, and stereotyped error. The confusion of those who are imperfectly **seeking** God's truth, with those who are setting it aside, is sin. Yet believers who are "**seeking**" may make doctrinal, as well as practical, **mistakes**. Therein is the devil's opportunity to sow seeds of unconscious sectarianism. Let us remember that not one of us understands all God's truth, and that we all may be misunderstood or may misunderstand one another, and then inferences are built to scatter instead of win and unite, to suggest distrust instead of love. All-round growth is never peevish or cantankerous, but gentle. "Let your speech be **always** with grace, seasoned with salt," is not "let your speech be **always** with salt, seasoned with grace." Disproportion and onesidedness are as powerful a weapon in the enemy's hand as drowsiness.

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.

"He heareth us." 1 John 5. 14.

1. For those in authority, and God's gracious overruling, that His children may lead a quiet and peaceable life, and glorify His Name (1 Tim. 2. 1-3).
 2. For grace to pray expectantly *in the will of God* (1 John 5. 14).
 3. For believers and their homes, especially where only one has been saved (after marriage), or where there are still unsaved children, or where God has permitted sickness, destruction of goods, unemployment, or other trials, that His loving hand (seen in all) may draw nearer to Himself in conscious, loving obedience.
 4. For lands often overlooked:—Finland, Palestine, Iraq, Liberia, Guatemala, New Zealand.
 5. For the Lord's work entrusted to our care, including meetings to His glory, and literature concerning His will for His redeemed, and the one way of salvation for sinners, in different languages, not forgetting testimony to those of other languages in this land,* and the stocks of tracts in other lands, and beloved missionary brethren in Lithuania and Poland (M. Ruda, I. Sofer, M. Waszczuk), and their needs while *we* cannot maintain the same direct contact. "Your Heavenly Father knoweth."
- *If I regard iniquity in my heart, the Lord will not hear me." Psalm 66. 18.
 *We shall be glad to hear of Dutch, Flemish, French, etc., as He leads.

"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 DURING JANUARY.

- 7th. MEDITATIONS ON LUKE 1.
 1. The Message of the Introduction (verses 1-4).
 2. A Godly Home (6).
 3. The Peril of Unbelief and the Chastisement of a Believer (20, 64).
 4. The Miracle of Christ's Birth.
 5. The Ministry of Sisters (26-55).
 6. The Forerunner: His Preparation and Service (76, 80).
- 14th. MOSES AS A MAN OF PRAYER.
 1. Psalm 90.
 2. Prayer for the Ungodly (Ex. 8. 12, 30, etc.).
 3. Prayer and Victory (Ex. 17. 10-12).
 4. The Power of Prayer on Sinai (Ex. 32. 10, 11, Deut. 9. 18, 20).
 5. Prayer for Israel on Other Occasions (e.g. Num. 11. 2, 16. 45, 21. 7).
 6. The Graciousness of a Man of Prayer (Num. 12. 13).
 7. "Unanswered" Prayer and Its Message (Deut. 3. 23, 24).
- 21st. QUESTIONS. These are welcome, the Lord enabling, at least a week before, that many may prayerfully ponder.
- 28th. To be announced later.

The Holy Spirit never leads against that which He has caused to be written: He is God and cannot deny Himself.

YOUNG PEOPLE'S COLUMNS.

The Two Builders.

YOU are building—not bricks or stone for an earthly house, but something that is far more important. The Lord Jesus Christ says so. But the question is, “Where are you building? On what foundation?” and “With what are you building? What is the material?”

In the Address on the Mount the closing words concern the **two** builders. In one respect they were alike. They **both** heard the sayings of the Lord Jesus. And you are in exactly the same position as they were, regarding this. You are not in the wilds of Africa, you are not among the unreached tribes of the Amazon. You have heard the gospel, you know the words of Christ, and this means that you are “accountable” for the way in which you treat **His words**. You cannot plead, “I have not heard them.”

What is the great difference between the two builders? The one has a foundation, the other has none. What is the foundation? A rock, or rather “the Rock,” a picture of the Lord Jesus Himself. Is He your Foundation? Are you resting on Him **alone** for your salvation? If so, we can go on to speak of the material used in the building. But **if not**, then the building **cannot** be right, nothing will stand, it must fall. The Lord Jesus calls every builder **FOOLISH** who has not this Rock-Foundation. Some may appear to go on very well: they may obtain many “materials” which have attractive colours. But the **sand**-foundation will make everything an utter failure. And there is no other third building site. It is **Rock** or **Sand**: the Lord Jesus says so. He called Himself the Rock (Matt. 16. 18). But **all else** is **sand**. If we build on “trying our best,” or on what someone tells us, or on any man’s opinion, or anything in the world, whatever it be, there must be **RUIN**. Nothing will remain when God tests it. Every “religion” of men, and all the so-called “good works” of a sinner, and confidence in **self**, will fall. “Sand” will be shifted, and there will be the **great disappointment**.

Just before this parable the Lord Jesus speaks of a sad surprise, “Many will say to Me in that day, Lord, Lord,” and then we have His answer, “I never knew you” (Matt. 7. 23). It is similar in Matthew 25. 12 and Luke 13. 25. Do not **THINK** you are safe and **FIND** you are not. Have you come to the Lord Jesus as your Saviour, or not? Is He the Foundation of your hope, or not? Are you resting on His death for you a poor, lost sinner, or not? On **What**, or on **Whom** are you building?

It is next very important to find out the

material. The Lord Jesus says “Whosoever heareth these sayings of Mine and **doeth them**.” Some tell us of believing in the Lord Jesus, and then people can live “as they like.” Now that is not true, unless the **new** wish, loving what He chooses, is before us. The gospel never excuses **one** sin because the Lord Jesus died to bear its punishment. Those who are really building on the Rock are known by their new works: they **DO** what the Lord says. And the contrast is true. **All** those that build on the sand hear His sayings and **DO THEM NOT**. Not one of this latter class is obedient. Some speak of following Christ as an Example: they cannot, till they have come to Him as Saviour. Many refer to “the Address on the Mount” as if it might be carried out without believing in Christ. **NO**, until Christ is the Foundation, every one is among those who “**DO NOT**.” You are **not** obedient till you have **first** come to the Lord Jesus as your Saviour. Have you thus come? Again I ask, “Is He your Foundation?” Remember that this means **EVERYTHING RESTS ON HIM: NOTHING ON SELF**. The troubled sinner feels ashamed of himself, and does not look to anything of himself. **Everything is by the grace of God**. Earlier in the chapter we have the two ways, and only two (Matt. 7. 13, 14). Have you “entered” by the **DOOR** (John 10. 9)?

If you are building on the Foundation, do you at once agree that **all** the material should be according to the sayings of Christ? If so, do you read and pray over His words, and seek to fulfil them in the power of the Holy Spirit? A neglected Bible means failure. A Christian who is slow to carry out the will of his Lord will be an unhealthy Christian (Ps. 119. 60). Obedience is a privilege, and every part fits together, even as a “**house**” on the Foundation. There is a deep work as Luke 6. 48.

The storm will come. Up till that time it may be that professing Christians will feel they are going along well. But the whole of their house will fall. A day of testing is not far off, and the last words of the Address should cause trembling unless you are building on the Rock, for they solemnly say of every other house, “**GREAT WAS THE FALL OF IT**” (Matt. 7. 27). How can we be silent? Beware!

Two builders were building, the one on the Rock,
The other’s foundation was sand.

The storm broke with violence, the first stood the shock,
The second no longer could stand.

And who are these builders? The Lord makes quite clear:

The first builds on Him, and obeys:
The other, unmindful of that which he hears,
Still chooses his own worldly ways.

To which are you likened? On Christ do you rest:
Is He your Foundation? your All?
Then, heeding His wishes, your work will be blest,
But else it will certainly fall.

Two builders, two building, the foolish, the wise:
We cannot a third one make known:
'Tis either you're saved, or the warning applies,
Christ is the Foundation alone.

One Lord, one Salvation, one Hope that will last:
Obeying His words is the test.
'Tis now He is speaking, soon "now" will be past,
Lost sinners for ever unblest.

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5. 19, 20.

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

IT will help to a clearer understanding of the closing message of this epistle if we compare these verses with other portions of Scripture containing similar words. The first mention of a word in the Old or New Testament is often particularly helpful and in the case of "err," (or "do err"), it is found in Matthew 18, a chapter which might well be chosen for "the reading," if James 5. 19, 20 was to be the basis for "the exhortation" (cf. 1 Tim. 4. 13 lit.). If at first we look in vain, it is because in parable-language, the sheep is not said to "err" but to "go astray" (verse 12); however the word originally employed is exactly the same, and it seems that in both chapters there is the thought of a believer wandering, or the possibility of this taking place.

What deep concern there would be on the part of a shepherd if one of the flock had strayed away, and how much more there ever is on the part of the good and great Shepherd Who gave His life for the sheep, if one of His own wanders. And yet have not we at some time in our experience found it necessary to take with us words, even as the psalmist, and say, not only as a general, but as a personal confession, "I have gone astray like a lost sheep; seek Thy servant" (Ps. 119. 176)?

The words of the Lord Jesus which are added to the parable encourage us to think that the lost one will be found, "Even as it is not the will of your Father Which is in heaven, that one of these little ones should perish." While equally emphatic are His words spoken on another occasion, "And this is the will of Him That sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day" (John 6. 39).

What shall we then say? That wandering is normal? and is to be expected? What saith the

Scriptures? "My sheep hear My voice, and I know them, and they follow Me" (John 10. 27). This and other statements in a well-known chapter show the characteristics of those who are in deed, and in truth, "the people of His pasture, and the sheep of His hand" (Ps. 95. 7). Thus wandering must be viewed as abnormal, and exceptional, and we find the instructions given to meet such a case couched in language of an exceptional character, to shew the seriousness of such a step, or steps, which lead away from the Shepherd, and from the truth, and often from others of the flock.

We have usually thought of conversion as being an experience which cannot be repeated, when a soul passes out of death into life, out of darkness into light; but we must not limit it to this, for we call to mind the words of the Lord Jesus addressed to Peter, "I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren" (Luke 22. 32). The words "thy faith" make clear that it was as a believer he would fail. So in the verses before us, there might be the need for the conversion of "any of you," and we mark the word "Brethren" (or "My brethren").

We have thought of the heart of love of the great Shepherd of the sheep Himself, and we are also aware that He has given those who are pastors (shepherds) of the flock; brethren, who we may expect will watch for our souls, as they that must give account (cf. Heb. 13. 17), but the message to our hearts is that we all should feel a responsibility for one another, not as Cain, who was of that Wicked One and said, "Am I my brother's keeper?" (Gen. 4. 9).

Erring or wandering from the truth may vary in its manifestations, and it is not unknown for sin to have been committed against a brother, or the brethren, and this is seen in our suggested reading. We should also note that the words of our text are not especially addressed to the sinner, but rather to those who by grace are being kept, and possibly sinned against; and again Matthew 18 may throw light upon the spiritual method to be adopted in converting, or bringing back the brother who has sinned. First and foremost, it is one of individual dealing with the brother alone, and we should more often have cause for rejoicing if we followed the instructions of our Lord. "Let him know." These words of the Holy Spirit viewed first of all alone, seem to suggest that we should not keep back anything that might be a help and encouragement to our brethren, but rather we should provoke one another unto love and good works. Possibly we decide that a younger brother may become somewhat proud, or if another is older in the

faith we may think he does not need our words of cheer. But while we agree that flattery must at all times be avoided, yet on the other hand dull silence is surely not the Lord's will, but between these two extremes there is room for the loving word of praise and commendation.

Do the words, "shall save a soul from death," present a difficulty? Let us accept them as they stand. A believer who goes astray from the truth and turns again to his own way, is in the path that leads to death. It may be that your loving effort will be used by God to save him from perishing, and to hide (or cover) a multitude of sins. How quickly sins multiply, but if a brother repents, he is to be restored, and the past forgiven and forgotten. Love does not repeat a matter, love covereth all sins (cf. Prov. 10. 12, 17. 9). "Love covereth a multitude of sins" (1 Pet. 4. 8).—B.

"Ye search the Scriptures, for in THEM ye THINK ye have eternal life, (and they ARE they which testify of ME), and ye will not come to ME that YE MIGHT HAVE life."

John 5. 39, 40.

THE Scriptures are precious indeed: they are daily food for a living soul: but they cannot take the place of the Lord Jesus and of the Holy Spirit, they are used by Him: the one who ignores Christ's precious blood, and who is not born of the Spirit, comes only to a printed book, though God's grace may often employ it to lead to the Saviour. In the tabernacle the LAVER with water was reached after the ALTAR with the blood, and the application of Scripture is when we know Christ.

The Lord Jesus, in this striking passage, shows the danger of thinking to have (cf. 1 Cor. 10. 12), and the contrasted blessedness of having: may we possess our possessions (Obad. 17). He makes clear also the sin of emphasis on any gift of God without realization of the Giver. Whenever we look to **them**, instead of to **Him**, we fail. As soon as we have the right order, "If a man love Me, he will keep My words" (John 14. 23, cf. Mark 8. 38), there is blessing. In Luke 24. 19, 27 we see the great difference between "things" and "things concerning Himself."

Israel still have much of the **Scriptures** in their Synagogues, but they still are blind to **Himself**. How solemn it is to realize that one can read, learn, quote, and preach, and remain unmindful of their plain testimony. "**They are they which testify of Me.**" We remember the closed eyes of which Isaiah 53. 2 speaks. Many were of old proud of their temple (Jer. 7. 4), and now many boast of their knowledge, but nothing can have its true meaning except when He is the Centre.

Yes, this principle is deeply important even after we have become believers. Do the **Scriptures** always lead us to **Himself**? If not, we study in vain. A meeting, too, however accurate, is a failure unless **He** is the One unto Whose Name we are gathered, unless **He** is exalted. How the failure of merely mental and collegiate and grammatical study stands out, but not that we may merely speak of the failure of others, rather that we may humbly seek Him ourselves (Ps. 36. 9). The Lord Jesus leads us to the Scriptures, and the Scriptures lead us to Him: may He and the words of truth have the right place in our grateful lives.

TWO "SEEKINGS."

When we turn to Scripture we find an emphasis on "Seeking the Lord" (2 Chron. 11. 16, 20. 4, Ps. 27. 8, 103. 4, etc.). This we rejoice to understand, and long to experience more and more, and yet more. Somewhat strikingly, the other emphasis, especially marked in the Psalms, is on those who seek after the lives of God's servants (Ps. 35. 4, 37. 32, 38. 12, 40. 14, 71. 13, 24). The contrast is impressive. But thereby we see the expected intensity of believers. Men are intense in evil: we remember the reference to those who do it with both hands earnestly. But do we seek the Lord thus? There is a holy encouragement to zeal and enthusiasm. We call to mind the words, "Ye shall seek Me and find, when ye search for Me with **all your heart**" (Jer. 29. 13). That is the need: God hates lukewarmness. We do desire a holy concentration: "Unite my heart to fear Thy Name." The seeking of the Lord should be the characteristic of His own: we do not want an "it," or a thing, our hearts cry out and thirst for God, for the living God (Ps. 42. 2, 84. 2). "Nothing" can take the place of God. May it be ours to be discontented with self, but ever contented with Him.

SEEKING.

The Shepherd sought the sheep, though it was lost,
And brought it back, rejoicing: all the cost
No tongue can tell, but O His wondrous love!
Which more we'll know when with Himself above.

The Father seeketh worshippers to-day,
In spirit and in truth: we would obey,
We long that we may worship as He seeks,
His wish to us His willing children speaks.

We seek His face: none else can satisfy,
Himself invites and we in love reply:
Religion—doctrine—labour—all are dead
Without Himself: to Him our hearts are led.

Ask and it shall be given, seek and find,
Knock and it shall be opened—wondrous kind
His love so ready every need to fill,
He draws us to His love and loving will.

LIES. LIGHTNESS.

THE two words commence alike and impress our hearts. Jeremiah 23. 32 portrays a condition of affairs that has both, and has many parallels. There are still many lies, professedly in the Name of the Lord. There is still much lightness, a reckless, proud assertiveness, the exact opposite of the attitude of Isaiah 66. 2, which trembles at God's word. Let us never proclaim anything as truth unless it is truth: to proclaim a larger hope than God proclaims is sinful and cruel. To tell men that they are all-right when they are still "dead in trespasses and sins" is murderous. "Another gospel which is not another" may tickle the ear, but it can never meet the need of the heart. There may be the promising of "life" to strengthen the hands of sinners in their sinful ways (Ezek. 13. 22), but God will tear away all the pillows to give a vain rest (Ezek. 13. 18). Lies and lightness are a cruel delusion. They deceive men as to the all-important matter of eternity. To believe a lie, and awake to find oneself lost for ever is surely the most appalling fact to realize. The one who tells the truth, though it be unpopular, is the only one who shows real love.

Lies may please awhile, and lightness may amuse for a moment, but God's holiness cannot be thus disregarded. The truth that is stern, and wounds, is precious. God said of old, "I kill, and I make alive; I wound, and I heal" (Deut. 32. 39). This is the message of the gospel now. That gospel hides all pride from man. There is a message straight from the heart of God, and straight to the heart of a man. "Fair speeches" (Rom. 16. 18) may win applause, but they never deal with the soul of a sinner.

Do you feel called to preach the gospel? If such is your responsibility from God, you dare not be a time-server. It was the **unjust** steward who altered the account to ingratiate himself with men. In Jeremiah's day there were prophets who ran unsent, and to-day there are preachers who go without God's call. "How shall they preach except they be sent?" (Rom. 10. 15). In Christendom how many unsaved men are ordained by unsaved men, and they cannot give the message which they do not know. "Pleasing men" proves that one is not a servant of Christ (Gal. 1. 10). Those who stand in God's counsel must cause others to hear His words (Jer. 23. 22): such will not excuse sin. An audience may admire wit or repartee, but a condemned sinner groans for a mighty Saviour. "We preach Christ crucified," said Paul of old: O that we may have the same message, the same mission and the same passion for souls.

"Why should God condemn me if I do my best?"

HOW often is such a question asked. But, frankly, have you ever met one who could truthfully say he had **always** done his **BEST**? Let us be honest. We have all failed as to **our own** standard, times without number. And the higher the standard is, and the more careful the individual, oftentimes the greater seems his "falling short" to himself. Indeed, one may sometimes say, "There are those who may think they are faultless, but **others** do not think so at all: and there are those who seem to onlookers to be nearly faultless, and **they** are the first to confess their faults." The fact of it is, self-satisfaction is only blindness to realities. I have not done my **BEST**. You have not done yours.

But many will shift the ground, and say, "I don't exactly mean my '**best**,' but I've sought to live a straight life, and do a good turn to others." That is quite different from your "**BEST**." But if you modify the claim, you yourself acknowledge **FAILURE**. And thus, since in your question you refer to God, I would ask: Is not your failure **SIN**? And does not **SIN** have some result? Can God rightly excuse it, since He is perfect? If a few sins can be allowed, **where** would you draw the line? Further, if you agree you have not done your **BEST**, your very question almost indicates you can understand **judgment** for that which is **NOT** your best.

The only right standpoint is that **all SIN** deserves **PUNISHMENT**. If that is the goal, there is a dark future for the "best" of men. But God has not left things thus. He has **emphasized** the awful nature of **GUILT**, and shown that you cannot separate it from the **person**, nor punish sin as a "thing" alone, and so He has revealed the terrifying fact that **SIN DESERVES DEATH AND WRATH**. But herein is the brightest hope, in the darkest gloom. The **fact** that **SIN** means **DEATH** made it possible for the Perfect Substitute, the Lord Jesus, to **DIE**, and **thus** made it possible for Him to be raised again, and **thus** to bring His people into living union with Himself. A lesser judgment would not have involved this blessedness. Reader, give up talking about **your BEST**. It is only a will o' the wisp. God has something better, infinitely better, even an eternal salvation for **GUILTY ONES BY THE BLOOD OF HIS BELOVED SON**. As long as you think of your "best," you will not come to Him. "Your best" is your luggage of imitation gold to drown you in the sea of judgment. Take your place as **A SINNER**, and you will delight in Christ as **THE SAVIOUR** to-day.

Suggested Daily Readings

"IF THE LORD WILL."—JANUARY, 1941.

Day	READING		LEARNING	
	Psalms	Philippians	Psalms	Hebrews
1	69. 1-19	1. 15-30	73. 1, 2	4. 2, 3
2	69. 20-36	2. 1-18	3, 4	4
3	70	2. 19-30	5	5
4	71	3. 1-21	6	6
5	72	4. 1-23	7, 8	7
6	73	Col. 1. 1-17	9	8
7	74	1. 18-29	10	9
8	75	2. 1-12	11, 12	10
9	76	2. 13-3. 7	13, 14	11
10	77	3. 8-25	15	12
11	78. 1-20	4. 1-18	16	13
12	78. 21-53	1 Thes. 1. 1-10	17	14
13	78. 54-72	2. 1-20	18	15
14	79	3. 1-13	19, 20	16
15	80	4. 1-18	21, 22	5. 1
16	81	5. 1-13	23	2
17	82	5. 14-28	24	3
18	83	2 Thes. 1. 1-12	25	4
19	84	2. 1-17	26	5
20	85	3. 1-18	27	6
21	86	1 Tim. 1. 1-13	28	7
22	87	1. 14-2. 4	1 Tim. 4. 1	8
23	88	2. 5-15	2, 3	9
24	89. 1-25	3. 1-16	4, 5	10
25	89. 26-52	4. 1-16	6	11
26	90	5. 1-15	7	12
27	91	5. 16-6. 2	8, 9	13
28	92	6. 3-21	10	14
29	93	2 Tim. 1. 1-18	11, 12	6. 1
30	94	2. 1-13	13, 14	2
31	95	2. 14-26	15, 16	3

Notes on Memorized Verses.

PSALM 73. 1-28.

We often think of 73 with 37, and the cure for fretting by delight in the Lord, and by a sanctuary experience. 1, When we read on we realize the meaning: sin begins in the heart: out of the abundance of the heart the mouth speaketh (verses 21, 26). How we need cleanness there. 2, *Why* do we stumble?—our circumstances are not the cause: the failure is within;—"for I was envious," a jealousy as to others is actually distrust of God, and it undervalues the coming birthright of the child of faith. 4, As if life here, up to death, were the main issue: prosperity in the world (verse 12) is a mere nothing. This psalm emphasizes that, though life and incorruption were not brought to light then (2 Tim. 1. 10), the old-time saints had a deep sense of eternity. 6, Job had the same feelings (cf. Jer. 12. 1, 2) till he was humbled, then he did not utter one word about his sickness or the circumstances of others: what a wondrous change: so with Asaph. "Therefore," cf. Habakkuk 1. 16. 8, A dictator of earth may oppress, but he is never to be envied: his bubble will soon burst. 10, 11, God's children may have a "full" share of troubles, and of troubles through tyrants. But if they are irritated, do they not question God's wisdom and love? Are my circumstances masters, and independent of His permission and wise dealings with me? 11, The reaction of *questioning* (cf. Ps. 13. 1, 77. 7-9, Hab. 1. 12, 13: observe the simplicity of faith. "I will watch

to see what *He will say* unto me," Hab. 2. 1). 13, A tendency to boast (contrast verse 1), a tendency to view all as "in vain" if I have troubles *here* (contrast Heb. 12. 11, Rev. 14. 12). 14, Complaining instead of the attitude of 1 Corinthians 11. 32, 2 Corinthians 12. 9, 10. 15, a check of utterance, but still the sin is nurtured in the heart: Job 2. 10 soon led to 3. 1: we want more than a restraint, even a *positive restfulness* in God: "Fret not thyself" is not enough, "Trust in the Lord," "Delight thyself," "Rest in the Lord" (Ps. 37. 3, 4, 7). 17, "Until": here is the sudden change: those who worship can learn: a sanctuary-view realizes the brevity of the life, and the vanity of "things" without God's presence, and the blessedness of communion even if trials abound. "Their end," contrast "the end of the Lord": in James 5. 11. 20, Psalm 12. 5, 76. 9, Isaiah 33. 10: Psalm 50. 3, 21 and Hosea 5. 15 may help. "Despise," contrast Psalm 22. 24 (note Isa. 53. 3), 102. 17. "Their image": Daniel 2 and Revelation 13 come to mind. 22, Margin, cf. Job 42. 3: confidence in God is true wisdom. 23, Grace amid all. 25, No envy here: God fills the vision, and so in 26. 27, Psalm 16. 4, 63. 10. 28, Good indeed! The psalm begins with "God is good," and ends with "It is good": drawing near is the response to God and to His goodness. Observe drawing near, trusting and declaring (1 Pet. 2. 9).

1 TIMOTHY 4. 1-16.

1, "But," in spite of God's testimony in 3. 16. "Apostatize," definitely:—"stand aloof *from*," "giving heed *to*," contrast "Ye turned to God *from* idols" (1 Thess. 1. 9). Seducing spirits are real: demons are actualities. Doctrines, the plural is always evil in Scripture. God's doctrine is one, never speak of the "doctrines of grace," etc. 2, Conscience can be seared: it is not Divine, not spiritual: it is a possession, as eyesight, normally clear to a certain extent, enabling men to *know*: but their *wishes* oft reject the knowledge. 3, Abnormal lives may appear self-denying when they only gratify and satisfy the flesh (Col. 2. 23). 4, *Always* thanksgiving, do we feel this?—or do we "ask a blessing" as a mere form? Ceremonial laws do not now apply (1 Cor. 8. 8, Heb. 13. 9), but forget not Romans 14. 15-21. 5, The word of God (appointing), prayer (our present receiving): hence "it is *being* sanctified," not only it *was* sanctified. 6, Spiritual nourishment also. 7, Arguments have always been, and are many: Paul wrote of "endless genealogies": Gnosticism and the Talmud illustrate this tendency of the human heart, and earnest believers need to beware lest their zeal or conscience as to accuracy becomes argumentative and critical, and lest they put their "possible" interpretations on the level of the Lord's commands, and lose the childlike freshness and homeliness of the simple Christian life. "Godliness" is full of reverence: this hinders fleshly arguing. 8, Things present and things to come are alike ours (1 Cor. 3. 22, note Rom. 8. 38, 39), thus there is the strength for the strain (verse 10). God is *living*, and He preserves and meets the need of all, and specially of His *believing* people. The word "Saviour" reminds us that "save" is used for physical healing too. 12, "But," Timothy was not to forbid the despising by mere *words*, but by living in a way that compelled respect. How beautiful to be an *example* in ALL these ways: are we? 13, "The reading," etc., in the gathering it would seem: do our meetings read Scripture, exhort, teach? 14, "With," fellowship, but "by" or "through" in 2 Timothy 1. 6. 15, "Meditate on these things, be in them *THAT*": a helpful order: 16, "Thyself and the doctrine": mark again the order; and so in the blessing to himself *and* those hearing.

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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 SET FORTH GOD'S GRACE TO
SINNERS, THROUGH THE PRECIOUS BLOOD
OF CHRIST, AND HIS HOLY CLAIM ON THE
PRESENT LIFE OF THOSE REDEEMED, IN THE
UNITY OF THE BODY OF CHRIST, IN THE
POWER OF THE HOLY SPIRIT.

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Free

"Thou art of purer eyes
than to behold evil, and canst
not look on iniquity."

Habakkuk 1. 13.

"He That planted the ear,
shall He not hear? He That
formed the eye, shall He not
see?"

Psalms 94. 9.

"I will go down now, and
see whether they have done
altogether according to the
cry of it, which is come unto
Me."

Genesis 18. 21.

"The Lord looked down
from heaven upon the chil-
dren of men."

Psalms 14. 2.

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

Psalms 50. 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.

SOME OF THE CONTENTS. Page

Belonging to God	11
"In Thy Presence is Fulness of Joy" ...	11
Shelter and Saviour	12
"And when this letter is read . . ."	13
Questions and Answers	14
"No Room." "There is Room"	15
Notes on Memorized Verses	16

"God . . . endured with
much longsuffering the ves-
sels of wrath."

Romans 9. 22.

"The longsuffering of God
waited." 1 Peter 3. 20.

"The riches of His good-
ness, and forbearance and
longsuffering . . . the good-
ness of God leadeth thee to
repentance." Romans 2. 4.

"I will go and return to
My place, till they acknow-
ledge their offence, and seek
My face." Hosea 5. 15.

"Now will I rise, saith
the Lord; now will I be ex-
alted; now will I lift up
Myself." Isaiah 33. 10.

"That in ALL things He (the Lord Jesus) might have the pre-eminence"—Col. 1. 18.

Words of Introduction.

THE grace of God hath appeared, and therefore we
have a gospel which is a power (Rom. 1. 16). Christ
is the Power of God (1 Cor. 1. 24), and He is the Centre
of the gospel. The message cannot become out of date
while He lives, and men's lives are spared, that poor,
guilty sinners may receive Him. We rejoice to have such
a message, and then the further guidance of His loving
will to those who are His own. For the Christian life
is not only something in the future, and a heavenly in-
heritance: it concerns "to-day." We have been redeemed,
and as those who are "bought with a price," all that we
are, and have, belongs to the Lord. The thought of
religious profession, and going to meetings one day a
week, is quite foreign to the Scripture. The humble
believer desires to be in the line of God's will each day.
This means fellowship with others in separation from the
world. Is it ours, by grace?

"To comprehend . . . and to know the love of Christ."
Ephesians 3. 18, 19.

My soul, O be thou blessed in comprehending
More of thy Saviour's all-surpassing love,
And let thy prayers and praises sweetly blending
Rise to His glory into heaven above.

O be thou oft in holy meditation
Of Him, thy Lord and Saviour Jesus Christ.
His majesty and His so great salvation;
And be thou ever with Him well sufficed.

So will thy deepest longing and affection
Be for Himself, and thou transformed be
Into His image, kept from sad defection;
And men behold His beauty e'en in thee.

A.W.H.

Words of Encouragement.

"By his house." There are many spiritual parallels to-day with Israel's history. The earthly house reminds us of God's temple.

"Over against his house." Neh. 3. 23, 28, 29, as set forth in 1 Corinthians 3. And may we not also learn something as to

our homes, from the record of rebuilding the city? Is it not possible to think of other people's spiritual needs, and to neglect our primary responsibility? "Mine own vineyard have I not kept" (Song 1. 6). Are we glorifying God in our home life? That is the test. Have we the true emphasis on His will and on pleasing Him there? It is rather remarkable, in connexion with Eliashib, that although we read of his authority in Nehemiah 3. 1, others seem to have repaired over against his house (verses 20, 21, contrast 28); and later on we see spiritual failure among his family (Neh. 13. 28), nor are we without evidence of definite failure in his own life (Neh. 13. 7). This seems so sad, for he is marked as among the very first to arise and build. But have we not here a deeply needed lesson? What we are to-day is no proof that we shall be equally earnest to-morrow, unless there is "purpose of heart" in cleaving to the Lord. We do not, and dare not, trust to ourselves, but should seek our God and Father continually that we may "continue" in His word and will, and go onward as we have by grace begun. Let not the personal spiritual life be neglected: let not the home-prayer together, and reading of Scripture together, be put on one side. Nothing outside can take the place of this. Responsibility for a home cannot be treated lightly.

"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 DURING FEBRUARY.

4th. THE MESSAGE OF COLOSSIANS 2 AND THE GLORY OF CHRIST.

1. The Context and the Epistle as a Whole.
2. Responsibility to Pray for other Believers (1, 2).
3. The Circumcision of Christ, and "Filled Full in Him."
4. The Fruit of His Death:—Having Forgiven (Gracing), Having Blotted out, Having Spoiled (13-15). Note on verses 20, 21.
5. "Lest" and "Let Not" (4, 8, 16).
6. The Body in verses 17, 19, 23.

11th. THE BOOK OF RUTH.

1. The Ways of God, and His Overruling.—Note on Ruth and Orpah.
2. Love to the Stranger (Deut. 10. 18, 19).
3. The Purpose of God and the Gentiles.—Note on the Moabites.

4. Christ and His Coming, Central in Scripture.

Notes on (a) David,

(b) The Bride and the Inheritance, in ch. 4.

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

25th. To be announced later.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

Colossians 4. 2.

"Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full."

John 16. 24.

1. For those in authority, in accord with God's revealed will (1 Tim. 2. 1-3).
2. For more continuance in prayer (Col. 4. 2).
3. For the homes of believers, that families may be saved, and then so definitely growing in grace that all who visit may see Christlikeness removing worldliness (Matt. 5. 16).
4. For lands often overlooked—Latvia, Arabia, Kenya, Nicaragua, Columbia.
5. For the Lord's work entrusted to us, that we may be faithful stewards in all, and that He may lovingly direct in all,—whether it be in meetings according to His pattern, or in literature setting forth His truth clearly, or whatever it may be unto Him. Our hearts long to be responsive to Himself. Specially do we ask prayer for, and His openings among, those of other nations and languages, and for the preservation of stocks of tracts in other lands, and of our beloved missionary brethren in Lithuania and Poland (M. Ruda, I. Sofer, M. Waszczuk and families), and His supply of all to them, when we are cut off awhile. He is the Same. "They looked unto Him, and were lightened: and their faces were not ashamed" (Psalm 34. 5).

Naturally I would prefer to learn about patience from a book, but our Father sometimes chooses the direct method, and calls us to illustrate it, and this means difficult circumstances, else there would not be the best opportunity. The theory of praise, too, is easily learnt, but what shall we say about the practice of it? Herein we see the need, and God's permission and provision of varied experiences to develop the spiritual stamina of His own. We little know how little we know till called to live out what we think we have learned.

God has been pleased to give us Scripture, not that we may show off our knowledge of it, but that we may be humbled thereby, as we feed on its precious messages, and receive His instruction that our lives may be moulded accordingly.

God is Greater than all circumstances. Neither men nor Satan can do anything to hinder His plan for His own. It is deeply important to deal with everything in accord with the realization of God Himself first.

Belonging to God.

IT is a very blessed thing to know that we belong to God—not only by creation but by redemption, “Ye are Christ’s, and Christ is God’s” (1 Cor. 3. 23). Does not our heart respond, “And we are His by happy heart-willingness”? Yes, a saved soul delights in a Saviour.

It is further blessed to realize that our bodies and our members belong to Him (1 Cor. 6. 15 with Rom. 6. 13). Indeed, nothing is our own, everything is His; our high privilege is to recognize His full claim, and right.

This brings us appropriately to the **standpoint of Scripture**. Many times we are caused to feel the emphasis on **God**:—God in the beginning (Gen. 1. 1), God in the midst, and God over all, God upholding all, the First and the Last; of Whom are all things, and through Whom and to Whom, in the working out of His covenant, and in like manner all things are viewed with the realization that they are before Him. The attitude of the wicked, “God is not in all his thoughts,” is the exact opposite of that which is graciously impressed upon us.

Apart from the many verses that clearly bring this out, there are some which may easily be overlooked. For example, is not the margin of Psalm 36. 6 impressive as to **nature**, “Thy righteousness is like the mountains of God”? Yes, and in like manner we read of His sun, and He bringeth the wind out of His treasures.

Is there not great additional force in the margin of Mark 11. 22, “Have the faith of God”? It is that which He causes, appoints, beholds, accepts, approves, honours. And similarly one feels the preciousness of the words, “a conscience of God” in 1 Peter 2. 19. This belongs to Him and to none other. Nor can it be surrendered to another. We own His love and His right, and seek His enlightenment of our yielded conscience.

“Godly sincerity” in 2 Corinthians 1. 12 can be more fully and more helpfully translated. Here is a simplicity, or holiness, and **sincerity belonging to God**. He Himself tests, and He Himself graciously acknowledges it. We call to mind Psalm 139. 23, 24. The same Epistle, too, affords another example, “godly jealousy” (2 Cor. 11. 2) is a holy zeal of God and definite refusal of any “and” (“ye cannot serve God and mammon”). Christ must be All in all. The bride cannot be espoused to two, or allow a rival affection. That would be sin. The love is of such a nature that it can only find its joy in Him. O that we may experience this love more, and this holy “jealousy of God,” as Phinehas showed in another dispensation, against

all compromise. A somewhat similar expression is found in 2 Corinthians 7. 9, “Made sorry according to God.” Thus we see the consistent emphasis on Himself throughout.

The thought of everything being before Him, even as we are ever reminded how the kings of Israel and Judah did evil, or good, **in the sight of the Lord**, is found in another helpful connexion in the margin of Acts 7. 20: Moses was “fair to God:” here we have more than a physical condition, and a deep encouragement to believing parents as they realize their little ones are before Him, and as they definitely claim them for Him with a living faith.

Poems to Help Christian Experience.—111.

“In Thy presence is fulness of joy.” Psalm 16. 11.

“A thing of beauty is a joy
For ever,” sang a singer;
But earthly beauty oft may cloy,
And ne’er can be a bringer
Of satisfaction, nor can bless
With peace that still increaseth,
And pow’r it never can possess
For joy that never ceaseth.

Still on the earth, much loveliness
Amid the thorns appeareth;
This doth the trusting heart confess;
To him it all endeareth
That One Who all such beauty gives—
His Father—Who arrayeth
Creation thus, The God Who lives,
Whose love He thus displayeth.

But strange it was, when Christ on earth
Appeared, the men who saw Him
His beauty saw not, and His worth
Despised and would outlaw Him.
Yet He, the Son of God, approved
Of Him, by Him appointed,
Mid men in lowly service moved;
The Spirit Him anointed.

Though here be beauty seen on earth;
Above is its pure essence,
For there true loveliness hath birth,
And, in God’s holy presence,
Fulness of joy alone is found
At His right hand Who reigneth,
Pleasures for evermore abound,
And beauty that remaineth.

The Lord, Who all the secrets knew
Of all the vast creation,
Therefrom for simple hearers drew
True types of His salvation:—
The lily in her lowly dress,
Corn waving in the breezes,
In fields where God hath deigned to bless—
All this the learner pleases.

Yea, here are seen but types of things—
Of things that are abiding,
And each a heav’nly lesson brings
To those in God confiding.
Praise be to Him for opened eyes,
For tender hearts believing,
For minds that from the earthly rise,
Eternal truth receiving.

E.K.

YOUNG PEOPLE'S COLUMNS.

SHELTER AND SAVIOUR.

I HAVE visited many A.R.P. "shelters," and never had to pay to go in. Those, too, whom I found within had paid nothing. Why were they there? Had they worked to gain admittance? No. Had they done anything to deserve it? Not one claimed this. I found that those in authority had prepared, provided and invited, that the work had been done, and that those who accepted the invitation had a **sense of need**. That was all. So is it with the Lord Jesus Christ. God has declared that His beloved Son is the Shelter and Saviour from a sure and **certain** (not only an uncertain) danger, and you cannot pay, nor do, nor deserve anything. If you feel your **NEED**, you are quite welcome. That is all. But it is a wonderful "all."

The siren sounded. Why? Was a plane overhead? Probably not yet. The warning was meant to be **first**. And God lovingly gives a warning in advance. There is need to be more than "alert." A bomb may fall on one in ten thousand: God's judgment affects all, and is **NEVER** at random, **NEVER** misses the mark.

"Shelter for 170 Persons." Have you ever seen a notice like that? The largest number I have noticed for one shelter was for less than 8,000. But **The Shelter** of which I now speak has room for **many** more. True, God has counted them, but from our standpoint they are "a number which no man could number," yet they come **ONE BY ONE**. And you will not be met by the words "Shelter full." There is "room" for you, if you come "to-day" (2 Cor. 6. 2).

"You are here," I said to some, "because you put **safety** first, for fifty days and more you have come. Have you put safety first for **your soul**?" The question is important, isn't it? And it is a question for you to-day.

"How do you get inside a shelter?" "What a strange thing to ask," you say, "you simply enter." "How?" "Through the door." Yes, I can know all **about** a shelter, and yet remain outside: I can come to the shelter, and stand before the entrance, but as a warden said to a lad, "Go away or come in," I would plead with you to come into the Lord Jesus, if you feel your **need of Him**. And whether you feel it or not, the need is there. A deaf man did not hear the siren, a deaf man did not hear the planes. Did his deafness protect him?

Once inside, those who are there can say, "This, I hope, is **safer** than my home." Yes, but only **safer**: the Shelter of which we speak is **absolutely** safe, and it becomes our "home."

If I ask "Why is the A.R.P. shelter **safer**?"—You reply—"Because there is **something firm** in between me and the bombs." Yes, and we have **Some One** between us and God's judgment. He never fails. Do you remember how in Egypt the blood of the passover was put on the door and then the messenger of death could not enter? Each house became a shelter. Each house thus protected was death-proof. And **the blood of the Lord Jesus** is between me and God's wrath. Can you say the same? Is this your experience? "Words" are not enough. Do you **know** the Lord Jesus as **your Shelter, your Saviour**?

A "direct hit" may destroy a shelter. Everything of man may prove imperfect. But the work of Christ never fails. And there is a yet more remarkable contrast. He is the Shelter, because He took, and sustained, the "direct hit" of judgment for **all** who come and believe into Him (Heb. 9. 27, 28). A bomb can fall on the same place **twice**: not so God's judgment. Those who believe into Christ **have everlasting life** (John 5. 24).

"Shelter closed:" I have seen such words. "Not in use." Thanks be unto God, our Shelter is **not** closed, but is in use day and night. Unlike a shelter from which most wish to get out as soon as possible, those who come to Christ "**abide**" in Him. Bricks and concrete cannot **love**. He is a personal loving Shelter, and all the pictures fall far short of Him. But if they lead you to see your **NEED** of Him, and to **COME** while the warning sounds, and the gospel invites, your heart will say with joy, "I have found **the Shelter**, and now I wish to please the Lord Jesus." Yes, inside a shelter there must be order, and people are asked to act accordingly. Those who come "**into**" the Lord Jesus are enabled to lead a **new life**. We think of the ark that Noah made. That was a splendid shelter, and he could live there, with food and everything provided for a year. But Christ excels all, there is everything in Him for ever. You have your "choice" of many earthly shelters. But there is only One Lord Jesus, and outside Him there is not only the whizz of a bomb, but a certain judgment for each one who ventures to remain **OUTSIDE**.

An "S" is seen, the arrow's there,

The seeking one goes in!

There is another "Shelter" where

We're saved from death and sin!

'Tis "Safety first," your actions say,

And night by night you go:

But have you come to Christ to-day,

Soul-safety thus to know?

'Tis not enough to know the way,

But one **must come inside**:

There's nought to do, and nought to pay,—

But take the welcome wide!

You feel your need, at once you seek!—
But there's a deeper need:
And I would of my Saviour speak,
For *soul*-concern would plead.

Danger there is, 'tis not a dream,
And wrath will fall from heav'n:
O do not now unmindful seem
With *sins* still unforgiven.

Christ died to save from judgment near
None other shelter's found:
His work protects, removes all fear,
To Him shall praise abound!

"And when this letter is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea." Colossians 4. 16.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

Revelation 2. 7, 11, 17, 29, 3. 6, 13, 22.

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

HAVING now reached the end of the epistle by James, a few further thoughts may help in our **continued** reading of this, and the other New Testament letters. Some letters are read once and then put aside, or destroyed, while others are kept and read again and again in the hope that the mind and heart of the writer may be more clearly revealed. It is certain we cannot read **these** letters too often, neither shall we be able to exhaust their **fullness**, written as they are according to the wisdom given by God (cf. 2 Pet. 3. 15). Hence when we reach the end, we have not concluded the reading of any epistle.

Some letters are written in strict confidence, and are not meant to be passed on for others to read, but others are of quite a different character and even though addressed to only one or two members of the family, yet it is expected that their contents will be made known to all. May we not view the letters of the New Testament as being of this description? The verses given above would suggest this, and the title which is given to the epistle we have considered conveys the same thought. "The **general** epistle of James," more literally, "The **Catholic** epistle," implying that it may be read by the whole household of faith:—Not that we think of this heading as forming a part of the original writing.

The fact that these letters are found in book form, and included in the term, "All Scripture" (2 Tim. 3. 16, 2 Pet. 3. 16), should not hinder the thought that they are heart to heart messages from one believer to another, or to others. There will be loss, and not gain, if the writer is lost sight of altogether, and those to whom they were first sent are forgotten. Is it not remarkable that thirteen of the epistles given by inspiration

of God open with the word "Paul"? Are not our thoughts directed from the first to God's servant, and to the transforming power of grace that had changed a persecutor of the church of God into an apostle?

The added descriptions of the writers are also more than items of mere interest: usually they are servants or bond-slaves of Jesus Christ, while in some cases their apostleship seems to be emphasized. Is there not a cause? Further, the change of description between earlier and later writings is significant as in the two letters of Peter. In the one we read, "Peter an apostle of Jesus Christ," in the other, "Simon Peter a servant and an apostle of Jesus Christ."

Yet again there is much food for thought in the words given to describe the believers to whom the letters were addressed. Those at Rome were "The called of Jesus Christ... **beloved** of God." The Church members at Corinth were, "Them that are **sanctified** in Christ Jesus," while yet another letter is sent to "the **saints** which are at Ephesus." Timothy is addressed as "My **true child** in the faith" and "My **beloved child**," while Philemon is, "our beloved and **fellow-worker**." Archippus "our **fellow-soldier**." Each of these descriptions should have its message for the spiritual reader, and should cause exercise of heart.

Yet one other may be added for our encouragement. "To them that have obtained like precious faith with us" (2 Pet. 1. 1). Are all apostles? Are all prophets? Nay! **These** are connected with the foundation of the building (cf. Eph. 2. 20-22), yet we who occupy a less conspicuous place in the holy Temple are nevertheless partakers of the same grace, and have obtained like precious faith.

The letter of James and the first letter of Peter were sent to believers who were scattered abroad, or in dispersion. While we cannot speak with certainty of this, remembering "the dispersion among the Greeks" referred to in John 7. 35, yet it would seem to remind us that in those early days it was given them to suffer for the Name of Christ. And yet a further thought may be presented in that God was permitting this that His purpose of grace toward all nations might be accomplished. And what is the message to-day? May it not be that if there is hesitation to go into all the world, the Lord will thrust forth labourers into "His harvest"?

Finally, what a difference it makes if we **know** the writer. That which is written has tone. We **know** what the emphasis would be, and the written words seem to be heard. This is not possible in the case of the New Testament letter writers, they have long since departed, but the sevenfold

emphasis contained in the last recorded letters of Scripture reminds of One Who has not departed, but abides with us for ever. There is no Scripture basis for the communion of, or with, saints who have fallen asleep; but we may have as a present experience the fellowship of the Holy Spirit, Whose voice may be heard by the believer that has an ear to hear. Soon there will be no need for letters, for our Lord will come, and then we shall speak face to face, and our joy will be full.

—S.A.B.

Questions and Answers.

64

"Light on what you believe is the Holy Spirit's teaching concerning the all's of 1 Timothy 2. 1-6."

Words like "all" and "each" are often Divinely explained by the context. When the Lord Jesus healed "all diseases" it is plain "all manner of diseases" are before us. A booklet "The All's of Scripture" will be gladly sent. In 1 Timothy we have six "all's" in verses 1-6, four in connexion with our present subject.

Prayers for all ("Kings, all . . . in authority" particularized).

God wills all men to have been saved.

Christ gave Himself a Ransom for all.

Thus we have a reminder of our Triune God, for prayer is in the Holy Spirit (Jude 20). Is it not remarkable that **accompanying** words help in each case? E.g. verse 4 at once leads to "For there in **one God**." This stress on the oneness of God is linked elsewhere with God's blessing to **Jew and Gentile** (Rom. 3. 30, Gal. 3. 20 with 28). The reference to our Lord Jesus dying is also associated with the word "men" (without article: those of that character, whatever their race), and the encouragement to prayer particularizes different **classes**, as we have seen.

The added context at once mentions "nations" (Gentiles, verse 7). Thus we see the holy emphasis on expecting God will work among the "unlikely" in all races (Rev. 5. 9: observe "out of"). The context before reminds us of Grace to Paul a **persecutor** (1 Tim. 1. 13). The hand of the Lord is not shortened. This thought of God's salvation reaching to those of all nations and conditions is deeply important, and thus we have the key to God's sovereign "will" (verse 4). This is not universalistic, nor is it a frustrated will. It is a definite encouragement to expect His saving work among all classes (John 6. 37, 39). It is helpful to notice the next "all" (or "every"), in 1 Timothy 2. 8 refers to prayer not restricted to a temple, though we feel there is also a parallel with 1 Corinthians 1. 2, and a suggestion of little gatherings, before they became assemblies in God's gracious

appointment. The Holy Spirit in John 3 shows the similar use of the word "world" to indicate God's love beyond Judaism: men of all races are made one through the blood of the Lord Jesus Christ.

65

"What is a sin not unto death (1 John 5. 16)?"

The wages of sin is death (Rom. 6. 23), and sin when it is finished bringeth forth death (Jas. 1. 15). This is ever its goal. But there are different aspects of death in Scripture, (judicial, physical, etc.). The Holy Spirit is, I think, speaking here of sins as those of 1 Corinthians 11. 30, where God chastened with physical death. James 5. 19, 20 may help us to understand. How important is our privilege of praying "one for another" that there may be healing (Jas. 5. 16): this attitude is the opposite of that which is reprov'd in Romans 14. 15. Observe, too, the words rendered "ask," "pray," in 1 John 5. 16. The **latter** is not, when used of **believers**, the term for prayer, but for questioning (e.g. John 1. 19, 9. 2, 16. 5, 19, 23): "I do not say that he should question (or request) concerning that." We are not bidden to enquire whether any have thus sinned. Scripture warns against inquisitiveness (John 21. 23). **Pray** till God stops you (Jer. 7. 16, see 2 Cor. 12. 8). We are not to be analysts in prayer, but childlike believers. Often we "know" (?) too much.

66

The meaning of the words, "Our bodies washed with pure water" (Heb. 10. 22).

The Holy Spirit emphasizes blood (the altar) and then water (the laver). So was it in cleansing the leper (Note John 19. 34). If the order is reversed, there is a special reason. The grace of God shows righteous dealing with sinners legally, and **then** the cleansing of the redeemed person. Israel could not excuse sin when the passover blood protected: no leaven (a type of evil) was permitted. Nor can we excuse one sin because of the death of the Lord Jesus. The tense here looks back to the first separation from the world, when we came to Christ ("**Having been** washed, or bathed"): now the daily cleansing of the feet is by God's words and through Christian fellowship (cf. "He that **hath been** bathed needeth not save to wash his feet," John 13. 10). The message in Hebrews 10 is searching. God's work is within **and** without (2 Cor. 7. 1, Matt. 23. 26). It was (and is) vain to suggest a cleansed conscience (Heb. 9. 14, 10. 2) unless there be the holy walk. In "the former days" (Heb. 10. 32) baptism had set forth this **clean** cut with the world: there must be no drawing back (Heb. 10. 38, 39, cf. "become" 5. 12). We should ever follow on: "Let us draw near,"

"let us hold fast," "let us consider" (Heb. 11. 22-24). When the Lord brings up from a pit He not only sets the feet on a rock but establishes the goings.

"No room." "There is room."

"A Place by ME."

"A Place for you."*

THESE four short phrases, so easily remembered, bring before us God's Gospel. They shew us the sin of man in his failure to recognize Christ because of His lowliness, and the contrasted love of God in His interest in lost sinners; yea, and His provision of a place of safety, by Himself, for those who would see His glory, and also the preparation of the abiding place for His own when Christ comes again. Yes, here is an epitome of truth—"the word of the truth of the Gospel."

First, when Christ was born in Bethlehem, heavenly hosts welcomed His wondrous coming in the words, "Glory to God" and "To you . . . is born a Saviour." But men were so taken up with seeking their own comfort, and apparently so indifferent to Mary and her need, that there was **no room** for the mother of the Lord Jesus Christ. Who owned the "inn"? We do not know, but what an opportunity lost,—and never to be regained—of shewing kindness to Him Whose Name is "the Mighty God!" Could the owner of the inn and the many guests have realized Who it was there born and laid in a manger, they might well blush for shame for their negligence, but no record of sorrow is written on the page of Scripture. Nevertheless, the lowly circumstances of His earthly birth were symbolical of the humility to which the Lord Jesus stooped, and of His being "despised and rejected of men." From the cradle to the grave, He was "a Man of sorrows, and acquainted with grief." "We will not have This Man" summarizes the heart-attitude of Israel as a whole. Their last words were "Crucify Him." The Gentiles, by their silence and refusal of subjection to Him, endorse the Jewish action and attitude. "They knew Him not." They "esteemed Him not." How solemn, how awful, the sin of man!

Secondly, Christ has not dealt with sinners as they dealt with Him. "There is room"; yes, the last available place for the heavenly feast must not be left empty. "**Compel** to come in." Aye, the very word, "compel," shews the need of Divine power and quickening. The sinner gave "no room" to the Saviour, but the Saviour has room for sinners. O what grace! Where

*Luke 2. 7, 14. 22, Exodus 33. 21, John 14. 2, 3.

would sinners be, what hope could they have, if Christ had dealt with all "after their sins," or rewarded them "according to their iniquities"? But His prayer, "Father, forgive," echoes and re-echoes to this very day. There is mercy, there is room. O sinner, turn not away from such mercy, from such a free gift of salvation.

Thirdly, if there is a newly-awakened desire to see God's glory, there is encouragement in the recorded experience of God's servant Moses. God said, "There is a place **by Me.**" Moses was to stand on "The Rock." God promised to place him in a cliff of the Rock, and to cover him with His hand. Thus a man was preserved whilst God's glory passed by. But this historical record is also typical. For Christ is the Rock Whereon the sinner who believes is made to stand, Wherein also he is hidden, for Christ is the cleft Rock, the smitten Rock. In Him there is safety because of His outpoured blood; from Him flow rivers of living water; on Him there is stability and fixity. There the consuming glory of God does not destroy the sinner. Nay, His own hand covers the one who is sheltered in Christ. There is "**no condemnation** to them that are in **Christ Jesus.**" Blessed be God, His Son stood in the place of condemnation, in the sinner's stead, and God has accepted His substitutionary work.

What more, poor sinner, canst thou want, seeing "all things are now ready," prepared by Him Who bids thee, "Come"?

Then, when you turn to Christ and by faith receive Him as your Saviour and Lord, the promise, "I go to prepare a place for you," will sound sweetly in your ears. The words are those of the Ascended Lord, unseen, but still loving, and living ever to make intercession. He will come again—He Himself says so,—to take His own to Himself and to cause eternal abiding **with Him** where He IS.

Yes, the good work "**begun**" will be completed "**until the day of Jesus Christ**" (Phil. 1. 6). He forsaketh not the work of His own hands.

What a Saviour to trust! Sinner, have **YOU** trusted Him? E.K.

"The deep things of God" (1 Cor. 2. 10) are contrasted with "the deep things of Satan" (Rev. 2. 24). The former we should know, the latter avoid.

Difficulties: how great they would be if God were not, but how small they are, since God is (Heb. 11. 6). Everything is as nothing before Him. Faith is too reasonable to reason, when His infinite resources are ours. Its true wisdom is to rest.

Suggested Daily Readings

"IF THE LORD WILL."—FEBRUARY, 1941.

Day	READING		LEARNING	
	Psalms	2 Timothy	Psalms	Hebrews
1	98	3. 1-17	110. 1	6. 4
2	97	4. 1-22	2	5
3	98, 99	Tit. 1. 1-16	3	6
4	100, 101	2. 1-15	4	7
5	102	3. 1-15	5	8
6	103	Phm. 1-25	6	9
7	104. 1-18	Heb. 1. 1-14	7	10
8	104. 19-35	2. 1-18	Heb. 12. 1	11
9	105. 1-25	3. 1-19	2	12
10	105. 26-45	4. 1-16	3	13
11	106. 1-27	5. 1-14	4	14
12	106. 28-48	6. 1-20	5	15
13	107. 1-22	7. 1-22	6	16
14	107. 23-43	7. 23-8. 13	7, 8	17
15	108	9. 1-14	9	18
16	109	9. 15-38	10	19
17	110, 111	10. 1-14	11	20
18	112, 113	10. 15-31	12, 13	7. 1
19	114, 115	10. 32-11. 10	14	2
20	116, 117	11. 11-31	15	3
21	118	11. 32-12. 2	16	4
22	119. 1-32	12. 3-17	17	5
23	119. 33-64	12. 18-13. 6	Ps. 122. 1, 2	6
24	119. 65-104	13. 7-25	3, 4	7
25	119. 105-144	Jas. 1. 1-15	5	8
26	119. 145-176	1. 16-2. 5	6	9
27	120, 121	2. 6-26	7, 8	10
28	122, 123	3. 1-18	9	11

Notes on Memorized Verses.

PSALM 110. 1-7.

The Lord Jesus alludes to and confirms the heading of this Psalm (Matt. 22. 43, 44). 1, David emphasized that the Messiah was his Lord: a reminder of Christ's glory greater than his (Rev. 22. 16), and also the "my" of affection (John 20. 28). The first welcoming word "Sit" is very beautiful in view of Hebrews 10. 11 ("standing": there was no "seat" in the tabernacle: all was unfinished, note John 19. 30, Rev. 3. 21, Zech. 6. 13). "Until," the prospect of our Lord's coming is often before us through this word (Ezek. 21. 27, Matt. 23. 39, Acts 3. 21, 1 Cor. 11. 26). "Thy footstool," often quoted (Luke 20. 43, Acts 2. 35, etc.): what a contrast to be members of His body (Eph. 1. 22, 23, Rom. 16. 20). 2, No ruling mentioned apart from God's city Zion. "Enemies" again before us: how blessed is Romans 5. 10, and the contrasted "in the midst of the church" (Heb. 2. 12). 3, "Thy people" not only bring freewill gifts (Ex. 36), but are gifts (2 Cor. 8. 5, Song 6. 12 marg.). Are we willing? "Dew of Thy youth": the root suggests "birth" as well, and thus fits with Psalm 2. 7, and Christ's resurrection birthday (note Ps. 133). 4, How often quoted! Melchizedek (king of righteousness) was thus a priest-king, before Aaron, greater than Abraham, without the thought of repeated sacrifices, or of successor, — a wondrous type of Christ. 5, 6, If we are included in His priestly work, we shall not fall under His striking,

judging, wounding. "The head" (lit. singular) may suggest antichrist, and remind of Genesis 3. 15 (Hab. 3. 14). 7, His joy, His lifting up (note other aspects of this expression Ps. 3. 3, 24. 7, Luke 21. 28: a helpful subject).

HEBREWS 12. 1-17.

1, "So great," God's witness to so many of His own, recorded in Scripture. "Let us run," how many similar exhortations in this epistle (e.g. 10. 22-24). Run—yet "with patience" (Ps. 119. 32, 1 Cor. 9. 26). Keep to the course (2 Tim. 4. 7). 2, Reads straight on from 1:—"run looking," cf. "live looking" (Tit. 2. 12, 13), "take praying" (Eph. 6. 17, 18). Christ ever the Centre (ch. 2. 9, 3. 1, 2 Cor. 3. 18); faith sees: it is not blind (ch. 11. 27). "For the joy," not "instead of the joy," as many dear children of God misunderstand "for" in 1 Corinthians 11. 15, but "corresponding with the joy" (two things, not only one): same word "for". "Endured, despising." "Set down" emphasis throughout (ch. 1. 3, 8. 1, 10. 12 note 10. 11) on the Priest Who sits. 3, Do we consider Him as we should? If not we become weary (Isa. 40. 31). 4, We can do much more by God's grace, the trial has not been too great, but we oft "forget" (verse 6). 5, Despising, making little is one sin, but fainting and being too burdened, and only occupied with our failures, is another: God is not breaking, but moulding us. 6, Loveth, chasteneth, scourgeth, receiveth: precious present tenses. 7, The Lord's own encouragement. 9, We did not feel they hated us. Love's subjection trusts our Father. "And live" (Prov. 23. 13, 14, 29. 17). 10, "For our profit," how great is the profit, and our "partaking," how real a privilege. 11, "Seemeth:" our "thinking" easily misunderstands. "Nevertheless afterward:" God is never shortsighted as men: there is always an "afterwards" (note John 11. 4, 15, 40). "Exercised:" are we exercised? Then we shall have "peace" as the living fruit. But lack of godly exercise leads to "no fruit:" if we fret and fume, we are unrighteous. 12, Encourage others that you may be blest yourself. Prayer is linked with uplifted hands (in 1. Tim. 2. 8), and kneeling (Eph. 3. 14): hence stimulus to prayer here (Jas. 5. 13). 13, "And make straight paths" (Prov. 4. 26 Sept.): help the lame. If you and I complain, we shall cause them to wander: but they can be healed. 14, Trials come through men, but ever live peacefully from your side (Rom. 12. 18), for all things are God's message to you, even the unkindest things are rich with blessing: never be angry (2 Sam. 16. 10), an uncensored trial never arrives. 14, 15, "Follow, looking diligently." 15, 16, Three "lest's," three different solemnizing dangers: the Lord preserve us from all.

PSALM 122. 1-9.

1, A song of "goings up:" fitting the journeys to Jerusalem, and helping the lifting up of our hearts still. "I was glad:" what makes us glad? (Ps. 92. 4). "Let us go" (Isa. 2. 3, Hos. 6. 1, Zech. 8. 21). 2, "Our feet became standing," the goal reached. 3, Compare Ephesians 4. 16, Colossians 2. 2, 19. 4, (a) Testimony. God's voice to them, (b) Thanksgiving, their voice to God (the T's of 4, 5 help memory and ministry). 6, Do we fulfil this? "Ask the peace of the city of peace, they shall have quiet (or peace) that love thee." 8, Fellowship: note "grace and peace" in the epistles. 9, Everything centres around the Lord: no good apart from Him (Ps. 4. 6).

* Leaflet as to this privilege of sisters gladly sent.

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Thoughts from The Word of God

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

A MONTHLY, BY GOD'S GRACE, SEEKING
TO HOLD FAST THE FAITHFUL WORD, AND
THE FORM OF SOUND WORDS IN THE
SPIRIT, THAT BELIEVERS MAY BE HELPED,
SINNERS SAVED, AND HIS NAME GLORIFIED.

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"Neither shall any man
desire thy land, when thou
shalt go up to appear before
the Lord thy God thrice in
the year." Exodus 34. 24.
"I also withheld thee
from sinning against Me."

Genesis 20. 6.

"He doeth according to
His will in the army of
heaven, and among the in-
habitants of the earth."

Daniel 4. 35.

"I have surnamed thee,
though thou hast not known
Me."

Isaiah 45. 4.

"Surely the wrath of man
shall praise Thee: the re-
mainder of wrath shalt
Thou restrain." Psalm 76. 10.

SOME OF THE CONTENTS. Page

"Tell me, O Thou Whom my soul loveth"...	18
"In Christ"	19
The Address on the Mount	20
The Tabernacle of the Congregation ...	21
The Appearance and the Reality	22
Come to Him	23
Notes on Memorized Verses	24

"Jehoshaphat cried out,
and the Lord helped him;
and God moved them to
depart from him."

2 Chronicles 18. 31.

"God Which fed me all
my life long unto this day."

Genesis 48. 15.

"God, Who separated me
from my mother's womb,
and called me by His
grace."

Galatians 1. 15.

"That in me first Jesus
Christ might shew forth all
longsuffering."

1 Timothy 1. 16.

"I will bring the blind
by a way that they knew
not."

Isaiah 42. 16.

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

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

"WE TRUST IN THE LIVING GOD."—1 Timothy 4. 10.

Words of Introduction.

IN the lovingkindness of our God and Father we would send forth these pages. Are they only paper and ink, or a message of God to your heart? Is the magazine merely expository of sentences and words, or is it a signpost ever directing to the Lord Jesus, and also a ministry of food to your soul? Our concern is that He may be central, and constantly glorified. Though we would rejoice in the labour of love, may our rejoicing never become the middle point. Though we would be thankful for the privilege of helping "one another," we would ever look beyond this to His glory in all our lives. Redeemed ones belong to Him, and the Holy Spirit indwells them because of redemption,—to claim, and mould, and use, that there may be spiritual power and freshness. A life unused by God, and unserviceable to Him, is vain.

"The High and Lofty One That inhabiteth eternity."

Isaiah 57. 15.

"The gold of that land is good."

Genesis 2. 12.

Eternity, Eternity!

No mortal thought can span
Or comprehend the measurement
Of God's domain, His grace-intent
For poor degraded man.

Eternity, Eternity!

My ransomed soul doth rise
Into God's glorious dwelling-place,
To come before that seat of grace,
His throne beyond the skies.

Eternity, Eternity!

O, let my soul expand
And break the binding ties of earth,
To grasp the things of priceless worth,
The treasures of that land.

A.W.H.

Words of Encouragement.

At the beginning of Luke's gospel, where God's grace to, and in, women is specially emphasized, it is appropriate that we have (a) a godly wife of many years, (b) a godly virgin, and (c) a godly widow. Thus the Holy Spirit shows all the classes before us in 1 Corinthians, and shows us that all can be deeply spiritual. And God's grace is still the same. What a blessed contrast was Anna with those of 1 Timothy 5. 11-13, although she had become a widow when quite young. The Scripture calls special attention to this, and to her continuance, even as Enoch "walked with God three hundred years." Let Christian women realize how much they can be, and do, to His glory, and how they can help brethren to be more holy and devoted. If only brethren and sisters are fully united, each occupying the appointed sphere, without rivalry or intrusion into the service of another, there will be great blessing. The life of a child is moulded by the mother more than any can know. God's plan for the home, which pleasure-loving and communism, and fascism, and many other things ATTACK to-day, is unchanged. There is a sacred power in a godly home with a devoted mother, and a praying sister as Anna is an unspeakable blessing. Why should we measure things by the measure of the world, and copy the world with its changing fashions? Let godly sisters maintain their privileges in the path which God honours.*

* Booklet, "God's appointments for Brethren and Sisters," etc., gladly sent.

"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.

Subjects may always be changed if the Lord lovingly brings any special subject before those who gather to His glory. The intensely practical aspect of truth, and the consciousness of His meat in due season must ever be before His redeemed. Hence the themes are not dated, but are given as Bible outlines to help all in prayerful meditation.

SUGGESTED SUBJECTS DURING MARCH.

THE TABERNACLE AND THE TEMPLE.

1. Parallels e.g., (a) Object, (b) God's Appointment of All (Ex. 36. 29, 1 Chron. 28. 19), (c) Many Materials Used, (d) Omissions, (e) Emphasis on Sacrifice.
2. Contrasts, e.g., (a) Place, (b) Fixity, (c) Size, (d) Some Materials and Number of Vessels, (e) Floor.
3. The Purpose (Ex. 25. 8, 1 Kings 8. 13).
4. The Appointed Time of Dedication (Ex. 40. 1, 2, 1 Kings 8. 2), and the Glory of the Lord (Ex. 40. 35, 1 Kings 8. 10, 11).
5. The History.

DEEPLY PRACTICAL MESSAGES OF MATTHEW 24 and 25.

1. Thoughts on Mark 13 and Luke 21 Parallels.
2. Opening and Closing Words, and the Believer's Constant Responsibility.
3. The Privilege of being Rejected with, and for, our Lord.
4. Preservation amid Deceiving (Matt. 24. 11, 24, Col. 2. 8, 1 John 2. 26).
5. The Danger of Gradual Coldness (Matt. 24. 12).
6. The Joy of Watching (Matt. 24. 42).
7. The Importance of a Spiritual "Household" (Matt. 24. 45).
8. The Need for the Oil (Matt. 25. 4).
9. The Danger of Sleep (Matt. 25. 5, cf. 13. 25).
10. Occupying Faithfully (Matt. 25. 20, 21, cf. Luke 19. 13).

Poems to Help Christian Experience.—112.

"Tell me, O Thou Whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon." Song 1. 7.

O tell me where Thou feedest—
Loved of my soul art Thou—
And where Thou gently ledest—
For it is noontide now—
The flock for which Thou carest,
O Shepherd Great and Good,
Whose sin alone Thou barest;
Thou hast 'neath judgment stood.
Thine own companions hear Thee,
They hearken to Thy voice,
They form Thy flock, and near Thee
They gather, and rejoice
In Thee, and Thou dost guide them
In pastures fair to see,
But I am veiled beside thee:
Ah! Lord, why should this be?
O fairest, dost thou know not,
That thou dost ask Him, "Where?"
Within the city go not,
Thou wilt not find Him there.
But go, thy way be wending
By footsteps of the sheep;
Then shalt thou find Him tending
The flock His love doth keep.
Go forth, the young ones leading,
Committed to thy care,
And all their souls are needing
Thou shalt discover there;
In quiet ways and byways
Shalt nourish them with truth,
Not in the city's highways,
But by the shepherd's booth.

E.K.

A believer believes! Is it so in your experience? A christian is Christlike. Can we humbly say we represent Him thus? Should not a saint be holy, and a child of God childlike in relation to the Father? Does not every name imply a character that accords? "Noblesse oblige" is man's proverb; shall not we feel our responsibility to our loving Lord more fully?

I am not what I was, I am not what I shall be, but by the grace of God I am what I am: such words have often been uttered. O that we may feel their power in the Spirit.

"In Christ."

A GAIN and again these words come before us: I notice them twelve times in 1 Corinthians, and nine in Ephesians (as well as "in the Christ"), and more in Romans. So frequent is the expression, that a Greek Concordance marks each with an asterisk for ready reference. And what shall we say of the many times "in Him" is found:—"Chosen in Him," "in Whom we have redemption," "in Him in Whom also we have obtained an inheritance," "in Whom ye also,"—only to take one chapter? Shall we say "Pauline"? Nay, it is God's own emphasis through His servant Paul. True, the apostle had a **personal** joy in this aspect, and God does impress upon different ones of His children different parts of His One truth, that we may stimulate one another. And full inspiration did not eliminate this personal experience and its outflow, though it prevented all dross from being mingled with the gold of the exact words that God had for us.

We can well understand something of what the words meant to Paul. We see him as a would-be persecutor on the road to Damascus. The words sound out, "Saul, Saul, why persecutest thou ME?"—not "My disciples," but "ME." The Lord Jesus identifies Himself with His redeemed (cf. Jas. 5. 6, "**He doth not resist you,**" present tense). The wondrous meaning of grace gripped God's servant, and the precious figure of "the body" is used in his inspired letters, again and again, and there is the related aspect of "Christ in you, the Hope of glory."

Is this doctrinal theology in a book? It is infinitely more. It is a reality before God. It was God's eternal purpose. The ground work was righteously accomplished on the cross. And the application begins when a soul is actually born from above, with the precious consequence of the indwelling of the Holy Spirit, until the mortal body of the believer too shall be redeemed.

And what about you and me? Have we by grace a realization of this wondrous fact? Do we know and feel the grace of God in truth, and is there the fruit in our life and walk? Am I conscious what "in Christ" means not only as to my vital union and eternal relationship (John 6. 37), but as to my separation from the world? Do I remember that the Lord Jesus Christ is nearer to me than the "adverse" circumstances which I may have made an excuse for worry and despondency? Do I meet everything with the thought that my first relationship is to Christ, before any nearness to it? Thus the Holy Spirit would remove fear and anxiety, and also the pride which would take things in my own hands. The Old Testament anticipates this; "only in

the Lord have I righteousness and strength." And we realize the joy that David had in his Strong Tower, and the abiding in the secret place and pavilion of the Most High, but the fuller setting forth and unveiling of unity awaited the finished work of Christ and the revelation of an eternal union with Himself. Wonderful indeed is grace: may our gratitude overflow!

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.

"Faith without works is dead." James 2. 17, 20, 26.

1. For those in authority: it is God's will, and definitely linked "with a quiet and peaceable life in all godliness and honesty" (1 Tim. 2. 1-3).
2. For godly homes, that God may cause, and fill, and use as a witness. The home is the key (1 Tim. 3. 5).
3. For believers who find peculiar difficulties in their temperament, specially in dealing with "someone" at home, or at work, so that there is a tendency to feel friction, etc., that there may be victory.
4. For lands often overlooked—Lithuania, Iraq, Liberia, Honduras, Dutch East Indies, Alaska.
5. For the Lord's witness and work, graciously committed to our care that we may be "good stewards," and that the Holy Spirit's leading and power may extend to literature, letters, and visitations, and the dear fellow labourers in Lithuania and Poland (I Sofer, M. Waszczuk) whom WE cannot help with correspondence, etc. The Lord can meet every need. O for more and more a living, growing, mighty faith. For beloved M. Ruda, now in Australia (God willing, we shall have fuller news next issue).

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

PRAYERFUL BIBLE STUDIES.

We have now completed the introductory notes on the epistle of James, and are grateful to our brother S. A. Bown. Believers will be able to obtain all the meditations in 17 booklets (extra copies for passing on to believing friends may help, for this practical epistle has been neglected. Indicate how many sets can be used).

We commence now a series on the Tabernacle, which, the Lord enabling, our brother E. Kirk, already well-known by the Poems to Help Christian Experience (8 series in booklet available: write as above) will contribute.

He will appreciate prayer,—and also welcome any questions, specially, but **not exclusively**, from younger believers; with whom also we have no doubt, our brother S. A. Bown will gladly correspond concerning James (or related Scriptures, etc.). Letter writing may minister much to God's glory. May we take the opportunity to remind all believers of the very helpful **Correspondence Bible Studies** of our brother E. Kirk? There are no fees in this "school" (but it is the privilege of all believers ever to render unto the Lord). We shall be glad to receive letters for these brethren.

YOUNG PEOPLE'S COLUMNS.

The Address on the Mount.

MANY people, alas, do not read the Holy Scripture every day, or even weekly. They think they are too busy, or they prefer something else. Their omission has many bitter fruits. But the "reading" of printed words is not enough. The Pharisees read, but did not believe, nor obey. They were self-righteous. But the child of God, that is to say, one who has simply believed in the Lord Jesus as his (or her) personal Saviour from sin, has a new position altogether, and the words of God have become a daily need and joy. Just as the body must have food to build it up, and for warmth and energy, so the child of God must have spiritual food, and he can, and should, have a good appetite.

Among the best known parts of Scripture are the Gospel narratives of the Lord Jesus, and, in the Gospel of Matthew, that which has been called "The Sermon on the Mount" is often quoted. Some will tell us that they make these three chapters their rule, whereas they **do not** even know the Lord Jesus as their Saviour. Others think it is given to guide nations, as such, but if we look into its perfect words we find they describe a **persecuted** people who are meek and gracious amid trials.

At once some of us think of another mountain, Sinai, and God's holy law given there. But here we have not ten commands, full of prohibitions, nine including the word "not," but nine "Blessed's" which speak of happiness, and one "Rejoice." The Lord Jesus had His disciples, or learners, in view, and He wished them to be happy. How can I become one of His learners? Let us hear His words: "**Come unto Me**, all ye that labour, and are heavy laden, and I will give you rest. Take My yoke upon you, and **learn of Me**" (Matt. 11. 28, 29). Have you **come** to Him? He waits to welcome those who **feel** their sins a burden.

But the happiness is not found in mere earthly things. Far otherwise. You will see it is for the "**poor in spirit**," and joined, too, with mourning, meekness, hungering and thirsting for righteousness, and similar experiences, which ordinary people do not naturally wish. Those who come to Christ become extraordinary, and have a **new** standpoint, for they are themselves a **new** creation (2 Cor. 5. 17). Now you will well understand why we are troubled when any leave the Lord Jesus out as **Saviour**, and yet dare to claim they fulfil "the Address on the Mount." And you will see how this is not for earthly **nations** but for "a holy nation" (1 Pet. 2. 9). Indeed, the last "blessing" is "Blessed

are ye when men shall revile you and persecute you." This sounds strange, but it shows that a person cannot pretend to be a Christian, and cannot try to be a Christian in his own strength. There is a precious work within, and Christians are no longer **of** the world, though they are **in** it. You will see, too, how the Lord Jesus calls them "the salt of the earth," and "the light of the world," shining in darkness. This was His own name (John 8. 12), and we know how He was "despised and rejected of men." Their life is in Him and they represent Him.

We now learn that the child of God has a real reason for willingness to suffer on earth. He (or she) is heavenly, and the word "heaven" is often brought before us in these chapters. The opening blessing is "Theirs is the kingdom of **heaven**" (Matt. 5. 3), and we read of the same kingdom in 5. 10, 19, 20, 7. 21. Then we find the name "Your heavenly Father" (6. 14, 26, 32), and the precious words, "Great is your reward in heaven," "Thy will be done in earth, as it is in heaven," "Lay up for yourselves treasures in heaven" (5. 12, 6. 10, 20). Real Christians have a real relation to heaven, for the Lord Jesus came from heaven, and His people's names are written there, their hope is in heaven. They are "redeemed from the earth." And the thought of **HEAVEN** brings before us another word with the same three first letters—the **HEART**. "Where your treasure is, there will your **heart** be also" (6. 21). Hence it is not enough to keep from outward sins. The Lord Jesus condemns an angry temper **inside** (5. 22), and commands love in the heart even to the unlovely (5. 44). It is not only "I would **not hurt** him": there is to be real love. But there is no workshop to manufacture "love": the death of the Lord Jesus gives a new life to believing ones, and **thus** there is heavenly love within. Have you had this wonderful change? If you have not you should be troubled, you cannot really **pray** "the Lord's prayer,"—as many call the disciples' prayer in chapter 6. 9-13. Millions have **said** it many times, but few have truly prayed it. And God is not **your** Father till you **come** to the Lord Jesus as a heavy laden **SINNER**, to be saved by His blood.

There are **two** roads, says chapter 7, and **two** ends—life and destruction. Unless you have **come to Christ**, Who died to save, you are still on the wrong way. And the **two** builders (7. 24-27) show who are in the way of life. Loving **obedience to Christ and His words** is the test, not "going to church," or mission hall, nor singing hymns, nor making a profession, nor even doing "Christian work." Unless you really **do** that which the Lord Jesus says, how

can you say you belong to Him If we rightly think of His great love, what shall our answer be?

Book of books, a heavenly treasure
In the Scripture God has given:
Full of blessings beyond measure,
Showing us the way to heaven.
Many do not read it daily—
Many do not read at all—
Go their dangerous pathway gaily,
Till 'neath judgment they must fall.

But if you, the Scriptures reading,
Do not feel your need of grace,
Do not hear a Saviour pleading,
One Who took His people's place:
Blind, you read without true blessing,—
Till you "into HIM" believe;
Then you are His words possessing,
Words to guide and ne'er deceive.
All is changed: new feelings knowing,
You unlovely ones can love,
Those along death's pathway going,—
You can show the way above.
Saved by grace, you can be seeking,
Power to will and do His will,
Hearing, "building," thinking, speaking—
His loved wishes to fulfil!

The Tabernacle of the Congregation.

No. 1.

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

"SIR, we would see Jesus." Thus spoke the Greek visitors to Jerusalem to a disciple of the Lord, one who bore a Gentile name. And this desire would be ours, whenever we approach the study of Holy Scripture. He Himself said, "In the volume of the Book it is written of Me"; "The Scriptures . . . they are they which testify of Me." "He expounded unto them in all the Scriptures the things concerning Himself." Shall we then be disappointed in our desire to see Him in the Tabernacle types? Nay, for if our dependence is upon the Holy Spirit's teaching, we shall not only see our Lord, but those also whom He has redeemed; for—since He has united them to Himself, as the result of His atoning work—we shall there, in symbol, view the union of Christ and His church, God's only dwelling-place on the earth in this present age.

With this longing, then, to "see Jesus," our Redeemer and Lord, let us prayerfully apply heart and mind to these meditations on the Tabernacle.

We hear the words, "Let My people go, that they may serve Me." A captive people, as were Israel, were not able to render acceptable worship to the Most High. Moreover, idolatry was rife amongst them (Ezek. 20. 6-9). Egypt, with its "gods," its desirable foods—the flesh-pots, the fish, the melons and cucumbers, the

onions, the leeks and the garlic, as well as the degrading and distressing slavery in which they were held down by the first anti-semitic king and his people, must be left. Egypt had its "pleasant" as well as its "ugly" side, and well portrays this present world, which God would have His people forsake, for the joy of worshipping and serving Him.

By the hand of God—and that alone—acting in mercy and might, they were at length brought out, the deliverance being in such manner that it was plain to all Israel that His arm had "cut Rahab and wounded the dragon." "Then believed they His words; they sang His praise."

When they were fully separated from "the Land of Egypt, the house of bondage," Moses the man of God went up into the mountain to receive from Him those "right judgments and true laws, good statutes and commandments," which in love He designed for them. At this very point, Israel, and the designated high priest of Israel, failed most sadly, and "sinned a great sin." Impatience, ingratitude, and infidelity, led to the words, "As for this Moses . . . we wot not what is become of him." Such is the sin of apostatising Christendom, forgetful of the advent of the Lord, expressed in its idolatry. O this fleshly desire to "see"—this strange unwillingness to "trust"! How it robs even saints of the joy they might otherwise possess! Truly it wrought havoc amongst Israel, and brought about not only the sore sorrow of their leader, but also the anger of God; He Who had said, "Let My people go," now utters the awful words, "Let Me alone, that My wrath may wax hot against them, and that I may consume them." The breaking of the stone tables at the foot of the mount, betokened surely the moral breaking of the "whole law," and yet was a reminder of God's longsuffering.

The pleading of Moses who, at that time, rose to a moral eminence not before recorded of men—for he did not snatch at the words of God, "I will make of thee a great nation,"—was the means of restoring the nation to the manifestation of God's favour, but not apart from severe chastisement. His plea was based upon God's word and oath and found approval at God's throne. So were encouraged a humbled and softened people to bring their freewill offerings for the fulfilment of the command, "Let them make Me a Sanctuary, that I may dwell among them."

How dark was the sin, but how glorious was grace! "Where sin abounded, grace did much more abound"! How beautiful, too, was the gratitude shewn by the "willing-hearted" and wise-

hearted men and women, who gave of their possessions and skill, "not grudgingly or of necessity," but as "cheerful givers." They had even to be restrained from bringing, "for the stuff they had was sufficient for all the work to make it, **and too much.**" Yes, beloved reader, life will manifest itself in fruit, grace will shew itself in giving.

The great mass of valuable and serviceable materials in its profusion was doubtless a pleasure to the eye, but how much more to the eye of Him Who had prepared the pattern in the heavens. He saw the beautiful structure and its furniture and vessels completed and in use, the Centre of Israel's worship. Yea, He looked on to the "greater and more perfect tabernacle," and to the "Habitation of God in the Spirit."

Time and skilful labour were needed for the accomplishment of God's plan for the Tabernacle; and, dear fellow-believers, God only can make use of the natural gifts and earthly possessions which, conferred by Him, we, redeemed and forgiven, yield in glad surrender to Himself. Shall we so yield, in view of the approaching glad day, first giving our "own selves to the Lord?" He Who is excellent in wisdom can make infinitely better use of us and ours than we can. May we then desire and seek only to fit in with His plan that all things in our lives, too, may be performed in accord with the "pattern shewn in the mount." E.K.

References to verses quoted above—John 12. 21, Ps. 40. 7, John 5. 39, Luke 24. 27, Ex. 7. 16, Isa. 51. 9, Ps. 106. 12, Neh. 9. 13, Ex. 32. 30, 32. 10, 25. 8, Rom. 5. 20, Ex. 35. 12, 2 Cor. 9. 7, Ex. 36. 7, Heb. 9. 11, Eph. 2. 22, 2 Cor. 8. 5, Ex. 25. 40.

The Appearance and the Reality.

WE read the words prophetic of the Lord Jesus, (not forgetting their application in Isaiah's day also), "Then I said, I have laboured in vain, I have spent My strength for nought and in vain" (Isa. 49. 4), and then we turn with delight to the declaration of full success, "He shall see of the travail of His soul, and shall be satisfied" (Isa. 53. 11). Is there a contradiction? By no means, Isaiah 49 itself at once adds, "Surely My judgment is with the Lord, and My work with My God." We find the same twofold unveiling in the days of His flesh, "He came unto His own, and His own (people) received Him not" (John 1. 11), leading up to the words "All that the Father giveth Me shall come to Me," and to the shout of triumph, "It is finished" (John 6. 37, 19. 30). Also in John 1 itself we read in the very next verse, "But as many as received Him, to them gave He power to become children of God" (12), even as chap-

ter 3. 32, 33 says, "No man receiveth His testimony, **he that hath received His testimony hath set to his seal that God is true.**"

There are ever the two sides. View the state of affairs from the outward standpoint, and you will feel the intense meaning of the words, "Ye will not come to Me that ye might have life" (John 5. 40): view it from the standpoint of sovereign grace claiming, and you will joy in Christ's precious words, "Every one therefore that hath heard, and hath learned of the Father, cometh unto Me" (John 6. 45).

Strikingly there is just the same twofoldness as to the Holy Spirit's work also. The parable of the **One** Servant well illustrates. At first we have, "They all with one consent began to make excuse": but the goal is "compel to come in that My house may be filled" (Luke 14. 18, 23). Thank God, there can be no emptiness. "Free will" would keep heaven empty: free grace fills it. Electing grace never—never—never shut out one seeking soul: but how many unseeking souls has it drawn? Thanks be unto God for His sovereign grace. And thus we find that "Ye do always resist the Holy Ghost" (Acts 7. 51) is not the whole message. "As many as the Lord our God shall call" are pricked in their hearts (Acts 2. 37, 39).

Dear fellow believer, take courage. Do not look on the outward appearances alone. Realize **God is**, and **God is working**. It is well to be concerned at the ruin and rejection of men. God's sovereign grace never makes a humble believer lazy or indifferent, but do not let there be a forgetfulness of the mighty power of God. Be willing to labour on when men do not believe the report, but be bowed before God, and **claim blessing**, because "all authority is given" unto the Lord Jesus. Hence "Go ye therefore," and the disciplining of rebellious ones, the quickening of dead ones, the changing of enemies into children of God is assured, and we are called, and privileged, to be servants, instruments and ministers of God's own gracious work to-day.

Is it not somewhat the same as to the condition among believers? Otherwise how can we understand 1 Corinthians 1. 4 in view of the state at Corinth? So 2 Timothy 2. 19 refreshed God's servant although all that were in Asia were turned away from Him (2 Tim. 1. 15). To-day we look on a ruined, warring world, but we dare not be despondent. The word of God takes effect (Rom. 9. 6). We would not remember Romans 10. 21 without 11. 5. Elijah had a one-sided view when he wished to die, and said that he only was left (Rom. 11. 3). But the answer of God met his need, "I have reserved to Myself seven thousand men." And when we sorrow,

as we should sorrow, over the divisions of professing (and "possessing") believers, we would still take heart, because the Lord is living (Rev. 1. 18), and He is coming soon, and there shall be a reviving of a prepared people to welcome Him. Yea, and for all we see already of grace in His redeemed, we thank God. We do not cast away gold because of dross, nor do the grains of sand, or even the bent cogs, make us scrap the machine. God is Faithful. But O that we may not make divisions nor speak unadvisedly with our lips, nor discourage fellow believers. The true critic is the one who criticizes himself in the light of God's grace, and whose constructive criticism leads to a closer walk with God, in which he can spiritually help others rather than discuss persons and points. God grant such a holy expression in our own lives, that He may be glorified.

Questions and Answers.

67.

"How do you harmonize the statement as to Rahab about the spies in Joshua 2. 4, with the words in Zechariah 8. 16, Speak ye every man the truth to his neighbour?"

Rahab believed, therefore she trusted God (Jos. 2. 11): but she mixed the dross of unbelief and told a lie, which is not commended in Joshua nor in Hebrews 11. 31. Many are the records of sad mixtures (2 Sam. 15. 31 with 34). How important to trust **through**: to have faith and doubt not. It was super-natural for Rahab to act in faith: it was natural to doubt. In God's infinite mercy her sin did not undo her blessing (Gen. 27 solemnly illustrates, with bitter fruit) but He led her on. How patient is our God, but He never excuses sin.

Come to Him.

THE simplest, shortest words are often the most impressive. Many a single word has nine letters, but all the three before us contain no more. So easily spelt, a child can read and understand them: so rich in meaning, the most aged can never exhaust their fulness,—if only we are thinking of **Him** to Whom in lowly faith a sinner comes, and, coming, has life, and peace, and joy, and eternal blessing in Him!

The slogan of national advertisement, to stimulate men of the nation, contains brief, crisp words, with their clarion call. But all is transcended, as it must ever be, by the message of the gospel of God. Nothing of earth can compare with the invitation which still sounds from heaven. "Come" is sweeter than "go," and "to Him" is ever in a sphere beyond that of "to it." It is wondrous that the mighty God

became Man, and said "Come to Me" (Matt. 11. 28); and it is only in His Name, and, with His grace experienced ourselves, that we can still rejoice to declare that He still has a heart of love for a weary, burdened soul. It was for such that He came, in order that they might come to Him: it was for such that He died in order that they might live. There is a homely preciousness in the word "Come." He does not say "Go" as if He were elsewhere, He does not merely "send," for that would only emphasize authority. Nay, He Himself invites and welcomes. He will say, "Go" (Matt. 25. 41, 46), but He now says "Come," both to troubled sinner and trustful believer: the precious "Go" of service that such hear afterwards is when they have been with Him (Mark 3. 14), and in His Name, and not without His own gracious enabling (cf. Mark 16. 20, John 15. 5, Acts 14. 27).*

"Come"—the word is music, when He, the Lord of glory, invites. "Come," because He has love unbounded, and will neither dismiss, nor cast out when He has received (John 6. 37). "Come," because He Himself has made "coming" possible by His own death on the cross, without which it would be impossible for a sinner to come near to an All-Holy God. "Come," because now is the Day of Salvation. And the invitation is a command, and it is a word of intensity as well as grace, of urgency as well as tenderness. "Come," for He is living, "Come," for He is ready. Come, not to a fellow creature, not to a "church" or "denomination," not to a creed or a religion, not to a system or a theory, not to the preacher or writer, but to the Lord Jesus Christ Who died because He loved, and Who lives to save! Yes, it is "to Him" and not only "to it" that this message invites. "It" cannot save you: "it" cannot give a new life. "It" is dead, but He is living and lifegiving. "It" is only precious whenever He uses it, for He is the Source of all, and His loving kindness flows out, a stream that reaches to all classes and conditions even to-day. Then will you not come to Him? Why do you linger? Will you not come to Him before the day closes? You cannot be sure of to-morrow. God has given you to-day. Why? It is a treasure indeed, if you only use the gift of its passing moments to

"COME TO HIM."

*When learning Hindustani, at the beginning I confused two similar words, and said to an Indian "jao" ("Go"), when I meant "ao" ("Come"). His perplexed face showed me my mistake. How many of us have made similar mistakes in our manner of approaching other men! The gospel should have a beautiful "Come-attitude." Thanks be unto God, our Lord Jesus never says, "Go" to the troubled soul to-day, and He never confuses the words. But O that sinners might realize how near the time of His holy judgment is, with its solemn and unchanging "Go."

Suggested Daily Readings:

"IF THE LORD WILL."—MARCH, 1941.

Day	READING		LEARNING	
	Psalms	James	Psalms	Hebrews
1	124, 125	4. 1-17	139. 1, 2	7. 12
2	126, 127	5. 1-20	3, 4	13
3	128, 129	1 Pet. 1. 1-16	5, 6	14
4	130, 131	1. 17-2.8	7, 8	15
5	132, 133	2. 9-25	9, 10	16
6	134, 135	3. 1-16	11, 12	17
7	136	3. 17-4.7	13, 14	18
8	137, 138	4. 8-19	15, 15	19
9	139	5. 1-14	17, 18	20
10	140	2 Pet. 1. 1-21	19, 20	21
11	141, 142	2. 1-22	21, 22	22
12	143	3. 1-18	23, 24	23
13	144	1 John 1. 1-10	2 John 1	24
14	145	2. 1-14	2	25
15	146, 147	2. 15-29	3	26
16	148	3. 1-17	4	27
17	149, 150	3. 18-4.8	5	28
18	Prov. 1. 1-19	4. 9-21	6	8. 1
19	1. 20-33	5. 1-21	7	2
20	2. 1-22	2 John	8	3
21	3. 1-20	3 John	9	4
22	3, 21-35	Jude 1-11	10, 11	5
23	4. 1-13	Jude 12-25	12, 13	6
24	4. 14-27	Rev. 1. 1-11	Prov. 1. 24	7
25	5. 1-23	1. 12-2.7	25	8
26	6. 1-19	2. 8-29	26, 27	9
27	6. 20-35	3. 1-22	28	10
28	7. 1-27	4. 1-11	29, 30	11
29	8. 1-19	5. 1-14	31	12
30	8. 20-36	6. 1-17	32	13
31	9. 1-18	7. 1-17	33	9, 1

Notes on Memorized Verses.**PSALM 139. 1-24.**

A well-known and searching (verses 1, 23) psalm. Deeply personal, and with precious reminders of God's greatness, and majesty, and His personal interest in His own. 2, "Thou" emphatic: see Deuteronomy 6. 7 for our response. Our thoughts and God's (17, Jer. 29. 11). 3, "All thy ways" (24, Prov. 3. 6): O that we may know His ways (Ps. 95. 10, 103. 7). 4, Our words known before we utter them, this helps as to 141. 3. The Lord's hand is upon us in grace (Rev. 1.17, 1 Chron. 28. 19): how lovingly, too, He restrains. "Knowledge" falls short, but we can love. "High" (131. 1). 7, The omnipresence of God is a joy to His own, and a terror to His enemies (2 Chron. 16. 9, Amos. 9. 2, 3). Jonah comes to mind. 10, A leading hand: such personal interest (143. 10). 11, Man's wrong "saying" (Isa. 40. 27, 49. 14), a contrasted saying in Ps. 35. 10, 107. 2, 145. 5) 12, Nothing can hinder God: all are affected by circumstances, He never! 14, The true inference (cf. Rom. 11. 33-36) Do you and I praise God enough? 15, Nothing at all hid from God (Isa. 40. 27, Heb. 4. 13). 16, True of the individual (a wondrous contrast with all ideas of evolution) and true also of the mystical body of Christ. 17, 18, Psalm 40. 5: the continual love of God for His people ever refreshes, He is never weary of them. 19, The judgment may seem a long while, but God's time

is best. 20, Those against God's people are against Him. 21, Nothing "personal," but an identification with God's interests (Jas. 4. 4, Luke 14. 26). 23, Are we willing for this? Note link of heart and thoughts. 24, It is blessed to have "the ways" that please God in the heart (Ps. 84. 5): then we shall walk in His ways. What is in us will be manifest in words (Matt. 12. 34) and works (Matt. 15. 19) and ways.

2 JOHN.

1. An epistle full of blessing, whether we think of an individual, or, (as in 1 Pet. 5. 13), of a local assembly. It is beautiful to see the stress on election, and then loving obedience, and also to realize that the gospel begins with God's grace to Elizabeth and Mary, and that our Lord Jesus first revealed Himself twice to women in resurrection, and that the names of sisters are first in Romans 16: so one of the last epistles emphasizes the holy privileges and responsibilities of godly women. 1, Love and truth together (cf. verse 3, Eph. 4. 15), so "love" and "commandments" (verse 6, John 13. 34). 4, The care of the family is precious, and the further application to a local assembly, and those who have been in it, deeply needful. 6, There is no *disobedient* love. The "walk" is God's will, "Enoch walked with God" (note Ps. 1. 1). 7, "For": the state of the times intensifies the call to obedience. "Who confess not Jesus Christ *coming* in flesh," a different tense from 1 John 4. 2: many deny His coming back in the flesh; beware of this evil. "Look to yourselves" (1 Tim. 4. 16): Mark 13, the prophetic discourse, begins and ends with a *practical* exhortation. O how real is the danger of "losing": how precious is a full reward in that Day (Luke 19. 17). 9, "Whosoever *PROgresseth*": beware of progressive thought: hold fast the faithful word: God does not change. "Abide" (John 15. 4, 5) 10, "If any one": often an impressive wording (e.g. John 7. 17, 37). Those who *teach* cannot be viewed as "weak" believers. 11, Fellowship before one is aware: are your words, and is your use of money, and your "membership" too, *HELPING EVIL*? 12, "Mouth to mouth" (marg.) both sides speaking, each feeding the other (Eph. 4. 29). *Then* "full" joy, (as well as full reward in verse 8). Note Psalm 16. 11, John 15. 11, 1 John 1. 4. 13, Families blest: Why not expect this? And assemblies too.

PROVERBS 1. 24-33.

24, Man's sad "NO" (Isa. 30. 16, Jer. 6. 16): how blessed is the "yes" of living faith. "My hand," probably we should "point" in plural, "hands" (cf. Isa. 65. 2, same letters): contrast Acts 11. 21, the Lord's hand *claiming*. 25, "All" rejected, "Would"—the *will* wrong (Note John 16. 8). 26, The result, and righteous retribution is not caprice, but the exact reply to guilt. 27, A whirlwind (Jer. 23. 19). "Distress and anguish" (Rom. 2. 8, 9). 28, Calling too late: there is no salvation after death (Heb. 9. 27): and there will be no salvation for those who receive the mark of the beast (Rev. 13. 8, 14. 9, 10). What a striking contrast in "the acceptable time" (Prov. 8. 17). 29, "Hated," "did not choose" (Isa. 66. 3-5) 30, Again we see the "will" wrong (John 5. 40, Rom. 9. 16). a blessed opposite in Revelation 22. 17. 31, "The fruit," not more, not less (Rev. 22. 12, Gal. 6. 8). Though *we* too turned to our own way (Isa. 53. 6), there is a present salvation. 32, Their joy will only mean doom. 33, Hearing God's voice is the privilege of His children, and He saves not only from evil, but from its *year* (1 Pet. 3. 13): we need to keep on hearing. *None* of them that trust in Him shall be "desolate," or "held guilty" (Ps. 34. 22, R.V. marg.).

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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, EMPHATICALLY
SIZING THE FULNESS THAT IS IN CHRIST
JESUS FOR ALL HIS REDEEMED, AND THE
RESPONSE OF GLAD OBEDIENCE.

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Free.

"The land which I do give them . . . every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." Joshua 1. 2, 3.

"All things are yours . . . What hast thou that thou didst not receive?"

1 Corinthians 3. 21, 4, 7.
"All the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." 2 Corinthians 1. 20.

"If that I may apprehend that for which also I am apprehended of Christ Jesus."

Philippians 3. 12.
"The house of Jacob shall possess their possessions."

Obadiah 17.

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

SOME OF THE CONTENTS. Page

"So Much the More"	26
Isaiah 58. 11	27
"This Day"	28
The Tabernacle of the Congregation, No. 2	29
Question and Answer	30
Siren and Shelter	31
Notes on Memorized Verses	32

"I put thee in remembrance that thou stir up the gift of God which is in thee."

2 Timothy 1. 6.

"Put on the whole armour of God . . . taking the shield of faith . . . take the helmet of salvation."

Ephesians 6. 11, 13, 16, 17.

"Behold, Thy pound, which I have kept laid up in a napkin. . . . Thou wicked servant." Luke 19. 20, 22.

"Behold, the Lord thy God hath set the land before thee: go up and possess."

Deuteronomy 1. 21.

"I have begun to give . . . begin to possess, that thou mayest inherit."

Deuteronomy 2. 31.

"Thy Faithfulness Is Unto All Generations."—Psalm 119, 90.

Words of Introduction.

DAY by day we go onward: week by week, and month by month, we come nearer to the ending of the age, and the coming of the Lord. To the unsaved soul each day is one nearer judgment as well as nearer death. To the believer there is ever that blessed Hope, even though he may be called personally to "depart, and be with Christ." But are we growing in grace, and pressing "toward the mark," and possessing our possessions? Are we laying hold of the life that really is (1 Tim. 6. 12, 19)? Is there ever "more fruit," and is that which adorns the doctrine of God our Saviour increasingly manifest? This is, and should be, our personal and united concern, and with the hope that there may be an awakened and deepened desire for likeness to Christ are these pages sent forth, and that the evident result may be that every believer is impressed, and that we are made willing, in the Holy Spirit's leading, to go forth

to Him without the camp, bearing His reproach (Heb. 13. 13) while we heed the words "Occupy till (while) I come" (Luke 19. 13).

"He shall choose our inheritance for us." Psalm 47. 4.

I do not know and none can tell
What God hath planned to do for me,
But this I know that all is well,—
Of all unknown He holds the key.

I do not know, but I can rest;
To Him is fully known the way:
To trust Him simply is the best,
And simply follow day by day.

I do not know, but I can praise:
My Heavenly Father will arrange
All for my good the coming days,
I know His love will never change.

A.W.H.

Words of Encouragement.

"The Power of an endless Life." How gloriously is the Lord Jesus contrasted with all the types of Himself. The priests of Israel died—the deaths of Aaron, Eleazar, Eli and Jehoiada are specially mentioned, but He liveth (Rev. 1. 18). The sacrifices of Israel were never raised from the dead, but He was raised the third day according to the Scriptures, as the One Who had finished the work, the One to die no more.

His life is endless, indissoluble, as the word is; and His priesthood is unchangeable (Heb. 7. 24). There is limitless glory in all that is of Him. And so we have His "power." Everything in the gospel is joined with power. Again and again are we reminded of the limitations of the law, and that it was "weak" (Rom. 8. 3, Gal. 4. 9, Heb. 7. 18), but Christ has no such weakness. He is the Power of God (1 Cor. 1. 24), and the gospel is the Power of God unto salvation (Rom. 1. 16), and believers rejoice to "know Him and the power of His resurrection" (Phil. 3. 10). Look up, feeble saints, and be encouraged. Here is God's enabling amid all. Troubled one, with difficulties around and ahead, you are not to meet them in your own strengthlessness. There is the power of the Lord Jesus. His power shines forth in His constant and prevailing intercession (Heb. 7. 25), His power is working in those whom He loves (Eph. 1. 19, 20, Phil. 3. 21). Dear trembling believer, you will not be stranded or shipwrecked: "many sons" will be brought to glory, for He died to bear the sin of many, and He shall see of the travail of His soul and be satisfied!

"So Much the More."

THE earnestness of the blind man has impressed us, it may be again and again. His was an earnestness that could not, and would not, be hindered:—yea, that refused to be hindered, that was proof against all the repeated rebuking from those whom he could hear, but could not see. He could not be held back by their number, nor turned aside from his purpose by their harshest chiding. If they persisted, he was more persistent; and why?

The believing reader has no difficulty in seeing the reason, and readily answers, "It was because of a consciousness of his deep, deep need, and also a realization that there was One near at hand Who could at once meet that need." This speaks to my heart, reminding me of my earnestness when I was brought in God's mercy to feel my need. Mine also was an earnestness that

could not be held down by all the reasoning of human nature, nor turned aside by all the scoffs of men. But **now** that my need has been met, **now** that my eyes have been opened to behold that blessed One Who manifested such whole-hearted love to me, Who would not and could not be turned back from going all the way for me, does the same earnestness characterize me? Is there a "more and more" of praise, or a "so much the more" of devotedness in my life to-day (Ps. 71. 14)?

We often quote the words "The path of the just is as the shining light, that shineth **more and more** unto the perfect day" (Prov. 4. 18). But is **our** path shining "more and more"? Are we seeking to make it so, by an increasing use of God's word which is not only a lamp to the feet, but a light to the path (Ps. 119. 105)? The days in which we are now living are difficult undoubtedly, but things **have been** more difficult for others, and may yet be for us. Satan will ever seek to keep us from God's word, and from fellowship with one another. What shall we do? Settle down to defeat, or expect victory in the power of the Holy Spirit? Let us be hopeful, ever more and more hopeful, like God's dear servant who, writing to the dear ones at Thessalonica, while commending them for their love one to another, yet besought them "to **increase more and more.**" Should we not pray for a revival of love to the Lord and to His people, that will be manifested in quick obedience to Him, and in stirring up and spurring on His people to receive His "Well done"?

The writer of the epistle to the Hebrews was expectant. He expected a "So much the more" in the lives of God's people, so much the more of gathering together as they saw the day approaching (Heb. 10. 25). As the day approaches still nearer and nearer, the difficulties will increase, I suppose we could say, an hundred-fold to what they have often been, and yet we are earnestly called to gather together, and exhort one another "**So much the more.**" But is it actually so with us who are the Lord's people to-day? Or are we being "overcome" by the increasing difficulties, instead of looking up to our Lord for daily grace to be obedient to His word and will for us? His grace is still sufficient for each one, and He will make all grace abound toward us, that we "always having all sufficiency in all things may **abound** to every good work" (2 Cor. 9. 8).
W.E.

The great mountain became a plain **before** Zerubbabel. God could have taken it away first, but He was pleased to permit the test that there might be the true trust.

Poems to help Christian Experience.—113.

ISAIAH 58, 11.

"The Lord shall guide thee"—yea, "continually;"
O child of God, believe
The very love that saved thee shall preserve thee
For He will never leave
Those who confide in Him; how soon will He
Into His joy receive!

Himself thy longing soul shall satisfy;
Then wherefore should'st thou doubt?
How rich is He! His springs are never dry
In days of drought.
Come then to Him, draw from His full supply,
Who will not cast thee out.

"He shall make fat thy bones." How tenderly
He doth thy frame control!
"Not one was broken" when the Lord, for thee,
Laid bare His sinless soul
To wrath and death, thy Substitute to be,
To save and make thee whole.

"And like a watered garden thou shalt be,"
Knowing His constant care;
For day and night He watcheth over thee,
Hearing thy whispered prayer,
And to the moment of each need shall He
His heav'nly dews prepare.

"And like a spring," whose waters e'er abound—
A sweet refreshing stream,—
Thy God alone the Source,—and souls around
Thy comforts shall esteem.
So let thy life e'er to His praise redound—
The life He did redeem.

Ah! saved one, what a gracious God hast thou —
Thy Father! Precious Name!
Though sorrows here may overcloud thy brow,
He knoweth well thy frame;
Thou art His child; then simply trust Him now,
Unchangeably the Same. E.K.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66, 18.

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

Colossians 4, 2.

"O taste and see that the Lord is good: blessed is the man that trusteth in Him." Psalm 34, 8.

1. For the gracious fulfilment of God's people's desire in their fervent prayer for "all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2, 1, 2).
2. For the prayerful free circulation of the Scriptures.
3. For God's gracious deliverance of His children from smoking and other forms of worldliness, and that those who have begun to feel their need of this may receive and realize His strength and purpose of heart and victory.
4. For believers' children (Prov. 22, 6, 1 Tim. 3, 4).
5. For lands we often overlook, e.g., Finland, Afghanistan, Uganda, Costa Rica, Haiti, Paraguay, Inland Australia.
6. For the Lord's work committed to our care, that it may all be done faithfully, and earnestly, and that He may bless all publications, and enable all gospel testimony, specially remembering those of other nations, that there may be gatherings in which He is well pleased, and that all fellow labourers may "grow in grace," and that He may supply all strength and wisdom, and whatever is needed to His glory. Do not forget our beloved brethren in Lithuania and Poland (I. Sofer, M. Waszczuk specially: believers' meetings were per-

mitted in L.). And remember our brother, M. Ruda, in his new sphere, *not* self-chosen, Australia, that God may use him, and other believers there, mightily.

"We are not sufficient . . . our sufficiency is of God."
2 Corinthians 3, 5.

"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.

Subjects may always be changed if the Lord lovingly brings any special subject before those who gather to His glory. The intensely practical aspect of truth, and the consciousness of His meat in due season must ever be before His redeemed. Hence the themes are not dated, but are given as Bible outlines to help all in prayerful meditation.

SUGGESTED SUBJECTS DURING APRIL.

THE EARLY CHURCH—AND NOW (Acts 2, 37-47).

1. A Converted and Repentant Heart.
2. Believers' Baptism and its Meaning.
3. The Lord's Adding, and the Fruit of His Work.
4. The Fourfold Joy of verse 42.
5. No Unbaptized Believers, No Denominations, No Mission Halls, No Worldly Attractions:—and the Problems of To-day.
6. The Lord's Word is not Changed by Man's Failure.
7. The Plain Path for His People.

THE CHRISTIAN AND THE WORLD.

1. *Not* of It (John 17, 14, 17).
2. *Sent* into It (John 17, 18).
3. The World's Hatred (John 17, 14).
4. Love for the World (1 John 2, 14).
5. "All that is in the World" (1 John 2, 15).

Gatherings unto the Lord at 61, Upton Lane, Forest Gate, and 2, Crosby Street, Stockport, 11th and 14th, 3 and 7: Come prayerfully and expectantly, and God will work.

"SPAKE—SPEAK."

"And the Lord spake unto Moses, saying, Speak." These words in Leviticus 23, 1 were emphasised by a brother in a Bible reading, and I thought "How often do they come?" I noticed five occurrences on two open pages, and found quickly about 25 in two books of the Scripture, apart from similar expressions. What does this mean to you and me in daily life? Are we HEARING before we SPEAK? We remember the Perfect One, the Lord Jesus, Who said "The Father, Which sent Me, gave Me a commandment, what I should say and what I should speak" (John 12, 49, cf. 10, 38). How wondrously was He the Obedient One. May we learn from these words—

(1) It is our privilege to know God's will before doing. (The ear was anointed before the hands).

(2) It is important first to stand in God's counsel before passing on His words (Jer. 23, 22), and also

(3) When we have that which is on our hearts from Him, we should not fear nor hold back (Jer. 23, 28). O that this may be our experience in the gracious enabling of the Holy Spirit.

YOUNG PEOPLE'S COLUMNS.

"This Day"

"DON'T do to-day what you can do to-morrow " seems to be the idea of some, and the old copy book used to warn us with the words, "Procrastination is the thief of time," and procrastination is only "putting off." The testimony of the Scripture is clearly against this form of laziness. In the book of Proverbs, so full of very practical encouragements, we read, "Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee." It is a dangerous thing to put off paying a debt, and also to delay showing kindness. Men say that he gives twice who gives quickly. But, in this connexion, another thought comes very much to our mind and heart: "Do not be heedless about God's gospel and its clear invitation—NOW—TO-DAY." "To-morrow never comes" is the proverb of men; but boasting of **to-morrow**, and being anxious as to **to-morrow**, and putting off till **to-morrow** are three dangerous sins. If you have read what the Holy Spirit says in Scripture about TO-DAY and TO-MORROW, you should have a real concern not to think, "Later on will do, for my soul's salvation." It will not: many have said so, and have suddenly died—LOST. I do not wish merely to frighten you, but you have a great enemy who is lulling you to sleep, and it is cruel to let him do it, and to remain silent. And even if you are saved in after life (**not AFTER DEATH**, there is judgment then, Heb. 9. 27), when you are five years older, **WHY SHOULD FIVE YEARS BE LOST?** And the willingness to take the risk shows **NO DEEP FEELING**. Who would play with a "Treasury Note" of earthly money? Yet many play with their souls. Young and old forget that life is not a dream, and living is not a mere plaything. **We are real, eternity is real, salvation by the blood of Christ is real, condemnation is real, the gospel is real, the day of judgment is real, and the day of salvation is really NOW.**

In the gospel of Luke the expression "This Day," (or To-day), has a striking message. Several passages seem joined together, and should rivet the attention and fix themselves in our memory. First, and fittingly, we have the "THIS DAY" when the Lord Jesus was born into the world. What a wondrous love! What a wondrous event! The Lord of Glory became a Man,—a Babe. "Unto you is born **THIS DAY** in the city of David a Saviour, Which is Christ the Lord" (Luke 2. 11). Is it **UNTO YOU?** Do you know Him as your Saviour, or not?

He came, and was "unknown" (John 1. 10): He came, and was despised and rejected (Isa. 53. 3). But at the right time He was further

"manifested," and soon He preached in Nazareth, where He had been brought up. Then He Himself said, "**THIS DAY** is this Scripture (Isa. 61. 1) fulfilled in your ears" (Luke 4. 21), but it was not fulfilled in their hearts, for they dared to rise up and "thrust Him out of the city" (Luke 4. 29). "**THIS DAY**" then showed the sin that was in them. It was for them a crisis. Everyone has a crisis, and sometimes it reveals the sin inside us, and the sinner often goes further from God. How is it **with you?**

Next we may see "**THIS DAY**" in connexion with the **death** of the Lord Jesus (rendered "To-day" in Luke 23. 43). Listen to His wonderful words to the dying, but saved, thief. He says, "**TO-DAY.**" He is not defeated: He is Victor in His death.

Next, fittingly, we have it for the day of His resurrection. Another two, unlike the thieves, are before us, on the road to Emmaus, and one of them said, "We trusted," as if hope had failed, and added, "**TO-DAY** is the **third day** since these things were done" (Luke 24. 21). Surely his very words ought to have convicted him, and reminded of Christ's own promise to rise the third day.

Summing up:—we have "**THIS DAY**" of the (a) birth, (b) ministry, (c) death and (d) resurrection of the Same Lord Jesus, bringing His work before our hearts, and showing us our need of Him. And these passages may well lead to the precious story of salvation in ch. 19: "Zacchæus, make haste and come down, for **TO-DAY** I must abide at thy house" (verse 5), followed by the declaration in verse 9, "**THIS DAY** is **Salvation** come to this house." Ah, has that ever been said of **you?** If not, you are in danger still, a terrible danger. Do not put off the thought. If God says "**TO-DAY,**" it is worse than dangerous to say "**TO-MORROW.**" O that these words may ring in your ears, "**I need salvation THIS DAY,**" till you **cannot rest** till your glad experience is, "**This day** is salvation come to my house—my heart—I am Christ's and He is mine,—He died for me the sinner,—He prays for me His saved one,—He is soon coming for me and all His own. I love Him, I want to **live** for Him, I rejoice to **look** for Him." .

"This day a Saviour born!"—

Such words were sweet indeed;

"That night" brought more than dawn;

The angel knew man's need:—

The shepherds gladdened tidings knew,
To "all the people," and "to *you*."

"This day," when Christ had read

The Scripture prophecy.

"Fulfilled" in "*ears*," He said:

But more we long to see:—

Fulfilled His work must be **WITHIN**.
Then sinful hearts are changed from sin.

"This day!"—the day of days,
 When Christ, as Victor died;
 His cross His Work displays,
 For sinners crucified.
 He died to save, and save He will,
 And every place in heaven to fill.
 "This day"—the "third"—He rose,
 And lives—soon to return:
 In vain the schemes of foes,
 For Him we more would yearn:
 The Risen One shall claim His own,
 The Rightful One receive earth's throne.
 "This day I must abide,"
 Christ to Zacchæus said,
 In Jericho reside,
 For such He came and bled.
 "This Day" to him salvation came,
 But is it in your life the same?
 "This day": ah, heed the word:
 To-morrow is too late,
 Now let your heart be stirred,
 And do not dare to wait:
 Christ died, He lives, He saves "this day,"—
 "Sinner," how can you drift away?

The Tabernacle of the Congregation.

No. 2.

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

MANY are the words used to describe the glad giving of a chastened and restored people—men and women, including "rulers." God wanted "willing hearts" (35. 5*) and this has a five-fold stress in the chapter (see also verses 21, 22, and 29). Theirs were "stirred" (literally "lifted up") hearts (36. 2) and "wise" hearts (36. 1, 2). The complete absence of anything savouring of niggardliness or a "grudging" spirit is very beautiful, and this was true both of gifts and work. It was "the Lord's offering" (35. 21).

Yet the "willingness" needed direction. Therefore God gave Bezaleel and Aholiab, to take charge of His work. In the former, we may see our Lord Jesus typified, for the following reasons:—

- (a) His name means "In the shadow of God" (cf. Isa. 49. 2).
- (b) He was of the tribe of Judah (31. 2) (cf. Heb. 7. 14).
- (c) He was called by name (31. 2) (cf. Isa. 49. 1).
- (d) He was filled with the Spirit (31. 3) (cf. Isa. 11. 2, 61. 1).
- (e) He was appointed for "workmanship" (31. 3, 5) (cf. Eph. 2. 10).

And is it not because of His finished work that there has come into being the church "a habitation of God through the Spirit"?

Bezaleel had also fellow-labourers, Aholiab, "given with him" (31. 6) and other "wise-

hearted" ones, by God's direction.. What a great privilege for them! But not so great as that given to God's "called" labourers in this day, who are sent into the world to preach the gospel, to baptise, and to teach, all with a view to the building up of that which God has purposed, "a spiritual house . . . to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

The pattern was heavenly, shewn to Moses in the Mount, and according to this Bezaleel laboured until the work was finished, when it was erected by Moses, and filled with the Glory of God (40. 33, 35). So we read, "They went forth, and preached everywhere, the Lord working with them." And thus the work of the Lord will continue until the last elect soul has been gathered in, when "He shall see of the travail of His soul and shall be satisfied."

Has God shewn a "pattern" for His people in the present age, and is it intended, and also possible, that we should work in obedience thereto to-day? It could hardly be expected that He would leave His people without guidance as to this "gathering together." The words of Acts 2. 41, 42 surely supply an answer to this question, and the practice of the early believers as narrated in the "Acts," and alluded to in the Epistles, bears testimony to God's plan for His own. May the heart of the reader be exercised as to God's will for him in this matter.

It is worthy of note that the materials used were of animal, vegetable, and mineral origin, and were made available for use by means of death, as in the obtaining of skins and the beautiful dyes—blue, purple, and scarlet; by refining fires, as the metals, gold, silver, and copper; by cutting with sharp instruments, as the precious stones; by violent action, as in the felling of timber, beating out oil and flax, crushing and beating into fine powder, as the fragrant gums and spices, and the fine flour. So before any work was commenced, all these processes, as will be perceived by the thoughtful mind, are suggestions of suffering. And what can there be truly for God without suffering? Let us lay the lesson to heart.—E.K.

*Note: The references, unless otherwise stated, are to the Book of Exodus.

The Lord is not slack concerning His promise, but we are often slack concerning His precepts.

Do not let us imagine that all others are unconscientious, if they do not see what we see. They may make a mistake, so may we. But to sit in judgment, as to their conscience, may be usurping the position of the Holy Spirit before we are aware of it.

"Made us sit together in heavenly places in Christ Jesus." Ephesians 2. 6.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame." Revelation 3. 21.

IN the first verse we behold with joy that which has been accomplished by the grace of God our Father through the death of His beloved Son. He could not be held, He must be raised, and His redeemed are joined with Him,—legally before God when He died and was raised, and in their own blessed living unity with Himself when quickened by the Holy Spirit.

How wondrous is the fulness of grace. Have we realized this as we should, and could, and would? How much more praise, and expectation, and devotedness, and obedience there would be if grace were more fully realized in the Holy Spirit!

In the second verse we have the future throne of the Lord Jesus, and the blessing of those who are graciously called "overcomers" (a wondrous and stimulating word), in that Day, together with Him. The "**sitting**" now is also a reminder of the Cherubim, bringing us to know and enjoy our union with Christ. The **sitting then** is associated with the fuller entering into the inheritance (of which we now have the earnest), and also with the faithfulness which is the fruit of grace appreciated and grace appropriated day by day. Fellowship with the world is not overcoming, and though all believers are associated with the coming glory and kingdom of their Lord, and those who are born again, as the good ground, always have some fruit, there are degrees of fruitfulness. Thus the fulness of joint heirship with our Lord Jesus is definitely associated by the Holy Spirit with a readiness for suffering together (Rom. 8. 17). O that we may not be found wanting in this TO-DAY.

The Judgment Seat of Christ.

THIS is a reality. It is not a matter of "penal judgment." Thanks be unto God for John 5. 24 and Romans 8. 1, and the fact of eternal redemption. The Judgment Seat of Christ must be a joy to us when we are seeking His glory. We are thankful for His righteousness, and that He will not approve what should be reprov'd, nor reprove that which He can approve. Our desire to please Him is inwrought. We wish our service,—and by this we do not mean only the "greater things" but the ordinary details of daily life to Him,—to be **well pleasing** (Heb. 13. 20, 21), and we are thankful for the stimulus that the Holy Spirit causes the Judgment Seat of Christ to be, that we may run and press forward

and purify ourselves! We shall be thankful that all which is not of Him will be burnt. We shall rejoice that all which is of Him will meet with His delight. His "well done" is real: the joy of our Lord is our joy. O that we may live as those who expect to stand before Him, and who desire to be in accord with Him, not only in our activities but in our attitude and hidden motives, that He Who purchased us as a whole may have the glory.

The Judgment Seat of Christ here specially refers to the use of the body, and thus the daily routine. So it is with baptism, as Romans 6 indicates. We are not only blest within, we have bodies and members to use for Him. Spirituality affects the common round: it begins in the heart but does not end in the heart. May He be glorified in our joyous realization of Romans 12. 1, 2.

Question and Answer.

68.

Could you explain, please, the marginal rendering of Genesis 2. 17.

The Hebrew repeats the verb thus for emphasis (Infinitive first, Lit.: "To die thou shalt die," or "Dying," the fact, **not** the process).

This stress on certainty reminds us how the dream was **doubled** in Genesis 41. 32 (cf. repeated names, Gen. 22. 11, etc., note Isa. 26. 3, marg.). Other examples of this common grammatical construction are found in Genesis 26. 28, 43. 7, Exodus 3. 7, 16, 2 Samuel 24. 24 ("surely buy"), Ps. 118. 18 ("chastened sore"), Amos 5. 5, etc. What do we learn spiritually? (1) God's definite warning: His **opening** use of this idiom was a message concerning judgment (cf. His holy warnings at the end, Rev. 22. 11, 15, 18, 19); yet men are careless. (2) "Adam was not deceived" (1 Tim. 2. 14): how sorrowful to see he chose death (Note Deut. 30. 19, Prov. 8. 36). The plainer and more emphatic and solemn the message, the more the sin is realized. O that we may hate sin. It is important to know that Adam died **legally** and morally the very day, and **physically** within the 1,000 years' day (Ps. 90. 4, 2 Pet. 3. 8). Hence in Genesis 5 we have "nine hundred and —" **never** 1,000, till the millennial day (Rev. 20. 4). Cf. Christ's resurrection the literal third day, **AND** the third thousand years of His kingdom, after the present period of Israel's dead condition almost 2,000 years (Hos. 6. 2).

God gives us everything: He does not sell nor bargain: but how gladly should we in gratitude render unto Him!

Siren and Shelter.

HOW weird the siren's sound! But that is to compel attention. We have a message of greater, far greater, infinitely greater importance, and it is with a joyful sound (Ps. 89. 15). Are you willing to hear it? The parallel stands and we would ask your immediate attention, and bring before you the fact of a **shelter**, a perfect shelter, not only for one night, but NOW, and for time and eternity.

Who would want a shelter if there were not something from which to be sheltered? Danger is the background. And there is a FAR greater danger for all. In the present circumstances, the ear hears the warning, the eye sees the signpost with its familiar "S," and the feet are often turned thither. But many ears are deaf and eyes are blind to "the Gospel of the grace of God!" Carelessness in this matter is criminal, and will bring inescapable doom. Bombs will NOT reach all: God's righteous judgment will:—unless you and I are in the **Shelter**. The psalmist included this among God's names (Ps. 61. 3), but it is not only true that God can protect the body now (many ask for this help), we need Him as our Strong Tower from His wrath to come! Some say "That is only what people believed years ago." No, it is what Christ Himself said: "it is the present message of the Holy Scriptures, and 'a prudent man foreseeth the evil, and hideth himself: but the simple pass on and are punished'" (Prov. 22. 3). It is madness to deny the gospel. You may hide your eyes from facts, but, dear reader, you cannot change realities. Sin shall be punished: it must be judged, either on Christ in the past, or on you in the future. Which is it?

The word "Siren" has such a strange origin: its meaning is quite altered now. In Greek mythology the Sirens are said to have "enticed seamen by the magic sweetness of their songs, and then slew them." To-day there is no sweetness in the sound, and the aim is warning, not enticing; life, not death. But in the eternal realities of which I am writing, there is, alas, an **imitation-gospel**, which cruelly entices. It leaves out the blood of Christ, and says, "Do your best," "Trust to your religion," "God will not punish sin," and so forth,—enticing men to-day, and about to slay them. Do not listen to "another Gospel which is not another." Unless you are sheltered by THE BLOOD of the Lord Jesus Christ you will be lost. The word "Siren" possibly comes from a root that suggests an "entangling" rope. I beseech you to remember that Satan is seeking by his false gospel to entangle you. What a contrast is the hope

of which Scripture speaks, "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil (that is God's very presence) whither the Forerunner is for us entered, even Jesus" (Heb. 6. 19, 20).

Those who are at war send the bombs, but others who care for those in danger provide the shelters. None would provide both bomb and shelter for the same person. But the gospel of God shows us God's own **mercy** to the very one whom He **righteously** judges. He sends not a random bomb, but a deserved judgment, yet has Himself provided a **Shelter** Who bore the judgment, large enough for all who "come" to Him. There is **ONLY ONE**, yet accessible in **ALL** parts of the world.

But, O my dear reader, be in earnest! The verse just quoted is preceded by a mention of those "who have fled for refuge to lay hold upon the Hope set before us." Have you? This is a vital matter. When God sent the flood, He provided the ark—a true shelter, but only one. When He sent a messenger of death to Egypt, He provides salvation by the blood of the lamb,—but **no other escape**. The Lord Jesus has died to bear the sin of many. The Shelter of His precious blood to-day is not to "avoid" God's wrath, but to tell of its full claim settled upon Him. Yes, on Him that wrath hath fallen, and He, the Shelter, stands. The warning still sounds. The invitation is for "to-day." The door is yet open. Will you "take cover," or will you say, "Plenty of time yet," and then—die in your sins?

An unguarded word may lie dormant for years, and then, when Euodia and Syntyche have any friction, one "remembers" that "some one" said "something" about the other, and "half" thinks it may have "some" force and application.

How beautifully we have the angel's "Fear not" in connexion with the birth of the Lord Jesus and the emphasis on His salvation (Luke 2. 10), and again in connexion with His resurrection, as the First Begotten from the dead (the birthday of Acts 13. 33) in Matthew 28. 5.

In Exodus 8. 13 we read, "The Lord did according to the word of Moses." It was in connexion with prayer. These striking words come again in verse 31. We call to mind "I have pardoned according to thy word" (Num. 14. 20), and "The Lord hearkened unto the voice of a man" (Jos. 10. 14 contrast 9. 14). How real too may our power be when we are brought into living harmony with the Lord.

Suggested Daily Readings.

"IF THE LORD WILL."—APRIL, 1941.

Day	READING		LEARNING	
	Proverbs	Revelation	Prov. 20.	Heb. 9
1	10. 1-15	8. 1-13	1	2
2	10. 16-32	9. 1-21	2	3
3	11. 1-16	10. 1-11	3	4
4	11. 17-31	11. 1-19	4	5
5	12. 1-14	12. 1-17	5	6
6	12. 15-28	13. 1-18	6	7
7	13. 1-13	14. 1-13	7	8
8	13. 14-25	14. 14-15.8	8	9
9	14. 1-17	16. 1-21	9	10
10	14. 18-35	17. 1-18	10	11
11	15. 1-17	18. 1-24	11	12
12	15. 18-33	19. 1-21	12	13
13	16. 1-16	20. 1-15	13	14
14	16. 17-33	21. 1-13	14	15
15	17. 1-15	21. 14-27	15	16
16	17. 16-28	22. 1-21	Matt. 5. 1, 2	17
17	18. 1-12	Matt. 1. 1-17	3, 4	18
18	18. 13-24	1. 18 2. 10	5, 6	19
19	19. 1-14	2. 11-23	7, 8	20
20	19. 15-29	3. 1-17	9, 10	21
21	20. 1-15	4. 1-17	11	22
22	20. 16-30	4. 18-5. 12	12	23
23	21. 1-15	5. 13-32	13	24
24	21. 16-31	5. 33-48	14	25
25	22. 1-14	6. 1-18	15	26
26	22. 15-35	6. 19-34	16	27
27	23. 1-16	7. 1-14	17	28
28	23. 17-35	7. 15-29	18	10. 1
29	24. 1-16	8. 1-15	19	2
30	24. 17-34	8. 16-34	20	3

Notes on Memorized Verses.

PROVERBS 20. 1-15.

1, Realization of these words will affect our attitude. We cannot imagine such language concerning bread, nor concerning the simple "fruit of the vine," which, in the language of the Holy Spirit in Scripture, (contrasted with that of most) is connected with the Lord's Supper, and never with ferment, as far as the reader can see. 2, How dangerous therefore to provoke One Who is King of kings (1 Cor. 10. 22, Heb. 3. 16-18). 3, How many sins come through interfering (1 Pet. 4. 15). 4, Plain practical statements are needed and deeply important: it is not enough for us to sing heartily at a meeting: are we sluggards in home and business? If so, we dishonour the Lord. 5, Do we think deeply? Are we able to help others by knowing where they stand, are we men of "misunderstanding"? (see too 1 Cor. 4. 2). 6, It is easy to boast: a *faithful* one is humble, and vice versa. 7, The home is so important (1 Tim. 3. 4, 5). 8, *The* King will illustrate this. His eyes are as a flame of fire (Rev. 1. 14). 9, No one!—but *He* has cleansed us. 10, Note margin (Deut. 25. 13-16): we can have "a stone and a stone" in our *attitude* to others, excusing one, irritated with others: often we have special weights for ourselves: O that we may be just. 11, Emphasize this upon children: never excuse sin, but do not be always blaming: train the young, *not* "grumble at them." 12, Matthew 13. 16. 13, Do you love sleep or enjoy Isaiah 50. 4? 14, How we

like a good bargain!—But is it at some one else's expense? 15, Have you and I *this* jewel, and the ornament of 1 Peter 3. 4, 5?

MATTHEW 5. 1-20.

1, Link with 4. 25 ("and" is "but," cf. 13. 36, Mark 4. 10, 34). The Address on the Mount is not for the world generally, not for nations, not for a majority, but for a "little flock," a minority willing to suffer, because they have a Father in heaven and are simply living to please Him. 2, How wondrously was His mouth opened: let our ears be opened (Job. 33. 16) and our hearts (Eph. 1. 18). "Blessed," "happy": how definitely repeated: and no curses as in Deuteronomy 27 and 28 (yet see Luke 6. 24-26): a contrast with the nine "nots" of the ten "words" in Exodus 20. "Happy are the poor in spirit," not those who are rich in this age (1 Tim. 6. 17); poverty in body is no proof of blessing, unless we are rich in faith (Jas. 2. 5). 5, There is no promise that those who look after their rights shall inherit the earth (Ps. 37. 11). If we stand up for ourselves we forget 1 Peter 2. 23, 4. 19. 6, "Hunger," implies a need, a felt need *within*: and the thought of food is here before us, i.e. not only righteousness imputed, (that is clothing). Those saved by grace should live graciously: God's work for us is ever linked with His work in us. 7, Are we merciful or indifferent? Do not let us only learn the beatitudes but live them. 8, Psalm 51. 10, Proverbs 22. 11. 9, We are never to *be* enemies, though we may *have* them (Rom. 12. 18). 10, Happy *when* persecuted, not only after (Acts 16. 25, "Songs in the night," Job. 35. 10). How blessed the words "for righteousness' sake" so "for My sake," 11, See 1 Peter 4. 15. 12, Two-fold emphasis on joy, as often—cf. Isa. 61. 10, Phil. 4. 4, "In heaven:" this is the key throughout: our names are written *there*, our calling is *there*, our hope is *there*. 13, 14, A holy contrast with men, because like Christ: a definite witness: are we ashamed of Him (Mark 8. 38)? The "city" speaks of believers unitedly (cf. the moon, and a lampstand): the stars bring before us believers individually (1 Cor. 15. 41, Rev. 1. 20). 15, The bushel may solemnly suggest (a) home arrangements, (b) buying and selling, or business, (c) food and earthly comforts: and these all may come in between us and devotedness in testimony for the Lord. 16, Does our light shine? Not to our glory, but His! 17, How often "thinking" "supposing" are wrong (John 5. 39, 45, 13. 29, 1 Cor. 10. 12, etc., also see Matt. 3. 9, 10. 34). 18, One "yod," smallest Hebrew letter, and the tittle, the little horn *distinguishing* two letters. How blessedly has *all* been accomplished for our redemption by the work of Christ (John 19. 30), but there is a further thought as to our daily life ("Whosoever therefore" 19). We are not "under the law" but we are not saved to be lawless. Far otherwise, God's law is written within (Jer. 31. 33, Heb. 8. 10), and we are in (not merely under) a law to Christ (1 Cor. 9. 21). Thus there is a blessed harmony with God's own will. 19, Different places in the kingdom cf. 2 Tim. 2. 20): *but* exclusion *from* the kingdom *unless* made the Righteousness of God in Christ (2 Cor. 5. 21).

Our Lord's threefold "Weep not" in Luke. To the widow in view of death (7. 13). To those around the house of Jairus; with a similar view (8. 52: note the "Fear not" to the father in verse 50). To the women (23. 28) just before His own death,—but with the added words, "Weep not for yourselves."

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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, EMPHASIZING
HIS FREE GRACE TO HOPELESS SINNERS,
AND HIS GRACIOUS WILL FOR THOSE WHO
ARE BROUGHT INTO LIVING UNION WITH
THE LORD JESUS BY HIS DEATH.

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Free.

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

Isaiah 41. 10.

"The Lord is my Light,
and my Salvation; whom
shall I fear? The Lord is
the Strength of my life: of
whom shall I be afraid?"

Psalms 27. 1.

"Then spake the Lord to
Paul in the night by a
vision, Be not afraid, but
speak, and hold not thy
peace, for I am with thee."

Acts 18. 9, 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.

"Jesus Christ the Same Yesterday and To-Day..."—Hebrews 13. 8.

Words of Introduction.

AGAIN the onward march of time reminds us that our Father has given us further opportunities of pleasing Him among men (Phil. 2. 15). It is a wondrous privilege, an unspeakable privilege, to be a *child of God*. O that we may walk worthily of our high and heavenly calling, and that those whose citizenship is in heaven may adorn God's doctrine in the earth, that those who are His may manifest they are His, and that the new creation may be seen by the new things of daily life and the new song. "They are not of the world, even as I am not of the world" was our beloved Lord's statement. Do we feel this? That we may seek unity where He has caused it (Eph. 4. 3), and put no barriers of our own, and that we may be separated where He has separated us, and remove no landmark of His, is the object, to His glory, of these pages.

"In quietness and in confidence shall be your strength."
Isaiah 30. 15.

In quietness and confidence
Your daily strength must be;
Be still, for He is your Defence,
And His salvation see.
He is our God, the God of peace:
In Christ our prayer is heard:
O, may He grant us sweet release
From anxious thought and word.
A.W.H.

"Now the God of peace . . . make you perfect . . .
working in you . . . through Christ Jesus."
Hebrews 13. 20, 21.

Words of Encouragement.

Acts 20. 35 is well known. We are reminded of the way in which "the words of the Lord Jesus" were cherished in the early church. All that God willed has been preserved for us, but many of His words (all perfect) we have not now. The early believers may have passed on different utterances by word of mouth, which, apart from this, we do not possess. How grateful this makes us for the written gospels, and for "all Scripture," and yet how often we fail to use it, fail, to feed on it.

The meaning of these words is clear. In the life and death of the Lord Jesus we see the fullness of "giving." He gave Himself. He Who came not to be ministered unto, but to minister, gave all. And what is the fruit in our lives? Do we still think so much of self? Must we not see and own our failure, our sin? We come to a meeting, and think much more of our receiving than of giving glory to God in spiritual worship. And what about our "ceiled houses," and His house (Hag. 1. 4)? Though we have no temple made with hands, every heart, open to His teaching, will quickly see the message. We give very little. The concern of God's dear children for His work, for making known His will, for true missionary zeal seems very small. O that we may be awakened in the Spirit. Paul illustrated, in loving measure, his Lord, and gave (1 Cor. 11. 1). Do we?

Poems to help Christian Experience. 114.

"It is the voice of my Beloved That knocketh, saying
'Open to Me.'"
Song of Songs 5. 2.

Though I sleep, my heart awaketh,
Feeling my Beloved near:
Is it He Who gently knocketh;
His the gracious voice I hear?

"Open to Me, sister, loved one,
Thou My dove, My virgin true"—
Yea, it is my Lord Who calleth—
"For My head is filled with dew."

There, outside, He standeth, waiting,
While the night-mists fill His hair;
Here, within, I lie uneasy.
Though my couch be soft and fair.

I have now put off my raiment,
I have bathed my soiled feet;
Shall I lay aside my comforts
And go forth Himself to meet?

By the op'ning of the doorway,
See, His hand He putteth in;
Ah! But 'tis a hand once wounded,
Pierced in suffering for my sin.

All my inward, deep affections
Stir within me as I gaze
On that token of His presence;
Nought that vision can erase.

I will rise and open to Him,
For He ceaseth not to knock;
And with myrrh my hands are dropping
On the handle of the lock.

In the darkness I am looking
Through the door, but gone away
Hath my Love, Himself withdrawing;
O this sloth, my sad delay!

When He spake, my soul had fainted;
Seeking, Him I could not find;
Calling, yet He gave no answer—
He my Lord, my Lover Kind!

Those that go about the city
Found me, smote me, wounded me,
Took away from me my cov'ring,
But, my Lord, I found not Thee.

Let me search until I find Him,
For Himself He will not hide
Always from me; how I sorrow
That I ever left His side!

None can show me my Beloved
Who have never known His love,
For of Him the revelation
Cometh only from above.

Good for me is mine affliction,
Sweet the sorrow and the pain,
Since through these my Well-beloved
May reveal Himself again.

When the chast'ning work is over,
E'en through "Keepers of the wall,"
May it be again my portion
Christ to see, my All in All!

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.

"Far be it that I should sin against the Lord in ceasing to pray." 1 Samuel 12. 23.

1. For God's overruling, and for those in authority (1 Timothy 2. 14).
2. For believers, and their families, in connection with the privilege of unworldliness. The blessing of unforced, spontaneous obedience is real.
3. For those who have business trials and changes through putting their Lord and His will first, that there may be childlike simplicity, absence of fear and anxiety (Prov. 1. 33) and of drawing back (Heb. 10. 38).
4. For lands often overlooked—Fire, Latvia, Afghanistan, Madagascar, Nicaragua, New Zealand.
5. For all the Lord's service committed to our care,—(a) the literature in His Name among saved and unsaved, and in varied languages (and that, if the Lord will, the stock in other lands too may be preserved), (b) witness among those from different lands, (c) meetings among believers, and seeking after more unity to be realized in His own loving will, (d) beloved brethren still in Eastern Europe, I. Sofer (Vilnius) and M. Waszczuk (Chidry), and their families, and overruling of the education where the Lord's Name is disowned, and (e) whatever else He entrusts, that all may be done lovingly and loyally unto Him, and that He may enable in every way.
6. In this connexion, for our brother M. Ruda, now in Australia (first Brisbane, now probably Sydney

and Wahroonga, with our brother J. McKerrall), that the Lord may use him abundantly to Jew, Gentile, and *believers*, since He has graciously chosen, and not we, this new sphere (Ps. 47. 4), and Rom. 8. 28)—a cyclostyled prayer letter, with fuller particulars gladly sent.

"In everything give thanks" (Col. 4. 2).

"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.

Subjects may always be changed if the Lord lovingly brings any special subject before those who gather to His glory. The intensely practical aspect of truth, and the consciousness of His meat in due season must ever be before His redeemed. Hence the themes are not dated, but are given as Bible outlines to help all in prayerful meditation.

SUGGESTED SUBJECTS DURING MAY.

NUMBERS 9. 15-23.

1. Thoughts on Israel's History.
2. Some Striking Expressions—"Alway" (16), "Covered" (15), "Whether by Day or by Night" (21), "Two days, or a month, or a year" (22), "the Lord" (4 times, 23).
3. The Presence of the Lord, and His Control: in the Midst and in Front.
4. God's Gracious Leading To-day (John 16. 13, see Acts 16. 1-10).

STEPHEN, AND GOD'S APPROVAL AND USE OF APPARENTLY A SHORT TESTIMONY.

1. Fulness (Acts 6. 3, 5. 8, 7. 55).
2. His Consistent Ministry and Bold Witness.
3. Prayer and its Fruit (Acts 7. 59, 60).
4. His Death and Burial.

Psalm 118.

This well-known Psalm of confidence and praise used in Israel's Hallel at Passover, and, it may be, sung in Matthew 26. 30, encourages our faith. We have read it many times, and it is a wonderful preface to Psalm 119. The Holy Spirit emphasizes it in the New Testament. The suggestion of Gentiles in verse 4 (after 2 and 3) is helpful. The repetitions (e.g. 1-3, 8, 9, 10-12) enforce the reality of God's grace and His truth; verse 14 is found also in the law and the prophets. Christ is indeed Central: He is "the Stone which the builders rejected." The day of His resurrection, and its present enjoyment as the Lord's Day, prophetic of the Day of the Lord, would seem to be before us in verse 24.

But to-day the special emphasis on my heart is the remarkable stress on "the Lord." More than one word occurs and the repetition is so impressive. From verse 4 to verse 20 every one mentions Him, and 21 praises Him, and 22 gives His name as the Head of the Corner, so we may well say from verse 4 to the end. Nor can we omit the definite reference to Himself, and all that is His in the first three verses. The whole book of Psalms contains the Name of the Lord many times, but this poem is exceptionally emphatic. To the world this would

seem tautology, even as the frequent use of "in Him," ("before Him," etc.), in passages like Ephesians 1. But there is no undue repetition, when we are related to Him by grace. Far from it! We feel our need of Himself, and it is our privilege to exalt Himself. Many Psalms begin with a minor key, or contain references to "the depths" and "great and sore troubles," but the book is one of praises, and we are lifted up from the darkness, and the lifting up is in the knowledge of Himself. He is All in all, and is willing to be All in all to us.

"Great is Thy Faith."

Matthew 15. 28.

THE Lord Jesus did not speak thus of many.

He did say of the centurion, "I have not found so great faith, no, not in Israel" (Matt. 8. 10), for he too was a Gentile. To *believers* among Israel He said, "O ye of little faith," and "Where is your faith?" And what would He say of us? Have we much faith or little? Growing faith (2 Thess. 1. 3), or decreasing? The Lord's reference to Israel implies that greater privileges should have meant greater faith, but it was not so. How this speaks to your heart and mine? Are we using, or mis-using, our blessings? "Faith" should not be viewed as a dead mass but as a living seed (Matt. 17. 20). Never do we find faith discounted: often do we see the Lord's own delight in it, and His approval. Faith should be natural in a child toward a father, and so to our Father. There is nothing extraordinary in believing God. The tendency to put "circumstances" first, and His sure words second, belongs to the world, but not to one who has tasted that the Lord is gracious. The new man cannot be unbelieving, and if we lack faith are we not manifesting the flesh? And to some extent the words of the Holy Spirit to those at Corinth, who were carnal, apply to us. O that our hearts may be stirred to-day to have great faith in our great and glorious Lord.

The woman's great faith was not impulsive. There was nothing apparently excitable in it. She only clung to Him, and was quick to perceive the slightest hint of His word, and to plead. Faith is not mere emotion: it is a simple realization of what the Lord is, and a determined confidence in Him, with a holy claim of everything that His word suggests. O that this may be your experience, and mine. No other attitude will He view as "great faith," however emotional and impressive to men it may seem.

Worry will weary: Satan's asset is an "anxious believer"—a contradiction in terms.

YOUNG PEOPLE'S COLUMNS.

BROOKS.

HAVE we all seen a brook, and heard its gentle music, and rejoiced in God's work in nature? Earth is lovely; it is men who have spoiled everything by sin. God has given much variety in nature, that His gifts should be enjoyed. There is not only one kind of fruit, and in like manner, all the country is not flat: there are hills and valleys. We have eyes to see, and ears to hear, and a palate that can taste. But sin has changed so much: many look at wrong things, and eat and drink that which harms them. Still, however, the beautiful brooks flow on, and not only so, God waits to be gracious to any who come to Him in the Name of His beloved Son.

You read the Scripture often, do you not? Daily? That is better than "often." If we leave out once, we soon leave out twice. But we do not leave out our dinner, or going to bed. Why not? We feel our need. I wish you felt your need of the Lord Jesus. Or perhaps you have felt your need of Him and have come to Him already. That is better still. I do wish you would write and tell me, if this is so. Then the Scriptures have become your food, and possibly you will know where to find "the brooks" of the Bible.

We think first of the brook of Eschol, and the fruit that was brought in (Numbers 13. 23), to show the children of Israel the "delightful land" God was giving them. But they did not trust Him, and so they did not enter in for forty years because of unbelief? How many troubles have been caused by unbelief? If you are not saved, unbelief is in the way. If you really believe what God has said as to your sins and as to His salvation, you will feel your need so much, that your heart will at once come to the Lord Jesus, and you will find that He is ready and true to His word. The disciples tried to send the children away, but the Lord Jesus never acted thus. Nor does He. You are welcome to Him.

Then we think of David and the brook. We all like to hear of his faith against the giant Goliath. But many have only an interest in the story, because of its adventure. That part of it has a sad thought, if we remember that Goliath and the Philistines were real men, who are still suffering under God's holy anger. Sin has a fearful result, and sinners a fearful end. The very brook that provided the refreshing water to drink gave the stone which brought death to the enemy sinning against God. Have you thought of this in connection with the Gospel? It is the water of life, but if you do not drink of this, there is waiting, underneath its water, the stone of God's holy law which must punish the sinner. The law of God in Exodus was

written by Him on two stones to remind us of this. I am so thankful they were put safely inside the ark, which pictures the Lord Jesus, and the mercy seat with its reminder of His death and resurrection has the cherubim, picturing those He has redeemed, on the opposite side to the tables of stone. Yes, the Lord Jesus has been in between me and judgment, and He will never change. Can you say the same? Is He really your Saviour? Your Lord and Saviour? For if we love Him, we show this by keeping His commandments (John 14. 15).

In connexion with Christ's coming again, and surely this will be soon, He is described in Psalm 110. 7, and a brook is mentioned, but the verse before speaks of one just like Goliath, who will be laid low. You will notice the "heads" in the two verses. Antichrist will be brought down, and the Lord Jesus Christ will lift up the head. There are always two classes in Scripture, and two ways, the way of life and the way of death; yes, there are two families and two ends—heaven and hell. It is so important to be saved now. The words "too late" are more solemn than you think.

Elijah's brook, (Cherith) in 1 Kings 17. 3-7 reminds us how God looks after His children. They may have difficulties, but He will not leave them. It is wonderful to be a child of God, who can bring everything to Him in prayer (Phil. 4. 6). Read the passage and see how God led and fed His servant. Even when the brook dried up God remained the same. And so if one blessing comes to an end, He has another for His own, and "all spiritual blessings in Christ" (Eph. 1. 3) will never come to an end. How much you are missing if your sins are not taken away. Salvation is so real.

And why is all this? Ah, it is because of the blood of the Lord Jesus. We think of Him, when He went over the brook Kidron (John 18. 1). He was the rejected King, as David in 2 Samuel 15. 23, but He was on the way to the cross, to do what David could never do, even to die instead of poor lost sinners; and because He died then, and there, and thus, these lines are now in front of your eyes, and with them the invitation to any who feel their need (can I say "You"?), and the welcome to take of the water of life freely to-day.

By Eschol's brook the richest fruit was found,
Grapes, figs, pomegranates growing all around;
That cluster was a token none could doubt,
Yet Israel's unbelief kept them without.

Not so when David stones sought from the brook;
The first laid low the giant, who did look
So great before the rest of Israel's host,
But David trusted God, in Him to boast.

By Cherith's brook the birds Elijah fed,
When famine came, the ravens, as God said,
And of that brook he drank till it was dry.
Then through a widow found the Lord's supply.

The Lord of glory went o'er Kidron's brook
Unto the garden where His own forsook,
Yet He forsook them not, but for them died,—
What love to such, love that 'will e'er abide.

Is He your Saviour? have you felt a thirst
For living water? Is He now the First
In all your life, and can you gladly say,
I long to lead someone to Him to-day?

The Tabernacle of the Congregation.

No. 3.

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

WE have seen that God gave the pattern, and appointed His workmen, filled with His Spirit. He also stirred up the hearts of His people,—note the sevenfold stress on the "hearts" in Exodus 35—to provide the materials and help in the work. They brought what was "found" with them, and did what they could.

It is interesting to the heart to observe what comes **first**, as to—

- (a) The command to make the Sanctuary (25. 10).
- (b) The carrying out of the work (36. 8).
- (c) The conclusion of the work (40. 17).

First it is the Ark, for that was God's throne, the place of His Royal Presence, whence He issued His Commands (25. 22). It was also a throne of grace, for the ark was covered by the mercy-seat, where God would "meet with" His chosen.

Secondly, in **doing** the work, Bezaleel commenced with the curtains, and these, because of their beauty of fabric, colours, and the "cherubim" wrought thereupon, speak particularly of Christ the Redeemer, the Righteous One, and His people blessed in Him.

Thirdly, when the Tabernacle was ready to be set up, the silver sockets were **first** to be placed in position. And these speak of redemption accomplished; a price paid.

These will all be severally and more fully considered in their respective places, but is it not delightful to recognize how these **first** mentioned parts of God's house illustrate the doctrine of sovereign grace? Ere the foundation of the world, God's throne was established, and to that He planned to bring His elect (1 Sam. 2. 8). In the fulness of time, He sent forth His Son, Who finished the work given Him to do. In Him Who knew no sin, the "given" ones are made God's righteousness. They are covered with heavenly beauty, as the tabernacle boards were covered by the curtains above and around. And now that the Foundation has been laid (1 Cor. 3. 11), many (regenerate persons) have been, and are being, caused to lay hold, by faith, on the fact of redemption as the "tenons"—literally "hands"—took hold upon the silver **sockets**.

May we not also learn, from this order, truth concerning our Triune God? The Father electing whom He will to blessing, decrees righteously from His throne. He is Sovereign. The Son, in fullest harmony with the eternal counsels—Himself is God—effects redemption by the outpouring of His blood. The Spirit, working sovereignly and invincibly, works faith in each "vessel of mercy," and causes a resting upon eternal redemption.

"O magnify the Lord with me, and let us exalt His Name together!" E.K.

Paul's Bright Testimony.

"TO me to live is—Christ." (Phil. 1. 21), Wondrous words, "that in all things He might have the preeminence." The summing up of life thus is helpful. And at once the Holy Spirit changes the tense, "And to have died—Gain." The process of dying, with its pain, is not before us. But to have departed is not to cease to be, but to **be** with Christ, with a blessed present sense of blessing. We cannot but notice the stress on "living" here. The added words, "But if to live (is) in the flesh" imply that if one falls asleep in Christ he still **lives** according to God in the spirit (1 Pet. 4. 6), and we think also of assured resurrection, remembering too the tenses in Revelation 1. 18, "I am He That **liveth**, and became dead; and behold, I am alive for evermore." Nor can we overlook the emphasis on "they lived and reigned with Christ" in Revelation 20. 4, in contrast with "the rest of the dead **lived not**."

The words "to live" are treated as a noun. We can hardly translate, "If the life is in the flesh," for there is a **fuller** stress. "If the going on living is in the flesh" would bring out the force. There is the holy privilege of a day by day life for the Lord, as verse 20 and Galatians 2. 20 set forth. "This" **continued** life, is viewed as not a personal matter for himself alone, but as the "fruit of work." The whole aspect of fruitfulness is precious, and we long that our life may ever be that which brings forth fruit unto the Lord, much fruit, more fruit. But may not the thought **here** include that which is mentioned afterwards? That is to say, if Paul's life was continued in the body it would be granted to **continue the service** for those to whom he had been privileged to be a blessing before (verse 24): hence the "living" would be the **fruit** of his past gospel work, even as **they** too were the fruit. Matthew 28. 18-20 would suggest the **responsibility** of shepherding and becoming a **continued** blessing to those to whom the Lord has used us already. O that our hearts may feel this joy and responsibility, and the "necessity" of loving prayer and care, "more necessary for you."

Frivolity, Fatalism, Fear or Faith! Which?

THE world is not a paradise. Men's hearts oft fail them for fear, and there are not a few to-day who know something of such alarm. They look backward and see disappointed hopes, they look forward and attempt to forecast the future, but their voice quivers. Increased knowledge does not mean love. Ability and skill to construct may easily become skill to overturn, and everything may be diverted to destroy itself. There is no protection against wickedness in science, there is no guarding against chaos in discovery of the mighty secrets of nature. Without love the world may become more and more a selfish pandemonium. The climax of man may well prove the ruin of man. What will happen? Do we know? Can we know? Is there then a key? There is! Scripture is unchangingly sure. Nothing has happened contrary to it, and much has already happened to fulfil its words, and we boldly say nothing will happen contrary to it, but every word shall be fulfilled.

At the present time, we see various reactions to circumstances by different persons. When troubles come, there are four main attitudes, set forth in the impressive words of our title.

FRIVOLITY! Yes, we have met the "happy go-lucky" man, careless about everything. If a raid is dealing death around, he can still laugh. The inane giggling of many in their teens is appalling. There is no depth! Possibly you are among those who treat things lightly, and defend yourself with the thought, "It's better to be bright." But hope without a foundation is only madness. A short life and a merry one, say some. "Let us eat and drink: for to-morrow we die," was the miserable dictum of some in the days of Isaiah and days of Paul as well (Isa. 22. 13, 1 Cor. 15. 32). Such are thoughtless, and vain. They dare not sit down to think: they banish the sense of responsibility: **logically** they lack sympathy. But this empty mindedness is not worthy of those who have the faculties which God has granted. It reduces man to the level of a mere animal. Indifferent reader! You are playing with your most precious possession, and, unless you beware, you will wake up too late to find that the present life is not a plaything, and death is not a matter of indifference. You have an eternity before you, and what will it bring forth? **JUDGMENT** (Heb. 9. 27).

FATALISM! "What will come, must come," say some, and talk of a bomb having "your name on it." Such flirtation with fatalism is a deliberate setting aside of personal accountability. No one applies it in daily life. You do not say, "I cannot die before my time, therefore I will

not eat, or I do not care if I walk on a railway line." Of course not. It is only an excuse for another form of **indifference**. Beware of this subtle attempt of Satan to take the mind away from your real need. Ah, dear reader, God has used quite different words, "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" (Jer. 18. 7, 8),—and shall it be otherwise with an individual? Reader, do not argue about fate, but **REPENT**, and seek the Lord while He may be found (Isa. 55. 6), or you will be lost. The precious blood of Christ has been poured out to save sinners, and, if you feel your need, you are welcome to Him **TO-DAY**. You are not a thing, not a machine, not an automaton, not a victim of fate, not a victim of circumstances, but an accountable person.

FEAR! It is a horrible sensation to be racked or driven by fear and depression. There are those who are strained to-day, and they cannot shake it off. But fear is a very **natural** thing if one realizes something of eternity, and yet is "without Christ." Do not call it heroism to banish fear by forgetting the future. 'Tis madness. Man ought to be afraid, unless he knows he has eternal life. Dread uncertainty is a call to real terror, for "a leap in the dark" should be a most awful thing. "**FEAR HIM**, Which, after He hath killed, hath power to cast into hell; yea, I say unto you, **Fear Him**" (Luke 12. 5). Life is literally a fearful tension, till one **KNOWS** a mighty Saviour! Can He be known? Yes!

FAITH! Thank God, there is a fourth alternative. The child of God can rest in Christ and His finished work. Far from being indifferent, the believing heart is earnest, and loving, sympathetic and devoted. **But there need not be anxiety.** "Neither fear ye their fear" (Isa. 8. 12). There is no parallel with fatalism in this simplicity of faith, abiding in "Our Father's will" for us, and saying with Abraham, "Shall not the Judge of all the earth do right?" There is nothing truly logical except childlike faith, as soon as we are children of God. All else leaves out that which alone can solve earth's problems, leaves out **ONE** Who alone can meet our needs. All else is **guess-work**, with insufficient premises. But when a heart-broken sinner comes to the Lord Jesus, with the knowledge of sins forgiven, there may well be "the peace of God" (Phil. 4. 6, 7). Instead of lightness there is a true zeal to lead souls to safety: instead of fatalism there is a godly sense of responsibility, yea, and responsiveness to the Lord: instead of fear

there is quietness and confidence. God IS (Heb. 11. 6), and faith abides in Christ, rests on His faithfulness and looks for His Coming. Ah, dear believer, would you have a tonic against fear? "Remembrance of Me" is His appointment. "Consider Him." Your "fear" is trusting self, and distrusting Him! And why? He is worthy of all trust. You cannot cure this disease by argument, but the Holy Spirit's precious tonic, for a believer, is "looking off unto Jesus, the Author and Finisher of our faith" (Heb. 12. 2).

"Who can show forth all His praise?" Psalm 106. 2.

Sovereign grace, God's grace that reigneth,
Far exceeds abounding sin:
Grace eternal never waneth,
Saints God's glory enter in.

Grace and glory! wondrous union!
Christ hath died, His life is ours!
Glorious gospel! Blest communion!
Though foes fight, and evil lowers!

Christ our Saviour, Lord, undying:—
Once He died, but now He lives;
We for all on Him relying
Prove He intercedes and gives.

Where is fear, since "Thou remainest,"
Gracious Lord, Who soon will come?
Faith Thou grantest, love constrainest,
Praise to make all murmur dumb.

"Some of them of understanding shall fall." Why? It is "to try them, and to purge, and to make them white" (Dan. 11. 35). It is no mere accident, nor a bare coincidence. God is working out His loving plan in every lovingly permitted trial, and there is none unlovingly permitted.

That which is a trial to me may not be a trial to you: that which is a temptation to you may not be a temptation to me, but we can pray one for another, and bear up one another that God may be glorified in fruit through all our varied experiences. God has more love than we realize, and infinitely more grace to meet our fullest need than we have yet appropriated.

That which would alarm you is only a call to simple faith: the very person who makes himself your enemy, irritatingly, is only another for whom you are invited to pray cheerfully: yea, he is your instructor in needful patience. If God enclosed all His blessings in fair wrappings we should look at them, and miss the rich grace inside.

A superficial sense of sins is far different from a deep sense of sin. The suffering of Christ emphasizes the judgment of sin even more than the terrors of hell. Baptism at the outset of the Christian life, portrays this holy, deep consciousness of what sin is and has done.

John Mark in Acts 12 and 13.

HAVE you and I noticed the four references? Surely there is much gracious instruction for us? First, Mark had a mother who encouraged prayer, and prayer is a wondrous privilege (Acts 12. 12). It is blessed to grow up in the atmosphere of prayer. Hannah prayed, Elizabeth had a prayerful, praiseful attitude, and we have no doubt as to the godly faith of Eunice. How much a mother can be and do.

Barnabas and Saul "took with them" the young disciple (Acts 12. 25). It is good to take interest in younger believers. How important that they should be trained. We remember Mark 3. 14, and call to mind Acts 16 and Timothy. But is there any parallel with 16. 2 here? It is **not** recorded. Mark, like Lot, was a relative,—of Barnabas (Col. 4. 10). It is right to long for relatives to be saved and blest (John 1. 41), but let there be the same care as to fitness as with others (Neh. 7. 2).

Acts 13 opens a new experience. The Holy Ghost called and separated and sent forth (verses 2-4). But we are **not told** that John Mark was included in any of these words: there is the one statement, "They had also John to their minister." We do **not** know what is not recorded, and there may have been much prayer, but the silence may well teach us that we often omit the definite expectation of God's guidance in details and as to subordinate arrangements. But "in everything" we should seek Him (Phil. 4. 6): that is His will.

Then we have the simple record, "John departing from them returned to Jerusalem." We do not know the immediate cause, or causes, nor all that happened. But we cannot help linking with the fact that Mark is not said to have been called, but taken (cf. Gen. 12. 5 with Isa. 51. 2—note "from" in Gen. 12. 1), and this is impressed on us the more in the light of Acts 15. 38. And thus the failure of **another** broke off the happy harmony in service of Paul and Barnabas long after. How often we too may hinder **others** and their unity. But thank God for 1 Corinthians 9. 6 subsequently, and still more for 2 Timothy 4. 11. God can forgive, enable and restore. Are we sufficiently wishful for this in our experience, and expectant of it in others?

Notes on Memorized Verses—continued from page 40.

tendency to reasonings affects us all: and a tendency to forget the fault may be MINE not only his (Eph. 4. 1-3), and, further, a tendency to get tired of forgiving. 34. 35, *Not* speaking of the original debt (that was settled); but the *new* one: *not* speaking of the *future*, but present chastisement and loss (see booklet on Parables of Service, gladly sent).

Suggested Daily Readings.

"IF THE LORD WILL."—MAY, 1941.

Day	READING		LEARNING	
	Proverbs	Matthew	Eccl. i.	Heb. 10
1	25. 1-13	9. 1-17	1	4
2	25. 14-28	9. 18-38	2	5
3	26. 1-16	10. 1-15	3	6
4	26. 17-28	10. 16-31	4	7
5	27. 1-13	10. 32-11.1	5	8
6	27. 14-27	11. 2-15	6	9
7	28. 1-14	11. 16-30	7	10
8	28. 15-28	12. 1-21	8	11
9	29. 1-14	12. 22-37	9	12
10	29. 15-27	12. 38-50	10	13
11	30. 1-14	13. 1-17	11	14
12	30. 15-33	13. 18-35	12	15
13	31. 1-16	13. 36-51	13	16
14	31. 17-31	13. 52-14.14	14	17
15	Eccl. i. 1-18	14. 15-36	15	18
16	2. 1-17	15. 1-20	16	19
17	2. 18-3.8	15. 21-39	17	20
18	3. 9-22	16. 1-12	18	21
19	4. 1-16	16. 13-38	Matt. 18. 10, 11	22
20	5. 1-20	17. 1-13	12	23
21	6. 1-12	17. 14-27	13	24
22	7. 1-17	18. 1-14	14	25
23	7. 18-8.5	18. 15-35	15	26
24	8. 6-17	19. 1-15	16	27
25	9. 1-18	19. 16-30	17	28
26	10. 1-20	20. 1-16	18	29
27	11. 1-10	20. 17-34	19	30
28	12. 1-14	21. 1-16	20	31
29	Song i. 1-17	21. 17-32	21	32
30	2. 1-17	21. 33-46	22	33
31	3. 1-11	22. 1-14	34-35	34

Notes on Memorized Verses.

* ECCLESIASTES 1. 1-18.

1, 2. Cf. 1. 12, 2. 11: what a contrast with Melchizedek and with the coming King Who shall reign at Mount Zion. No "vanity of vanities" in or with Him (contrast the title of adjoining book S. of S. 1. 1): unusual stress on "vanity" five times, all the fulness of blessing in, and through, Him. 3. A key-question (cf. Matt. 16. 26): how can there be "profit" in that which has wings (Prov. 23. 5)? Contrast "that I may win Christ" (Phil. 3. 8), and the *seating* in heavenly places (Eph. 2. 6). It is remarkable how Ecclesiastes is Divinely worded to call to mind *contrasts* throughout. 4. Only "generations," contrast "the ages to come" (Eph. 2. 7, Ps. 105. 8), and the abiding word (Isa. 40. 8, see 1 John 2. 17). Note the "generation" of Psalm 22. 30 (with Isa. 53. 8). 6. Only a circuit: contrast Isaiah 55. 10, 11, a circuit with a purpose, "it shall not return unto Me void," it returns in fruit and praise. 8. Labour, dissatisfaction; but "come unto Me, all ye that labour" (Matt. 11. 28), and "blessed are your eyes, for they see, and your ears, for they hear" (Matt. 13. 16). 9, 10. But there is a new creation in Christ Jesus (2 Cor. 5. 17). "History repeats itself," but everything is new when we have the Lord Jesus, and * Leaflets in this book, its inspiration and purpose, gladly sent.

the new standpoint above. O for more of the "new song." 11, How many things have been forgotten: empires, discoveries, great books of philosophers, ancient ways of doing great works (e.g. Pyramid building): and men are forgotten. But One Name is to be remembered (Ps. 45. 17, Song 1. 3. 4). 13, The believer's heart given to God is better indeed (Prov. 23. 26). To be exercised and humbled, as the word may imply. 14, "I have seen": how different when God saw (Ex. 3. 7). 15, But with God all things are possible (Isa. 40. 4, see Acts 9. 11). 16, Heart and wisdom (note Ex. 35. 31-34, Eph. 1. 17, 18). 17, To "know" is one thing, to perceive may be negative, to please God is all important. 18, "Much wisdom," "much grief," the child may rejoice not knowing, the philosopher's heart aches: he sees a problem, and has no lasting solution, but how different when we have "the Spirit of wisdom and revelation in the knowledge of Him,"—"in Whom are hid all the treasures of wisdom and knowledge" (Col. 2. 2, Phil. 4. 4).

MATTHEW 18. 10-22, 34, 35.

10, *Neither* "cause to stumble" (verse 6), *nor* despise (a) "one," however (b) "little": "numbers" and greatness are nothing when we have our loving Lord's standpoint. 12, He does not say, "only one": the wanderer takes more time than the others: cold commercialism argues, "Is it worth the trouble?" Love does not write off the lost one as a bad debt. 13, "If so be": in Luke 15. 4, "until he find it." Have I a hireling's heart, or a shepherd's (John 10. 13, 14)? 14, God's "will" and our salvation (John 6. 39, 40). 15, "But if": not only does the Shepherd care for the sheep He owns, but the brother cares for one related to him (In the parable the ungrateful servant wants "it"—the debt: here we desire to *gain* one *dear* to us). Ought we to reprove unless we have love's standpoint? It lays low pride. 16, Fellowship: sin cannot be excused: do not trust to yourself alone. 17, *They* may be blest, do not advertise a fault: but if the fellowship (yet see verse 19) does not have the fruit desired, then the assembly (the only mention of a local church in the gospels, yet full of instruction, a wondrous hint as to its character and condition) is informed, and only after the church has been rejected can you solemnly regard him as outside. What a holy check to *individual* haste and decisions, and A not speaking to B, etc., etc. How contrasted with verses 28-30! If only we doubted our own wisdom more (Prov. 23. 4), and loved our brethren more, how different all would be. 18, "Shall be that which *hath been bound* in heaven:" does not Acts 10. 11-16 imply that God's binding (or loosing) in heaven is FIRST, and that the Lord's redeemed are graciously limited to "ratify," or rather "do," His will? Again a contrast in verse 28. We all act too quick'y, too impatiently: wait to know God's will. 19, "Again" a further view of privilege: "two or three" *are not* to act alone (verse 16): the assembly must be sought, and the assembly must seek to be sure the Lord *has* acted first: but in prayer two or three *can* ask in the Spirit, and the blessing comes here as God's *response* (in verse 18 the church *responds* to Him: here His gracious hearkening to the voice of men, Joshua 10. 14: the key is given, the Lord Jesus in the *midst*, 20. cf. "in My Name," John 16. 23). 20, "Two," the smallest number having a "midst": wondrous love: if not yet a "church," seek after prayer: thus God may cause a church (man may plant a mission or denomination, but a church, like a Christian, is caused from above). 21, A

(Continued on page 39).

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Thoughts from The Word of God

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

A MONTHLY, BY GOD'S ENABLING, TO MAKE
KNOWN HIS GRACE, AND THE PATH OF
OBEDIENCE, FELLOWSHIP, AND SEPARATION
FROM THE WORLD, FOR HIS REDEEMED,
WHILE LOOKING FOR THAT BLESSED HOPE.

Vol. 41 No. 6
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Free.

"They found written...
So the people went forth...
and there was very great
gladness. Also day by day,
from the first day unto the
last day, he read in the
book of the law of God."

Nehemiah 8. 14-18.

"Therein was found
written that the Ammonite
and the Moabite should not
come into the congregation
of God for ever... Now it
came to pass, when they
had heard the law, that they
separated from Israel all the
mixed multitude."

Nehemiah 13. 1-3.

"I made haste, and de-
layed not, to keep Thy
commandments."

Psalms 119. 60.

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.

SOME OF THE CONTENTS. Page

"For our light affliction"	42
"Your Most Holy Faith"	42
"As cold water to a thirsty soul"	44
The Tabernacle of the Congregation—4	45
The Link of Love to God with all else	46
Babel	47
Notes on Memorized Verses	48

"These were more noble
than those in Thessalonica,
in that they received the
word with all readiness of
mind, and searched the Scrip-
tures daily, whether those
things were so: therefore
many of them believed."

Acts 17. 11, 12.

"All authority is given
unto Me in heaven and in
earth: go ye therefore, and
teach all nations, baptising
them unto the Name of the
Father, and of the Son, and
of the Holy Spirit: teaching
them to observe all things
whatsoever I have com-
manded you: and lo, I am
with you all the days, unto
the end of the age."

Matthew 28. 18-20.

Endeavouring to keep the unity of the Spirit in the bond of Peace—Ephesians 4.3.

Words of Introduction.

BY God's lovingkindness we reach another issue
This is a cause for praise. How many more will
be granted? In some lands there has already been
persecution. How grateful we should be! And beyond!
How many more to the coming of our Lord Jesus Christ?
Our hearts look forward as well as upward. It is
a privilege to serve, but our service now is not without
dross. The grace of God is constant, and we rejoice:
but how we shall rejoice when we shall know as we
were known, and be for ever with the Lord, without
one blemish, or omission, or sinful forgetting—when the
Church will be "without spot, or wrinkle, or any
such thing." Our gratitude may well awaken praise,
our praise may well lead to witness in these "perilous
times," and quickly passing opportunities. "Even so,
come, Lord Jesus." The world hurries on: are believers
quickly getting ready? Do the words, "His wife has
made herself ready" have a very clear manifestation, or
is there still the unhealed breach between two believers

here, and three there, with the barriers of human theory
and denominationalism still obstructing the simplicity of
"the first ways"? O that our hearts may be exercised,
enabled, expectant!

"Your heavenly Father knoweth." Matthew 6. 32.

Precious thought! your Father knoweth;
Nought is from His loving eye
Hidden, and there overfloweth
From His throne a full supply.

First His Kingdom,—blest injunction!
Let us not be worldly wise,
Since the Holy Spirit's unction
Lighteneth our grace-touched eyes.

Here is wisdom, here His blessing:
Seek ye righteousness and peace,
And His joy; with joy confessing
How He maketh care to cease!

A.W.H.

Words of Encouragement.

“Rejoice in the Lord alway, **Be strong, yea, and again I will say, Rejoice.**” **be strong.**” “Peace I leave with you, My Daniel 10. 19. peace I give unto you.” The dream to Pharaoh is not the only thing doubled. Again and again our Father doubles His words of cheer, and refreshment. He knows our need, knows it fully, and He can, and will, meet it fully. Daniel was “a man greatly beloved,” but he needed to learn via deepened experiences. And when he felt his intense weakness, and could not stand, and when, later, he stood trembling, do you think that was “the end of the Lord”? Nay, that was a stepping stone to blessing, that he might have a fuller realization of God, and of what He is. Thus the words of commanding grace come before us, and we call to mind the message through Haggai, “Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest, and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts” (2. 4). Again we think of Psalm 68. 28, “Thy God hath commanded thy strength: strengthen, O God, that which Thou hast wrought for us.” Our Father encourages our simple confidence in Him. Our weakness is not His purpose, but His strength in it.

Poems to help Christian Experience.—115.

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” 2 Corinthians 4. 17.

“Father, Thou didst not save me just to ease
My earthly pathway, but that I might please
Thee—Thee alone. O let me yield to Thee
Myself, my all, in true humility.
Let me be worthy now to suffer shame,
If need be, for my Saviour's worthy Name.
What men delight in,—let me count as loss:
'Tis only here that I may bear the cross.

Though tribulation is the pilgrim way
That leadeth to the City bright with day;
Yet brighter with His presence Whom I love,
Thine Own Dear Son: my hopes are all above.
That City now I seek, Jerusalem,
With the foundations set with many a gem;
But He, by angels and by saints adored,
Is fairer than them all,—My glorious Lord!

My light affliction but a moment is,—
But, ah! its end—eternity of bliss,
A weight of glory far exceeding all
The greatest tribulations that befall
The faithful. Yes! “That day” is drawing near.
When to my joy the Saviour shall appear;
Then swallowed up will all my sorrows be
In fellowship with Him unbrokenly!

E.K.

“Your Most Holy Faith”

Jude 20.

HOW much we read in Scripture concerning God's holiness! How often in the Old Testament is He called the Holy One of Israel, and His dwelling was the holiest of all. And in the New Testament, where, by amazing grace, His redeemed are emphasized as His temple, they are frequently called “saints” or “holy ones.” Let us never limit this to a “positional” meaning,—it is a call to you, and to me, to please Him.

But amid the many occurrences of the word, there is a uniqueness in Jude 20. The superlative “most holy” is deeply impressive.* It stands out more in the solemnizing context. On the one hand we see those who are mocking, and who separate themselves, and are sensual (soulless), not knowing the new birth of the Spirit, nor His leading. And then we behold the beloved children of God, building themselves and one another up, and accordingly praying in the Holy Spirit. Observe how this gives a two-fold emphasis on holiness in the one verse. In Ephesians 4 we are reminded of the one faith and the one Spirit. The tendency of a sinner is ever to change. The corrupting of the fine flour is not all at once, but it is the natural choice of man. The leaven need not be much: sin begins with little things. A little departure from God's will in doctrine or practice will have far reaching effects. There is a gradual “progress” in evil. In contrast with Christendom, and the woman, contrasted with the bride, whether in Zechariah 5. or Matthew 13. 33, or Revelation 17, we must “hold fast the faithful word”: we cannot make light of God's truth. The faith is one: the faith is **most holy**. It belongs to God, and we would rejoice in its perfection, and adore Him.

We would not wish, or dare, to alter the fine flour at all. We would not corrupt nor adulterate the word of God (2 Cor. 2. 17). We would keep intact that which is entrusted to us. A steward is not an independent owner. As faithful stewards, and humble servants, we would remember the Perfect Servant (for such the Lord over all, the Lord of Glory became), Who said, “The Father, Which sent Me, He gave Me a commandment, what I should say, and what I should speak” (John 12. 49). Thank God we are not left to ourselves. Compromise is sin. Our hearts long to “build up,” not to disintegrate, and this is on our **most holy faith**: “rooted and grounded.” This faith does not appeal to the world: it is most holy. It excuses

* Elsewhere the word so rendered is usually a plural “the most holy,” or “holy of holies.”

no sin: it is most holy. In Matthew 13 the subtle enemy sows something else—tares—amid the wheat. The mustard seed is changed from a herb to a tree, and the alien birds, declared to be evil in verses 4 and 19, come and roost.

The woman changes the fine flour. It is always the thought of change. "Development" is the theory of Romanism and Modernism alike. But we would say, "I have stuck unto Thy testimonies, O Lord, put me not to shame." (Ps. 119. 31). We would not depart from God's judgments (Ps. 119. 102): all that He has said concerning all things is right, and we would hate every false way (Ps. 119. 128). There are "newer" desires (see 2 Tim. 2. 22, a twofold force), but the appointed way is clear. The gospel of God in the first century is the gospel of God in the twentieth. The plain path for His people remains. We cannot revise the Lord's appointments. The Foundation standeth sure, the Person and work of Christ are un-moved, and His words abide, and we would "continue" in the things which we have learned, and neither add to them, nor take from them, but always remember His precious words "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you all the days, unto the end of the age" (Matt. 28. 20). The Holy Spirit always keeps to our most holy faith, and thus the bride having one attachment, to the Coming Bridegroom, is drawn to her Lord and His will. As we illustrate the characteristics of the bride we have a loving jealousy for His rights in our personal and collective experience and testimony.

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.

"Ye have received the Spirit of Sonship, in Whom we cry, Abba, Father." Romans 8. 15.

1. For those in authority, throughout the land, and in other lands, for God's own overruling, to His Own glory" (1 Tim. 2. 1-4).
2. For believers who are aged, infirm, ill, tried, oppressed, persecuted (Heb. 13. 3), that there may be more power in prayer for one another (Jas. 5. 16).
3. For children of God who are parents, that their relation to Him as Father may affect all their relationship to their children, and that godly homes may be His delight (Gen. 18. 19). O that compromise may not be excused, as if necessary.
4. For lands that we often overlook—Finland, Turkey, Guatemala, Haiti, Dutch East Indies.
5. For the Lord's work graciously entrusted to us, that we may be faithful and diligent stewards, and that He may raise up, and sustain, more fellow workers, ever glorifying His Name in service through literature, meetings, visitation, all,—

specially remembering those of other nations (seamen, refugees, in hospitals), and journeys in His grace. Continue in prayer with thanksgiving for our missionary brother in Vilnius, I. Sofer, and his beloved family, and likewise our dear brother M. Waszczuk, and his family, in Poland, that our Father may still strengthen and use them to His glory, keeping doors open as He pleases, building up His people, and also saving souls. He can! The trials are not greater than His strength.

6. For our brother M. Ruda, and the Lord's work in New South Wales and elsewhere, that there may be a continual anointing with fresh oil (Ps. 92. 10), and power in the Holy Spirit (Acts 1. 8).

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

"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 DURING JUNE.

OUTLINES OF ZECHARIAH.

1. The Visions (ch. 1-6. 8).
 2. Their Relation to one another.
 3. References to the Tabernacle (also contrasts, e.g. 5. 2 and the Holy Place, 5. 7, and the Mercy Seat).
 4. Allusions in other Scriptures (e.g. Matt. 13. 33, and Zech. 5. 6).
 5. The Bearing of Zechariah 6. 9-15 on the Call of the Gentiles.
 6. References to the Lord Jesus and His First Coming (e.g. Zech. 9. 9, 11. 12, 12. 10, 13. 7).
 7. His Coming Again and Glory.
 8. Israel's Glorious Future.
 9. The Practical Power of Prophecy.
- ##### THE LORD JESUS AND THE PASSOVER.
1. Passovers in His Life (Luke 2. 41-52, John 2. 27. 3. 21, 6. 4-71).
 2. The Passover when He Died (Luke 22. 1-15, John 11. 55, 12. 1, 13. 1, 19. 14).
 3. His Message in Luke 22. 14-20, and the Twofold Use of a Cup, and Twofold Reference to the Kingdom.
 4. The Lord's Supper and the Passover.

We look forward to gatherings in the Lord's enabling Monday 2nd, at 61, Upton Lane, Forest Gate, E.7, 3 & 7, (and at Glemsford, and Ullesthorpe), to worship, and wait on the Lord, and to receive, in humility and joy, the ministry of His word that we may please Him more. We shall be thankful ever to hear from believers, and enquirers, desiring to be present.

We little realize how weak the strongest one is without Christ, and how strong the weakest one is, with Him.

Measure not thy trials by their number or size, but in view of the Lord's sufficiency.

"Grieve not the Holy Spirit of God": we do not read "Anger Him not." A tender word is purposely used. He does not use force or coercion in training redeemed ones. We can grieve Him and He may be silent. But are we content for this to be so? What a privilege to will God's will.

YOUNG PEOPLE'S COLUMNS.

'As cold water to a thirsty soul, so is good news from a far country.'

Proverbs 25. 25.

OUR verse is easily learnt, and remembered. How many make it a practice to **learn** verses of Scripture? It is a good habit: if we only do anything "now and then," we soon find it is done far less often than we meant. Do not forget, however, that **head-knowledge** is not always **heart-knowledge**, but God often uses memory to bring blessing. Start to-day. How will one verse every morning be,—for a beginning? And oh, that God Himself may speak to you, and that you may be saved! The words, too, of Proverbs 25. 25 are simple: the two longest (with seven letters) are well known. And the subject is quite easily understood. We have all enjoyed water, and know the refreshment of "cold water, for we have all felt "thirsty." So there is no difficulty in the language.

But what is our little time together, while you read these lines, to mean in our lives? Is it to have fruit, or not? Do not forget "you" are a person, distinct from everyone else: unlike "things." You have a special life of your own, and you will have to give an account of all the many treasures NOW entrusted to you—your ears, eyes, hands, etc., your power to think, your time—I need not say all. I cannot count them: they are too many. You are "rich": but how are you using these riches?

Our verse has two halves: one speaks of things we see, and the other tells of that which refreshes the heart and mind. God has made everything in nature to have a spiritual meaning. Let us have our eyes open, to see reminders of the Lord Jesus everywhere, not only in the bright sun and the rainbow, but in the little corn of wheat, and in the very bread we eat. God leads His people never to forget the Lord Jesus and His death to save poor lost sinners.

What? Whence? With what compared?

For Whom?

We begin with "**What?**" "Good news": Who does not value them? How often hearts have beaten when they have heard bad news. We remember Eli, who fell backward and died when he heard the ark of God was captured (1 Sam. 4. 17, 18). One verse says, "It shall be a vexation only to **understand the report**" (Isa. 28. 19). How blessed is the opposite,—good news. Many rejoice when it is "unexpectedly good," or seems "too good to be true." But there is **one** announcement which is

"the good news," its very name is French. And the Greek word, too, means "a message that is well": in English it is a shortening from "God's spell," something wondrous to lay hold of the hearer. "**The good news**" is that the Lord Jesus has died and risen again, and that His death was because of the sins of **others**, such as we are, that they might be saved for ever, and really made children of God. That is "**Good news**," indeed! Those far off are made nigh: the lost are found: those condemned are justified: sinners without hope receive "that blessed hope." It is all so wonderful, and complete, and absolutely free. Think too of the Person Who died, He was God, yet He became Flesh, and loved sinners enough to die for them. He went through judgment that a great number (whom no man can number) might be for ever freed from judgment, and please Him. "**Good news**" indeed!

Whence?

It is not a "gospel," like the tower of Babel, begun on earth. No, it is God's own revelation from heaven, and thus perfectly true. That is the "**far country**,"—to the sinner. None could climb there. But the good news is from God's **own heart**, and the "**far country**" becomes **our country**, **our fatherland**, and if we receive the good news are brought into God's own family for ever.

With what compared?

Cold water! Why? I think one reason is that water is **everywhere** (and so is God's gospel message. All classes of people know what water is, and all have tasted it. Further, God likens His precious gospel to that which must be received **WITHIN**. Again, it is not "prepared" by men, but **freely** given by God, ready to be received, without money and without price (Isa. 55. 1). And nothing can take its place. But it can easily be "corrupted." O how important not to spoil the gospel by mixing other things with it (2 Cor. 2. 17).

For whom?

There is no special thought of the rich: it is for the poor as well. And there is no limitation to those grown up, it is for children also. So is it with the gospel. There is one "**condition**," shall we say? It is for the thirsty. Yet thirst does not deserve, nor pay anything. But it is **within**, and affects the **whole being**, and it desires earnestly, and nothing else will satisfy. Ah, dear reader, is this gospel for **you**? That is the question. Are you really **thirsty** for the Lord Jesus? Do you feel a need, a deep need, which only **He** can meet? Then we have God's answer.

God's gospel cup of cold water is waiting for you. If you are burdened with your sins, Christ died for such: come to Him. If you are feeling your sins more than ever, there is a real message of God's love, to meet your need. Yes, there is refreshing cold water to a thirsty soul. How blessed is the gospel of the grace of God. Come thirsty soul, come to the Water of Life. Christ The Rock was smitten for you that the water might flow out. And He Himself says "If any one thirst let him come to Me, and drink."

Come ye thirsty sinners, come,
Young and old, in need of grace,
Full of sin, and feeling dumb,
Trembling, hiding from God's grace:
Here's good news, surpassing all.
Christ has died for sinners lost:
Dead in sins, they hear His call,
He has paid redemption's cost.

'Tis for grace you sigh and thirst,
Nothing can you bring or do,
But His love can save the worst,
Is there not free grace for you?
Yes, the joy is now for all
Who their need of mercy know,
None in vain upon Him call,
None in vain unto Him go.

'Tis good news and all is free,
'Tis God's gospel for the soul,—
Christ will save eternally,
'Tis His work secures the whole!
Come, ye thirsty sinners, come,
Now receive, and now rejoice,
Then you will, no longer dumb,
Praise your Lord with heart and voice.

Then delighting in His love,
You will seek for Him to live,
You will treasures seek above,
And your all to Him can give:
Life is changed when Christ is ours,
Grace is granted for each need,
Him to serve with ransomed powers,
Others to Himself to lead.

The Tabernacle of the Congregation.

No. 4.

The Curtains (Exodus 36. 8-13).

A Few Words with Young Believers and Older Ones Too.

THAT part of God's Tabernacle which gave its name to the whole, and upon which the "wise-hearted" first "wrought," consisted of ten beautiful curtains, made in two sets of five joined together, the two parts being coupled by fifty golden taches in a corresponding number of loops of blue on the edge of each.

The question of the reverent enquirer is, "What is their antitypical significance?" Some see in them, "Christ risen;" some, "the Word became flesh and tabernacled among us" (John

1. 14); others, Christ and His people in union with Himself. So that, by all, some aspect of Christ is seen, and this delights the believing heart.

For the last-mentioned view, there is this to be said. Cherubim are prominent, being wrought into the very fabric of the curtains, and, as those of gold were one with the mercy-seat, they may suggest to the mind how closely associated—yea, united, are the redeemed to their Saviour and Lord.

The fabric, moreover, with its colours, its five-foldness and two-foldness, may typically set forth the ground of this union, and so give all the glory to the Redeemer and hide pride from the redeemed.

First, we would observe that fine linen symbolises righteousness, because:—

(a) "Fine linen is the righteousness of saints" (Rev. 19. 8).

(b) The Hebrew word for "linen" is connected with the Hebrew word for "six." "Six days shalt thou labour and do all thy work" is the law's command, but only One—The Son of the Father—fulfilled the law. The union of the redeemed with their Lord is based on righteousness.

Secondly, the colours, blue, purple, and scarlet—always in this order in the holy record—speak of Himself; (a) His heavenliness, because an upward look is necessary to see the greatest expanse of blue; (b) His royalty (Psalms 2 and 45, also John 18. 33-37. Notice that purple is in a mid position, as if to suggest the veiling of His majesty); and His suffering, yes, vicarious suffering, for "scarlet" is not only the colour of blood, but is derived from the word "worm" (Psalm 22. 6), which our Lord used of Himself on the cross. The "worm" was crushed in order to obtain the brilliant colour, and was not the Lord Jesus "Crushed" because of our iniquities? (Isaiah 53).

The union of the redeemed with their Lord is based on atonement by His blood.

Many an Israelite saw only a very lovely piece of embroidered work in these curtains, but those who know Christ, having beheld beauty in Him, that they should desire Him, can say, of their Lord, "His work is honourable and glorious," and, as to themselves, with humble gratitude "We are His workmanship."

Further thoughts on these curtains will be more fittingly reserved for expression when the

* Interestingly, and as shewing that the Creator and the Author of Scripture are One, the flax seed, examined microscopically, is seen to have six divisions.

Veil is the subject of our meditation, but it might be added that, as the number five suggests God's power in the use of small things, and thus His sovereign grace, so two, a "fellowship" number, is a reminder that Jew and Gentile are one "in Christ."

Thus, there is not only here symbolised union with Christ, but the unity of His saved people. May this, by His grace, be more and more manifest.

E.K.

The Link of Love to God with all else.

THE Lord Jesus emphasizing the "first commandment" with its claiming and repeated "all," at once added, "The second is like unto it," showing that those who truly please God will be faithful to men. How deeply important is this. "Like unto it" for (a) both call to "love," and (b) both show the comprehensive and spontaneous nature of such love ("as thyself" clearly illustrates this). "Moreover, (c) both have the same ground and (d) both contain nothing except, or against, love. But the first cannot be second, or there is sin: and, we need hardly say, this implies that the second cannot be first. We have no power to love men aright till we first love God. This holy order, and this precious link, making evident that one part of obedience to God's will cannot be without the other, is so often seen in Holy Scripture, and it means much to God's beloved children.

We find it continually in the earlier Scriptures, not only, for example, in the order of commands in Exodus 20, but in such passages as Leviticus 19: 3, "Ye shall fear every man his mother and his father, and keep My sabbaths: I am the Lord your God." The reason for both the 5th commandment and the 4th, as much as the first, was "I am the Lord your God." Yes, this means so much to us to-day. It indicates the fountain of true philanthropy, and shows us we dare not leave the gospel for schemes of "social" work and improvement. Christ, and love to Christ, must be the Centre of all.

Leviticus 24 after speaking of the lampstand and the shewbread goes on at once to the case of the man who had, in striving with another, blasphemed the Name. This sin against God is dealt with first, but immediately in verse 17 there is the Divine sentence on killing, to which as Matthew 5: 22 points out, anger leads. Thus the two aspects of sin are joined. And so is it ever: all relationships among men, in the nation of Israel, were to be in the light of pleasing God. If we have a true nearness to God we can deal

with men, but not otherwise (Neh. 2: 4, 5 may help).

The New Testament, too, is full of this instruction. "The Kingdom of God . . . is righteousness and peace, and joy in the Holy Ghost: for he that in these things serveth Christ is acceptable to God and approved of men" (Rom. 14: 17, 18). "And this commandment have we from Him, That he who loveth God love his brother also (1 John 4: 21). Believers are expected to do more than others because of their relation to their Father (Matt. 5: 47, 48). The standard of a respectable man of the world is far too low for a child of God. We forgive because we have been forgiven (cf. Tit. 3: 3, 4, and love because we are loved. In fellow believers are all members of Christ, and in unsaved ones we see those who need the mercy we have received. The gospel takes a man out of commercialism, and theory, into a sphere of loving graciousness, at least this is the Divine standpoint. Our partial realization does not alter this fundamental fact, but if the love of God is shed abroad in our hearts, and the love of Christ constrains, shall we not seek to know something of that compassion with which Christ was moved? The startling fact is that there was all the while the reverse of indulgence. He never excused one sin, but never repelled one who felt his or her sins. The perfect balance of His love is full of meaning to us. Surely 1 Timothy not only indicates God's own long-suffering to save the remnant of Israel when the Lord Jesus shall appear, as to Saul of Tarsus (Zech. 12: 10), and not only His present long-suffering to other sinners, but also the pattern for those who believe, to manifest in their attitude toward others around. How bitter have been the fruits of "bitterness and wrath" (Eph. 4: 31). That heated word, that irritated look, that momentary impatience, all manifest that we need, need very much, to be conformed to the image of God's Son, and this is the object of the Holy Spirit Who indwells. Are we willing for this?

If we look within and around, we may be disappointed. God said to Abraham, "Lift up now thine eyes" (Gen. 13: 14). God has never disappointed His own in their childlike faith, and never will.

"They shall look unto the earth: and behold trouble and darkness, dimness of anguish." "They looked unto Him and were lightened, and their faces were not ashamed" (Isa. 8: 22, 1's. 34: 5).

BABEL.

"THE whole earth was of one language, and one speech." What could be better, for unity? Language-divisions are said to cause conflict. But at Babel there was unity, complete unity—YET IT WAS EVIL. If men were all united, without a single war or national quarrel, would that be the Millennium? No: so long as the human heart is at enmity against God. "Unity" is (like LIBERTY), worthless without a right centre. True liberty is not freedom to do "my" will but to do right, i.e. God's will. True unity is harmony with God.

Genesis 11 takes us to the land of Shinar. Babylon was Satan's centre at the beginning, and Revelation 18 shows that his plan remains. There is a real devil, with a real purpose, and propaganda, and most are blinded by him (2 Cor. 4. 3, 4). Are you? Let us see in this sad story of more than 4000 years ago, WHAT MEN SAID, WHAT MEN DID, AND WHAT WAS THE RESULT. For the human heart is not changed, and we shall have a message for to-day, a message, dear reader, for you and me, and not only for other people.

WHAT MEN SAID. Let us hear their conversation. "Let us make brick . . . let us build a city and a tower . . . let us make ourselves a name." Man looks to man, and thus forgets God. God in creation, God in commandment, God in condemnation—is cast out. It is the story of the centuries. Kingdoms have risen and fallen, dictators have flourished and perished. All through we see the craving of man for power, and GOD IS NOT THE CENTRE. Hence the short-lived outward prosperity, and actually the vanity of all. Self, self, self—how murderous, and suicidal, is self. But what about you and me? We were not at Babel, we were not dictators. But we, too, are sinners. So long as we say "Let us," and think of our name, there is no hope.

WHAT MEN DID. They made their bricks, they worked hard, they began to erect the city and the tower, but did they finish? They were united in their wish, their words and their work. We read of no disunity. But all was vanity of vanities. They had a part, they aimed at the whole. Their plan was a tower to reach to heaven. They would not call on the Name of the Lord. They said, as others, "Our lips are our own: Who is Lord over us?" (Ps. 12. 4). They would ignore the God Who had sent the flood. Their monument was to be their glory.

WHAT WAS THE RESULT? A Divine intervention! A language upheaval! Evidently

shortened lives! A scattered people! An unfinished work! NOTHING TO REACH TO HEAVEN. And it is the same to day. No country is Christian. No nation is Christian. No human unity is Christian. God has long protected men from the climax of evil by varied languages, but the coming "unity" under Antichrist will be the awful goal which His longsuffering has held back for forty centuries. Reader, are you looking to man's unfinished tower and man's name, or to the finished work (John 19. 30) of the Holy One Who, in love, came down from heaven? He (contrasted with the tower) is the One Way to heaven. He died to save, and in His Name alone is preached the forgiveness of sins. In Genesis 11 Satan chose Babel, which is confusion, in Genesis 14 God chose Salem, which is peace. These are the two cities, and the two roads, and the two futures. Heed the Word of the Lord, I beseech you, to-day. Trust not in self, nor in man. If you want to make a name, like Absalom (2 Sam. 18. 18) yours will be a name of judgment! Scripture is true, man is fallen, the devil is real, Christ's blood alone can save. Come to Him now if you value your soul's welfare. Anything else can only lead to hell. But you are not in hell yet: Christ saves to-day.

Question and Answer.

69.

"What are the sure mercies of David in Acts 13. 34?"

When we compare Isaiah 55. 3, we find the words suggest (a) mercy, (b) holiness and (c) truth on which we can fully rely. How precious are such entwined thoughts. The contrast following in Isaiah 55 illustrates the explanation in Acts 13—"He raised Him up from the dead, no more to return to corruption." The unconditional covenant to Abraham ("to him" as well as his seed, Acts 7. 5), and the promise to David (1 Chron. 17. 11-15 goes beyond Solomon: Messiah is never called a Son of Solomon, note Jer. 33. 17-26 with 22. 30) alike imply resurrection and the millennial kingdom. How full is the Old Testament of the resurrection! The Lord Jesus shows that Exodus 3. 6, 16 looked on to the fulfilment of the promise to raised Abraham (Matt. 22. 32). 2 Samuel 23. 5 and Psalm 89, with Timothy 2. 8, illustrate, and our hearts recollect that these very two names are the FIRST in the New Testament (Matt. 1. 1). Thus the law and the prophets, and the Psalms (e.g. 16. 11) all emphasize resurrection, and thereby blessing in union with Messiah. Then we remember the

type to Israel (Heb. 11. 19), not forgetting the types of Messiah's resurrection in the mercy seat, in the sheaf of the day after the Sabbath (Lev. 23. 10, 11), the two birds, one rising from the blood, in Leviticus 14. 6, 7, and the exalted Rock of Numbers 20, which should not have been struck. All reveal the Lord Jesus.

Suggested Daily Readings

"IF THE LORD WILL."—JUNE, 1941.

Day	READING		LEARNING	
	Song	Matthew	Song	Hebrews
1	4. 1-16	22. 15-30	4. 16	10. 35
2	5. 1-16	22. 31-46	5. 1	36
3	6. 1-13	23. 1-15	2	37
4	7. 1-13	23. 16-33	3	38
5	8. 1-14	23. 34-41.8	4	39
6	Isa. 1. 1-15	24. 9-28	5	11. 1
7	1. 16-31	24. 29-51	6	2
8	2. 1-11	25. 1-13	7	3
9	2. 12-3.8	25. 11-30	8	4
10	3. 9-26	25. 31-46	9	5
11	4. 1-5.10	26. 1-16	10	6
12	5. 11-30	26. 17-35	16	7
13	6. 1-13	26. 36-53	6. 1	8
14	7. 1-16	26. 57-75	2	9
15	7. 17-8.4	27. 1-18	3	10
16	8. 5-22	27. 19-38	Mark 2. 1, 2	11
17	9. 1-12	27. 39-53	3	12
18	9. 13-10.4	27. 54-66	4	13
19	10. 5-19	28. 1-20	5	14
20	10. 20-34	Mark 1. 1-15	6	15
21	11. 1-16	1. 16-31	7	16
22	12. 1-13.5	1. 32-45	8	17
23	13. 6-23	2. 1-13	9	18
24	14. 1-15	2. 14-28	10, 11	19
25	14. 16-32	3. 1-13	12	20
26	15. 1-9	3. 14-35	13	21
27	16. 1-14	4. 1-13	14	22
28	17. 1-14	4. 14-29	15	23
29	18. 1-19.10	4. 30-41	16	24
30	19. 11-25	5. 1-14	17	25

Notes on Memorized Verses.

SONG 4. 16, 5. 1-10, 16, 6. 1-3.

4. 16, Both winds needed, one less naturally pleasant, spices (i.e. their fragrance) will thus flow out (cf. olive-press and myrrh). 5. 1, Love's quick response. Unusual emphasis on "My": in a different but related, connexion, Psalm 18. 2. O for more realization of all this means! The Lord first partakes, then invites His own to share (Luke 15. 6): He will not be alone, and He delights in "abundance." 2. And yet there was wandering after yielding much fruit (4. 12). Let us never rest on yesterday's spirituality, nor this morning's, nor feed on stale manna: "abide" (John 15. 5). "My" again. 3. A sadly contrasted "My." How often self comes in stealthily: even with the thought of "washing." "How?" 4. His silent plea. His once-pierced hand. Inward affections moved, yet still silence. Ice is not

melted in a moment. 5, At last, but too late, not too late for His restoring love, but too late for His immediate fellowship. 5, The myrrh of His love, and that He had esteemed as His people's love (4. 14), a reminder of the "left" love of the one who tardily arose (Rev. 2. 4: 3. 20 seems an allusion to this solemn passage). 6, "My Beloved" twice: note "Him."

'Tis in His love He comes and calls,
'Tis in His love He stands and waits,
In love withdraws, when pleading fails
On ears of one who hesitates.
But 'tis in love that will not lose,
(Though grief must first awakened be),
Silence and smiting will He use,
In love that yearneth over thee.

7, They knew Him not: a fuller chastisement than when there was the failure in 3. 1-3 (both times through "bed," Mark 4. 21, Matt 13. 25, 25. 5). 8, Love affected the whole frame (cf. Dan. 8. 27). "Of" i.e. with, or comma after "of." 9, True concern stirs others to ask, but there is a note of doubt with them. 10, Note with Ecclesiastes 7. 28, Romans 8. 29: do we value Him as we should? 6. 1, The note of doubt is gone: if we are full of love to Him we shall draw others, and win souls (Zech. 8. 21, 23). 2, Knowledge where He is (4. 16). His people's love is flowing out again. 3, Possessed before possessing (mark deeper experiences than 2. 16, see 1 Cor. 3. 23, 6. 20, 7. 23).

MARK 2. 1-17.

1, After 1. 45: An important hint for us, to keep to the Lord's will. 2, "Many," but how few "continued." "The Word" (2 Tim. 4. 2). 3, He could not walk: faith's fellowship: are you bringing some one to Christ? Have you, as Jarius, or the centurion, gone to Him for another? Have you removed a stone, that He may say, Lazarus, come forth? 4, Faith's persistence, ingenuity, expectation. 5, "Their faith," unitedly, not "their action," only, but the living faith that caused and accompanied it. "Thy sins": the ever greater need: how often, too, the physical and spiritual are linked (Isa. 5. 14-20). 5, Human reasoning still hinders (Matt. 16. 8, Luke 24. 38). 8, "Jesus having known": "when" in English may detract from His glory. 9, The first was easier to "say": for the second could be tested at once:—hence "that ye may know" (10). 11, An active change, that which carried him, and told of his weakness, must be carried: so complete is salvation, and so real are its fruits. 12, The object. 13, Ever ready, never weary of the walk though oft weary in it. 14, The Lord's love in choosing disciples from various spheres: grace reigns: but He did not call those who were idle. "Follow Me" ever the thought (Mark 1. 17, 20, John 21. 19). 15, Concern for others. 16, "How?" It is easy to criticise and misrepresent. 17, He was there as the Physician (Luke 5. 17). "Righteous" (15. 7, 16. 15, 18. 9, 14; nothing is more deadly than self-righteousness).

What a contrast we find between the words concerning Cyrus "That thou mayest know that I, the Lord, Which call thee by thy name, am the God of Israel . . . I have surnamed thee, though thou hast not known Me" (Isa. 45. 3. 4), and those to Israel, "Fear not; for I have redeemed thee. I have called thee by thy name: thou art Mine." Redemption is a wondrous fact.

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Thoughts from The Word of God

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

A MONTHLY SETTING FORTH GOD'S GRACE
AND WILL, AND SEEKING TO EXALT HIM IN
THE LOVING UNITY AND OBEDIENCE OF
HIS REDEEMED.

Vol. 41 No. 7
JULY, 1941
Free

"Having made peace
through the blood of His
Cross." Colossians 1. 20.

"Redeemed . . . with the
precious blood of Christ, as
of a lamb without blemish
and without spot."

1 Peter 1. 18, 19.

"In Whom we have re-
demption through His
blood, the forgiveness of
sins, according to the
riches of His grace."

Ephesians 1. 7.

"Thou wast slain, and
hast redeemed to God by
Thy blood."

Revelation 5. 9.

"Made nigh by the
blood of Christ."

Ephesians 2. 13.

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

SOME OF THE CONTENTS. Page

Question and Answer	50
"Thou Art the Same"	51
Believing; What Is It?	52
The Tabernacle of the Congregation—5	53
"God Setteth the Solitary in Families"	54
"Speak Unto Us Smooth Things"	55
Notes on Memorized Verses	56

"My blood of the new
Covenant, which is shed for
many for the remission of
sins." Matthew 26. 28.

"Being now justified by
His blood." Romans 5. 9.

"Having, therefore,
brethren, boldness to enter
into the Holiest by the
blood of Jesus . . . let us
draw near."

Hebrews 10. 19-22.

"The blood of sprinkling
which speaketh better things
than Abel."

Hebrews 12. 24.

"The blood of Jesus
Christ His Son cleanseth us
from all sin." 1 John 1. 7.

"They overcame him
(Satan) by the blood of the
Lamb." Revelation 12. 11.

"Christ the Power of God, and the Wisdom of God."—1 Corinthians 1. 24.

Words of Introduction.

AGAIN we rejoice in God's grace and find our sufficiency therein. "Religion" and "philosophy" could not meet our need, but the Lord Jesus has satisfied God's claims and our conscience, and He satisfies and will satisfy our every need. Hence these pages are humbly sent forth, and yet confidently sent forth, that He alone may be exalted. But can He, Who prayed John 17, be well pleased with the disunity and division of His redeemed? Can He Who said, "They are not of the world, even as I am not of the world," approve of worldliness among them whom He rightly claims? Do we not need to come back to the simple Scriptural standpoint at the beginning (cf. Gen. 13. 3, 4), and seek God's glory in assembling without the glitter of human organisation, grand buildings, titles, musical display,—as those who go forth to Christ without the camp bearing His reproach. (Heb. 13. 13-15)?

"I go to prepare a place for you. . . I will come again
and receive you unto Myself." John 14. 2, 3.

A place prepared,—blest purpose of our risen Lord!

He will fulfil,
For 'tis His precious word,
His loving will.

A place prepared,—'tis now our glorious prospect
bright,—

A place of love,
And where there is no night,
With Christ above.

A place prepared,—there sin and sorrow are no more:
Redeemed by grace
Himself we shall adore,
And see His face.

A.W.H.

Words of Encouragement.

"The Land of the Lord." All Scripture is given by inspiration of God, and refreshes the weary soul. The promises Isa. 14. 2. are exceedingly great and precious, and all are yea and Amen in Christ. It is a joy to see what God will yet do for Israel, though at present in their graves (Ezek. 37. 12, 13), and "scattered" (Isa. 18. 7), for the gifts and calling of God are without any change of His purpose and interest (Rom. 11. 29). He chose from the first a land (Deut. 11. 12) and a place (Deut. 12. 5), and the land shall yet be "the land of the Lord," "the holy land" (Zech. 2. 12), and Beulah (Isa. 62. 4). The people will be His, "the redeemed of the Lord" and Jerusalem "sought out, a city not forsaken" (Isa. 62. 12). Herein we have an encouragement to pray for Israel (Rom. 10. 1, Ps. 122. 6), and also find a refreshing stimulus to fuller enjoyment of confidence in God, (though we should not need this in one sense) for His enabling of ourselves, though we are so weak, and for His restoring of any of His who have backslidden, and for His revival of His own today, and as to the final bringing of many into glory. The Lord Jesus must be exalted. "He shall see of the travail of His soul, and shall be satisfied!"

"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 DURING JULY.

GOD'S GRACE AND OUR RESPONSIBILITY.

1. The Wonder of Salvation (Rom. 9. 16, "When We Were Dead," Eph. 2. 5); and the Mysteries of Sovereign Grace.
2. The Accountability of the Sinner and Degrees of Sin and Punishment.
3. The Believer's Absolute Dependence (John 15. 5). All the Glory belongs to God.
4. The Believer's Responsibility to Respond: (a) Individual and Collective Obedience; (b) Our Sins. Thoughts on Romans 7.
5. The Use and Misuse of "Grace."

THE SABBATH.

1. Adam and the Seventh Day, The Sabbath Made For Man (Mark 2. 27).
2. Israel and the Sabbath Day and Seventh Year (Ex. 31. 16, 17).
3. The Lord Jesus and the Sabbath. His Miracles (Mark 3. 1-6, Luke 13. 10-17, John 5. 1-20, 9. 1-16).
4. The Sabbath and Witness to Israel in Acts.
5. "A Shadow of Good Things To Come" (Col. 2. 17) and Parallels and Contrasts of the Lord's Day.
6. The Sabbath in the Future (Isa. 58. 13, 66. 23).

Question and Answer.

"When Christ on His Return to earth summons the Gentile nations (Matt. 25. 31-46), where is His Throne set up? And do all members of the nations appear before it, or only some out of each? If the former, are all the unsaved slain at that time? Will any unbelievers be among those on earth at the BEGINNING of the Millennium?"

It is ever helpful to ponder prayerfully such subjects, and to have stirred up hearts to look for our beloved Lord, and "that Day." "When the Son of Man shall have come" allows the thought that His throne here succeeds His claiming the Kingdom, and would be probably on the earth. The order of the preceding parables of the virgins and servants, may help in confirming this. Scripture does not seem to speak of any rapture of "nations" to a heavenly sphere for the King's decision. The great white throne dealing with the dead, after the 1,000 years, is quite distinct (Rev. 20. 11, 12). May we not see here, therefore, the gathering of those living in lands where believers have been persecuted (Matt. 25. 39), some of whom, though at the time not knowing all, will have refrained from worshipping the beast because of their names written in the book of life from the foundation of the world (Rev. 13. 8), and will have shown kindness to suffering saints because of a Divinely appointed blessing equally described as "from the foundation of the world" (Matt. 25. 34)? We would suggest that not all of all nations are said to be here. Have we not at least the following classes when our beloved Lord comes again:— (a) The army of Antichrist destroyed in Edom and Palestine (Isa. 34. 1-10, 31. 8, 9, Joel 3. 11-13, Rev. 19. 17-21); (b) Others who have worshipped the beast and so are under judgment. (These may well be included as those condemned in Matt. 25); (c) Spared ones who did not know at the time the grace that withheld them from this sin, but who will be blessed together with Israel's remnant (cf. Isa. 2. 2, 3, Zech. 8. 20-23); (d) Distant ones of varied nations to be then reached by messengers (Isa. 66. 19)? We would not forget the risen believers reigning with Christ (Rev. 20. 4), and have already referred in passing to the remnant of Israel to be multiplied wondrously (Isa. 60. 22), when all who are thus spared of that nation will be pardoned (Jer. 50. 20) and "righteous" (Isa. 60. 21), the first saved nation.—"Even so, come Lord Jesus."

Poems to help Christian Experience.—116.

"Thou Art the Same."

Hebrews 1. 12.

"Thou art the Same," Thou Who hast laid
Of old the earth's foundation;
Thy hands the host of heaven made,
Thou Author of Creation.
In wisdom hast Thou made them all,
And nothing from its place shall fall
'Till Thou, omnipotent, ordain;
Thou did'st create, Thou dost sustain.

"Thou art the Same," though waxeth old
All that the eye surveyeth;
Them as a vesture Thou shalt fold;
Earth's loveliness decayeth.
Thou, in Thy sovereignty, shalt change
The wondrous works Thou did'st arrange,
And they shall surely cease to be,
But "Thou remainest" endlessly.

"Thou art the Same," though death hath torn
A dear one from our keeping,
Yet our beloved whom we mourn
Is safe, "in Jesus sleeping."
Thy precious promise standeth fast,
Our loved ones we shall see at last;
Blest hope that none can e'er destroy!
Sweet sorrow blendeth with our joy.

"Thou art the Same," though we may lose
All that we *here* may treasure,
But "Thou remainest"; we would choose
Thy will. Beyond the measure
Of our poor minds Thy perfect plan,—
The eye, the ear, the heart of man
Perceive not that felicity
Prepared for them that wait for Thee.

"Thou art the Same," though earth be filled
With violence and riot
Against Thee! Can the waves be stilled
Upon that "sea," unquiet
With human restlessness and strife,
With evil recklessness of life?
O God, Thou dost not, canst not, sleep:
"Silence" Thou wilt not ever keep.

"Thou art the Same." Our Lord, mid all
We have Thyself,—Thou livest!
Thou changest not; nor shalt recall
The blessings that Thou givest?
Wilt Thou Thy handiwork forsake?
Nay! Thou returnest, and wilt take
To glory all Thine own elect:
Come, Saviour, Thee our souls expect!

F.K.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

Colossians 4. 2.

James 5. 18.

1. "He prayed again."
1. For those in authority: since this is ever God's revealed will (1 Tim. 2. 14).
2. For Christian homes, that there may be a true fragrance, and a homely enjoyment of the Lord and His will, that children may grow up in the nurture and admonition of the Lord, and the "atmosphere" of real piety.
3. For believers "out of work," or concerned through "a conscience belonging to God," or strained by undue overtime, or in some way "troubled" as to business, that they may *know* His will, and do it happily.

4. For lands often overlooked—Sweden, Arabia, Algeria, Chili, Fiji, Haiti.

5. For the Lord's work entrusted to our care, that all may be within His way and will, and fellow workers equipped and in harmony with Him, and empowered by Him; and that meetings, free literature in His Name, visitation, service among those of other nations, may all be prayerfully undertaken, as He directs, encourages, and supplies all needs of grace and strength and everything. Specially pray that nothing in the magazines may ever mislead any of His own, and do not "forget" to remember our brethren, I. Sofer (Vilnius) and M. Waszczuk (Chidry), though our latest "news" is from months ago, that our Father may continue His protection, sustaining and using to His glory.

6. For our brother M. Ruda, now with our brother J. McKerrall in N.S.W., that God may graciously bless among Jews, Gentiles and believers, and establish His own work.

"That ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." (1 Peter 2.9.)

"And Moses called Oshea the son of Nun, Jehoshua." Numbers 13. 16.

"Is this man Coniah a despised broken idol? a vessel wherein is no pleasure?"

Jeremiah 22. 28.

Observe a remarkable contrast. Oshea received a prefix to his name, emphasizing the Lord, and he was the only faithful one beside Caleb. How graciously do we behold the encouragement God gave each then by the faithfulness of a companion: how blessed is the fellowship of "two" still. The Lord Jesus sent forth the disciples two and two. Jeconiah, on the other hand, had his name beheaded, as it were. Unlike "Saul of Tarsus," he did not receive a new and better beginning, telling of a new Possessor, and of grace to make him a holy contrast with Saul, the first King of Israel. "Coniah" is definitely set aside. How much every name of Scripture means when God uses it. How sad is the history of the closing days of Judah's past kingdom. Have we not thereby an earnest call to prayer for our homes (see Zeph. 1. 8)? The earlier verses of Jeremiah 22 are equally impressive:—"Woe unto him that buildeth his house by unrighteousness . . . shalt thou reign because thou closest thyself in cedar? did not thy father (Josiah) eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know Me? saith the Lord" (verses 13-16). How blessed to realize that the Lord Jesus, not of Coniah's line, but through Nathan, will come to take up the tangled threads, and to be the King Who shall reign in righteousness of Psalm 72 and Isaiah 32. 1. All Scripture leads to Him.

Believing; what is it?**YOUNG PEOPLE'S COLUMNS.**

"**I** AM not sure, but I believe so." "I believe I did it, but can't be certain." How often we hear such words. **BUT ARE THEY NOT QUITE WRONG?** "I am not sure, but I **think** so," would be correct. But you **CANNOT REALLY BELIEVE UNLESS YOU ARE SURE.** Does it matter how we use a word? It does. If I use it wrongly, someone else will do the same, and the word will be gradually **spoilt**, and then, when it is used **rightly**, many will understand it **wrongly**.

So is it to-day. We often hear distrust as to faith in the Lord Jesus Christ—"You believe so, but you do not know." I would not believe **INTO** HIM if I did not know HIM (2 Tim. 1. 12, mark the order in 1 John 4. 10): indeed I **COULD NOT**. And I am not really believing that Christ died for me, a guilty sinner, unless my heart **IS SURE** He lovingly did this, that I might be saved. There are some who dare to tell us we **cannot** know. But they are putting their ideas against God's words. The Scriptures themselves give His witness—"He that believeth on the Son **hath** everlasting life" (John 3. 36), "These things have I written unto you that ye may **know** that ye have eternal life" (1 John 5. 13). And there are thousands who can say with joy—"Thank God that is our experience," and some can add "for many years."

But are you "a believer"? Possibly you ask, "What is real spiritual faith"? It is heart knowledge of the Lord Jesus and His work, which distrusts **self** and rests upon Him altogether. Hence we often read of believing "**into**" Him, even as Noah went **into** the Ark, and as any one trusts **in** a life-boat, and thus no longer remains **in** the sinking ship. It is not knowing a great deal about a life-boat or telling other people of it, or thinking it is very useful, or even singing about it, but simply getting **into** it, when there is a **need**, and letting go everything else. It would not be faith to try and keep one foot on the ship still: and the life-boat must not be kept **on** the ship, or even attached **to** it. The sinking ship and the life-boat must be **quite distinct**: one or the other must be the ground of hope.

If I feel I am a sinner I ought to be troubled over this, and pained in my very heart (Acts 2: 37). Then if I believe God's words I know I am in danger (Rom. 6. 23). The question is not how many sins I have done, or if others have sinned more than I. That does not **help** me at all. I leave thinking about others: **my sins** are

a burden. But I know God says the truth that Christ died for the ungodly (Rom. 5. 6), and I know the invitation to "come" is His gospel to the weary-laden and thirsty soul (Matt. 11. 28, Isa. 55. 1). I feel my need, I trust, I claim, I expect, I receive,—and then my heart can say, "The Lord Jesus Christ is my Saviour."

I may afterwards know much more as to **how** He saved me, and **how** His death was instead of mine, **how** the judgment I deserved fell on Him when He cried out "Why hast Thou **forsaken** Me?" because I, as a sinner, ought to have been "forsaken." I may learn much more of His wondrous love, and how it was from everlasting, and will remain for ever. I may seek to know Him more and more, by doing His will, and by prayer, and this is a joy,—but I am delivered **the moment** I first trust Him, and rest in Him, Who died to save guilty "me." So the great thing is not cleverness, or anything else but a broken heart (Ps. 51. 17), and a simple heart-knowledge that comes to the Lord Jesus for everything, and is willing for Him to take charge of the whole life. But it is a sad fact that **MOST DESIRE TO KEEP THIS BACK FROM HIM, AND TO BE SAFE SOME OTHER WAY.** But there is no other way of life, and the very "wish" shows there is no **real** knowledge of the wickedness of sin, nor of the judgment it will bring. Dear reader, young or old, **CAN** you still disbelieve what God has said, as you really do, if you stay **outside Christ**? "He that believeth on the Son of God hath the witness in Himself: he that believeth not God hath made Him a liar" (1 John 5. 10).

Do I believe that I a sinner am?

YES, THAT IS TRUE. Then God's provided Lamb Has died for sinners. Do I this confess?

Then He invites to "come," and He will bless.

If I say "No," I doubt His Word and choose Myself, my sins,—His mercy I misuse!

"To-morrow" may not come: if I delay,
"I do not now believe" my actions say.

Who on a sinking ship the life-boat views,
And talks thereof, but stays outside to lose
His life? He disbelieves his need,
Or madly dies, no "ignorance" can plead.

And you, while you delay, you risk, and worse:—
You seem to choose your path, your way perverse.
Christ's love condemn, or want not His control,
But rather seek the losing of your soul.

Do you believe, or not? Faith owns "I'm lost,"
Faith sees in Christ the One Who paid the cost:
Faith comes, and trusts in Him, all else lets go!
Is this your joy, or do you still say "No"?

The Holy Spirit never leads to sin, however many "open doors" and apparent blessings and results it may bring.

The Tabernacle of the Congregation.

No. 5.

The Curtains of Goats' Hair.

THE beautiful curtains were called "The Tabernacle," as we have seen. The word signifies "a dwelling place."

Over these was placed a covering of goats' hair, to which is given the description, "The Tent." It may signify something that is "clear" or "conspicuous," and is the usual word for "tent," associated with pilgrimage and warfare. God said, "I have walked in a tent and in a tabernacle. . . . I have walked with all the children of Israel" (2 Sam. 7. 6, 7).

The word describing the material is simply "goats", perhaps to remind of atonement (Lev. 16), but it is not clear that the animals which furnished the hair were slain, though such were accepted for sacrifice. The hair was spun by "all the women whose heart stirred them up in wisdom" (Ex. 35. 26). Previous to this (v. 25) it is said that wise-hearted women prepared the materials which, from other parts of the record we learn, were used for the curtains, the veil, and the priests' garments, whilst the following verse speaks of onyx and other precious stones. The goats' hair curtains may not have been so attractive as these, but they were equally part of God's appointment, and it is interesting to observe that sisters in Israel shared, with uplifted hearts, in this service to the Lord.

Like the inner curtains, the goats' hair coverings were made into two that became one, because coupled together, by fifty loops on each side, with fifty taches of copper. The two parts, however, were unequal, inasmuch as one part was made up of six curtains and the other of five, eleven in all.

As number in Scripture is significant, it might be well to mention that "ten and one" may speak of a gathering and One beside, the One being the Lord in the midst.

This is consistent with God's own word to Israel (Ex. 25. 8), but it must not be forgotten that "five" and "six" are more clearly before us, and may speak of grace and righteousness, respectively. Moreover, as the taches were of copper, a metal associated with the court, and suggesting judgment, we are reminded, it may be, of wrath endured by One able to bear the judgment of God in the stead of sinners.

Each curtain measured four cubits by thirty cubits and so formed a complete covering of the top, sides, and back of the tabernacle.

Summarising, we see how God not only had a dwelling place in the midst of His redeemed, but He shared their pilgrimage through all the great and terrible wilderness.

The experience of which this is a type cannot be known apart from Christ Who, together with His people,—in real unity because of His work for them and the Holy Spirit's work in them—is the Dwelling-Place of the Most High.

May the people of God rise to an enjoyed experience of such truth, collectively and individually, and be so revived as to manifest their God-wrought unity to the world!

E.K.

"Thoroughly furnished unto all good works."

2 Timothy 3. 17.

God has everything in perfect balance. He sets aside natural "good works" (which are not good), but at once impresses spiritual good works which do please Him. It is so important that believers should be "careful to maintain good works" (Tit. 3. 8), and that they should be "zealous of good works" (Tit. 2. 14). Profession is not enough. The Holy Spirit has come to indwell those who are redeemed that they may be ever responsive to God's will. The Scripture is given that we may know exactly what is acceptable to Him. And as we realize its full inspiration we are enabled to distinguish "things that differ." We are not all "Timothies," but we have the same Lord, and we are called to "honour God" as his name means, by fitting together of all our members and powers to serve Him in all things. Thus should we earnestly seek after "all good works." Romans 6. 13 is helpful, yet withal heart-searching. Are our lives "well illustrated" Bibles, yea, reliable "translations" of Scripture? Many who do not read God's words see us!

It is precious to realize that praying for "one another" is specially as to the body in James 5. 14-16—at least three times. How beautiful it is to know God's loving interest in our "frame." Nothing is unimportant to Him. It is such a privilege to pray as to **everything**, not only those things which have been primarily called spiritual.

Religion may, or may not, improve a man's outward character. This depends on what kind of a religion it is, and how he maintains it. But it can never quicken his heart. God's saving grace alone can do this.

The only limitation to faith is the will of God. No circumstances can defeat living faith.

"God setteth the solitary in families"

"He . . . maketh Him families like a flock."

Psalms 68. 6, 107. 41.

From the beginning God emphasized a family, from the beginning Satan attacked it. Setting aside God's principle of headship, the enemy attacked Adam through Eve, and Cain "was of that wicked one" (1 John 3. 12). In the line of Cain we commence with the family away "from the presence of the Lord," and the name of the city associated with his son (Gen. 4. 17). It is all the empty glory of man (Ps. 49. 11. see Gen. 11. 4, contrast Ezek. 48. 35). And the end, ere silence tells of the flood, is the family of Lamech, with defiance against God (Gen. 4. 19-24). Thanks be unto God for His contrast in chapter 5, "Enoch walked with God after he begat Methuselah 300 years, and begat sons and daughters" (Gen. 5. 22), and Noah was typically blessed with all his house (Gen. 7. 1, Heb. 11. 7), though even there evil sadly asserted itself very soon. When God "took" Abraham, He "gave" him Isaac (Jos. 24. 3), and Genesis 18. 17-19 brings before us the family. The failure which we see as to Esau after this, and in Jacob's family (e.g. Gen. 37. 2), and throughout Israel's history, and conspicuously, alas, in David's own house, did not alter God's purpose.

When we reach the New Testament we realize the opening emphasis on a godly family, and the forerunner. John the Baptist was born therein (Luke 1. 5, 6). The Lord Jesus too chose brothers twice among the first disciples, and this is emphasized in the very language (Mark 1. 16, 19). In the book of Acts we see the stress on households blest, and the meeting places were not grand buildings, but attached to a godly home, and we read of the "Church according to the house of" such as Aquila and Priscilla. The Lord's Supper was appointed at the Passover, which from the first was so definitely, and uniquely, associated with Israel's families, and the Lord's Supper ever retained this family aspect. It is never linked with the gathering of thousands together, for example, in the temple. This is not accidental: it is not even incidental: it unveils the plan and purpose of the Lord, borne out by the remarkable emphasis on the godly homes of those who were to exercise oversight in "a house of God." The link between home and assembly was definite and beautiful.

Nor is this strange, for the Lord Jesus came to declare the name "Father" (John 17. 26), and it is noteworthy that in the opening Address on the Mount the name "Father" is used of God more than in the whole of the Old Testament. Is

not this a message of the deepest importance to those who, by grace, have been born of the Spirit (John 3. 6)? And the two words which the Holy Spirit is specially said to cause, in those in whom He dwells, are **twice** brought before us and **both** of them simply signify "Father" (Rom. 8. 15, Gal. 4. 5, 6). The **first** words of the disciples' prayer are "Our Father," and the opening of epistle after epistle is "Grace unto you and peace from God **our Father**." Thus our Triune God is manifested, impressing in love upon our hearts this amazing relationship. Surely we should enjoy and live up to it! In line with this, we find the brotherhood loved in 1 Peter 2. 17, and suffering in chapter 5. 9.

The devil's attack has not slackened. We note the words of the Lord Jesus in Matthew 10. 36, and we see the attitude of John 7. 5, though rejoicing in the conquest of grace in Acts 1. 14. Ananias and Sapphira remind of the attack on Israel through Achan and his family, and one cannot read 1 Timothy 5 and 2 Timothy 3. 2 without a sad consciousness of the devil's desire to spoil the homes. How this impresses the detailed ministry of Ephesians 5. 22, 25, 6. 1, 4, etc.

And the wider attacks are noteworthy. The harlot of Revelation illustrates the war on the spiritual family. And the deadly theory of the "universal fatherhood of God" would empty His real fatherhood of its meaning. And in the political sphere, we see Communism and Fascism united in the placing of the state beyond the family, and depriving parents of their God-appointed privilege and authority. In practical arrangements one sees, in varied lands, how multitudinous "Cafés" indicate the setting aside of home-life. Nor can we be unmindful of the carelessness of many parents as to the children God has given them, the greatest treasure possible, with an eternal future. It is remarkable that nature itself is caused to teach us, for whereas the young of animals usually soon learn to look after themselves, it is quite different with our little ones. How long they need a mother's tending, and a father's care. (May we not also learn how we should watch over young Christians?)

It is important to observe that in the reviving of Israel Elijah shall "turn the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. 4. 6). And the added words, "Lest I come and smite the earth with a curse," show how deeply God feels concerning this. The characteristic of "that Day" is "They shall live with their children" (Zech. 10. 9) and the homes will be blest indeed. May

it be ours, dear fellow believers, to realize now much more fully **our** relationship, by grace, to our Father through the precious blood of His beloved Son, and to claim our homes for Him, and also to remember the home-like aspect, with its frankness and mutual care for one another, of an assembly of God.

"Speak unto us smooth things"

DEADLY words! Men love to have it so. So many are willingly ignorant of realities: they wish to be lulled to sleep. But a mirage is not less a mirage because it is beautiful. It attracts—entices—and then disappoints—and may destroy. Do you wish to "believe a lie," and then to wake up and find that you have been dreaming, and that all your hopes are empty, and that it is too late to turn to God, too late to "consider your ways," too late for everything—except judgment?

"I shall have peace," says the man who goes on his own way in Deuteronomy 29. 19, but "the Lord will not spare him." The prophets who told "a vision of their own heart" in the days of Jeremiah, spoke attractively, "The Lord hath said, Ye shall have peace," and "no evil shall come upon you" (Ch. 23. 17). It was the devil's lie, as in Genesis 3. 4, "Ye shall not surely die." A delusion is no less a delusion because it is expressed in pleasant words, poison is no less poison because it is sugared, a lie is no less a lie because it is joined with promises that can never be fulfilled. Ezekiel, too, tells of the same cruel misleaders, "They have seen vanity and lying divinations, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word" (Ch. 13. 6). Nor is this race extinct. Words of vanity will always find an audience, and men will still say, "Speak unto us smooth things,"—until the judgment breaks.

But is it charity to comply? It is murder. How can there be smooth things while sin is sin? "Smooother than honey" may be the words of one who is evil (Ps. 55. 21), and "softer than oil," but a man of truth will not deceive those who are on the brink of a precipice. The flatterer's lips may drop as an honeycomb, but there is an end "bitter as wormwood" (Prov. 5. 3, 4). Shall we be partners to a lie, and men awake in hell, and curse us? Shall we treat those who are lost as if they were not lost, and seek to deaden the warnings of God's voice in their personal experience? Shall we amuse those who are in a house on fire, and sing songs to those who are on a sinking ship? Shall we make merry with

those who have poison working unknown in their very veins, and whose light-heartedness is the prelude to weeping and gnashing of teeth? Do you call it charity thus to deceive, when the only hope of escape is NOW? It may please men to hide the truth, but they will not only rue it, they will live to hate those who encouraged them in a madness more terrible than that of the mind. The servant of God was of old instructed to tell of shame and confusion, to write before them and note it in a book, that there might be a witness in the latter day. "This is a rebellious people, lying children, children that will not hear the law of the Lord, which say to the seers, See not . . . get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us," and he added "This iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant" (Isa. 30. 8-13).

There is one hope, and that is in the Lord Jesus Christ. His precious blood has been poured out for sinners and eternal life is the gift of God to the lost and broken-hearted who come unto Him. Those who own their guilt, and cry "God, be merciful to me, the sinner," shall be justified, but education, social reform, improvement and even religion will leave a sinner unsaved and condemned. The only hope, the all-important hope, the present hope is in Christ and His death. Own yourself a sinner deserving wrath, repent and believe the gospel, and you, dear reader, will find the same mercy which we have found. Better an earthquake and agony now, than smooth words and an eternity of doom.

The gracious words "To keep thee in all thy ways" are our Father's preservative against presumption. The enemy left out "in all thy ways." God will look after the feet of others, and the surroundings, if we are humbly concerned as to our feet and His ways appointed for us.

The Lord Jesus would not let the New Testament close without a final cheering word, "Surely I come quickly." Many other things might have been said. He chose this. We are grateful, and would respond.

"When the people saw that Moses **delayed to come down** out of the mount, the people . . . said" (Ex. 32. 1).

"But and if that evil servant shall say in his heart, My Lord delayeth His coming" (Matt. 24. 48).

Grace never leads to grumbling, and grumbling never leads to praise.

Suggested Daily Readings.

"IF THE LORD WILL."—JULY, 1941.

Day	READING		LEARNING	
	Isaiah	Mark	Isaiah 22.	Heb. 11
1	20.	1-21.4	5.	15-29
2	21.	5-17	5.	30-43
3	22.	1-14	6.	1-13
4	22.	15-25	6.	14-29
5	23.	1-18	6.	30-45
6	24.	1-12	6.	46-56
7	24.	13-23	7.	1-13
8	25.	1-12	7.	14-30
9	26.	1-11	7.	31-8.9
10	26.	12-27.6	8.	10-26
11	27.	27-28.8	8.	27-38
12	28.	9-29	9.	1-13
13	29.	1-12	9.	14-32
14	29.	13-24	9.	33-50
15	30.	1-14	10.	1-16
16	30.	15-33	10.	17-31
17	31.	1-9	10.	32-45
18	32.	11-20	10.	46-11.11
19	33.	1-12	11.	12-26
20	33.	13-24	11.	27-12.12
21	34.	1-15	12.	13-27
22	34.	16-35.10	12.	28-44
23	36.	1-10	13.	1-13
24	36.	11-22	13.	14-31
25	37.	1-13	13.	32-14.9
26	37.	14-29	14.	10-26
27	37.	30-38.3	14.	27-50
28	38.	4-22	14.	51-65
29	39.	1-8	14.	66-15.5
30	40.	1-17	15.	6-25
31	40.	18-31	15.	26-47

Notes on Memorized Verses.

ISAIAH 22. 12-25.

12, God still speaks to men (Mic. 6. 9) that they may feel, and depart from, SIN. 13, The enemy's aim is to cause indifference, carelessness and indulgence (1 Cor. 15. 32, Phil. 3. 19). Light thoughts about death are not bravery and heroism, but madness, and forgetfulness of God. 14, Punctuate with a comma after "you": there is no thought here of purging then or afterwards, any more than of God's "leaving" in Genesis 28. 15; it is rather the unveiling of the *Goal* of unatoned sin (Rom. 6. 23). 15, As Obadiah was in Ahab's house, so (contrastedly) Shebna in Hezekiah's. 16, The "here" of self-seeking, cf. "for himself." What a miserable memorial—a tomb (2 Sam. 18. 17, 18). 17, The repeated words in Hebrew emphasize certainty and completeness: how vain it is to ignore God. 18, Glory changed to shame, contrast Isaiah 52. 13, 14, 61. 7, Zephaniah 3. 19. 19, 1. he: God acts, but uses men and means. 20, God's own provision, "My servant": a type of Christ. 21, Clothe, strengthen, commit. 22, The kingly and steward's key (food and all needs, Rev. 3. 7, note Isa. 45. 2, Matt. 18. 18). 23, 24, Cf. "He shall be for a Sanctuary" (Ch. 8. 14), but there we have the antitype: the Lord Jesus as the Foundation "bears" all (cf. Isa. 46. 4, Zech. 6. 13, Rom. 11. 18).—it is blessed to realize His own, great and small, are alike dependent on Him for all. 25, The

contrasted "nail," the contrasted "burden," not the one just mentioned, but the one displaced, a type of Antichrist. "The Lord hath spoken"; ever the emphasis on God's absolute truthfulness, and an implicit faith in His revelation. How different the attitude of many, even professing Christians, as to God's words.

ISAIAH 29. 9-15.

9, 10, A judicial slumber (cf. 6. 10, Zeph. 3. 3, 4). 11, "None of the wicked shall understand" (Dan. 12. 10): God can cause men to feel their ignorance, even as Nebuchadnezzar's magicians. 12, In despair, an ordinary man is sought: he too fails. God will bring all men to a full stop—yet many will not even turn to Him. 13, Religion without repentance, form without faith, lips without life: hence the judicial hardening of the next verse (so was it with Pharaoh, cf. 2, Thess. 2. 10, 11,—a solemn unveiling of "the fruit of their own ways," in being "willingly ignorant," and "holding down the truth in unrighteousness." O that we may hold faith and a good conscience (1 Tim. 1. 19). How blessed to be taught of God (Isa. 54. 13, John 6. 45). 14, "Their" (Matt. 11. 25, 1 Cor. 1. 19, 20). 15, How contrasted the believer's attitude, "Thy testimonies also are my delight and my counsellors" (Ps. 119. 24), "Search me, O God, and know my heart: try me, and know my thoughts" (Ps. 139. 23).

MARK 13. 35-14. 11.

35, Repeated in verse 37: the message begins (verses 5 & 9) and ends with a deeply practical exhortation and command. The primary thought must be relation to a Person, and watching for Him. *He* is the Lord of the house, *we* are not. 36, "Sleeping" (Matt. 13. 25, 25. 5). 37, "I say" twice: O that we may heed and value all His words. 14. 1, "But the Passover" (lit.), an emphasis on man's guilt and our Lord's suffering: the glorious coming of Ch. 13 could NOT precede this: He *must* die to save. "How" their mind was fixed as to the action, their only concern was, "How": such is man. 2, Their worldly wisdom (cf. fear in Matt. 14. 5, 21. 46: no thought of truth). 3, How precious to know that some welcomed the Lord of Glory into their houses: they little knew how great the privilege was: nor do we, when we welcome His Own or do anything to please Him. She came definitely with *one* object: she held back *nothing* from Him: do we? 4, The standpoint of human reasoning (leaflet available): it is no "waste" to give all to Him. 5, "It might have been sold": man thinks of self, of commercial value, of organised work that others can see, of everything except full devotion to Him: and what is our attitude? Observe (a) Judas *started* the objection (John 12. 4-6), (b) others with different motive, were ensnared, (Galatians 2. 12, 13), (c) if we seek to please the Lord who's heartedly, we must not be surprised if we are misunderstood, and if others murmur. 6, 7, Ye, she: the poor, ME. Also contrast between "trouble" ("labours") and "a good work" (note "Good Works" in 1 Tim. 5. 25, 6. 18, Tit. 2. 7, 14, 3. 8, 14, and 1 Tim. 3. 1): how often we think of works that appeal to men. 8, Others anointed "after,"—when faith should have expected resurrection. 9, The Lord's own answer to their murmuring, and His delight in reassuring His people: let Him watch over your reputation: Mary said nothing as far as we know (cf. Luke 10. 38-42). 10, Sin leads to sin. 11, Gladness in sin (Rom. 1. 32). What makes us *glad*? Mary gave that which was worth 300 pence. Judas sought 30 pieces of silver: an awful contrast. Mary gave to Him, Judas gave Him up.

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Thoughts from The Word of God

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

"How sweet is Thy word
unto my taste! Yea, sweeter
than honey to my mouth."

1st Psalm 119, 103.

"Let the words of my
mouth, and the meditation
of my heart, be acceptable in
Thy sight, O Lord, my
Strength and my Re-
deemer."

Psalm 19, 14.

"My sheep hear My
voice, and I know them, and
they follow Me."

John 10, 27.

"O My dove . . . let Me
see thy countenance, let Me
hear thy voice; for sweet is
thy voice, and thy counten-
ance is comely." Song 2, 14.

"Delight thyself also in
the Lord." Psalm 37, 4.

A MONTHLY, AS GOD ENABLES, TO SET
FORTH HIS GRACE, AND ITS MANIFESTATION,
TEACHING US AND LEADING TO OBEDIENCE,
ON THE PATH OF FAITH, LOVE AND HOPE,
WITH A VIEW TO HIS GLORY.

SOME OF THE CONTENTS. Page

"Ought not Christ to have suffered these things and to enter into His Glory?" ...	58
Question and Answer	59
"Always the Same"	60
The Tabernacle of the Congregation—6 ...	61
The Method of Satan	62
"And He could there do no mighty work" ...	63
Notes on Memorized Verses	64

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Free.

"The Lord delighteth in thee." Isaiah 62, 4.

"We love Him, because He first loved us."

1 John 4, 19.

"The Father Himself loveth you because ye have loved Me." John 16, 27.

"A golden bell and a pomegranate, a golden bell and a pomegranate."

Exodus 28, 34.

"I am my Beloved's and my Beloved is mine."

Song 6, 3.

"By the grace of God I am what I am; and . . . I laboured . . . yet not I, but the grace of God which was with me."

1 Corinthians 15, 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.

"I believe God, that it shall be even as it was told me."—Acts 27, 25.

Words of Introduction.

A GAIN God enables sending forth. We praise Him. We long to please Him more. So do many others. This is our joy. Though believers are scattered, and, in some cases, isolated, there are many on earth, and one feels the union, and the value of prayer for one another. But there should be more prayer, and more manifested unity, and more concern for ALL His own to be together, not in a human re-union, but drawn by His love, and guided by His will, in the power of His Spirit, according to the graciously appointed plan and pattern *at the first*. The Lord is not changed: His words are not changed. Love is still love, and His commandments are still His commandments. I have felt that many of us rejoice in truth, *but* rejoice more *if* it does not affect our present arrangements "too much." We are glad to hear helpful ministry, if it does not mean resigning from some association or business that is not Scripturally right for the redeemed. But should "consequences" affect us thus? Is not His will sufficient? Will not He provide? Did not Caleb wholly follow the Lord? Should not we?

"These sayings of Mine." Matthew 7, 24.
"Comfort one another with these words."

1 Thessalonians 4, 18.

Lord and Saviour, guide and lead us,
As we walk by faith, not sight;
With Thy truth be pleased to feed us,
Precious portion day and night.

May it be our meditation,
As we in Thyself abide,
Source of our felicitation,
Banishment of human pride.

Words of hope and words of warning,
Words of righteousness and peace,
As the dew distills each morning,—
Cause our anxious care to cease.

Needed comfort, strength instilling,
May our blest experience be.
Peace, Thy peace our poor hearts filling,—
Lord, we lift our eyes to Thee.

A.W.H.

Words of Encouragement.

We cannot look to "it"; "it"
 "Unto Thee, could not save us, and cannot
 O Lord, do I keep us: we need Himself. In
 lift up my soul." all dispensations this is the
 Ps. 25. 1. attitude of faith: "Unto Thee,
 O Lord" said the psalmist,
 and we can say the same, and would. The soul
 naturally cleaves to the dust (Ps. 119. 25):
 there is a tendency to discouragement, and even
 depression. Hence the fervent prayer "Quicken
 Thou me according to Thy word." But the path
 of prayer must be the path of earnestness. We
 should "be," and expect, and act, on the line
 of our prayers, hence "I lift up." We would
 not ask one thing, and expect the opposite. Our
 prayers are not runaway knocks. True prayer
 is not instead of faith, but an expression of faith.
 Hence the soul is raised and lifted up, with holy
 expectation that mounts above appearances and
 circumstances. God is (Heb. 11. 6), and His
 words are sure and steadfast. We have One
 Who is Faithful, His promises are exceeding
 great and precious. Who are we that we should
 be afraid of a man? Hence David added: "O
 my God (so personal) I trust in Thee." And
 God will not disappoint. The psalms are full of
 experience. A real man had real difficulties but
 he knew God was real, and there were real deliv-
 erances. And God is the Same to-day. (Mal.
 3. 6, Heb. 13. 8).

"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 DURING AUGUST

THE OPENINGS OF THE EPISTLES, AND THE CONCLUSIONS.

1. How God's servants describe themselves by grace
 (e.g. Rom. 1. 1, 2 Pet. 1. 1).
2. The anonymous letters, and the Holy Spirit's mes-
 sage thereby.
3. The envelope, or the description of "saints." To
 whom Scripture applies.
4. The salutation. The constancy of "grace and
 peace." Why not "peace and grace"?
5. Differences, and unusual wordings.
7. "Grace" at the end, and the stress on "glory."
 The attitude of a life-doxology.

HOW GOD CLAIMED, AND CLAIMS.

1. The Claim of the First-born (Ex. 13. 2, Num. 8.
 17.—Thoughts on Claiming in Judgment, unless
 there were a sacrifice).
 2. The Claiming of the Land (Lev. 25. 23).
 3. The Claiming of Tabernacle and Temple (Ex. 40.
 34, 35, 1 Kings 8. 10, 11, 2 Chron. 7. 12).
 4. The Claiming of Believers to-day (Eph. 4. 30).
 5. The Claiming of Sovereignty (Rev. 11. 17).
- Aug. 4th., Bible Gatherings, 61, Upton Lane; 2,
 Crosby Street, Stockport, Glensford, and Ullesthorpe.
 —A hearty welcome in the Lord's Name.

Poems to help Christian Experience.—117.

"Ought not Christ to have suffered these things and to
 enter into His glory?" Luke 24. 26.

"The sufferings of Christ and the glory that should follow."
 1 Peter 1. 11.

"To you who are troubled rest with us, when the Lord
 Jesus shall be revealed from heaven."
 2 Thessalonians 1. 7.

Ought not Christ thus to have suffered
 Ere to glory He ascended?
 Was His life a fragrance offered,
 Sacrifice that far transcended
 All presented on the altar
 Mid the nation of God's favour?
 Yea, to tell the tongue must falter,
 All His merit and its savour.

Yet, as that dark hour was nearing,
 See Him burdened with oppressions
 On His troubled soul, not fearing
 Pain of death, but our transgressions
 Were an awful burden falling
 On His head, the Victim solely;
 Was not all our sin appalling
 To His soul so pure and holy?

"Abba, Father," hear Him praying,
 "Let this cup, if Thou be willing,
 Pass from Me." Was He then straying
 From the Father's will fulfilling?—
 No such thought His chosen nourish
 "Not My will, but Thine," He crieth;
 All in His pierced hand doth flourish,
 Though upon a cross He dieth!

On the day of resurrection,
 Two sad souls their way were walking;
 Deep—how deep—was their dejection,
 As they o'er His death were talking;
 But Himself—Yea, Jesus—travelled
 With them, though their eyes were holden,
 All its meaning He unravelled;
 Ev'ry word was sweet and golden.

Wondering, to Him they listened,
 As He met their inmost yearning,
 And their eyes with gladness glistened,
 And their heart within was burning,
 For the Truth they were beholding—
 Scripture type and faithful story—
 As from these He was unfolding
 All His suff'rings and His glory.

Was not joy His bosom swelling,
 And His heart deep pleasure feeling,
 As His triumph He was telling,
 And salvation full revealing?
 Past was all the grief and groaning,
 Past the waves that surge and swallow,
 Finished is His work atoning,
 Now the glories "that should follow!"

But the day is slowly waning;
 At their village home arriving
 They invite, with love constraining,
 And He yieldeth to their striving,
 At their homely board reclineth,
 And their simple fare partaketh,
 But His wondrous Self outshineth,
 As He blesseth bread, and breaketh

O that Thou, our Lord, wouldst cheer us
 With Thy presence as we travel;
 Saviour, may we feel Thee near us,
 And our tangled thoughts unravel.
 Though we may not "a!" be knowing
 Whilst within this scene of sorrow
 And its trials undergoing,—
 We shall understand to-morrow.

And, our Lord, we would be able,—
 For our longing hearts are willing—
 As we gather at Thy table,
 Thy dear, loving wish fulfilling,
 Thee to see by faith, forth-shewing
 By the types Thy death atoning,
 And expect the fuller knowing
 Of Thyself, at Thine enthroning.

When, through care that on us crowdeth
 Downcast is the soul and dreary,
 When earth's gloom our faith becloudeth
 And our walk becometh weary,
 Let us, to the Scriptures turning,
 See Thee, Lord, in type and story,
 That our hearts within us burning,
 May rejoice in coming glory.

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.

"Ye also helping together by prayer."

2 Corinthians 1. 11.

1. For God's overruling hand in all national and international events (Dan. 4. 25), and for those in authority. (1 Tim. 2. 1-4).
 2. For the homes of believers that there may be a felt "difference" (cf. Ex. 8. 23), and that the glory of God may be really seen spiritually, as all things harmonize to give the Lord Jesus "the pre-eminence."
 3. For believers who are "tried" as to nature or hours of daily employment, that they may not hesitate to put their Lord first, and be absolute contrasts with Esau, who "for one morsel of meat sold his birth-right."
 4. For lands that we often overlook—Denmark, Switzerland, Nigeria, Nicaragua, Japan, Korea.
 5. For the Lord's work entrusted to us that we may be faithful (1 Cor. 4. 2), that all ministry in magazines and meetings may be truth, and "meat in due season," and that He may bless service among those of other nations,* and raise up and cause to keep going forward together, in His will, fellow labourers, who will be used of Him, owning meetings, visitations, all—not forgetting beloved brethren in Europe, at present out of touch by letter, but not through prayer (I. Sofer, Vilnius; M. Waszczuk, Chidry).
 6. For our beloved brother M. Ruda, and the Lord's work in Sydney (N.S.W.) and around, that there may be "much fruit."
- * "First I thank my God" Romans 1. 8.
 * Please pray for preservation of reprint of "Come" in Zulu on the journey to S. Africa,—and for preservation of letters in God's will.

Question and Answer.

"Why so little Psalm singing and so many hymns?"

Hymns in Scripture seem to be definitely linked with worship, and with the gatherings of believers. They are not apparently found in the way in which many now associate them with gospel **preaching**. The "community singing" of Deuteronomy 32 was to be "a witness" before and against Israel (ch. 31. 21). Nor can we overlook that some hymns for believers, are by no means clear as to "sound doctrine," but spread **error**. But is the Scriptural appointment "the Psalms"? Ephesians 5. 19 does not contain this word "the," and the writer cannot feel this Divine omission unimportant. We rejoice in the full inspiration of "the Psalms," but are all designed for the present dispensation? The Lord Jesus said "Swear not at all" (Matt. 5. 34) showing a **contrast** with Israel's judicial arrangements for His pilgrim-like disciples. This involves a contrasted position as to "vows." In like manner "here have we no continuing city, but we seek one to come" (Heb. 13. 14). Undoubtedly there are spiritual parallels with all the arrangements for Israel, for example, the sacrifice of praise instead of bullocks, and the music of the heart instead of the harp. Sometimes the book itself refers to this (Ps. 50. 14, 51. 17, etc.), but it does also look to a literal earthly city, and earthly music, and the **restoration** in that Day. Hence we have felt that **Scriptural** hymns, in harmony with the God-glorifying character of those He gave Israel, will, even as Scriptural ministry and prayer, please Him.* But O that we may be careful to sing what is **true**, and that there may not be a human display. The simplicity of an assembly in contrast with 2 Chronicles 5. 12 must never be forgotten. Can believers find any warrant for organs and choirs **now** any more than for ritual and vestments? If only we claimed the power of the Holy Spirit in the definite spirituality of the present dispensation, how blessed it would be. And this would affect our "homes" and our "business." "They are not of the world, even as I am not of the world," said our beloved Lord. Only a heavenly people can enjoy a heavenly attitude, but that is part of God's witness against "mixture."

* We shall be pleased to send a copy of a Hymn Book we printed, by God's grace, with a desire to glorify His Name (Col. 3. 16).

Worship is not asking for something for myself, but rendering all to God with that which He has given us.

YOUNG PEOPLE'S COLUMNS.

"Always the same."

I OPEN my Bible in Genesis, and begin reading. There is nothing about a sacrifice, but, as soon as sin comes in, I find that God took away the aprons of fig leaves, or they quite disappear somehow, and "unto Adam also and to his wife did the Lord God make coats of skin and clothed them" (Gen. 3. 21). That pictures the death of ANOTHER. And when Abel came before God, he "brought of the firstlings of his flock, and of the fat thereof" (Gen. 4. 4). Cain brought something else. How does Abel "speak" now? You may say, "He does not speak." But God tells us he is speaking. In Hebrews 12. 24 "that of" is in italic type, i.e., not in the original. Those who translated thought the words would help, but it is not a question of Abel's own blood, that **cried** from the earth to God (Gen. 4. 10), but of the blood of the sacrifice he offered which "**speaketh**" to us to-day (Heb. 11. 4), telling of the Lord Jesus. Yes, Abel speaks in Scripture, but he had only a "picture." The fulfilment is in Christ Whose blood speaks "**better things**," for it brings everlasting salvation to me and a great number who are like Abel (Rev. 7. 9, 14). He was the first one of whom we can say he was saved by the blood of Christ. Are you like Abel? If I read onward in Genesis, I find Noah rejoices in a sacrifice, Abraham and Isaac and Jacob have just the same approach to God, but not so Ishmael and Esau.

In Egypt, Pharaoh oppresses, even when the plagues are on him, until as soon as there is not only the plague but the blood of a sacrifice, even the passover lamb, on the houses of Israel, in that very night, "to be much observed unto the Lord" (Ex. 12. 42), they are all freed, both from the messenger of death and from the bondage of Egypt. So the book of Exodus has the same message, and Leviticus is full of the same way of blessing. I reach the prophets and read, "He bare the sin of many" (Isa. 53. 12), "Awake, O sword, against My Shepherd" (Zech. 13. 7). Then in the New Testament, "Behold the Lamb of God Who taketh away the sin of the world" (John 1. 29), and He Himself said, "My blood of the new covenant" (Matt. 26. 28), and the letters (or epistles) are full of the same thought, "In Whom we have redemption through His blood" (Eph. 1. 7), "Christ our Passover has been sacrificed for us" (1 Cor. 5. 7), until in the last book, the Revelation of Jesus Christ, we find, "They overcame him by the blood of the Lamb" (Rev. 12. 11), and the

heavenly song is "Thou wast slain and hast redeemed to God by Thy blood" (Rev. 5. 9), and "the book of life" is "the book of life of the Lamb" (Rev. 13. 8). Yes it is everywhere the same. The one hope for a sinner, for me, is the blood of the Lord Jesus Christ, and all Scripture agrees, in picture, prophecy, preparation, provision and praise, as well as in the record of Christ's death four times over, to show the glory of this wonderful Saviour.

Why? Sin is a reality and it must bring the reality of judgment. But God's grace has provided One Way of forgiveness, and your sin and mine must be either on Him, or on **you and me**. Where is it? or rather, if we are trusting in Him, where **was** it, for He has taken sins **away** from His people and the sins will not come back (Ps. 103. 12). Blotted out sins will never be written again (Isa. 44. 22). But I want to know one thing, just one; do not leave the answer till to-morrow. Is the Lord Jesus **your** Saviour, or only the Saviour of others? Have you "**come**" to Him, asking God's salvation through His death for **your** sins, or are you only hoping to come to Him **soon**? God never invites a sinner to wait, but **to come** (Luke 14. 17). He never says "**To-morrow**" but "**To-day**" (Heb. 3. 7).

Always the same is the gospel we preach,
Nought but Christ's blood to a sinner could reach.
"He is my Saviour," the saved one can say,
"Glory to God, I have found Him to-day."

Always the same in the Scriptures we see,—
Types tell the story that "He died for me,"
Clothing of skin, and the blood on the door,
Speak to my heart, just to praise Him much more.

Always the same!—for self nothing could do
Worthy of Him, but my ruin He knew;
Not *half* my sins, but the whole on Him met:
How can I ever my Saviour forget?

Always the same will He ever abide,
Loving me just as when for me He died:
O let my life, like the Scriptures, make known
What He has done for my sins to atone.

Always the same will the heav'nly song be,
"To Him That loveth" e'en sinners like me,
Died for a number that no man can tell,
Saved by His blood from the pathway to hell.

Food is a precious gift, but how different is the standpoint of 1 Corinthians 10. 31 and 1 Timothy 4. 3 from that of Ecclesiastes 2. 24, 5. 18. There "the gift of God" is realized, but it is "under the sun" with death ahead. Hence every road is a **cul-de-sac**. But when we have "the gift of God" in Romans 6. 23, everything has a new meaning (2 Cor. 5. 17). That which is physically under the sun is spiritually above: it is "sanctified by the word of God and prayer" (1 Tim. 4. 5).

The Tabernacle of the Congregation.

No. 6.

The Unmeasured Coverings (Exodus 36. 19).

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

THAT God gave, not only particulars of the materials for the "tabernacle" and the "tent," but exact measurements, whilst omitting measurements for the two other coverings, should awaken reverent thought in the minds of His children. God has a purpose even in His silence.

Measurement suggests limitation, and, since Christ and His redeemed are before us, this is Divinely-fitting. The elect are a "great number which no man can number," but their names were written in the book of life,—“chosen in Christ” before the foundation of the world. That oft-forgotten part of truth known as “particular redemption” may be before us, thus symbolised

“The rams’ skins dyed red” and the “badgers’ skins” are called “coverings,” the word for “clothing” or “concealing.” They certainly hid from view the beauty beneath,—hid from man, but not from God.

The “badgers’ skins,” which some translate “seal-skins,” and others as that of a species of deer, were plainly something serviceable to meet all climatic conditions, and doubtless, in time, presented a weather-beaten appearance, dark “as the tents of Kedar,” perhaps, but certainly “comely” to the eye of Him “Who seeth not as man seeth.” So the people of God may seem unattractive to the world, if they indeed are on pilgrimage, and enduring persecution for the sake of the Name, but may there be always the inner beauty in which God delights, and flashes of which will be observable even by the world, if there is faithfulness to Him.

The fact that there is uncertainty as to the identity of the creatures which supplied the “badgers’ skins” suggests also that the people of God are unknown by the world, in their full character” (1 John 3. 1).

The rams’ skins could only be obtained by the death of the many animals required to produce them. And the colour “red,” associated with “Adam” and “Edom,” and from which the word “blood” is derived, lays a further stress on life given to cause a covering. The mind also is taken back to Genesis 22, where we read of the ram slain in the stead of Isaac.

It therefore seems impossible to see otherwise in this type than that Christ died, and that they who believe are “justified freely by His Grace

through the redemption that is in Christ Jesus” (Rom. 3. 24).

The fact of no measurement being given does not indicate indefiniteness, or universalism, but the immeasurable efficacy of the atoning work of Christ, by which the eternal life and glory of the elect are fully secured.

Both the words for “Goat” and “Ram” are derived from the Hebrew word for “strength.” How fittingly they speak of Him Who is “Mighty to save.”

We see then that this tabernacle had two sets of “curtains” and two “coverings,” a fourfold reminder of Christ’s work for His people found in the north, the south, the east and the west, just as we have in the four gospels and the four sets of gates in Revelation.

“Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation” (Rev. 5. 9).

E.K.

How easily children of God forget the many innovations that have gradually come in, to obscure the Divinely appointed simplicity at the first. How many in almost all nonconformity, of old, would have grieved much over the addition of unappointed musical instruments in the present dispensation, and would have regarded this an imitation of Romanism and a hindrance to “worship in spirit and in truth.” Nor are we alone, by any means, as to witness against “Christmas,” and other observances which are never found in Scripture. C. H. Spurgeon well wrote, “When it can be proved that the observance of Christmas, Whitsuntide and other Popish festivals was ever instituted by a divine statute we also will attend to them, but not till then. It is as much our duty to reject the traditions of men, as to observe the ordinances of the Lord” (Treasury of David, Vol. 4, Ps. 81). O for a reviving of forgotten simplicity, where the tent was “at the beginning,” and the altar “at the first” (Gen. 13. 3, 4) in the power of the Holy Spirit.

Ever live in the light of the Lord’s Coming. The very parable which was spoken to correct those who “thought that the kingdom of God should immediately appear,” contains the words, “Occupy while I am coming” (Luke 19. 11, 13).

The peace of God is meant to be His children’s: not an indifference, not a happy-go-lucky condition, not a temperamental attitude, not a dulness of mind, but a childlike confidence in Himself.

If we look at the waves, we shrink, if we look to our Lord, we trust.

" The Method of Satan.

WE read of "the wiles of the devil" in Ephesians 6. 11, and of his "subtilty" in 2 Corinthians 11. 3, and how can we forget the solemnizing stress on the fact that his name is the deceiver (Rev. 20. 3, 8, 10, cf. Matt. 24. 24, 1 Tim. 2. 14). Verily the god of this age "hath blinded the minds of them that believe not" (2 Cor. 4. 4), and we find the amazing declaration that "Satan himself is transformed into an angel of light" (2 Cor. 11. 14). Realizing this, we turn to Genesis 3, and mark the character of the attack there. Of how many things we see the beginning and germ in the first three chapters of Scripture. Not only do we see here our Triune God and the first prophecy of the Lord Jesus becoming Man, but the first types, setting forth salvation by substitution, and also a type of "Christ and the Church," more than once. An unveiling of the nature of sin and its judgment is clearly given, and a witness against the evil theory of evolution, and against polygamy as Christ declared. So wondrous is the unfolding at the very beginning of God's revelation! We can well understand the many weapons of false "criticism" levelled against that citadel of truth. How bitter is Satan's opposition against the Scriptures which specially make known his unchanging deceit, his destiny, his doom.

At the outset, the enemy disparaged God, and insinuated He was unkind, and wished to retain a personal glory which deprived His creation of that which was desirable. Observe the words, "Ye shall be as God" (not only as "Gods," see Isa. 14. 13, 2 Thess. 2. 4). Calumny is the constant aim of the devil. And he seeks the levelling of God, and the exaltation of the creature. And let us heed the warning as to "insinuation." Innuendo is often found among men, even of children of God against one another. Beware of it, and dread slander and misrepresentation. In this evil, let us give no place to the devil. Further, the indirect attack was on the Tree of Life, which typified the Lord Jesus. His "glory" is always hated by the enemy. 2 Corinthians 4. 4 shows us this. A man may be "religious," and there may be no Satanic hindrance; indeed, religion may even be patronized and encouraged. But the unique **glory** of Christ, (even as the Tree of Life was "in the midst of the garden"), is bitterly opposed.

Furthermore, Satanic warfare is against the words of God. "Hath God said?"—and soon after this criticism, there is the direct advance to put a negative where God has put a positive, "Ye shall **not** surely die." Here is the essence

of sin, making God a liar (1 John 5. 10). Matthew 4. 4 gives the exact contrast, even **LIVING** by every word of God. O that we may follow in the steps of the Last Adam!

Next we see the overturning of God's order as to male and female. Eve is approached, and she acts independently. The one who was to typify the Church listens to a voice criticizing God, and does not even seek her appointed head. How real has been the setting aside of the headship of the Lord Jesus, and how definitely do we see in the world the subverting of God's order in the family. Independence is the object of many: the **Perfect One** manifested **perfect** dependence (John 5. 19, 20, 12. 49, 50). Again, we see the appeal to the senses and to physical desires (Gen. 3. 6), and next Adam (contrasted with Christ) **chose** Eve rather than God, a further illustration of **natural** affections, and Satan's attempt to use these (contrast Deut. 33. 9, Matt. 10. 37). Yet more, we see the devil's opposition to a Divinely appointed "type," and his overcoming of the woman, who should have pictured the Church, to misuse it, and to take a contrasted symbol instead of that which was God's type of His beloved Son. In the light of Christ's own words in Matthew 13. 33, this is surely of deep importance, if only we have opened eyes to see. "Only a little thing" many will say, and plead that "types" are merely ritual and Judaism. This is a fallacy. The "smallest" thing is important because of Him Who appoints, and the "test" is the more complete because the flesh whispers, "It is so trivial." It seems so easy to give way on a small matter. But Satan's hatred to a type is part of an organized plan: he does not object to our "obedience" to God so much, if we act when and because we see the reasonableness and importance, for then we are obeying our logic and our reasoning; but he hates our unqualified and childlike obedience to **the Lord because He is the Lord**.

Moreover, we observe that the devil does not remain. As in the parable of the tares, he goes away, and is not found **acting** so directly in the mustard seed and leaven. He would often rather use instruments that profess the name of Christ. He goes away: he disguises himself. But in Genesis there is a further thought. He does not wait that Adam and Eve may discover the consciousness of their need to which sin exposes them. But, amazing fact, there is no word, nor sign, of repentance. The devil is indeed, blamed afterwards by Eve, as she herself is by Adam, but only in a historical way. The startling silence in this chapter is the awful silence as to repent-

ance. There is no confession of sin: there is no recorded hatred of sin: there is no evidence of concern to have the guilt removed. Such then is the fact of the yielding to Satan, and such the aim of the deceiver to-day. How needful that we should not be ignorant of his devices (2 Cor. 2. 11). And how manifestly vital is this matter in view of the approaching end of the age when men will believe **the** lie (2 Thes. 2. 11 lit.).

O that in our families, and wherever we have the opportunity and the influence, by God's appointment, we may be urgent and earnest, to warn souls of their danger. The devil tries to persuade men that the Gospel dupes and dopes them, whereas it is the reverse. That Gospel alone brings blessing and deliverance from the duping into which the arch enemy of souls, the prince of deceivers, ever brings. If only souls knew that hell is real! If only men could see the blessings in Christ Jesus! But the fact that believers sometimes live as if their great privileges were actually small, and the fact that they sometimes fear as others fear, and covet as others covet, and complain as others complain, hinders the witness which a quiet, unworldly, uncomplaining company of believers would ever be, in the power of the Holy Spirit.

"And He could there do no mighty work, and He marvelled because of their unbelief."

(Mark 6. 5, 6.)

Shall we relegate these well-known words to the unsaved, and forget them? Or shall we learn God's lesson for **us**? An unbelieving believer is an anomaly, but a frequent one. Matthew simply states the fact (Matt. 13. 58), and Mark adds the inspired and searching comment, "Could not." Ah, dear child of God, possibly you and I are blaming our circumstances, or remembering the days are dark, and the time of great blessings is not now,—thinking anything and everything, except the right thought, "My unbelief is in the way, I am not really expecting from God." Vague faith is often not faith at all. It "postpones" everything (Hag. 1. 2), and settles down,—to sleep. And a vague sense of unbelief is useless. "We all fail to believe." Do I not need a definite sense of failure in **THIS**—whatever it is—NOW?

God can do everything, but He usually works through faith, and, if we have faith and doubt not, we shall ask and believe, but if not . . . ? Can we hope to see? "If thou wouldest believe, thou shouldest see the glory of God" (John 11. 40). "I" come to a meeting, "I" find it dull. "I" criticize my brethren, but do not realize

that my faith was not truly heavenward and expectant. Self always sees others' faults. Should I be surprised if the Lord gave the blessing for which "I" formally and even earnestly asked? How we need **growth** in faith, a holy intensity and prevailing importunity. **With God** all things are possible and all things are possible **to him that believeth**. It is so, whatever my "experience" may have been. It is so, though my thoughts may have belittled God's present working. He is not straitened, we are. "Only believe." God does not encourage unbelief. Unbelief shuts the very door, and the Lord oftentimes does not break it down but stands outside a Laodicean church and home and heart. O that we may be personally awakened, in the Holy Spirit, so will there be blessing and power. "Prove Me now herewith" (Mal. 3. 10).

Some Thoughts on John 14.

THIS well-known chapter, so often read to one unwell, so often quoted in times of trial, has a wealth of gracious instruction. Just now it is only on my heart to link one or two expressions our Lord uses.

For example, in verse 6 we read, "No man cometh unto the Father, but by Me," and verse 23, "We will come unto him," and in verse 3, "I will come again." It is a joy to know our coming to the Father, and then the gracious response of the Father and the Son, and the climax of "that Day."

This wondrous "balance" seems to be repeatedly before our hearts. "We will come unto Him, and make Our **abode** with him" (verse 23) contains the same word as in verse 2, "In My Father's house are many mansions," i.e., **abodes**. NOW He deigns to **abide** with us in grace: SOON we shall be called to **abide** with Him in glory. There is no **changeableness** with Him. This word "abide" means so much. Yet again, "I will love him, and will manifest **myself** to him" (verse 21). That is to-day's great privilege. And what is in view? "I will come again and receive you unto **Myself**" (verse 3). There is ever the blessed emphasis on Himself.

It is a wondrous thing to pray,
And know God hears our prayers,
To come to Him from day to day,
And mention needs—and cares:
'Tis not the eloquence of speech,
No flowing words He seeks;
A child's trust His heart can reach,
And 'tis with such He speaks.
A simple faith, that wills *His* will,
Since by Christ's blood made near,
Has power to ask,—God does fulfil;
Such prayer He loves to hear.

Suggested Daily Readings

"IF THE LORD WILL."—AUGUST, 1941.

Day	READING			LEARNING	
	Isaiah	Mark		Isaiah 43	Heb. 12
1	41.	1-16	16.	21	17, 18
2	41.	17-29	Luke 1. 1-17	22	19, 20
3	42.	1-13	1.	23	21
4	42.	14-25	1.	24	22
5	43.	1-13	1.	25	23
6	43.	14-28	1.	26	24
7	44.	1-15	2.	27	25
8	44.	16-28	2.	28	26
9	45.	1-13	2.	44. 1	27
10	45.	14-25	3.	2	28
11	46.	1-13	3.	3	29
12	47.	1-15	4.	4, 5	13. 1
13	48.	1-11	4.	6	2
14	48.	12-22	4.	7	3
15	49.	1-12	5.	8	4
16	49.	13-26	5.	Luke 9. 28	5
17	50.	1-11	5.	29	6
18	51.	1-11	6.	30, 31	7
19	51.	12-23	6.	32	8
20	52.	1-12	6.	33	9
21	52.	13-53. 12	7.	34	10
22	54.	1-17	7.	35	11
23	55.	1-13	7.	36	12
24	56.	1-12	8.	37	13
25	57.	1-21	8.	38	14
26	58.	1-14	8.	39, 40	15
27	59.	1-15	9.	41	16
28	59.	16-60. 7	9.	42	17
29	60.	8-22	9.	43, 44	18
30	61.	1-11	9.	45, 46	19
31	62.	1-12	10.	47, 48	20

Notes on Memorized Verses.

ISAIAH 43. 21—44. 8.

21, "This people" (contrast ch. 29. 13, 14) "My people" (20): God's definite emphasis on Israel; He will fulfil His purpose. "For Myself" (Ex. 19. 4, Ps. 4. 3). "My praise," 1 Peter 2. 9, helps: O that we still may illustrate this holy principle. 22, The contrasted attitude (are we ever weary of God's will? Mal. 1. 13). 23, How tenderly God pleads, "nor wearied thee" (cf. Deut. 28. 47). 24, Amos. 2. 13: God's emphasis on His deep *feeling* is so important. 25, On such a dark background, "I even I" shines forth, and "for Mine own sake" reminds of "I do not this for your sakes" (Ezek. 36. 22, 32)—"To the praise of the glory of His grace." Boasting is shut out (Rom. 3. 27). Grace always humbles us. 26, A deep and searching Divine reproof: God *alone* is "justified" (Rom. 3. 4): the Gentiles cannot stand in judgment (Isa. 41. 1, 21, 43. 9), and here Israel too are without any legal defence (Rom. 2. 1). 27, Adam sinned and Israel's leaders too have strayed "against Me" (Ps. 51. 4). 44. 1, Unmerited grace: where sin abounded, grace did much more abound." 2, "Made," "formed," "help"; "Fear not," "My servant," "I have chosen": every word reveals God's love. 3, He Who "abundantly" pardons (55. 7) delights to "pour." 4, The result of the Holy Spirit's work. 5, An *individual* work of grace: the fruit manifested. 6, The names of

the Lord in Isaiah are a helpful theme. "I am the First and I am the Last": the definite claim here makes evident the Deity of Christ in Revelation 1. 17. 7, So 41. 22, 23. 8, "Fear ye not": God emphasizes His knowledge of natural trembling and His love even to those who might well deserve to fear. "Ye are even My witnesses": God's own dealings with Israel are meant to be a testimony that He is: "The ancient people," "a people robbed and spoiled" have a history without parallel: from that small nation God chose *all* the writers of Scripture except one, and all the apostles of the Lord Jesus, although the gospel is for all nations: His sovereignty shines forth.

LUKE 9. 28-48.

28, A help, with Matthew 17. 1, as to inclusive and exclusive reckonings of Scripture: how many mistakes are through hasty inferences. And there are spiritual lessons: 6 suggests a finished work, and 8 resurrection ground. How definitely the Lord Jesus emphasized fellowship, and taught by being *with* His own. Prayer linked with each crisis (e.g. ch. 3. 21, 6. 12). 29, The blessings of prayer (Ex. 34. 34). 30, Suggestive of the law, and the prophets, and themselves alike men of prayer (Deut. 9. 20, Ps. 90, Jas. 5. 17, 18): each too had a period of 40 days (Deut. 9. 18, 1 Kings 19. 8). 31, His "Exodus" ("way out") linked with "glory" (1 Peter 1. 11). 32, So in Luke 22. 45: how real is the physical power of sleep, how easily may the enemy work thereby, when at the wrong time. 33, "Natural": O that we may seek to learn how to pray (Rom. 8. 26). 34, God's answer. 35, The exaltation of Christ above all: "hear," not "speak": how often we speak "not knowing" (verse 33). Do we ever "hear" the Lord as we should? His mouth is most sweet" (Song 5. 16). "Never man spake like This Man" (John 7. 46). 36, Alone: how blessed to realise His uniqueness. 37, An illustration (when we read Matt. 17. 14), that a new day may start in the gospel narrative without indication. 38, A felt need, the waiting, the disappointment intensified, but the Lord Jesus arrived at the right moment. Never a parent sought a blessing in the gospels for a child, and was refused: parents, remember this: it has a spiritual bearing. 40, "Thy disciples," "they could not," "Bring thy son hither." 41, What a contrast between "to thy disciples," and "to Me" (Matt. 17. 16, 17), but should there be? Should not "faith" mean a closer *parallel* (Col. 3. 17)? True, there are times for waiting, but how often we fail to realize our possibilities in Him. 42, The demon's closing efforts, so in this dispensation. The stress on the unclean spirit is deeply impressive, (a) the opposite of the *Holy Spirit*, (b) we think of the unclean animal that could never be brought near to God. 43, 44, "Amazed," but the Lord Jesus knew how much shallowness there was: He would soon be rejected. 45, Observe more than once their "fear to ask": if only they had feared to say and do things He disapproved (Mark 9. 32, 34)! 46, So in Matthew 18. 1 and Luke 22. 24: how needful, and how rare, is true humility. 47, The Lord's searching knowledge. 48, Our only importance is "representing Him": we were *nothing*, and "without Him" can do nothing. Humility is true honour when it is not affected, as the path to obtain honour.

"Flee, follow, fight" (1 Tim 6. 11, 12): how precious is the spiritual fulness of the three commands.

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Thoughts from The Word of God

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

"He exhorted them all that with purpose of heart they would cleave unto the Lord: for he was a good man, and full of the Holy Ghost and of faith."

Acts 11. 23, 24.

"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." Psalms 27. 4.

"The man will not be in rest, until he have finished the thing this day."

Ruth 3. 18.

"Surely I will not come into the tabernacle of my house, nor go up into my

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.

A MONTHLY, AS GOD ENABLES, TO KEEP TO HIS GOSPEL OF GRACE ALONE AND TO CLEAVE WITH PURPOSE OF HEART TO THE LORD AND HIS WILL, THAT ALL MAY BE "ACCORDING TO THE PATTERN," IN THE POWER OF THE HOLY SPIRIT.

SOME OF THE CONTENTS. Page

"Thy words were found, and I did eat them"	66
An Open Letter	67
A Fish or a Sheep	68
The Tabernacle of the Congregation—7	69
Temptation	70
The Answers of Christ leading to Himself	71
Notes on Memorized Verses	72

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Free.

bed . . . until I find out a place for the Lord, an habitation for the Mighty God of Jacob."

Psalms 132. 3-5.

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

Philippians 3. 14.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

1 Corinthians 15. 58.

"He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord."

Psalms 112. 7.

"THE HAND OF GOD WAS TO GIVE THEM ONE HEART."—2 Chron. 30. 12.

Words of Introduction.

GOD has given to us more blessings than we can count. His thoughts to us-ward cannot be reckoned up (Ps. 40. 5). What a grateful and trustful people we should be. Each believer should ever believe, and never worry. Union with Christ (leading to communion) should be valued beyond all valuing. Membership of Christ brings rightly out of other worldly "memberships." How am I to be in a "fellowship" with the world that still rejects Him? The brotherhood of the "new creation" is a reality. But those who *deny* a "universal brotherhood," on this ground, should be more gentle and generous to *all* men than those who claim it. "Christ in you" means so much. These pages are not meant to be "merely doctrinal": they are for the heart and mind and the whole life together. The Lord Jesus has bought us, and has a right to everything. Profession without all-round godliness is a dishonour to Him. His glory is involved, and the Holy Spirit impresses this.

"He . . . took a towel and girded Himself." John 13. 4.
"He shall gird Himself . . . and will come forth and serve them." Luke 12. 37.

Behold the Lord of glory, lowly bending,
Stoop, in His love, to wash His loved ones' feet:
O love devoted: He, with careful tending,
Thus ministered, as they did sit at meat!

Yea, 'twas not only humble condescending,
For that could be e'en in an earthly lord;
But love ineffable and all transcending,
That, self denying, just Himself out-poured.

And will He in that day of days be serving,
Girded, to meet His much loved servants' need?
Yea, such His love to those all undeserving,
Yet faithful by His grace, in word and deed.

O may we more and more be comprehending
His love, its breadth and length, its depth and height,
Our praises and our loving service blending,
Till, in "that Day," our faith is changed to sight.

A.W.H.

Words of Encouragement.

Precious words. I am so small.
"Acceptable in Thy sight." Can anything I do be acceptable in God's sight? It can be. Can Psalm 19. 14. He delight in anything of mine? Assuredly, for "the prayer of the upright is His delight" (Prov. 15. 8), and is not this possible for me also if I am redeemed by the precious blood of Christ? A believer has acceptance with God, and God's joy and delight in His Son, is His delight in us for we remember 2 Corinthians 5. 21, and realize we are made members of Him Who is our Life (Col. 3. 1-4, see John 17. 23, Acts 9. 5), but how beautiful to realize that our service may be acceptable too (Rom. 12. 1, 2, 14. 18, Eph. 5. 10, 1 Pet. 2. 5). Our words can be His joy to record (Mal. 3. 16). Everything "in the Name of the Lord Jesus" must be a pleasure to the Father (Col. 3. 17). This is not theory, or opinion: it is Scripture, and our Father graciously means it to be our experience as we press forward, and upward. But selfish words and works cannot suggest the Lord Jesus, they cannot be in His Name, they cannot be well pleasing. What is our desire and our object? His will or ours? His joy or our own? His glory or our own? Surely we say, Our will within His is the only will we would acknowledge, and His joy alone can be the sphere for our true joy, and He shall have all the glory. When an "accepted" person does unacceptable things, all is out of harmony, but when our actions harmonize with what God our Father has made us to be, how blessed it is!

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.

"Praying in the Holy Ghost."

Jude 20.

1. For those in authority, since this is God's will, and the powers that be are ordained of God and "the heavens do rule" (1 Tim. 2. 1-4, Rom. 13. 1, Dan. 4. 26).
2. For believers in their home, and background life, that God's doctrine may be adorned, and that unworldliness may be by glad choice, and not because certain things cannot be easily obtained.
3. For those who are concerned as to nature of their employment, that they may glorify God, and those who are without employment, not forgetting any who are ill or weak, nor omitting to pray for those who have difficulties as travellers or shopkeepers, in matters of "supply" and transport, that each believer may bring all to Our Father, and that we may all take a living interest in "one another."
4. For lands that we often overlook—Latvia, Lithuania, Esthonia, Luxemburg, Liechtenstein, Korea, Kenya, Honduras, Columbia.
5. For all the Lord's work graciously granted to us, that we may fulfil the ministry we have received.

We would specially desire prayer that all printed may be in accord with the will of the Lord, and provide meat in due season, and that all meetings, conversations, visitations may be in simple dependence on the Lord, that He may open more doors, especially among those of varied nations in this land, or where He pleases, and glorify His Name in definite results, and abiding fruit. Remember our brother I. Sofer in Vilnius, and our brother M. Waszczuk in Chidry (Poland), that, though WE cannot maintain earthly contact, the Lord may sustain them, and fulfil 2 Corinthians 1. 11.

6. For our brother M. Ruda, that the Lord's work in New South Wales, and wherever He pleases, among Jews, Gentiles, and children of God, may go forward.

"That God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever.—Amen." 1 Peter 4. 11.

Poems to help Christian Experience.—118.

"Thy words were found and I did eat them."

Jeremiah 15. 16.

How should God's words, by one redeemed
Be more than earthly food esteemed,

For they are truth Divine!

They meet my utmost, inmost need;

O let me on them daily feed,

And make their richness mine.

How great the loss if I ignore

The blessedness within that store

Of heavenly delight!

My soul its woeful leanness knows,

And dulness o'er my spirit grows;

I cannot pray aright.

And e'en the duties I essay,

To which Thou callest day by day,

Seem then to go awry.

The days are dull, and in the night

My rest is troubled,—no delight

In things of God have I.

O Gracious God, I do repent

That I so little time have spent

Upon Thy Holy Book.

But when Thou teachest from above,

It speaketh, and the Lord I love

Is everywhere I look.

E.K.

"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.

SOME SUGGESTED SUBJECTS DURING SEPT.

A FEW THOUGHTS ON 1 PETER.

1. The Ministry of Peter (Matt. 10. 2, Acts 2. 14, 3. 1, 8. 14, 15. 7, etc.).
2. Some Repeated Words, e.g., Sufferings and Glory (1. 11, 4. 13, 5. 1); Grace and Glory (1. 2. 7, 4. 10, 11, 5. 10); Incorruptible (1. 4, 23); Conscience (2. 19, 3. 16, 21); As (e.g. 2. 2, 5, 11, 12, 16, 25); Joy, etc.
3. Comparisons with Ephesians.

THE USE OF HOLY SCRIPTURE.

1. God's Gracious Gift of Scripture.
2. Daniel's Use (ch. 9. 2) and the Fruit.
3. The Attitude of the Lord Jesus in Matthew 4.
4. "It is written," and the use of the Old Testament in the New, and in Gospel Proclamation.
5. The Holy Spirit's Bringing to Remembrance (John 14. 26) and our Daily Dependence on God in the Daily Walk of Obedience.

An Open Letter.

WE feel this will not only be a general gospel message (for Jew and Gentile need exactly the same Saviour and the same salvation), but it may be used of God to encourage interest in Israel and prayer for them (Rom. 10. 1), and may also help some in approaching some of that nation who are found in all parts, and who may be shopkeepers near *you*, so that you can serve the Lord in speaking with them, lovingly and tenderly. The help to believers thereby, in being caused to search the Old Testament more prayerfully is very real, and there is a blessing in such lowly "missionary service." We may add our willingness to help by correspondence. We have tracts in English and Yiddish and can advise as to copies of Scripture portions, for prayerful distribution, with joy.

Dear Jewish Friend,—

As a disciple of the Lord Jesus Christ, a Gentile by earthly birth, I love Israel, and desire to remember the words of Psalm 122. 6, "Pray for the peace of Jerusalem." But I would not only look forward and think of the blessed time when the remnant of Jacob will return to the Mighty God (Isa. 10. 21 with 9. 6), and when they shall look upon Him Whom they have pierced (Zech. 12. 10), but I should rejoice if you, an individual Israelite, were **here and now**, brought to a personal joy in God's wonderful salvation. You have been taught, it may be, that Christendom is Christian, and you look on the faith in the Lord Jesus as a kind of Gentile "religion." These are all mistakes. No one is a Christian because born in any land miscalled "Christian." There is actually **no** Christian country, though Christians are found in all countries. The idea of different "religions" and Christianity among them is quite a mistake. "Religions" are man-made. When God called Abraham, He led him to a living faith, and Abraham knew God. A believer to-day has a like blessing, and as Abraham looked forward to the Lamb God would provide for Himself (Gen. 22. 8, notice the future still in verse 14), so we look backward to the work "He hath done" (Ps. 22. 31). If you read the Hebrew Scriptures carefully, you will see that, when Adam sinned, God's first action was to make "coats of skin," and the difference between Cain and Abel (the first one who is mentioned as approved of God) was that the latter had a sacrifice. And there was **exactly** the same difference between the Egyptians and Israel in Exodus 12. God Himself said, "When I see the blood, I will pass (pause) over you, and the plague shall not be upon you" (Ex. 12. 13). God meant what He said. The fact of it is the wages of sin is **death**, and our need is the life of Another, given **for us**. But such an One must be perfect, as the living pictures of Him were "without blemish" (Ex. 12. 5, etc.). And your prophet, Isaiah, wrote clearly, "He bare the sin

of many" (Isa. 53. 12). It is so important to **believe** all this. But all men are sinners, and cannot die for other sinners; angels have no body, and if one became man, it would not be right for a created being to bear such judgment for others. Moreover, if he could, he would do more for us than God, and such a thought would be wicked. So it is plain that if God Himself emphasizes a **Sacrifice**, none but Himself could become **this**, and thus all your difficulty about God becoming **Man**, and the Lord Jesus being God and yet taking a body prepared for Him, is really a grievance you have against the Hebrew Scriptures themselves, and the whole plan of salvation. There is **nothing** impossible to God. He **could** come thus. And, further, He said He would do this. The Mighty God in Isaiah 9. 6 (5) is the Child born, and Exodus 34. 7 puts it so simply that the Lord's very Name is "One **Bearing** iniquity and transgression and sin," and thus the prophet cried out "Who is a God like unto Thee, bearing iniquity?" (Mic. 7. 18).

Far from being a "Gentile religion," this faith in the True Messiah was once found only among some of Israel. The apostles of the Lord Jesus and the writers of the New Testament (except Luke) were of Israel. There was a great crisis 40 years before the destruction of Jerusalem by Titus, as Jewish tradition suggests, when, alluding to Isaiah 1. 18, it says that the scarlet thread did not turn white for the last 40 years of the temple. The "crisis" therefore was just the time the Nation of Israel was divided, the smaller part believing Jesus of Nazareth was the Messiah, and the larger part saying "No." Were the 10 spies right, or the 2, in Numbers 13? When the larger part of Israel deserted David, were they right? The history of Israel, according to Deuteronomy 30. 1-6 and Hosea 3. 4, 5, proves that the larger part of the nation **have** long missed the way. What if the few who followed the Lord Jesus were the true remnant of Israel, and if the others are still withholding worship from One Who was God, manifested in the flesh, to bear the sin of many, and if they are thus denying God's salvation by the Sacrifice? And what if you are among these? Dear Jewish reader, in love to such, I would still plead with you. Do not think you can remove one of your own sins. But Messiah **has** come, and been "cut off" (Dan. 9. 26): He will soon come again from His seat in heaven (Ps. 110. 1), but will you be ready for Him? He, the Priest for ever after the order of Melchizedek (Ps. 110. 4), has made one sacrifice for sins for ever, but do you believe in Him, or not?

Yours very sincerely,
Percy W. Heward.

YOUNG PEOPLE'S COLUMNS.

A Fish or a Sheep.

EVERY miracle of the Lord Jesus has a wonderful parable hidden behind it. The opened eyes, the unstopped ears, the raised up body—all speak of His wonderful salvation for a sinner, young or old, to-day, and its results. The last miracle before His death was healing the right ear of a servant of the high priest (John 18. 10, Luke 22. 51). We remember how the priest's right ear was anointed in Exodus 29. 20, and the healed and cleansed leper's in Leviticus 14. 14. How many who read these lines have their ears "healed" to hear the Lord Jesus? The first miracle after the resurrection has the word "right" again. Seven men had failed all the night to do what they said they would do! "I go to fish" were the words of Peter (John 21. 3), but how helpless he was. How different when the Lord Jesus said, "I go to prepare a place for you" (John 14. 2). He never fails. Seven men caught nothing: One came, the Eighth (a resurrection number), and He gave them everything. Well might a beloved disciple exclaim "It is the Lord"; and "it is the Lord" Who can change your life if it has not been changed already, and make you His very own TO-DAY.

The net was to be cast in faith on the right side of the ship, and the words were "ye shall find." It is always so when Christ speaks. In prayer it is, "Seek and ye shall find" (Matt. 7. 7). When He sent two disciples to Bethphage He said, "Ye shall find" (Matt. 21. 2) and it was so. Likewise when He sent to Jerusalem "they found as He had said" (Luke 22. 13). It was just the same with the net full of fish.

But what if those fish picture you and me? Is that the parable inside? Did not the Lord Jesus say at the first to Peter and Andrew, "I will make you FISHERS OF MEN" (Matt. 4. 19)?

I was like a fish in the troubled sea (Isa. 57. 20), and yet all of us were content to be there—The gospel net came to take hold of us: we would never have sought it. That was God's gracious "judgment" on our old, natural life in the world. The fish is uncomfortable when brought out. The air, that reminds of the gracious work of the Spirit of God, does not agree with the "natural" desire of a fish. But the fish belongs to the One Who has drawn out, and the sinner saved belongs to Christ, and everything must be NEW.

Now we understand why the very number of the fish is given (153, John 21. 11), and why we are told they were all great. (Each saved one is dear to Christ: sin was great, but His salvation

is greater). And now we know why the one net was not broken at all. The Lord Jesus does not "lose" (John 6. 37, 39) when He says, "Ye shall find."

But is that all? Does the Lord Jesus save me only to bring to an end of my old life? No! The fish remains a fish, but in John 21 the Lord Jesus had something else for Peter to do, as well as to "fish" men. He was to be a shepherd, too. (Note Col. 1. 23, 25, minister of the gospel and then of the church). The fish cannot become a sheep, but the Lord Jesus gives those whom He saves a new life to enjoy the new place where they are, and not to wish to be put back where they were. The fisherman does not know his fish, nor call by name, nor lead them, nor do they follow him, but the Great Shepherd of the sheep does all this, and He told His servant to feed His sheep in His Name. Notice the word "My." The fish in the sea speak of sinners, "My sheep" must show us the blessing of those whom the Lord Jesus died to save. Are you a fish, still uncaught, still in the sea, still with an old life? Or have you been brought into the Gospel net, and to the judgment of the old life, and are you a new boy or girl, with a wish to follow the Lord, that you never had before? Christ died for the sheep, and the sheep know His love and His voice and He will never lose them (John 10. 27, 28). Are you like a fish or a sheep? Does He say of you, "My sheep," "My lamb"?

I was without an owner—so I thought—

Like to a fish, until the net that caught
Changed all my life, yea, judged my life and place,
But I received new life,—O wondrous grace!

I have an Owner now, new life is mine,
His voice to hear,—He loves with love Divine!
The fish ne'er "follows," but the sheep can tell
The Shepherd's voice, and He His sheep knows well.

A fish or sheep—To which am I compared?

Far off in sin, or is the pasture shared
He now provides?—till soon one flock, His own,
Will know Him face to face,—as they are known!

GOD'S UNCHANGING WILL.

Beyond the trials, above the strain
Beyond the gloom, the toil, the pain,
Far, far beyond man's might and ill,
We rest in God's unchanging will.

The stress may last, yet not too long,
The night of tears shall change to song,
Man seems his cup of sin to fill—
We rest in God's unchanging will.

Around the darkness, but above
There is Our Father's constant love:
The outlook may be dark, but still
We rest in God's unchanging will.

To-morrow's cares we would not claim,
Whatever comes, God is the Same,
Till Christ shall come—oh, blessed "till"—
We rest in God's unchanging will.

The Tabernacle of the Congregation.

No. 7.

The Gold-covered Boards (Exodus 36. 20-30).

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

TO the Tabernacle belonged all its various parts (Ex. 39. 33), including "his boards." These were of wood covered with gold. Of what are they symbolical?

Their Former Life was in and of the earth. The particular kind of tree was apparently thorn-bearing, and the curse may therefore be suggested. The life of the tree came to an end, for it was cut down and severed from its root in the earth. In its new condition, it was on the earth, but not of the earth. This would be a fitting picture of the elect and God's gracious dealing with them.

Their Fresh Form was that of boards all of one size, namely, 10 cubits high and $1\frac{1}{2}$ cubits broad. They were 48 in number, and each was provided with two "tenons" (literally "hands") with which to take hold of the "foundations" of silver sockets. This number, being a multiple of "twelve" and "four" is not only to remind of the twelve tribes of Israel, but probably of the church (the twelve apostles, and the redeemed gathered out from the four quarters of the earth). The number "eight" is also a factor, and perhaps "resurrection" is before the mind, particularly when it is remembered that the boards were "standing up" (36. 20). The width, $1\frac{1}{2}$ cubits, is also one of the measurements of the ark.

Their Fitness and Fitting needed not only the violence of the axe at the first, but the use of the saw and plane to cut smooth, and shape, so that they might be "fitly joined together," leaving no spaces, but be as soldiers with closed ranks. There was a "completion" at the corners, with a "coupling" at the head and a "coupling" beneath. The language used is difficult to understand, but the impression left on the mind is that of a completion, a finished abode for Him Who commanded it to be made. The boards were fitted with five bars to each of the three sides comprising the walls. Four of these bars passed through golden rings on the boards. These may suggest the unity which marked the early church, which had a fourfold witness in that its members continued steadfastly in the "apostles' doctrine, and fellowship, and breaking of bread, and prayers."

The middle bar was arranged to "shoot

through" the boards from one end to the other. It would seem that the boards were of a sufficient thickness for a hole to be bored in each so that the middle bar when passed through was not seen. May not the "unity of the Spirit" be here typified?

Their Finish was—to be overlaid with pure gold. Though fashioned and smoothed, the wood was concealed beneath its precious covering, which was alike for each and all. The "King's daughter" in Psalm 45 has "clothing of wrought gold," and righteousness imputed may be symbolised by the overlaid preciousness.

Their Foundation of sockets from the redemption silver sets forth the dependence of the redeemed, but this will have more detailed consideration later, if God permit.

With these thoughts before us, are we not constrained to behold a very plain type of the "elect of God"?

Severed from the earth to which by nature they were rooted, (and how painful the process is), they are "not of the world." A new position and condition are already theirs by the grace of God. Not only are they graciously subjected to the sanctifying work of God's Holy Spirit, (and that, too, is often painful); they are seen in a beauty not theirs by nature, but applied from without, that is to say, they are justified or reckoned righteous. They live, too, for they are "standing up," and are upon the Foundation, "Which is Jesus Christ."

Most of the golden beauty was for the eye of God, and to reflect the glory which dwelt between the cherubim, though the priests saw something thereof in their ministry in the holy place.

May we, His saved ones, live only for His glory and reflect something of the beauty of Christ in our daily lives. His grace is sufficient, and, as we enter more upon our priestly privileges, so shall we behold more of that glory which is His and shall be ours, in perfect harmony with Himself.

E.K.

The power of prayer is when we are brought into such harmony with the will of God that we know what He wishes. Then we need the expectation of faith also, that unbelief may not postpone the simple anticipation of His children.

The Lord Jesus must be first, or He is denied. If we give anything—our bodies, our time, our strength—to another instead of to Him, is not this robbery? Nothing can be right unless within His will.

Temptation.

THIS word has a twofold meaning. When we read "God did tempt Abraham" (Gen. 22. 1), the thought of testing is plainly before us—Abraham was "tried," (Heb. 11. 17), and his faith was found firm, and will be found unto praise and honour and glory at the appearing of Jesus Christ (1 Pet. 1. 7). There is not any contradiction with James 1. 13. There we have the enticing aspect; "Every man is tempted when he is drawn away of his own lust and enticed" (verse 14). Whenever one has a bias and tendency to evil, there is a proof of a fallen nature within, and, when this is in control, there is the manifestation of sin, when this is resisted and defeated, there is victory: the temptation is "endured," and there will be reward to our Lord's joy. The physical aspect, and the moral, in many temptations may be noticed: we may not always be able to draw the line, but God can. The physical frame is now weak, and it is "easier" to sleep sometimes when one should be active, but the physical weakness of the body is not sin, but the choice, or willingness, to put this tendency before the will of the Father is the sin. This the Lord Jesus never had. We remember the type of victory through chastening in Isaiah 6, and in the Pentecost type of leavened bread, but the Lord Jesus was the essentially unleavened One. Temptation is not sin, but all yielding, however slight or temporary or partial, is sin, because, we repeat, it involves an essential thought of putting God's will second.

Objections have been raised by some that our adorable Lord could not have known temptation's power had He no inward inclination toward evil. This deadly error which would either make Him a fallen being, or suggest that our "inclination" is not guilty, cuts at the very root of all atonement. It is, moreover, quite fallacious. He was, in all points, made like unto His brethren (Heb. 2. 17), but the Holy Spirit links this with His mercifulness and faithfulness, not with any defect, at once adding that "He suffered being tempted." This word "suffered" is vital. Such "suffering" is the antithesis of yielding. If we compromise at all we diminish "suffering" by the temptation, even though we may have the suffering of remorse after. He did not yield at all. Hebrews 4. 15 confirms:—"We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin": Observe not only without sinning but without sin. We remember the extreme care and accuracy of Scripture elsewhere: Christ was manifested "in the flesh," not in the likeness of flesh, but He

was "in the likeness of sinful flesh" (Rom. 8. 3). The infirmities of Israel's high priests (Heb. 5. 2) necessitated offering for themselves for sins. The Lord Jesus is never viewed thus. On the contrary He offered Himself for us. His body, "prepared," for He became really Man, was necessary for His sacrifice, and also that He might experience and learn the graciously appointed obedience, or "hearing with subjection," by the things which He suffered, and thus be brought to the goal (Heb. 5. 8, 9), but the wording Divinely used implies no imperfection. He knew the relation of temptation to physical feelings, and His absolute hatred of all sin made any temptation addressed to Himself the more heinous, and horrible, and burdensome. The false theory that one must possess and feel a fallen nature in order to know "temptation" would go further. The deeper a man has sunk the more he feels the enticing, and thus the deadly confusion of temptation and response to it would demand a sacrifice with peculiar depth of personal sin, in order to "know" experimentally the fullness of enticement. Such an idea is its own refutation, and would cut at the root of all personal righteousness and atonement in the work of our Lord Jesus. The glory of the plan of redemption is beyond mere human reasoning. We have revelation and there is unveiled to our adoring hearts a perfect Saviour Who in all points went through Satan's attack, on both body and the mind, and experienced the enemy's attitude to everything of worship and obedience on the one hand, and to everything of earthly exaltation and comfort on the other. Our Lord's definite refusal of all that ministers to pride was not merely mechanical or automatic, it was moral and personal. But His holy delight in the will of the Father, and His sinlessness, embraced His appreciation of the hatefulness and iniquity of the temptation beyond the experience of any one else; and His right to all honour, and His consciousness of the wickedness of men withholding such honour from Him, and His overflowing love to rejecting Israel, gave poignancy to each devilish assault. He, knowing the nature of sin perfectly, and the strain of the physical frame under pressure, is indeed the One to be set forth as our gracious High Priest, touched with the feeling of our infirmities, so that there is a sympathy in holy proportion and measure that never excuses sin. "How" the Lord Jesus knew all conditions of all persons may be the reasoning investigation of some who imagine limitations in an apparently short earthly life in one land, and with arrangements different from a 20th century London. But those who reverently worship the

Lord of glory have realised that which the statement of Holy Scripture is sufficient to prove, namely, His perfect knowledge combined with condescending gentleness and tender sympathy.

May two other thoughts be passed on, one partly before us already? God is Faithful, and will not suffer us to be tempted **above** that we are able (1 Cor. 10. 13). There is always a limitation in the power of the tempter, but none in the power of the Deliverer. It is our fault and failure if ever we do not rest on His ever available sufficiency. And if we "enter" into temptation that seems to break us down, we do well to ask ourselves if we have omitted watching and prayer, associated with the protecting mercy of the Lord (Matt. 26. 41). Secondly, the temptation **from without** is not sin, though the fact that we are in its sphere may be through sin. The temptation **from within** is ever essentially sin. This is the inward harmony with evil without, the response of the iron filings to the magnet, the unhindered conduction, because there is no intervening faith. This is always sinful. How deeply important that we should seek grace that there may be no parleying or compromising with evil. A momentary yielding is not the less an evil, because it is momentary. The extent and continuance of the sin increase its degree, but sin is sin in any case. How blessed to realize once more the perfect contrast in our adorable Lord. He had no temporizing, but ever hated every suggestion of the enemy of souls, and of sinful men. May it be our privilege, in the gracious power of the Holy Spirit, to become more like Christ, to resist the devil, and to live lives of victory that He may be exalted Whose precious Name we bear.

The Answers of Christ, leading to Himself.

THE gospel according to John contains more occurrences of the words "I am" than any other gospel, or book of Scripture, and it is expressly written to show that "Jesus is the Christ," and that everything is in Him, and in His Name. The natural man is always so occupied with "it," whether education, social improvements, philosophy, religion, or whatever it may be. How precious, therefore, is the stress on the Lord Himself, when this becomes our heartfelt joy. We have a very definite example in John 6. The multitude spoke of their fathers, and of the temporal manna, and when the Lord answered "My Father giveth you the true Bread from heaven," they said quickly, "Lord, evermore give us this bread," but viewed it as something

distinct from Himself. Hence the repeated emphasis in that chapter "I am the Bread of Life," "I am that Bread of Life," "I am the Living Bread," "This is that Bread." But still they failed to understand, for His words, which are spirit and life, had no abiding place in them. Contrast the disciple who responded soon after, "Lord, to WHOM shall we go? Thou hast the words of eternal life" (verse 68). How blessed it is to know **Him**.

Nor can we forget the woman of Samaria. She was occupied with material things. The Lord speaking of the living water, led her up to the unveiling, "I That speak unto thee am He" (John 4. 26). Yes, it is ever so; beyond the blessing we need Himself.

In quite a different context, Martha was thinking of the resurrection as a fact at the last day. The Lord Jesus brought before her Himself, even the Person, then present, Who could say "I am the Resurrection and the Life" (John 11. 25). He makes the present and the future **real**. It is so important that we should never isolate doctrine, experience or practice from the Lord Jesus **Himself**. He not only gives salvation, He is the Salvation of God (Luke 2. 30, 3. 6).

Yes, it is always so. When Thomas asked the way, the Lord Jesus revealed Himself, saying "I am the Way" and true disciples receive His words because they have received Himself. But how differently Pilate asked "What is Truth?" and knew not that the Truth was before Him, nor did he hear the answer with responsive faith. Truth in the abstract, as a theory, can **never** satisfy the soul, but in the Lord Jesus Christ are all treasures, and in Him is all fulness! O that we, led by the Holy Spirit, in daily child-like responsiveness and simplicity, may know Him and the power of His resurrection.

'Tis "I am," not "I may be," not "I was," nor even "I shall be." Against theories of uncertainty, against living in the past, or merely hoping vaguely for the future, we have Himself in the present, (though He deals with past and future too), causing a present relationship, attitude, and activity, to the praise of His glory. And He is **Worthy**!

Human depravity need not manifest itself in that which men called a depraved taste and activity. Anything that is against God and His will is depravity.

The oyster answers irritation with a pearl. Do you? Do I?

It is very easy to **speak** in accord with Scripture, but does **our heart** accord therewith?

Suggested Daily Readings.

"IF THE LORD WILL."—SEPTEMBER, 1941.

Day	READING		LEARNING	
	Isaiah	Luke	Isaiah 64.	Heb. 13
1	63. 1-19	10. 17-29	1	21
2	64. 1-12	10. 30-42	2	22
3	65. 1-12	11. 1-13	3	23
4	65. 13-25	11. 14-28	4	24
5	66. 1-11	11. 29-44	5	25
6	66. 12-24	11. 45-12.5	6	James 1.1
7	Jer. 1. 1-16	12. 6-21	7	2
8	1. 17-2.8	12. 22-40	8	3
9	2. 9-23	12. 41-59	9,10	4
10	2. 23-37	13. 1-17	11,12	5
11	3. 1-13	13. 18-35	65. 1	6
12	3. 14-25	14. 1-14	2	7
13	4. 1-18	14. 15-35	3	8
14	4. 19-31	15. 1-16	4	9
15	5. 1-18	15. 17-32	5	10
16	5. 19-31	16. 1-18	6,7	11
17	6. 1-15	16. 19-31	8	12
18	6. 16-30	17. 1-19	9	13
19	7. 1-16	17. 20-37	10	14
20	7. 17-34	18. 1-17	Luke 19. 1,2	15
21	8. 1-17	18. 18-30	3	16
22	8. 18-9.11	18. 31-43	4	17
23	9. 12-26	19. 1-14	5,6	18
24	10. 1-13	19. 15-27	7	19
25	10. 14-25	19. 28-40	8	20
26	11. 1-10	19. 41-20.8	9,10	21
27	11. 11-23	20. 9-20	11	22
28	12. 1-17	20. 21-28	12	23
29	13. 1-14	20. 29-21.4	13	24
30	13. 15-27	21. 5-19	14	25

Notes on Memorized Verses.

ISAIAH 64. 1-12.

1, A deeper realization of God is needful: observe the repeated "At Thy presence" (verses 1, 2, 3). 2, God's Name known in judgment (Ps. 83. 16-18), but also in mercy, to all who seek Him now (Ps. 9. 10). 4, How blessed is God's "doing." Do we wait for Him?—Israel waited not for His counsel (Ps. 106. 13). The Holy Spirit's explanation by "love" is impressive (1 Cor. 2. 9, and notice verse 10, "But"): love waits: the emphasis on personal "love" is found in Romans 8. 28, James 1. 12, 2. 5, so in John 21. 15-17. 5, The singular, and then the plural (cf. Ps. 24. 5, 6): do we not behold Christ first, and then at once His redeemed? They remember Him. The plural ("we") have sinned, but He was sinless, and "we shall be saved" (Rom. 5. 9, 10: unchanging grace) for His "ways" are everlasting—as "continuance" should be rendered (Hab. 3. 6). 6, "We all" just as in ch. 53. 6. Observe balance:—"we all," "our righteousnesses," "we all," "our iniquities": our "best" and our "worst" are here alike set aside. Many are willing to confess some sins, but to acknowledge that they are *only* "sin," and "sinning," cuts at the root of all self-esteem. Uncleanness and separation from God. 7, How blessed to "call" (Rom. 10. 13), and to be quickened so that one is roused up to lay hold of God's grace (a message for believers too, Eph. 5. 14) Are we STIRRED? 8, "And now": the definiteness of

simple faith (Heb. 3. 7, 13). 9, A blessed contrast with remembered iniquity (Hos. 7. 2) is found in Jeremiah 31. 34. 10, "They," God's own glory involved (Matt. 23. 38). 11, "Our" fittingly follows "Thy" in true prayer (cf. Matt. 6. 9-12). 12, Earnest pleading (Dan. 9. 18, 19): God never complains that pleading prayer is presumptuous. He delights in intensity, importunity (Luke 11. 8, 18. 7).

ISAIAH 65. 1-10.

1, Read on from ch. 64: grace abounds to Gentiles (Rom. 10. 20). "Behold Me" (ch. 45. 22, John 1. 29, Zech. 12. 10), a personal realization of a personal Saviour. 2, Israel still rejecting—all day (Matt. 21. 32, Luke 19. 14), but "the remnant shall return" (Isa. 10. 21). 3, "Brick" connected with Babel (Gen. 11. 3) and Egypt (Ex. 1. 11, 5. 8), never with God's altar (Ex. 20. 24, 26), a picture of self-righteousness, man's work. 5, How awful is religious pride. 6, Psalm 50. 3. 8, 9, Ch. 6. 13, Jeremiah 50. 20. "Mine." 10, Achor connected with judgment (Jos. 7. 24, 26), but to be changed (Hos. 2. 15). Do we remember this in our prayer for Israel? "My people" (Hos. 1. 10, Zech. 13. 9).

LUKE 19. 1-14.

1, Read on from 18. 43: two manifestations of saving mercy at Jericho (the place of the curse, Jos. 7. 26): a blind beggar and a rich tax-gatherer but both needing the same grace. In like manner, the Lord had a "called" tax-gatherer among His disciples: He saves from all nations and all classes. 3, "He was seeking to see": we do not know of anything deeper, but God can work, and even use physical smallness of stature. 4, A kind of fig: contrast with Adam (Gen. 3. 7), and with Nathanael (John 1. 45, 50), and with Revelation 6. 13: grace abounding. 5, Zacchæus wished to see, but the Lord saw him, as He "saw" in John 9. 1: what a contrast from His coming to the fig tree in Matthew 21. 19, "To-day"—not "to-morrow." An immediate blessing "I must": so He "must" go through Samaria (John 4. 4). "Abide at thy house" see Luke 24. 29, John 14. 23, and also verse 2. 6, "He made haste and came down," an exact response to both words "Make haste and come down": such is the fruit of grace in a soul: A holy promptness (cf. "fled for refuge," Heb. 6. 18). Joyfully Acts 16. 34). 7, Their seeing: we have FOUR contrasted "seeings," if we include Bartimæus (18. 42, 43). 8, Was this self-defence? 9, 10, The Lord's answer shut out all pride from complainers and from Zacchæus alike. His past did not save him: any giving to the poor did not save: salvation "became," Christ Himself was the Salvation (Luke 2. 30). A son of Abraham,—lost: sovereign grace (Heb. 2. 16), personal sin: *we contribute nothing to deserve* "grace": lost!

Evolutionary theories deny the fall, and thus eliminate redemption. The Blood of Christ has its true meaning only as we realize SIN. Whatever men teach to get rid of the thought of sin, whether knowledge falsely so called, or Christian Science falsely so called, is a lying vanity of Satanic subtlety.

The coming of the Lord Jesus is the blessed hope, yea, He Himself coming is "the Blessed Hope": it is impossible to look for it aright, unless we realize Him aright.

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Thoughts from The Word of God

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

"What wilt Thou do
unto Thy great Name?"

Joshua 7. 9.

"Help us, O God of our
salvation, for the glory of
Thy Name." Psalm 79. 9.

"For Mine own sake;
even for Mine own sake, will
I do it: for how should My
Name be polluted? And I
will not give My glory unto
another." Isaiah 48. 11.

"I, even I, am He That
blotteth out thy transgres-
sions for Mine own sake,
and will not remember thy
sins." Isaiah 43. 25.

"Not unto us, O Lord,
not unto us, but unto Thy
Name give glory, for Thy
mercy, and for Thy truth's
sake." Psalm 115. 1.

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.

A MONTHLY, BY THE CONTINUED GRACE OF
GOD, WITH THE DESIRE TO GLORIFY HIM,
IN HOLDING FAST THE FAITHFUL WORD
(TIT. 1. 9), AND DECLARING THE *ONE* WAY OF
SALVATION, AND THE PRIVILEGE OF THE
PATH FOR THOSE WHO ARE SAVED.

Vol. 41. No. 10
OCT., 1941
Free.

SOME OF THE CONTENTS. Page

"He shall come down like rain"	75
"If"	76
The Tabernacle of the Congregation—8	77
"I should like to be saved, but in my own way"	78
"He Which made them at the beginning"	78
The Ways and Acts of God in Present History	79
Notes on Memorized Verses	80

"I do not this for your
sakes, O house of Israel,
but for Mine holy Name's
sake." Ezekiel 36. 22.

"I wrought for My
Name's sake." Ezekiel 20. 9, 14, 22.

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

"Ye are a chosen genera-
tion, a royal priesthood, an
holy nation, a peculiar
people; that ye should show
forth the praises of Him
Who hath called you out of
darkness into His mar-
vellous light." 1 Peter 2. 9.

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

"THE GOD OF ALL GRACE."—1 Peter 5. 10.

Words of Introduction.

THERE are no restrictions with God. He doeth ac-
cording to His will! We feel our limits, our needs,
and our failures. We come to Him to-day. Did we not
come to Him in salvation? Did He fail? It was His
mercy that drew us, and now, lost sinners, yea, those
who were enmity against Him, have been changed, by
miracle, into His children. Now we may well have con-
fidence. "He That spared not His own Son, but de-
livered Him up for us all, how shall He not *with Him*
also freely give us all things?" We expect! God will
never disappoint. We came with nothing, we rested on
Christ for everything. Shall we have confidence in self
now? If so, we receive NOTHING. "Without Me ye can
do nothing" (John 15. 5). Faith at the beginning
should be *growing* faith now. Let us trust Him for
daily grace, and power, for revival and enabling, for
cleansing and filling. The Holy Spirit indwells to make
Christ and His work real to us. Disunity and disobedi-
ence among believers are a sad disgrace. Hence these
pages go forth—by grace.

"Lest at any time we should let them slip." Hebrews 2. 1 (see margin).
"Arise from the dead, and Christ shall give thee light." Ephesians 5. 14.

Fellow pilgrims, we are seeking

Things that never shall decay:

Shall we then, as vessels leaking,

Let the prospect slip away?

Are our lamps well trimmed and burning,

Ready for the midnight call,—

Or is there a gradual turning

From the Lord, Who gave up all?

Nay, in ever fresh communion

With our risen glorious Head,

In the pow'r of living union,

Let us rise up from the dead.

In the pow'r of His indwelling,

Let us tread the path He trod,

Kept in peace beyond our telling,

Kept in fellowship with God.

A.W.H.

Words of Encouragement.

The startling unveilings of this chapter impress our hearts. **"No more conscience of sins."** Following this statement we have **"By (In) the which will Heb. 10. 2. we are (have been) sanctified through the offering of the body of Jesus Christ once"** (verse 10), **"By one offering He hath perfected for ever them that are sanctified"** (verse 14), **"Their sins and iniquities will I remember no more"** (verse 17); and **"Now where remission of these is, there is no more offering for sin"** (verse 18). The permanence and stability of the work of Christ is ever before us. We are encouraged to enjoy this fact. And thus we find **"Having, therefore, brethren, boldness to enter . . . let us draw near . . . let us hold fast . . . let us consider"** (verses 19-24). We are richly blest indeed.

But what is the exact meaning of **"no more conscience of sins"**? Does it signify that we have no consciousness of sin as children before our Father? True, we should not tolerate anything that is sinful, and grieving Him. But the meaning of this expression is distinct. The law made nothing perfect. There was always a sense of existing sin between the sinner and God. Every day waited for the day of atonement, and then the sins were brought up. In God's grace a believer now has no legal separation from God. Christ has once and forever put away sin legally, and there is nothing between us and God of this character. There is only **"the righteousness of God"** which we have become in Christ Jesus (2. Cor. 5. 21), and that righteousness can never be altered, never diminished, never made uncertain. God cannot change His estimate of His beloved Son and His work. For a believer to introduce **"conscience of sins"** would be to imply that he partly rested on his own condition. No, the Lord Jesus is the Ground and Measure of our acceptance, and thus there can be no doubting. Our only danger is when we get away from the realization of these realities, through failure to obey. Then we are rightly troubled, but the way back is at once important, via confession of sin, and humble looking to God for grace and victory. A true view of our absolute salvation ever means a hatred of sin, in the light of the sanctuary, and the Holy Spirit ever leads to this.

If only I knew what to-morrow would bring, how many difficulties I might seem able to put aside, and seek to solve by myself, to weaken faith, and lose spiritually. Or I might be terrified. How blessed then is the uncertainty that keeps me dependent on the Lord.

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.

"Without ceasing I make mention of you always in my prayers."

Romans 1. 9.

1. For God's control of history, and for those in authority everywhere (1 Tim. 2. 1-4).
 2. For the home-life testimony of believers, that there may be a growing up into Christ in *all* things, and gentleness in the home, and that the children may be trained in the nurture and admonition of the Lord (Eph. 6. 4), not to **"get on,"** nor to desire fashions and things of earth (1 John 2. 15).
 3. For believers, as to their daily business, that the Lord Jesus may be recognized as Possessor of the whole life, in a way that will affect both *nature* of occupation, and length of hours. Nothing must infringe on His sovereign rights.
 4. For lands that we often overlook—Iceland, Bulgaria, Thailand, Morocco, Alaska, Peru.
 5. For the Lord's work committed to us, that all may be done devotedly and thoroughly, and that He may raise up, equip, and use willing co-workers, keeping them, and us, to His whole Will, and supplying every spiritual and earthly need all the while, felt or unfelt, and causing His blessing in meetings, literature enabled, conversations, visits to ships, opportunities among those of varied tongues, and whatever He lovingly appoints. We would never forget beloved ones cut off awhile from correspondence (I. Sofer, Vilnius; M. Waszczuk, Chidry), and our brother in Wahroonga (N.S.W.)—M. Ruda, that the joy and power and fruit of the Spirit may be granted more and more.
- "The Spirit also helpeth our infirmities."** Romans 8. 26.
- Believers (and others as well) are welcome to gatherings in the Lord's Name at 61, Upton Lane, Forest Gate (the Lord's Day, 11, 6.15; Mon.: 7.30; Thurs.: 7.30; Sat.: 7), 217, Brockley Road, S.E.4 (The Lord's Day: 6.15; Thurs.: 7); 2, Crosby Street, Shaw Heath, Stockport (The Lord's Day: 11, 3, 6.30; Tues.: 7.45; Sat.: 7.45). Also Glemsford, Ullesthorpe, etc. We do desire to see children of God more and more **"together"** in all parts, to His glory.

"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 DURING OCTOBER.

THE MEANING OF ATONEMENT.

1. Words used by the Holy Spirit, and the Translation.— Sacrifice, Propitiation, Redemption, etc.
2. The Teaching of the Types, and the Reality of Substitution.
3. The Failure of Every Human Attempt to Explain e.g., The "Exemplary" and "Governmental" Theories.
4. The Reality of the Wrath of God (Rom. 1. 18, Matt. 27. 46) as well as His Grace.
5. The Relation of the Love of God to the Death of Christ: (a) The Atonement *not* causing, but manifesting Love; (b) Theories of *Universal* Fatherhood have beclouded all.
6. The Precious Fruits of Atonement: Reconciliation (**"atonement"** is not **"at-onement"**: rather *that* is an effect); Regeneration, Godly living, praise, etc.
7. The Preaching of the Death of Christ (1 Cor. 2. 2, 16. 14).

THE BELIEVER'S "LITTLE THINGS."

1. Everything "Little," in one sense, before God.
2. The Background Daily Life and Those at Home (Prayer of believers together).
3. The "Morning Hour" (?)
4. The Odd Moment and the Odd Penny (1 Cor. 6. 19, 20).
5. Letter Writing, and "A Word in Season."
6. When Travelling About, and Passing Opportunities (Eph. 5. 16).
7. The Effect of Little Things on our Character.

Questions and Answers.

71

Where and how does our Lord make the division between the last generation of the Church, and the first of His "reign?"

There will be a wondrous change upon earth, and in all earthly arrangements (Isa. 35. 1, Rev. 11. 17, 18), when Christ comes, but redemption is beyond dispensations, and those of Israel saved (Zech. 8. 22, 23) will be likewise the subjects of grace, even as we are to-day (Eph. 2. 8). We must prayerfully distinguish between essential and eternal blessings, and dispensational "earnests" of them. Abraham was not in "the Kingdom of the heavens" but will be (Matt. 8. 11), and Old Testament saints must be brought to the climax for spirit and body (Heb. 12. 23, 11. 40), through the work of Christ, and in Him. When our Lord comes, those who know Him will be caught up and glorified. Others who are written in the Lamb's Book of Life will have rich blessings on earth, but will still have natural bodies, and liability to sin. Thus we find a threefoldness:—e.g., (a) the Lord Jesus over all, (b) raised saints (as David, Jer. 30. 9, Hos. 3. 5), and an earthly people (e.g., a prince of David's line, Jer. 33. 21, Ezek. 46. 2, 16), in wondrous harmony. There will be a contrast as to families between the risen saints (Luke 20. 36), and those in the natural body (Isa. 60. 22, Jer. 30. 19, 20, Ezek. 44. 22, Zech. 10. 9), but all will be in harmony wherever there is obedience, and millennial saints will afterwards enter into the fulness of everlasting blessing. We do not know all, and many questions might be asked further, for the answer to which we wait, but we know enough to rejoice, and our deep concern is to be ever ready.

72

Will this war drift into the Armageddon war, or do you think that our Lord will come?

Our eyes are ever on His coming (Rev. 22. 20), but we would not overlook the promised reviving first (Matt. 25. 1-13, 2. Pet. 3. 9), nor its link with persecution (Rev. 12). Revelation 20. 4 blessedly shows the first resurrection after.

We dare not speak unless Scripture speaks: we do not know all that will happen, for God has only revealed part. We cannot yet see the ten

kings of Daniel 2. 44, nor the rising up in the east of "a king of fierce countenance" according to Daniel 8. 23. But we believe all Scripture. Current events and tendencies, with Scripture chronology, impress upon us that the time is near, and many things take place suddenly now. The Armageddon camp (Rev. 16. 16) is linked with the climax "battle of the great day of God Almighty" (Rev. 16. 14), when the Lord Himself cometh from Edom (Isa. 63. 1), and evidently the king of Daniel 8. 23 and 11. 36 is the one then laid low before "the Prince of princes." Whether there will be a "lull," or the events follow on now step by step, we do know our Lord Jesus is coming soon, and that our attitude should be that of Luke 21. 28, 34-36. Is it?

Poems to help Christian Experience.—119.

"He shall come down like rain upon the mown grass: as showers that water the earth."

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

Psalms 72. 6, 8.

Return, Return! We long for Thee,
Our glorious Lord, Whose rule shall be
O'er all the earth, now dark and drear,
Where men remember not, nor fear,
That Thou shalt come.

According to Thy will we pray
That soon may dawn the promised Day;
Shine forth, O Sun of righteousness,
With healing in Thy wings, and bless
A stricken earth.

Return, Return! As Thou hast said
Thou wilt. Awaken from the dead
All Thine that sleep within the tomb;
Give glory for the graveyard gloom,
And rapture blest!

Thou wilt "the mystery" complete—
Thy church—; 'neath her triumphant feet
The evil one shall bruised be,
And all the glory be to Thee,
All-conquering One!

Return, Return! For Israel's sake,
Arm of the Lord, awake, awake!
Awake as in the ancient days,
And make Jerusalem a praise
In all the earth.

Thou shalt not then endure the scorn
Of rebels, for the tribes shall mourn
When they, amazed, Thyself shall see
And be in bitter grief for Thee,
And deeply wail.

Return, Return! Ah, none can stay
The swift on-coming of "that Day"—
The Day of vengeance of our God,
When Thou the winepress shalt have trod
Of awful wrath.

But gloriously it will begin—
Thine iron rule—'twill usher in
A thousand years of blessed peace,
For Thy dominion shall not cease
From over all!

E.K.

"And He shall live. . . . His Name shall endure for ever . . . Men shall be blessed in Him: All nations shall call Him blessed."

Psalms 72. 15-17.

YOUNG PEOPLE'S COLUMNS.

"IF."

"**I**F" is a big word of two letters,—great in its meaning. When the leper said to the Lord Jesus Christ "If Thou wilt, Thou canst make me clean" (Mark 1. 40), the gracious answer swiftly took away the "if." "I will; be thou clean." How happy are all those who have a salvation to-day more wonderful than healing from leprosy. The Lord Jesus is just as ready to save! But when the "if" comes to men, they often answer with a sad "No." We remember the words of Isaiah 1. 19, "If ye be willing and obedient, ye shall eat the good of the land." The next verse gives the opposite side, "If ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." There are always two ways and two ends, are there not? And which is yours?

But I was rather thinking of the Passover Lamb, and Israel in Egypt, a subject of which I am never weary. You, too, remember the history, and how the great difference between the Egyptians and Israel was simply that the latter had salvation by the death of the spotless lamb, a picture of salvation to-day by the death of Christ.

But I want us to realize what closely followed the death of the lamb. IF the lamb had been slain, and the blood had NOT been put on the door, would there have been safety? At once you answer, and answer correctly, **NO!**

Again if the lamb had been slain, and the blood put on the door, and yet those within had ventured outside the house, into the street, and had not been under the shelter of the blood, would there have been safety? Quickly you reply, **NO**, for it is written, "None of you shall go out of the door of his house" (Ex. 12. 22).

Yet, once more I ask, "If the lamb had been slain, and the blood applied, and the shelter sought, and yet leaven had been kept, and leavened bread eaten, what then?" And you say, There would have been death, for God said, "Whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel" (Ex. 12. 15).

Thus we see that the blood must be poured out, and applied, and living faith must be obedient. Is it so to-day, with respect to the Great Passover Lamb, the Lord Jesus Christ? It is.

He has died, and been raised too. Long years ago "He bore the sin of many," but how can I know that my sins are taken away? I cannot see the names written in heaven. But I can know if I, owning myself a sinner, humbly believe in Him.

I can say if His blood has been applied, as it were, to the "door" of my heart. If not, I cannot say I am safe, any more than one of Israel in Egypt without the blood on the house-door.

Further, do I realize that my only shelter is under the blood of Christ? Some people years or months ago professed His Name, and they felt they did that which was pictured by applying the blood to the door, but now they have become careless, and they trust to themselves. Evidently there was, and is, something wrong. They are not abiding under the one protection. O dear reader, young or old, do not have faith in yesterday's faith, or trust to the trusting of a month ago. A really living faith keeps on resting in the Lord Jesus.

Yet, once more. If you or I have confessed the Name of the Lord Jesus, we are not our own, being bought with a price. If we are careless about His will, we are like an Israelite eating leaven with the passover lamb. That meant death! And though I know each believer will say, "I long to please God more, I fall short," if there is a wilful setting aside of the will of the Lord, there is no proof that one is a child of God at all. So these three possibilities in Egypt still speak to us, showing the real test for one who is really safe in the Lord Jesus. And that is where we long for you, dear reader, to be—you who are just now attending to these words, as if we were talking face to face. It is a matter of life and death.

Had Israel's lamb been slain in Egypt when God passed, but had no blood been sprinkled then.—There would have been no hope, the sop had died, The blood "to save" would not have been applied.

Had some the poured out blood with hyssop put Upon the door, then ventured out afoot, Then no protection would for them have been, Outside God's shelter death had followed sin.

Had some the blood applied, and there had stayed, Yet with forbidden food the table laid, Their "faith" would have been found as dead and vain, They too had died, the word of God is plain.

To-day a living faith Christ's death applies, Then rests beneath, His precepts loves to prize:— That is the proof a sinner saved has been, And God will end the work *He* did begin!

The Christian life is one of faith. It is not that faith is only for a "missionary." We hear of "faith missions," and of those who live by faith, and of faith as to material needs, and God's supply, as if faith was to be thus limited. Far otherwise, every believer should walk by faith, wherever employed, and the youngest and oldest alike need faith as to everything. Faith is a simple response to God from a living experience of Himself.

The Tabernacle of the Congregation.

No. 8.

The Foundation Of Silver Sockets.

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

THE upstanding boards, covered with gold, united by the bars similarly adorned, and with the beautiful curtains resting upon and over them, formed two rooms, the smaller of which, measuring ten cubits in breadth, length and height, was the throne-room of the Most High, "Who dwelleth between the cherubim."

The redeemed of the Lord are thus before in type, raised up from sin, made comely with God's righteousness, brought into a God-wrought unity, and becoming His habitation.

Yet they needed a foundation, for the lower ends of these boards did not rest upon the desert sand. Each was provided with two "tenons" (literally "hands"), each of which was thrust into a silver socket; two of these were, therefore, under every board. It may, indeed, be said that, not only was there a resting place for the boards, but that the tenons took hold upon their foundation. Thus is symbolised the rest and response of faith in the work of redemption by Christ Jesus.

In what way do the silver sockets set forth redemption? Let us turn to Exodus 30. 11-16, where is found God's command for the numbering of the people. This numbering, be it observed, was to be always accompanied by a "heave-offering" from each person—an offering of a piece of silver money. The sum appointed was a "bekah," a half shekel. Two persons therefore were represented by one shekel, God thus teaching His people the needed and valuable lesson of fellowship.

Most important is the fact that silver was a purchasing medium. The ordinance was to remind Israel that they were a redeemed people. God appointed one amount. The rich were not to bring more, and the poor were not to bring less. Before God, all were on a common level of need, which need could only be met in God's way. Thus is illustrated the One Work of redemption, the only way of salvation for all sorts and conditions of men. "For by ONE offering, He (Christ) hath perfected for ever them that are being sanctified." "Redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ."

To order a census of the people apart from the payment of the half shekel would only bring a plague. (Ex. 30. 12), as David found to his great

sorrow (2 Sam. 24).

Truth concerning particular redemption appears to be set forth in more ways than one in this remarkable type.

First, none but the chosen people of Israel—God's elect—were included in the numbering. The redeemed of the Lord had their names written in the book of life from the foundation of the world, and that book belongs to the Lamb slain.

Secondly, the word "passeth" (Ex. 30. 14) may suggest a flock of sheep passing under the shepherd's rod as he counts them. The Lord Jesus said, "I lay down My life for the sheep." There may be significance in David's words, "But these sheep, what have they done?"

Thirdly, of all the silver gathered at this census, one hundred talents were marked off to make that number of sockets—a talent for a socket. Just that Divinely limited number, no more and no less! Sufficient only were they for the boards and for the supporting pillars of the beautiful veil. This is noteworthy, because the Lord Jesus is thus symbolised as the Resting Place of His people on the ground of redemption only; not on the basis of His incarnation though that was necessary to the accomplishment of their salvation.

Rejoicing, as we do with all saints, in the fact that, "The Word became flesh," yet we rest not our hope thereupon, but upon His finished work, upon His outpoured blood, for, "It is The blood that maketh an atonement for the soul." E.K.

**"Behold! NOW is the accepted time!
Behold! NOW is the day of salvation!"**

The time wears on, and soon will end

The Day of God's salvation,

Yet man continues to offend,

Heedless of condemnation;

The hour approacheth as a thief,

When all who live in unbelief

With weeping eye

Shall vainly cry

To Him Who comes in power.

But O, the door is shut, and none

Shall pass the holy portal

Where, gathered in, the saints as one

Stand sinless and immortal;

And, Ah! The bitter anguish then

Wrung from the hearts of helpless men,

Bereft of hope,

Condemned to grope

In darkness, and for ever!

Thou thinkest to escape, O man?

'Tis vain—without repentance,

For all thy pleadings never can

Annul the awful sentence.

Haste now to Christ, whilst time remains;

His blood to cleanse the foulest stains

Alone has power,

And mercy's hour

Will soon have passed for ever.

E.K.

"Turn ye! Turn ye! For why will ye die?"

"I should like to be saved, but in my own way."

You do not say this, in so many words, but is not this the real expression of the wish of to-day? If so, what does it actually mean? Salvation is viewed simply as a desirable escape from punishment, but the one who seeks this does not want **too much** of the will of God in its manner and accompaniments. In other words, he confesses that he does not really agree with God's standpoint, and, while willing to give up something of his own way for eternal advantages, he does not wish to be hampered too much. Is this the Scriptural view of the salvation of a sinner? No, a thousand times, no! God is not only dealing with our sins, but with **us**. There is not only His work **for** us, but His work **in** us, and "if any one is in Christ, there is a **new creation**" (2 Cor. 5. 17). It is not written, "Thou shalt call His Name Jesus, for He shall save His people **IN** their sins," but "**FROM** their sins" (Matt. 1. 21). The way of self is a wretched one, it only has a counterfeit merriñess. The Lord Jesus gave His life to buy **us**, not only to take the judgment away. There is a blessed deliverance not only from the devil but from the claims of the most tyrannizing dictator, even **SELF**. There are no lasting pleasures and treasures in our own way. If you are only occupied with "getting something" instead of with belonging to the Lord Jesus, it is clear you have little conception of the awfulness of **SIN**.

Further, many would like the "moment" of salvation to be in some special way. At once we think of Naaman the leper. He was disappointed, and we might almost say disgusted, with the way **Elisha** treated him. "Behold, I thought, He will surely come out to me, and stand, and call on the Name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage" (Kings 5. 11, 12). It may be you would like to be saved in a spectacular way, in a way that appeals to your senses, in a special meeting and amid excitement. And it may be you look down upon the simple call of the Gospel to you now, where you are, the call to confess yourself a sinner, and to own that you deserve God's wrath, and simply trust this moment in His beloved Son and His death. The gospel is **not** pleasing to the natural heart, and that which is pleasing to the natural heart is not the gospel. God has one way of salvation, and it hides pride from man. If you are looking for an emotional salvation, it may be you are like the

rocky ground hearers, who anon with joy receive the word, yet have no root in themselves. The words still stand, "**A broken and a contrite heart, O God, Thou wilt not despise**" (Ps. 51. 17).

So many **think** they are saved who have never been **saved** at all. Ah, dear reader, do you **feel** your guilt in such a way, and realize the infinite love of God in such a way that your heart says, "I long to be saved just as God pleases, for I hate the sin He hates, and I desire that which will delight the Holy One Who, without any claim on my part, died for a sinner unholy as I was, and I dare not be without Him. It would be unspeakable horror for me to be away from God, and I yearn to be saved in a way that glorifies Him, and transfigures me, that my heart may be brought into full and blessed harmony with Him, Who loved and loves and will love"?

"He Which made them at the beginning, made them male and female."

"From the beginning it was not so."

Matthew 19. 4, 8.

THE witness of the Lord Jesus here deals not only with the subject then mentioned, but with a principle of the deepest importance in the whole of your Christian life and mine. It is so easy to say, "This or that is not **forbidden**," "Why has the Lord not expressed His will more definitely?" Such questions may be symptoms of an attitude against which we should ever be on our guard.

The words of the Lord Jesus emphasize the arrangement at **the beginning**. We are not to view this as merely accidental in any case. Does not the beginning indicate God's purpose? And, unless He Himself has approved variation, we are to keep to **this**. If only such an attitude had been taken as to Acts 2. 42, and as to the Lord's Supper, and as to the simple meeting places of believers! Furthermore, we see how real is the instruction our Father gives **without** saying "Thou shalt" or "Thou shalt not." A legal heart asks for specific commands, a child-like heart should perceive His gracious hints. How much we need the cultivation of this appointed attitude.

Dear fellow believers, let us not be influenced by that which is "usual" to-day. Let us not say "God has permitted," or "God has not condemned," or "God has used those who have done otherwise." God blessed Abraham, although even he had more than one wife, **but** "from the beginning it was not so," And if through "the hardness" of the heart there have been various strange permissions throughout in God's wisdom, and God has **not** indicated His

displeasure for hundreds of years, do not use this against the simplicity of faith that says with personal love, and yet humility, "O that we may go back to the beginning, and keep simply to the will of the Lord."

The Ways and Acts of God in Present History.

GOD'S "ways are past finding out" (Rom. 11. 33) in their fulness, but He does indicate principles which should be noticed by all. It is not sufficient to look back to past history, and to His dealings hundreds of years ago. God is speaking still—to individuals, to nations, to His children. Belshazzar was blamed because he utterly ignored God's hand in history: "Thou, his son, O Belshazzar, hast not humbled thine heart, **though thou knewest all this**" (Dan. 5. 22). And the Lord Jesus reproveth the Pharisees and Sadducees, because they did not discern "the signs of the times." It is not enough to see God's overruling a past "Armada" or in 1914-1918: He speaks to-day. As the age reaches its climax, the words of Micah 6. 9, will have many applications. "The Lord's voice crieth unto the city, and the man of wisdom shall see Thy Name: hear ye the rod, and Who hath appointed it."

God has granted many blessings in this land. But boasting is out of place: there is ever the need for humiliation before God as God. That is not "weakness": it is true wisdom. The unchanging principles of God stand, "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. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them" (Jer. 18. 7-10). Such words did not only concern Israel, but **all nations**; not only then, but to-day. The history of Nineveh in Jonah needs to be taken to heart, even in this land, which has been, and is, considerate to believers, and their conscience, and worship: for this we thank God. Yet England owes more to believers than they to England, for God never forgets the way in which His children are treated. Great empires and kings have risen and fallen, and their attitude to God's servants has never been unobserved by Him, though He may not have spoken at once. Nor is He unmindful of dealings with Israel. Of old He said, "Touch not Mine anointed ones" (Ps. 105. 15).

Pharaoh and Haman could not carry out their purposes. God is! There are, however, wheels within wheels in all His executive, and when the Roman legions came against Jerusalem where the Lord was crucified, we read "**the King sent His armies**" (Matt. 22. 7). So God can overrulingly use great nations that have alike restrained, or persecuted, His elect to wear, and even wear out, one another. It is the principle of Isaiah 10. 5, 6, "O Assyrian, the rod of Mine anger. . . I will send him." "**Howbeit He meaneth not so**": hence the climax of punishment in verse 12.

It is a day wherein God calls to solemnity and thoughtfulness. The Coming of the Lord Jesus cannot be distant. The emphasis on the East is what prophecy would lead us to expect, and coming events cast their shadows before them. The pilgrim is neither a prophet nor a politician, but it is his responsibility to be a blessing in the land wherever God has placed him. He cannot forget the essential and vital value of the Gospel: it is his privilege to pray fervently for those in authority (1 Tim. 2. 1-4). He is indeed thankful for all recognition of God, and the acknowledgment of God's permission and power over ALL, which the royal requests for a day of prayer crystallize. It was notable that God spared life at the very time, in the evacuation from Dunkirk. But was there not at the same moment another request (not royal), for a seven days' week, and is it not true that **machinery** was not spared? There are no accidents or chances with God. He never sleeps. He spoke, and He speaks. . . Our hearts wish that a **week day** might be chosen for recognition of God, and **with humiliation**; for that would indicate more realization that **God is supreme**, and more putting aside of human wisdom, and confidence, and that the Lord's Day might never be taken for factory activity, although we grieve over the forgetfulness of God, whenever that day is free from work, and realize that the true relation to the Lord's Day is when the heart acknowledges the Lord Jesus and a personal salvation by His death, and when prayer to God, as Father, not only as Creator, is the joy of **every day**. And this reminds us again of the many responsibilities of children of God to intercede more for this land of many privileges, that many, in all classes of society, may be drawn to the Lord Jesus, and made ready for His near Coming.

Each "chapter" of our life, with its trials and encouragements, is to bear fruit in the next chapter in more devotedness and devotion to Him Whose we are.

Suggested Daily Readings

"IF THE LORD WILL."—OCTOBER, 1941.

Day	READING		LEARNING		
	Jeremiah	Luke	Jeremiah 18	Jas. 1	
1	14. 1-12	21. 20-38	1, 2	26	
2	14. 13-22	22. 1-18	3, 4	27	
3	15. 1-14	22. 19-38	5, 6	2. 1	
4	15. 15-16.9	22. 39-53	7, 8	2	
5	16. 10-21	22. 54-71	9, 10	3	
6	17. 1-14	23. 1-19	11	4	
7	17. 15-27	23. 20-38	12	5	
8	18. 1-12	23. 39-56	13	6	
9	18. 13-23	24. 1-16	14	7	
10	19. 1-15	24. 17-35	15	8	
11	20. 1-18	24. 36-53	16, 17	9	
12	21. 1-14	John 1. 1-18	John 5. 32	10	
13	22. 1-17	1. 19-34	33, 34	11	
14	22. 18-30	1. 35-51	35	12	
15	23. 1-14	2. 1-12	36	13	
16	23. 15-27	2. 13-25	37	14	
17	23. 28-40	3. 1-15	38	15	
18	24. 1-10	3. 16-36	39, 40	16	
19	25. 1-11	4. 1-15	41, 42	17	
20	25. 12-26	4. 16-38	43, 44	18	
21	25. 27-38	4. 39-54	45	19	
22	26. 1-11	5. 1-16	46, 47	20	
23	26. 12-24	5. 17-31	Jer. 31. 3	21	
24	27. 1-11	5. 32-47	32	22	
25	27. 12-22	6. 1-14	33	23	
26	28. 1-17	6. 15-31	34	24	
27	29. 1-14	6. 32-53	35	25	
28	29. 15-32	6. 54-71	36	26	
29	30. 1-17	7. 1-20	37	3. 1	
30	30. 18-31.9	7. 21-39	38, 39	2	
31	31. 10-26	7. 40-8.1	40	3	

Notes on Memorized Verses.

JEREMIAH 18. 1-17.

1, How often the word came, or became. God definitely dealt with His servant. Modern "theories" of inspiration make this a presumptuous and false claim: we believe it simply. 2, The Lord spoke through illustrations before the eyes. 4, We are not told *why* it was marred: but men are "clay" with a will, and sin spoils. Yet God overrules. But there is no universalism (Rom. 9. 21, 22). 6, How blessed if we realise God's sovereignty: it is the key to history: "O Assyrian, the rod of Mine anger, and the staff in their hand is Mine indignation: I will send him . . . he meaneth not so . . . I will punish" (Isa. 10. 5, 6, 7, 12). 7, This principle was not only concerning Israel, but all nations: not only in one dispensation but in all. 8, The great matter is *repentance*—the very thing which individuals and nations alike dread (but see blessing in Jon. 3): many think "repentance" will be viewed as weakness by other persons, or nations: such a thought essentially fears man's opinion more than God. Observe that God's warnings to nations are *conditional*, not absolute. If only man took them to heart! This passage moreover, prevents misusing the thought of clay: here is accountability. 9, 10, The other aspect: equal for all nations and times. How deadly is pride,—personally, nationally! This is not recognized. 11, Judah one nation, amid many: the appeal "Return." "Good": observe the absolute and relative use of words: a nation can "amend": this is not absolute good, not legal good, not meritorious good, but relative "good" in the sphere of

God's government of nations. 12, Disregard of God's warning (2. 25, Deut. 29. 19). The peril is always following self: the blessedness in humbling before God. 13, "The virgin" one who should have been pure. 14, What men would never do physically (cf. Luke 5. 36, 37) they are unwise enough to do "spiritually." How blessedly is God likened to a Constant Fountain. Grace is continually flowing. How foolish is lack of faith; how real is the security of childlike faith. 15, "Forgotten Me" (cf. 2. 13, 32, 6. 16). 17, How blessed the contrast (Num. 6. 24-27, Ps. 89. 15).

JOHN 5. 32-47.

32, Witnesses! Beyond John (verse 37), Matt. 3. 17, 17. 5, "True," "truth" (33). 34, "Men," as such, are unreliable: John's witness was valuable only as he was "a man sent from God." Hence the emphasis on *this* infallible Witness (36, 37). 35, "Burning and shining": a strain (burning): beauty and clearness (shining): John "spent" himself (2. Cor. 12. 15). "For a season": man's fickle "will." ("Ye will not" 40). 39, "Ye search," "ye think": searching is precious, if we come to Him (Luke 24. 44, Acts 17. 11): then we "know," not only "think," and *can* receive the welcome to "search the Scriptures" more and more, that we may enjoy Him (2. Cor. 3. 18, Heb. 2. 9 remind us that we see *His* glory in Scripture, John 16. 14). "Testify ('witness') of Me": O that we may be like to the Scriptures, showing forth Christ (note Matt. 13. 23, the seed is the word, verse 38, the seed, the children of God, who have received and are now characterized by His word, which builds them up, cf. 1 Pet. 1. 23, 2. 2). 40, Coming to Him and life (ch. 6. 35, 14. 6, note 1. 4). He "came" that we might have life (ch. 10. 10), and we "come" and find all in Him. 41, "Men" set aside, cf. 2. 23, 24. 42, Contrast Romans 5. 5. 43, Thus will Antichrist come: and the principle of Antichrist is to exalt self, and one's own will (Dan. 11. 36): may we be Christ-like! 44, "Self" honoured. 45, The Lord Jesus *did* not come to accuse nor condemn (3. 17, 8. 11, 12. 47), but He *will* come in judgment (Ps. 110. Rev. 19. 11-15). 46, 47, We cannot separate the Old Testament from Christ: deeply important is the study of the types (Heb. 9. 8). Yet let us never be occupied with our *ability* to interpret them but with Himself. How can a "critic" believe Christ's words?

JEREMIAH 31. 31-40.*

31, The future fulfilment does not exclude the present application to those blest in advance (Matt. 26. 28). 33, 2 Corinthians 3. 1-6: how wondrous to have, personally and now, the height of honour reserved for the Ark of old, even to possess God's own "writing." What manner of persons ought we to be! Our obedience is not an external coercion, but an internal drawing and affection: it is a believer's new "nature" to respond to God's will. 34, It is impossible to have God's words without knowing *Him* (John 17. 3). "For": this implies that wherever sin is "remembered no more," there *must* be the knowledge of God Himself. How definitely everything answers the untrue charge that redemption permits sin. The work *for* us and the work *in* us are inseparable. 35, 36, The hand of the Lord in nature is a pledge and type of His work in grace. 37, If men can get to the end of God's work in nature, they may get some idea of His thoughts of love to His Redeemed (Ps. 40. 5). "How *unsearchable* are His judgments, and His ways past finding out" (Rom. 11. 33). 38, The spiritual blessings do not hinder the material and earthly ones "in that day." "Hananeel" denotes "the grace of God," and there shall be a literal tower.

*Booklet on 2 Corinthians 3 and 4 gladly sent.

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Thoughts from The Word of God

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

A MONTHLY, BY GOD'S GRACIOUS ENABLING,
TO SET FORTH "THE GOSPEL OF THE
GRACE OF GOD," AND TO "CONTEND
EARNESTLY FOR THE FAITH ONCE DE-
LIVERED TO THE SAINTS."

Vol. 41 No. 11
NOV., 1941
Free.

"I have glorified Thee on
the earth: I have finished
the work which Thou gavest
Me to do." John 17. 4.
"He said, It is finished."
John 19. 30.

"It became Him, for
Whom are all things, and
by Whom are all things, in
bringing many sons unto
glory, to bring the Captain
of their salvation to the
finish through sufferings."

Hebrews 2. 10.
"Having been brought to
the finish, He became the
Author of eternal salvation
unto all them that obey
Him." Hebrews 5. 9.

"The law brought nothing
to the finish."
Hebrews 7. 19.

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

SOME OF THE CONTENTS. Page

Acting Beyond One's Faith	83
"And that, knowing the time. . ."	83
Christ and Africa	84
The Tabernacle of the Congregation—9 ...	85
The Miracles of Prayer	86
Questions and Answers	86
"When we were dead"	87
Notes on Memorized Verses	88

"The law, having a
shadow of good things to
come, not the very image of
the things, can never with
those sacrifices which they
offered year by year contin-
ually bring the comers
thereunto to the finish."

Hebrews 10. 1.

"By one offering He hath
brought to the finish for
ever them that are sancti-
fied."

Hebrews 10. 14.

"Some better thing em-
bracing us, that they with-
out us should not be
brought to the finish."

Hebrews 11. 40.

"The spirits of just men
brought to the finish."

Hebrews 12. 23.

"I HAVE LOVED THEE."—*Jeremiah 31. 3, Revelation 3. 9.*

Words of Introduction

GOD has spoken. We have no doubt about the in-
spiration of Scripture, no doubt about our need of
a Saviour, no doubt about the absolute sufficiency of the
work of the Lord Jesus to remove our guilt, no doubt as
to our debt of love's obedience to Him in the new crea-
tion. This is not a magazine of negatives or uncertain-
ties. We know that our Redeemer liveth, and know
Whom we have believed, and know that the Son of God
is come, and hath given us an understanding; and know
that we have passed out of death into life. These pages
are sent forth with a ring of confidence. A personal
Saviour has met the dire need of personal sinners, and
made them members of Himself. The blood of our Lord
Jesus Christ is for us the essential ground of our re-
demption, and our bright hope is His near Coming.
That is no uncertain or vague dream: we expect Him
personally. We expect Him soon. Do you?

"Christ liveth in me."

Galatians 2. 20.

So little do I really show
What Christ hath done for me;
And yet in this brief span below
I long that men may see
The image of Himself, and trace
In me His work of saving grace,
And to my Saviour flee.

It can be, if His mighty power
Unhindered through me flow:
O may, from precious bud to flower
This godly longing grow.
O that my Lord may in me live;
Father, Thy Spirit's leading give:
I would His fulness know.

A.W.H.

Words of Encouragement.

What would our last words be? What is the chief and pre-eminent thought of our heart? We remember the last words of Stephen, "the first martyr" (Acts 7. 59, 60), reminiscent of the last words in the earthly life of the Lord Jesus (Luke 23. 34, 46). How "full" were these words. We look back to the last words of Joseph, and the hope of resurrection even then (Gen. 50. 25), and the climax of Scripture is next in front of us, "Even so, come, Lord Jesus," followed by a reference to constant "grace" all the pathway to "that blessed Hope." And that which appears to be the last chapter of Paul's written ministry has the same precious emphasis on the Coming of our Lord, and the dependence on "grace," and the Lord standing by and with His own, amid the trials of this present age, until that Day. The last words of many a believer have been treasured and cherished, and their striking contrast with the cloudy or despairing last words of infidels, and others, have been realized. How glorious is the believer's position in Christ Jesus, how wondrous will be the fulfilment of Colossians 3. 4.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

Colossians 4. 2.

"I will praise Thee, O Lord, with my whole heart."

Psalm 9. 1.

1. For God's gracious overruling as to all authorities (Dan. 4. 25, 35).
2. For backsliding Israel (Hos. 4. 16, Rom. 10. 1).
3. For believers who are passing through (Isa. 43. 1, 1 Cor. 10. 13) difficulties for the Lord's sake, that they may neither faint, nor compromise, but praise.
4. For the children of God's children, that faith may claim them for Him (Acts 16. 31), and loving wisdom be shown in training them (Gen. 18. 19, Prov. 22. 6, Eph. 6. 4, 1 Tim. 3. 4).
5. For aged believers, especially those in hospitals, etc., where they may feel the lack of Christian fellowship.
6. For lands often overlooked by us—e.g., Luxemburg, Hungary, Afghanistan, Liberia, Alaska, Trinidad, Chile.
7. For the Lord's work committed to our care, that it may be done faithfully (2 Kings 12. 15), and that God may grant more fellow labourers, and more fruit, among saved and unsaved,—blessing meetings, conversation, literature, in English and other languages, and preserving much that is sent across the seas. Specially we would value prayer, and resulting correspondence, as to any further OPEN DOORS for any of us to reach other exercised believers in meetings and by the post. Also regarding any OPEN DOORS from Him as to souls of other nations temporarily in YOUR

district. And do let there be fervent prayer for believers in lands overrun, including brethren known, e.g., I. Sofer (Vilnius), and M. Waszczuk, with whom we cannot NOW have contact, *except by prayer*.

8. For our brother M. Ruda in N.S.W., and those with whom he has joyous fellowship, that there may be the Lord's own definite work, reminding of *each* word in the description of 1 Corinthians 10. 32, Jews, Gentiles, the church of God—it may be "suddenly" if we are in earnest (2 Chron. 29. 36, 31. 21).

"There are not found that returned to give glory to God, save this stranger" (Luke 17. 18).

"According to His riches in glory, in Christ Jesus."

"MY" fears are unbelief. "My" doubts are distrust. They are really murmuring in the germ. Why should I trust God for eternity, and not for to-day? Has He any lack of love? any lack of remembrance? any lack of wisdom? any lack of power? **None whatever.** God is God, and men are but men. He will not fail.

"My need" may seem great, but His supply is infinitely greater. If He "withholds," it is in love, to draw me nearer to Himself in my walk (Ps. 84. 11). Why should I ever be slow to give thanks for trials? They may seem to be grievous, but they are always gracious (Heb. 12. 11). God knows **what** is best, and **when** it is best, and **how**. No circumstances escape His notice. Nothing can come by chance, nothing can frustrate His will.

"According to His riches." Ah, He giveth richly for He is rich. Well might the psalmist say, "Thou art good, and doest good." It has been well remembered that if a king gave a beggar a penny it would be **out of** his riches, but not **according to** them. God does not meet our need only **out of** full supply, but "according to it." He delights to give abundantly, good measure, pressed down and running over. He bestows blessings, when we are ready for them, so that there is not room enough (Mal. 3. 10). 'Tis thus He causes us to overflow to others. When you are "cast down," dear fellow believer, remember God is not cast down. When you feel your limitations, call to mind that God has no limitations. How blessed it is to know the guarantee of grace—"My God shall supply." And it is "all your need." The riches are riches in glory: who can tell what that means? Let us lift up our heads. A quiet, anxiety-less, restful people would be a wondrous testimony, and such should all God's children be. The calm of dependence on God should be manifest in their very faces, and in their unruffled lives. And all the blessing is because of the salvation we, poor undeserving sinners, have received. Yes it is "in Christ Jesus," not outside Him.

Acting Beyond One's Faith.

WE are all agreed that faith must be personal, though it is well to remember that the Lord saw their faith when four brought the paralytic (Mark 2. 3-5). And we can encourage one another to more faith; and our faith, as our love and our zeal, may provoke very many (2 Cor. 9. 2), with the true provoking (Heb. 10. 24). It is delightful to realize we are members one of another in this also.

But faith must be personal. I cannot act on your faith, nor you on mine. But if I use this as an excuse for unbelief and laziness, I am quite wrong. There are unsaved ones who say they are "waiting" till God impels them, and they misuse the Holy Spirit's references to natural deadness, and oppose the Lord's invitation "Come." There are believers who say they are "waiting" for the Lord's leading as to some action,—it may be "baptism," or somewhat else, as to which He has already given His loving command, that this may lead them (Prov. 6. 22).

If you are afraid of acting beyond your faith, seek to be more "afraid" than hitherto of acting **below** your faith, and "afraid" of lack of concern as to "little faith," and "afraid" of neglecting the holy stimulus through other members of Christ (2 Pet. 3. 1.). "Acting beyond your faith" may be a kind of "scarecrow" to keep you away from that which is Divinely provided for your faith. The enemy takes advantage of phrases to frighten children of God from simple confidence in Himself. The apostle rightly said, "Be ye imitators of me, even as I also am of Christ" (1 Cor. 11. 1). Our life should be one of faith (Gal. 2. 20). It is a mistake to speak as if only those who devote their whole time to direct gospel work are living by faith. Every believer is called to live by faith: we walk by faith, and without faith it is impossible to please God. It is so easy to settle down, "I have not faith for this; I must not do it without spiritual faith: to try and act without joy in obedience is not well pleasing—so I will wait." Wait contentedly? Wait restfully in the absence of growing faith? Are you and I merely looking for crises, and for a "mass" of faith to be given suddenly? Such "faith" may be linked with "nothing," but the Holy Spirit rather speaks of growing faith (2 Thess. 1. 3), and that is gradual and continuous, day by day. Stretch out the hand, as the man in the synagogue, that the withered weakness may thus go. "Begin to possess" (Deut. 2. 24), if you would experience a crisis also. Be "afraid," I repeat, of NOT acting up to the faith you have, and remember "Whosoever hath, to him shall be given" (Luke 8. 18). Be afraid of settling down, and of the rut of being afraid to BELIEVE GOD.

Poems to help Christian Experience.—120.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

Romans 13. 11.

Awake, ye believers; the world is not sleeping,
But actively seeking its ends to attain;
Now sowing its seed, in the hope of a reaping,
Yet 'tis but a harvest of sorrow to gain.
But ye, who were raised from a wretched condition,
By mercy unspeakable, sovereign and free,
To such an exalted—yea, heav'nly position,—
What manner of persons ought now ye to be!

Arise, ye believers; mankind is arising,
Buoyed up by false hopes that the evil one gives;
Vain, vain are all methods of human devising,
Man only for earthly advantages lives;
Yet that is not life which shall have such an ending
Of weeping eternal and endless regret.
O saved ones, O heirs of a glory transcending,
What lives should ye live, while God spareth you yet!

Unite, ye believers; the world is uniting,
But 'tis against God they are madly arrayed,
Against His Messiah are foolishly fighting;
They hate and despise the atonement He made.
There cometh a "unity" out of the Babel,
That soon will give place to an awful despair;
But God is in heaven, and He will enable
His own with a "one-ness" for Christ to prepare.

Expect, ye believers; the world is expecting
A "Super man" soon from itself to arise,
But one who will yield to the awful directing
Of him who destroyeth,—the father of lies.
But ye, by God's mercy, a Saviour awaiting,
Are witnessing here, yet are looking above;
The world is around you, its scorn unabating,
But soon shall ye see Him,—the Saviour ye love!
E.K.

IF THE LORD WILL."

Gatherings for Believing Men. Tuesdays. 30b, Commercial Road (side door). 5.45. Conversation and Prayer, 5.15. (Those seeking salvation also welcomed). Telephone for possible change of arrangements.

SUGGESTED SUBJECTS DURING NOVEMBER.**THE CAPTIVITY AND THE RETURN.**

1. Stepping Stones (2 Kings 10. 32, 17. 20, 24. 2, 10-16, 25. 1-7, 8): God's Patience (Hos. 11. 8).
2. God's Care in Captivity (e.g. Ezek. 1. 1-3).
3. The Fulfilment of the Promise (2 Chron. 36. 22, 23, Ezra 1. 1, 2).
4. Stepping Stones to Blessing (Ezra 1. 5, 3. 1, 8, 5. 1, 2, 6. 15, 16, 7. 1-10, 8. 21-23, 33, 34, Neh. 1. 11, 2. 8, 4. 6, 6. 15, 16, 12. 42, 43, 46, 47).
5. The Enemy's Hindrance Without and Within (Ezra 4. 1, 4, 5, 24. 9. 1, 2, 10. 13, Neh. 2. 19, 4. 1, 2, 10, 5. 7, 6. 10, 17, 18, 13. 4-7, 15, 23, 28).
6. Spiritual Parallels to Help Faithfulness Now.

FULNESS IN COLOSSIANS, AND THE CONTRAST.

1. The Fulness in Christ (1. 19, 2. 9), and the Emptiness of "Philosophy" so-called (2. 8).
2. The "Shadow" and "The Body" (2. 16, 17, 19).
3. The Fulness of the Redeemed (2. 10, note 1. 10, 4. 12, contrast "satisfying," fulness of the flesh, 2. 23).
4. The Fulness of God's Revelation (1. 25).
5. "The Full Assurance of Understanding" (2. 2).

YOUNG PEOPLE'S COLUMNS.

Christ and Africa.

IF you get out your atlases you will see that Africa and South America have a certain likeness, both narrowing down to a southern point. And they alike have far less inhabitants than their northern neighbours, and, not only so, India alone has about double the population of all Africa. Many look on them as the "dark continents," possibly forgetting how much spiritual darkness there is in Europe too,—and everywhere. But will it surprise you that among the many translations of at least a portion of Scripture, more languages are from Africa than from any other Continent, and that the number is increasing there more rapidly than elsewhere? If you know the Lord Jesus as your own Saviour, this will make your heart glad, and you will pray for the translators (it is so important to give the meaning of God's perfect words as exactly as possible), and may also be wondering if you will ever go to Africa with the gospel of Christ. But do not forget we need not go by ship to do missionary service. A saved boy or girl can be "a little missionary" at school, and lead others to the Lord Jesus. The daily life, as well as the lips, must tell of His love.

At the beginning of the Bible, God chose the family of Shem, to come and dwell in the midst of it (Gen. 9. 27), and in the fulness of time the Lord Jesus, Who was God and became Man, fulfilled this. God also promised that Japheth would be "enlarged," and this has taken place, in earthly blessings. But no national blessings were given to Ham's line. Yet this did not, and does not, hinder the "salvation of souls. The gospel of Christ is for those of "every kindred, and tongue, and people and nation" (Rev. 5. 9). There is no "colour line" in the gospel. Never look down on any one because his skin is darker than yours: your heart may be darker than his, if you are not a child of God.

There are several individuals from Africa specially blessed in Scripture. Do you remember "Ebed-melech the Ethiopian"? When Israel's princes cruelly put Jeremiah in a dark and dirty dungeon, Ebed-melech boldly went to the king and said, "These men have done evil" (Jer. 38. 9). It was a brave thing to do. I would rather have been in his place, than had all their outward blessings. And not only so, words are not enough. Ebed-melech drew Jeremiah out of the mire, very thoughtfully getting rags to keep the ropes the prophet put under his arms from cutting his flesh. It is a fine record of true love. And God did not forget it. He sent the message to the Ethiopian, "I will surely deliver thee . . .

because thou hast put thy trust in Me, saith the Lord" (Jer. 39. 18). So I fully expect to see Ebed-melech in God's presence. He was not only kind, that is not enough: he really trusted in the Lord. Do you? It is interesting that the very book recording this contains the question, "Can the Ethiopian change his skin?" (Jer. 13. 23), showing how dark Israel were before God. No outward privileges can save one soul. Christ died to save.

Do you remember some one else from Cyrene in Africa? Though we do not know if he was of Ham's line, we are glad to remember that it was one from thence who carried the Cross after the Lord Jesus, and glad that the Lord Jesus was on the cross, (ah, none helped Him there), dying for many from Africa (Mark 15. 21).

Yet another story. God sent a special missionary to an Ethiopian. And he was brought to believe in Christ through reading the Scriptures, and preaching combined. In view of the many translations to-day for Africa this is so helpful, and it is beautiful to see God used a chapter which, though it speaks much of Israel as Isaiah's people, adds "He bare the sin of many" (Isa. 53. 12). Yes, the word "many" comes often before us, e.g., "To give His life a ransom for many," "My blood, of the new covenant, which is shed for many" (Matt. 26. 28, 26. 28). Are you among these? If you have not come to Christ, why not? Do you remember now the story of which we speak? It was Philip who was sent to this "man of Ethiopia," the treasurer of Candace the queen. Read it in Acts 8. 26-40, and see God's interest in Africa, where He is still saving souls. But the town where you live is no more "Christian" than "darkest Africa." Can you call God "Father" unless you have come to Him by the Lord Jesus, The Way (John 14. 6)? No, you cannot. I am so thankful for the prophecy "Ethiopia shall soon stretch out her hands unto God" (Ps. 68. 31), and again "from beyond the rivers of Ethiopia My suppliants, the daughter of My dispersed, shall bring Mine offering" (Zeph. 3. 10). This will take place when the Lord Jesus comes back, but now is the Day of Salvation if you would be ready for His Coming. Then He will reign at Jerusalem where He suffered, and will say "Blessed be Egypt, My people." How different from the judgment of the ten plagues, for those who are then spared and blessed through the work of Christ!

God saves from every nation:
How great is His salvation!
His people's adoration
Is through the blood of Christ.

From Afric's millions teeming
Some know His blood redeeming;
His mighty love esteeming,
They seek for Him to live.

Are you, His word believing,
Salvation now receiving,—
Your joy ne'er to be grieving
The One Who died for you?

The Tabernacle of the Congregation.

No. 9.

The Entrances (Exodus 36. 35-38, 38. 18, 19).

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

THE Tabernacle and its court had three entrances. These were—"The Gate of the Court," through which all that were Israelites were permitted to pass; then, the first opening into the Tabernacle proper was that called "The Door," giving access to the Holy Place for all that were priests. Thirdly, there was "The Veil," through which the High Priest only, and that but once in the year, passed into the Holy of Holies, where the Very Presence of God was pleased to dwell,—“The Holy Ghost this signifying that the way into the Holiest of All was not yet made manifest.”

Two factors are common to all these, namely, the materials of which they were made and their area-measurements. As to the latter, the openings were each one hundred square cubits. The "door" and the "veil" were both four-square," measuring ten cubits in breadth and in height. The "gate," however, was only five cubits high, but twenty in breadth, possibly to teach how abundant is God's mercy, and how wide is His gracious invitation to poor sinners.

A further lesson may be learned from the "oneness" as to area. Christ is the One Way into God's presence, whether it be for the sinner coming unto Christ as the One Altar and Sacrifice, or the saint entering the place of refreshment, light, and prayer—"blessed with all spiritual blessings in the heavenlies in Christ"—and entering "into the Holiest by the blood of Jesus." "No man cometh unto the Father but by Me."

Then, as to the fabric, fine linen was the basis of them all, and thus is suggested "righteousness." Blue, Purple, and Scarlet are all seen in the "gate," the "door" and the "veil." The significance of the colours has already been contemplated in the study of the beautiful curtains; like these, the veil, alone of all the three entrances, was embroidered with cherubim—the "living ones."

The veil speaks of Christ, for it signifies "His

flesh" (Heb. 10. 20) and the fabric, the colours, and the cherubim, all present some aspect of our glorious Lord, Who became flesh that He might die, and, by His death atoning, might make a way up to the throne of the holy God, for those undone, unclean, and undeserving. "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."

Notice the expression, "made He it of cunning work" (Ex. 36. 35). The word "work" signifies something "made." The word is used of what God did, in the early pages of Scripture. "Let Us make man." "I will make an help meet for him." "Did the Lord make coats of skin and clothed them." What a work was that which Christ wrought "in the days of His flesh!" "His work is honourable and glorious."

The "veil" was hung beneath the "taches" (Ex. 26. 33). Thus there was a golden meeting place for the veil—which had its own golden hooks—and the two parts of the beautiful curtains.

Four pillars of shittim wood, overlaid with gold, resting in four sockets of silver, supported the "veil," the number being symbolical of "world-wide-ness," and the silver of "redemption." The way of access, therefore, was upon the basis of redeeming love, for so the type would seem to teach.

Five similar pillars and golden hooks, standing upon sockets of copper, supported the "door." The number suggests "grace," and the copper, associated as it is with the "court," may symbolise the bearing of judgment, for which Christ alone was able, and which He actually endured at the close of His life of obedience on earth.

One further thought remains to be expressed in regard to these three entrances. They all consisted of hangings which could very easily be moved aside by one who would enter, yet an unseen but mighty power stayed the unbidden hand and the uninvited one. A holy presence surrounded the church in the early days of primitive power, so that "durst no one join himself." Would there were a return of such gracious influence upon men!

Yet the very weakest could move the hangings, and so the humblest and most diffident soul may, by faith, if it be living, draw near to God, through Christ, and find in Him a gracious welcome.

These entrance hangings were, because of their beauty, greatly to be admired, but admiration was not enough. To obtain the favour and forgiveness of Him Who appointed sacrifices for sin, the sinner needed not to gaze upon the "gate," but to enter.

So, dear reader, if you have not yet known the Lord Jesus as the "Door" and the "Way" to God, do not rest in your admiration, reverent though it be, of "the Lord of glory," but come to Him now in your sin and need, for He hath said, "All that the Father giveth Me shall come to Me; and him that cometh unto Me I will in no wise cast out." E.K.

The Miracles of Prayer.

WHO can over-estimate the privilege of prayer to God? And it is deeply precious to know what prayer has done, or rather what God has done through, and in answer to, believing prayer.

When a land is closed to the post, and we seem cut off from believers there, how blessed to know that prayer is not only quicker than a letter, but quicker than a cable, and, moreover, our Father knows just how to apply the blessing. We may not be able to send a gift, or a word, but He can translate our prayer into the very language of encouragement for which a weary heart sighs, and He can pay a prayer-draft in the very "currency" that meets the immediate need and emergency of a burdened child of God.

And is it not delightful to remember we are not only praying for many, but being **prayed for by many**? And how helpful not to spend too much time proportionately in prayer for ourselves (though that is needful), but to enjoy the blending to which our Father leads, so that we pray for a brother, and he prays for us, instead of each being occupied selfishly with himself. Even in physical things we ever need others. If I were to do all for myself, and you for yourself, how difficult and costly all our arrangements for food and clothing would become! In spiritual fellowship we **gain** much by remembering others, though our object is beyond this,—for prayer is the fruit of love, and prayer ever seeks the **glory** of God.

The heaven of heavens cannot contain God, but prayer can reach His bowed down ear. All nations before Him are less than nothing, but the prayer of the upright, however insignificant they are, is His delight. No man can stay God's hand, or say unto Him, What doest Thou? But prayer can cause His hand to be with us, and can confidently plead, "Do as Thou hast said." Prayer is not potent in itself, but the prayer of faith is prevailing, for it is a laying hold of One Who is Omnipotent. How often we look to our worthless planning, and seem to regard trust in God as a last resource, but actually it, or rather He to Whom we pray, is the First Resource, without Whom all our planning is vain. Prayer makes light of difficulties, and knows nothing of

impossibilities, for with God all things are possible. Prayer is not based on human reasoning but on Divine promises. Prayer does not see Anakim and cities walled up to heaven, but beholds Him Who is in heaven, and to Whom Anakim are less than grasshoppers. Prayer knows nothing of circumstances changing God, but it knows much of God changing circumstances. Prayer is not our will altering natural laws, but it is our will within God's will bringing into activity spiritual principles. Prayer is not a tool given to a child to use at his misguided pleasure, to injure himself and others, but a precious instrument which is only usable, when there is the contact and current, or (shall we not rather say?) the gracious inworking of the Holy Spirit to direct our whole being. Then there is the true power of prayer, against which nought of man or of Satan can stand, so that we marvel not when we read the sentences together, "Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you."

Questions and Answers.

73

"What were the trees (1) of life and (2) of the knowledge of good and evil?"

We accept the Scriptures as literal unless God Himself indicates otherwise. There is no difficulty, moreover, with Him. He is Almighty. The context speaks of other "trees," and to these two God was pleased to attach certain properties. He has a perfect right, we all would acknowledge, to do so, and to make the one a TYPE OF CHRIST, and the other a TEST FOR OBEDIENCE. Tests are often in (a) little points and (b) material things. The trees were therefore both (a) literal in themselves and (b) symbolical, in God's appointment, but the spiritual meaning did not remove the literality any more than in the Lord's Supper. The allegorical meaning of Galatians 4. 22-26 does not obliterate Abraham's personal history.

74.

"How long were the days of Genesis 1?"

The ten commandments refer to them as literal days (Ex. 20. 9, 10). The Holy Spirit never suggests anything else. The thought of **Periods** is often because of a limited view of God's infinite power as to time, linked with failure to see the undated period of verse 2. Moreover, this interpretation would bring in difficulties as to (1) the language used ("evening and morning"), and (2) the time of darkness, and (3) the seventh day. It would obscure the simple narrative of Adam's quick departure from God. We cannot be too simple or too childlike in accepting the words of God.

* Booklet gladly sent.

- "When we were dead."
- "When we were yet without strength."
- "While we were yet sinners."
- "When we were enemies."

Ephesians 2. 5, Romans 5. 6, 8, 10.

THE gospel is unique, and supreme. It never excuses one sin, but it never turns away one burdened sinner. Nothing emphasizes man's ruin more definitely and outspokenly than the gospel of Christ: nothing reveals a height of blessedness to be compared with the glory into which the saved one is brought. There are no human limits set to the gospel. No troubled soul on earth can say, "I have sinned too much." Beyond all nationalism, and every other barrier, and reaching to all mental and social conditions, the gospel of the glory of Christ stretches yet further. Human theories look vainly to man and depend on men. They are but a mirage. The gospel is "**the power of God** unto salvation." Grace is as manifest as righteousness, and righteousness as magnified as grace. All the attributes of God harmonize therein—His love and His wisdom shine out together: His mercy is satisfied, and so is His holy wrath, for the spotless Substitute has fully borne the whole for a great number whom no man can number.

And everything of the sinner finds God's complete provision in the gospel. The burdened **conscience** sees **sin** righteously put away, in such a way that it has no more legal existence! The sorrowing heart realizes the Saviour's joy removing the sorrow. The affections thus find a Person, and the mind has that which transcends all human logic, and in which there is no flaw. The fearing soul realizes there is the power of a new life, and an indwelling Holy Spirit. The sinner looks backward, and sees all his guilt taken away: he looks upward and around, and praises for One to meet every present need: he looks forward, and knows that nothing shall destroy an eternal blessedness "in Christ Jesus."

The words of our title are God's own words to show the fulness of the need of the sinner, and the fulness of His grace to meet it. The heavy laden soul draws comfort from each expression. But some are annoyed at that which is implied. The **proud** sinner wants a Helper, not a Saviour. The **self-righteous** sinner desires a religion not a new creation. But the gospel thus marks out those to whom it is addressed, and if the reader does not seek such a gospel he cannot blame God's grace in meeting those who own their dire extremity.

The dead one receives life, the strengthless one is empowered, the sinner is justified, the enemy is at peace. Every relationship is gloriously changed. Those who do not know the gospel

speaking against it, but those who know their own need can never know their beloved Saviour too much.

Reader, how is it with you? Are you "too good" for the One Who came to seek and save that which was lost? Are you too respectable for the One Who became a **Curse** for those under a Curse (Gal. 3. 13)? There is no alternative salvation. You must be reconciled as an enemy, by the blood of Christ, or remain unreconciled for ever. What if you are making God a liar (1 John 5. 10), because you do not see you are so bad as God says we all are.

An old hymn says,

"A sinner is a sacred thing,

The Holy Ghost hath made him so."

Do you know what that means? Our forefathers spoke of "a **sensible** sinner," meaning one who **felt** he was a sinner, and was deeply conscious of his need. **That** is the thought. A broken hearted sinner is one who has seen himself in the light of Christ's work on Calvary, and who accepts God's verdict on **SELF**. Have you? Or are you still "too good" for **such** a Saviour? O do not say, by your attitude, that the Lord Jesus made a mistake in dying thus. He plainly felt the dire **danger** of sinners, and that amazing death can give nothing short of an absolute righteousness, and an eternal blessedness in Him. Welcome, dear troubled soul, to the mighty Saviour Whose love is greater than your greatest longing can dare to hope. The gospel of Christ is more than amazing! A sinner is really made a **child** of God, made a **member** of Christ Himself! Here is mighty **love** beyond all parallel. O how can a soul still in the danger that needs such a work be unmoved? How can you, dear reader, be unmoved? But,—wonder of wonders—Christ still waits to welcome and save **TO-DAY**!

A Scriptural Witness Against Romanism and Ritualism.—Our brother, R. L. Wheeler, has prepared and issued a very helpful 40-page testimony, containing Scriptural answers to 16 questions such as "Is the Bible a complete guide to show us the way of salvation?"—"Is Peter the rock, and is the Church built upon Him?"—"Do good works merit salvation?"—It is definite, but tender, seeking throughout to lead souls to Christ. (There is no charge, though doubtless some believers will wish to pass on several copies, and remember the principle of 2 Samuel 24. 24). All is "unto the Lord," as with our brother's previous two booklets, likewise helpful, "Waiting for the Coming of our Lord Jesus Christ," and "The Day of the Lord." Prayer is valued. We shall gladly supply (or receive letters for our beloved fellow-labourer).

Suggested Daily Readings.

"IF THE LORD WILL."—NOVEMBER, 1941.

Day	READING		LEARNING	
	Jeremiah	John	Jer. 36.	James 3
1	31. 27-40	8. 2-18	1	4
2	32. 1-15	8. 19-36	2	5
3	32. 16-30	8. 37-59	3	6
4	32. 31-44	9. 1-23	4	7
5	33. 1-14	9. 24-41	5,6	8
6	33. 15-26	10. 1-18	7	9
7	34. 1-11	10. 19-41	8	10
8	34. 12-22	11. 1-20	9	11
9	35. 1-19	11. 21-40	10	12
10	36. 1-15	11. 41-57	11,12	13
11	36. 16-32	12. 1-16	13	14
12	37. 1-15	12. 17-36	14,15	15
13	37. 16-38,13	12. 37-50	16,17	16
14	38. 1-28	13. 1-17	18	17
15	39. 1-8	13. 18-38	19	18
16	40. 1-16	14. 1-14	20	4. 1
17	41. 1-18	14. 15-31	21	2
18	42. 1-18	15. 1-14	22	3
19	42. 19-43,13	15. 15-27	23	4
20	44. 1-14	16. 1-16	24	5
21	44. 15-30	16. 17-22	25	6
22	45. 1-46,12	17. 1-13	26	7
23	46. 13-28	17. 14-26	27,28	8
24	47. 1-48,6	18. 1-14	John 18. 36	9
25	48. 7-25	18. 15-27	37	10
26	48. 26-47	18. 28-40	38	11
27	49. 1-18	19. 1-15	39,40	12
28	49. 19-39	19. 16-30	19. 1,2	13
29	50. 1-16	19. 31-41	3,4	14
30	50. 17-32	20. 1-18	5	15

Notes on Memorized Verses.**JEREMIAH 36. 1-27.**

1, The dating of the Old Testament contrasts with the epistles: we are a heavenly people and pilgrims. 2, Written to be preserved (Isa. 30. 8): how we thank God that men of God not only *spoke* but *wrote against* Judah as against the *nations*. Warnings even in the days of Josiah (cf. Jer. 3. 10, Zeph. 1. 1-12): how much is superficial, even in days of encouragement. O that we may be real. 3, Hear, return, forgive. "Way" (Isa. 55. 7). 4, Cf. Paul's amanuenses: how graciously God appoints helping of "one another": what a privilege these "helping" servants of God had. 5, 6, Jeremiah *tell* the shutting up, and it meant something to Baruch to read openly the message of God's rejected prophet. The people "fasted," yet were against the Lord (Isa. 58. 1-7): may we be kept from formalism. 7, The margin is very beautiful (cf. Dan. 9. 18, 20, Luke 5. 19), what humility there should ever be. 8, Loving, prompt obedience. "The words of the Lord in the Lord's house": all belonged to Him, and yet the people resisted Him. 11, "All," again people resisted Him. 12, The names remind of Josiah's days (2 Kings 22. 8, 9, 12, 14). How quickly Israel forgot (Ps. 106. 13). 14, Interest, concern,—but. 16, "They were afraid"—yet in 24 "they were not afraid." "The fear of the Lord is the beginning of wisdom," a holy dread of grieving God is

of primary importance (Isa. 66. 2): have we this? Carelessness about sin is one of the greatest sins: lightness about God's words, and willingness to change them will ever bring serious results. 16-18, Indefinite words, not defiance, but no determination for God's truth: how many waver. Unshrinking faith is precious. 21, Further reading, further hearing, but—! 22, Observe a special indication that December is cold in Palestine: this has a bearing on "Christmas," and shepherds watching their flocks. 23, 24, A son of Josiah!—see 2 Kings 23. 25. The father rent his garments, the son burnt the book. How many have sought to destroy truth by burning the messengers and the message, but "all the words" stood, and "there were added besides unto them many like words" (verse 32). 25, Intercession: how difficult must have been the position of these, as Obadiah in Ahab's house: there may be a time in many a life when one must forego a position rather than compromise. 26, Adding sin to sin (Isa. 30. 1, Luke 3. 20). "The Lord hid them" (Ps. 27. 5, Luke 5. 30, John 8. 69): beyond their work (verse 19).

JOHN 18. 36—19. 5.

36, Emphasis on "is" (cf. "NOW") and "of" must not be overlooked. The Lord *will come* in power, but it will be a Kingdom *from* heaven (Dan. 7. 14, Luke 19. 15, contrast Gen. 10. 10, 1 Kings 1. 5, Luke 5. 6, Rev. 13. 2). Neither legions of angels, His servants (Matt. 26. 53, note 16. 27), nor Peter (Matt. 26. 52) were to establish His Kingdom on earth then: it is still "the Kingdom and patience in Jesus" (Rev. 1. 9). Do we live realizing this, and witness the good confession (1 Tim. 6. 13, 1 Pet. 2. 11, 12). 37, Pilate "asked" the people (Mark 15. 12, 14) asked Christ, but had no stability. "Everyone that is of the Truth heareth My voice" (cf. 10. 27): here is the test. 38, Pilate leaves out "the," and, moreover, goes away:—temporizing, vacillating, condemning the Faultless One. 39, A "custom," no thought of truth. 40, Man's choice. Our Lord Jesus is four times contrasted with thieves and robbers in the gospels (John 10. 1, 12. 6, Matt. 27. 38, 44, note also Matt. 26. 55). 19. 1, "Then therefore," both words are solemnizing: man's wicked "therefore." Scourging the Son of God! Who could have dared to use the ropes, to strike Him with impious hands, to spit upon Him, to drive nails through His feet?—He, Who could have destroyed all, patiently endured. 2, The first Adam caused thorns, the Last Adam bore them: a cruelty regardless of pain from man's standpoint, but a type of His becoming a curse (Gen. 3. 17, 18, Gal. 3. 13), for us. 3, "Rejoice," in wicked jest, contrast Matthew 28. 9. 4, 5, "Behold," twice. Truly "the Man" (Matt. 4. 4): contrast "the man of sin."

Thank God, many a lost one has been saved, but when has a saved one been lost? Yet the grace of God never works for us without working in us. A praiseful believer is a prayerful believer, and the Lord's redeemed are saved on a pathway of difficulty, and are kept "through faith" as well as "by the power of God." If you are despondent, dear child of God, do not forget His mighty love, but if you are careless, do not presume on it.

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

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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 AND
ENABLING, TO GLORIFY HIS NAME, AND
SPREAD HIS GOSPEL, AND ENCOURAGE HIS
CHILDREN.

Vol. 41 No. 12
|DEC., 1941
Free.

The Lord Jesus said,
"He That sent Me is with
Me: the Father hath not
left Me alone; for I do
always those things that
please Him." John 8. 29.

"Teaching them to ob-
serve all things whatsoever I
have commanded you; and
lo, I am with you always,
even unto the end of the
age." Matthew 28. 19, 20.

"If ye keep My com-
mandments, ye shall abide
in My love; even as I have
kept My Father's command-
ments, and abide in His
love." John 15. 10.

"He that hath My com-
mandments, and keepeth
them, he it is that loveth
Me." John 14. 21.

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.

"He endured, as seeing Him Who is invisible."—Hebrews 11. 27.

Words of Introduction.

AGAIN a "milestone." Again a realization that our Lord is quickly coming. To the unsaved sinner 'tis a milestone towards judgment; to the believer the Hope becomes nearer and clearer, and let it be dearer. But there is one month less to serve Him amid pilgrim-privileges. What shall we give up for Him in *glory*? What shall we bear for His Name's sake in *that Day*? What shall we do, amid physical trials, when our body is like His body of glory? What rejection will there be then? What witness that He is dear to us, even when there is earthly loss because He is still "without the camp"? Nothing, nothing of this when He comes. Now, now is the opportunity, and our heart's longing is that these pages may ever be fragrant of Him, and fragrant to Him, a help to His own, and a stimulus to more devotedness,—a stirring up, that we need as much as any reader. The Lord Jesus gave Himself for us, and the Holy Spirit dwells *within*, that we may not be "one day a week Christians," but ever pleasing Him.

Mere study and knowledge are vain: He bought the whole, and He is entitled to the whole. Shall it not be so?

"Shall not the Judge of all the earth do right?"

Genesis 18. 25.

"Until I went into the sanctuary of God; then under-
stood I . . ."

Psalms 73. 17.

O, the pain of hearts oft broken;
O the grievous sin and strife
Of this fleeting, changing life.
Longed my heart for some sweet token:
'Mid the darkness there is light,—
God is just and doeth right.

He is over all the sorrow
Working out His wondrous plan,
Using e'en the wrath of man:
Known to Him is each "to-morrow."
Here doth rest my aching heart,—
Father, true and just Thou art.

A.W.H.

SOME OF THE CONTENTS. Page

Ministry in a Gathering	91
"I am the Way, and the Truth and the Life"	91
Walls	92
The Tabernacle of the Congregation—10	93
God Revealed	94
A Few Notes on Revelation 1. 17, 18	94
"Open . . . they, too, need shelter"	95
Notes on Memorized Verses	96

"They like Adam have
transgressed the covenant:
there have they dealt
treacherously against Me."

Hosea 6. 7, margin.

"And Saul said unto him,
Blessed be thou of the
Lord: I have performed the
commandment of the Lord.
And Samuel said, What
meaneth then this bleating
of the sheep in mine ears?
And Saul said, They have
brought them from the
Amalekites, for the people
spared the best . . . and
Samuel said, Hath the Lord
as great delight in burnt
offerings and sacrifices, as
in obeying the voice of the
Lord?"

1 Samuel 15. 13, 14, 15, 22.

Words of Encouragement.

"The beloved of the Lord shall dwell in safety by Him. . . ." Deut. 33. 12.

"Benjamin" signifies "the son of the right hand." We cannot but think of Ps. 110. 1 with 2. 7. And how blessedly are we blessed "in Christ." "Beloved" indeed, we shall not be cast out. We tabernacle, and dwell, confidently resting upon Him, for that is the fulness of the expression used. We remember the New Testament expression "Everyone that believeth on Him" (Rom. 10. 11), and the shoulders of the Shepherd in Luke 15, and again "Thou bearest not the Root, but the Root thee" (Rom. 11. 18). Well may we dwell with safety and confidence! And the verse at once adds, "He will cover upon him" (same word, "upon," the reverse process: the Lord is under to uphold, above to shelter). And how long? "All the day." We call to mind "I the Lord do keep it, I will water it every moment: lest any hurt it, I will keep it night and day" (Isa. 27. 3). It is all so wonderful. He neither slumbers nor sleeps (Ps. 121. 4), and in Matthew 28. 20 we read "All the days." How simple our faith should be! Yet more words of comfort, refreshment and power are given. "And he shall dwell (tabernacle) between His shoulders." We have already thought of Luke 15. 5, and we cannot but link Isaiah 9. 6 with the government upon His mighty shoulder and the names of the tribes—all of them—on the shoulders of Aaron (Ex. 28. 12). Well may we rejoice!

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.

"He cried unto the Lord, and said, O Lord my God." 1 Kings 17. 20.

1. For God's gracious protection as to all His children (1 Pet. 3. 13), and overruling throughout the world of the powers that be (Rom. 13. 1) for whom we would ever pray (1 Tim. 2. 1-4).
2. For believers' homes, that they may be marked by the spontaneousness of love to Him, which is used to affect the children so much (Luke 1. 6). Godliness is not inherited, but God honours faith, and the temperament is affected by what parents are, and by the "atmosphere," not merely the language of the "home."
3. For aged saints who feel the strain, that they may enjoy His strength.
4. For believers in difficulties, that, even when though their own failure, the Lord may lovingly undertake, and often extricate (2 Chron. 18. 31).
5. For that often overlooked as—e.g., Switzerland, Cyprus, Arabia, Morocco, Liberia, Uruguay, Tasmania.

6. For the Lord's work lovingly entrusted to us, that we may be faithful, and that our Father may be well pleased (Heb. 13. 21), and that meetings, and tract service, and conversations with those of various nations may be used of Him, that fellow-labourers may be granted and empowered, and that there may be more gatherings to His glory in different parts. Do not let us forget beloved brethren I. Sofer, M. Waszczuk, H. A. Werner and others, with whom the only contact possible now is by prayer. God is faithful! Let us not forget their families where the "education" is not helpful. Likewise the families of other believers in Europe. For fellow-labourers, as W. Ellis (Stockport), and C. P. Bennett (Forest Gate), who have been enabled to travel more, and help little groups of believers, and that children of God on farms may be richly encouraged, and the Lord's Word spread in the villages.
7. For our brother M. Ruda, that God may use him much more in N.S.W., to Jews and Gentiles, as well as believers, in loving harmony with our brother J. McKerrall, and grant gatherings to fulfil His will.

"Before they call I will answer, and while they are yet speaking I will hear." Isaiah 65. 24.

"IF THE LORD WILL."

Gatherings for Believing Men. Tuesdays. 30b, Commercial Road (side door), 5.45. Conversation and Prayer, 5.15. (Those seeking salvation also welcomed). Telephone for possible change of arrangements.

SUGGESTED SUBJECTS DURING DECEMBER.

GOD'S MESSAGE THROUGH THE LIFE OF JEHOSEPHAT.

1. The Possible Effect of Early Training: Asa's Limitations (2 Chron. 16. 10, 12).
2. A Firm Stand (2 Chron. 17. 3, 4).
3. Emphasis on Scripture (2 Chron. 17. 9) and Prayer (2 Chron. 20. 6-13), and Praise (2 Chron. 20. 22).
4. World-Bordering (2 Chron. 18. 1, 20. 35-37, see 1 Kings 22).
5. The Willingness to be Reproved (2 Chron. 19. 1-4), and a Godly Determination Again (1 Kings 22. 49).
6. The Effect in the Home (2 Chron. 21. 5, 6).

JOHN 13-17.

1. The Wondrous Background, and Washing the Disciples' Feet: Its Meaning and Message (13. 14-17).
2. Judas "went immediately out: and it was night" (13. 30).
3. The New Commandment (13. 34), and "My Commandments" (14. 15).
4. The Questions and Answers of Ch. 14.
5. References to the Holy Spirit and His Work (14. 16, 17, 26, 15. 26, 16. 7-14).
6. "These things have I spoken unto you" (14. 25, 15. 11, 16. 1, 25, 33).
7. The True Vine, the Branches.
8. "My Friends" (15. 14), Power in Prayer (14. 13, 14, 15. 7, 16. 23, 24).
9. The Precious Climax and the Two Positions "In Me," "in the World" (16. 33).

Holiday Gatherings "unto the Lord," 25th and 26th, 3 & 6, 61, Upton Lane, Forest Gate, and 2, Crosby Street, Stockport (also at Glemsford, Ullesthorpe, Dickleburgh). Pray. Come, if you can. Put the Lord, and His Will, FIRST.

Ministry in a Gathering.

HOW often is this hindered through an absence of the attitude happily found in Acts 10. 24, 33. Expectation to hear what God has to say is so helpful. The natural tendency is to over-emphasize or to depreciate. A brother has been used of God in some sphere: it is easy to exalt him, or, by a swing of the pendulum, to "fear" this, and by both failures to become less able to receive God's ministry through him. For believers may grow up in an assembly, and the general tendency to undervalue those whom we have known from physical or spiritual "childhood" illustrates Matthew 13. 57. The visit of an esteemed brother is usually blest, because there is special prayer, and a message is **expected** from the Lord. But in other cases there may be the rut of settling down to "expect" nothing, and then receiving little, according to our lack of faith. How searching is this for all our hearts. It is blessed to be in a condition that God can approve and bless. We do not come together primarily for a blessing, but for His glory. Yet it is His loving will that we should be blest. Worshipers will not go away unblest. But if we are occupied with the circumstances we are not open-hearted to God. "Brethren" must only be means through whom He speaks to us. Hence to look to them, or to despise them, is to ignore Him. Undoubtedly one's heart and conscience should be troubled if a brother who should **not** thus minister, through error of doctrine, or any other hindrances, is in a wrong place, but concerning other things let us realize God can use one who is insignificant, and simplest truth can be fragrant. Let us not come sleepily, (we all realize this danger and humbly confess how we have failed in this), but come looking to God, seeking to glorify Him and to receive from Him, as He graciously pleases. "One man" ministry and "many men" ministry are alike set aside: it is the ministry of the Head through the members which our hearts should expect, the gracious working of the Holy Spirit whether He uses one or two, or more.

THE PERSON OF CHRIST.

It is not a small matter to be in error as to the Person of Christ: it affects all. Those who set forth the sinful doctrine that He was not "over all, God blessed for ever" (Rom. 9. 5) destroy the whole gospel. His Deity is essential to the whole.

If a created being bore my guilt, he did more for me than God.

If a created being saved me, it was his love rather than the love of God.

If a created being has secured my eternal life, to him I owe praise, and idolatry will be the bitter fruit.

If a created being has thus changed my whole future for ever and ever, there could have been others created like to him, and wherein do we see the infinite mercy of God at all?

But when my heart beholds the Deity of the One Who became Man, and then the Curse for me, and for a great number whom no man can number, I realize the equal love of the Father and the Son, and the wondrous grace that He Who was God Himself bore my sins, then I cannot love and worship too much. There is nothing of idolatry, there is nothing to set up a created being against the Creator, but all is in perfect and blessed harmony.

Poems to help Christian Experience.—121.

"I am the Way, and the Truth, and the Life."
John 14. 6.

Lord, I believe that Thou didst say,
When drawing near to judgment's rod,
Thou art the True and Living Way—
The Only Way to God.

Into the very holiest,
Unto Thy Father's gracious throne;
'Tis even for the lowliest
That trusteth Thee alone.

None spake like Thee, nor ever can;
Thy words are truth, they reach the heart,
Thou Son of God, and Son of man,
The Very Truth Thou art.

The truth I would not merely know;
Thee and Thy words my heart would love,
Would trust their guidance here below,
Till I am caught above.

Son of the Living God art Thou,
Yea, Everlasting Life Thou art.
To Thee all enemies shall bow
And from Thy face depart.

Yea, death, the final enemy,
Must, O Thou Mighty Victor, fall.
O'er all shalt Thou triumphant be,
Yea, God be all in all!

E.K.

WEIGHTY WORDS OF SOME TRANSLATING SCRIPTURE

"I am in danger lest my study of it be more critical than practical, and lest, while I am labouring to ascertain its meaning, I should forget its application."—(Yates.)

"I feel there is a possibility of having the mind secularized whilst employed on Bible criticisms."—(Carey.)

"May the Lord, in mercy to my soul, save me from setting up an idol of any sort in His place; as I do, by preferring even a work professedly done for Him to communion with Him."—(Henry Martyn.)

YOUNG PEOPLE'S COLUMNS.

WALLS.

HOUSES still have walls, but cities used to have them. Some of us may have walked along a street called "London Wall," or stood in Aldgate (the Old Gate), or Moorgate. Possibly, in some other old city, we have seen the ruined reminders of hundreds of years ago. Things change, years go by, God is! In Bible times all large cities had walls. We remember how the Israelites were afraid when they heard "the people be strong that dwell in the land, and the cities are walled, and very great" (Num. 13. 28). At once we see a very important message:—Unbelief looks at things, and fears, Faith looks to God, and simply trusts. We might add that those **inside** the "walls" "felt" safe. But they had a wrong faith. How did God answer **all** these mistakes? The very first miracle after crossing Jordan is thus described:—"By faith the walls of Jericho fell down, after they were compassed about seven days" (Heb. 11. 30). Nothing can stand against God. But do you remember that the Israelites went in faith round the city with the **ark of God** 13 times. Just before this, when the waters of Jordan were divided, **the ark** went first. What was in the ark? God's **unbroken law**. What was **on** the ark? The mercy-seat with the **blood** of the sacrifice. Here then is a beautiful picture of Christ, and of the Christian life depending on Him. The river Jordan, starting in the "white" mountain of "Lebanon," pictures God's righteousness. It goes down to "the **Dead Sea**," of judgment, with **no way out**. Yet there was a way on **DRY** ground through Jordan. Ah, God's righteousness would be against me, but the Lord Jesus has "**finished**" the work of salvation, and so there is the one way through! And the same Lord Jesus, (just as it was the same ark), meets difficulties in daily life, and will give a believer victory over the world (1 John 5. 4). Thus when the walls of Jericho fell down, "the people went up . . . every man **straight before him**." It is a wonderful thing to be saved, and to have the Lord Jesus for everything. Are you surprised we want to know **you** are saved? Surely not. Since we have such a precious salvation for the present and future alike, we pray earnestly that many others too may know Him now.

But we must not forget one small part of the wall did not fall. Why not? Rahab lived there, and the **scarlet cord** that spoke of faith in God, and pictured salvation by the blood of Christ, was in her window. So when all are brought down, those who believe in the Lord Jesus will

stand. Will you be among them?

Ancient Babylon was a great city with "broad walls." They are said to have been 350 feet high and 87 feet broad, mile after mile, with 100 gates of brass, and 250 towers. And yet they were laid low. Listen! "Thus saith the Lord of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary" (Jer. 51. 58). Yes, everything is in vain without the Lord Jesus. Every resting place, except His precious work, will come down in the day of God's judgment. But if your heart is simply trusting in Christ and His death for sinners, (and for you, personally), you will be blessed still in that day, and for ever. Do not delay to seek salvation from **your** sins.

"Salvation!" That is a glorious word. When God builds Jerusalem (and it shall be "a praise in the earth"), we read, "Thou shalt call thy walls Salvation and thy gates Praise" (Isa. 60. 18). "Salvation will God appoint for walls and bulwarks" (Isa. 26. 1). The Lord Jesus will really come to reign on this earth. Men do not believe this, and are not ready for Him. Nevertheless, **He will come**. And now, in a very real way, God's children belong to "the city which hath the foundations" (Heb. 11. 30), and thus they are inside salvation's walls spiritually. Why are the **gates** called "Praise"? The gate affects what **comes out**. You have a **mouth** gate. Does it always say right words? If I receive God's **salvation**, surely I should be filled with God's **praise** all the day (Ps. 71. 8)!

There are many other "walls" in Scripture. Some are said to be continually before God because of His unchanging love, and those of the heavenly Jerusalem in Revelation 21 are so different from Babylon's, and—. But rather let me say, Search the Scriptures daily, for yourself, and see what God has **to say to you in every verse**. But do not forget, reading is not enough, searching is not enough, learning is not enough: you need to **COME TO CHRIST** as a sinner, and **then** all else fits in. There is **NO OTHER WAY OF SALVATION**.

High were the walls, and Israel feared
When they the promised Canaan neared.
But why? Is God not over all?
The walls of Jericho must fall!

And every work of man comes down,
But God His work of grace will crown,
There is a city He hath made
For those whose sins on Christ were laid.

And now Salvation's walls abide!
These stand so firm! Within confide
His children, and the gates are *Praise*,
For all He is, and all His ways!

The Tabernacle of the Congregation.

No. 10.

The Ark of the Covenant

(Exodus 25. 10-22, 37. 1-9).

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

THE word used for "Ark" is a simple one meaning a "chest." In size it was comparatively small, measuring two and a half cubits long, and one and a half both in breadth and height. Yet this, with its golden cover, was God's throne, in the midst of His people.

The use of the word "mercy-seat"—in the English Bible rendered "propitiation" (Rom. 3. 25)—applied to Christ in His redeeming work, leads to the inference that He is symbolised by the ark and its cover.

The wood used was the same as that of the boards, which, be it noted, were in width the same as the height and breadth of the ark. Our Lord Jesus became "in the likeness of sinful flesh," for the "children" were partakers of "flesh and blood." The wood, then, suggests His real humanity, but within and without there was a complete overlaying of gold, so that only what was glorious was seen. True, it was all for the eye of God Who dwelt thereon, and Who delighted there to be, because His Own Son was thus portrayed in type. In Him He was "well pleased."

Gold-covered staves, inserted in golden-rings at the sides, enabled the ark to be borne on the shoulders of the Levites. In no other way was it to be carried; God's command was that living men should be thus associated with the ark on its pilgrim journey. Though it would have been an easy act, physically, to draw out the staves, this was not permitted (Ex. 25. 15). The lesson is plain for pilgrims. It would be very easy, morally, to give up the heavenly position, which is theirs here, in this present world, but the child of God, who values the approval of his heavenly Father, cannot do so. God's mercy prevents. It may be sadly true that many professors have "withdrawn the staves"—have in a measure "settled down," and perhaps some true children of God also have shunned the "pilgrim way," but not until the temple of God is finished shall our pilgrimage be over. "The Coming of the Lord draweth nigh." Then shall the saints enter on their eternal sabbath-rest.

The royalty of the Lord is seen in the crown of gold which was made upon the ark.

The ark was not left open. A cover was provided. This was the mercy-seat of pure gold

which exactly fitted the ark, so that not the smallest space was left uncovered. Here, beloved Christian reader, is set forth the glory of redemption, the atoning work of Christ. It is perfect, it covers completely, hiding from view the law which, to the sinner, is only unto death. For the law, written on tables of stone, could not be committed to the care of Israel, nor, indeed, to any creature. It was therefore put (literally, "given") into the ark, in which it was "kept." Surely the Holy Spirit is here signifying the perfect obedience of God's Son, "becoming under law, to redeem them which were under law." Thus the ark shows us His righteous life, whilst the mercy-seat, sprinkled with blood, and itself having a meaning of "atonement," reminds of the preciousness of the death through which the elect are justified.

Upon the mercy-seat stood two cherubim of gold. They were inseparably joined thereto. Indeed, they were all of one piece therewith. "Even of the matter of the mercy-seat shall ye make the cherubim" (Ex. 25. 19, margin). So that it may be said that they had no existence apart from the mercy-seat, and that the mercy-seat was not complete without the cherubim. As the Lord shall enable, further aspects of the teaching connected with the mercy-seat will be the subject of these meditations, but, if the cherubim do represent the redeemed, how blessed it is to see in the type the union of Christ and His own. They have no standing apart from Him, and He, though personally glorious, is not alone in glory, for He needs those whom the Father has given Him, that they may be "to the praise of the glory of His grace."

Summarising the foregoing, we see that the Ark shadows forth, concerning Christ—

- (a) His real humanity.
- (b) His glory within and without.
- (c) His obedience in the perfect keeping of the law.
- (d) His kingship.
- (e) His atoning work.

May our gracious God lead His own to a deeper appreciation of the teaching of the types, and a fuller knowledge of their Glorious Antitype, our Lord and Saviour Jesus Christ. E.K.

How different is an orchard from a factory, a fruit tree from a machine, a Divine creation from a human invention. "Life," "growth," "fruit" are wondrous Divine words, but we do not find "mechanism," "organisation," "machinery" in the Scriptural language concerning a work of God. It is living:—O the depth of meaning in this.

God Revealed.

GOD has been pleased to manifest Himself in many ways. First, we behold **GOD REVEALED IN NATURE**. "The heavens declare the glory of God; and the firmament showeth His handywork" (Ps. 19. 1). It is foolish, indeed, to say that there is no God (Ps. 53. 1), and the apostle was inspired to emphasize that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. 1. 20). Nature is full of testimonies to its Creator, and its continual supply of food shows His beneficence, for "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14. 17). Moreover, there are wonderful types of salvation, of death and resurrection, and of the unity of Christ with His redeemed, in nature, but **these** need God's own explanation. Till we receive this, the types of nature remain a sealed book.

Secondly, we are made very conscious of **GOD REVEALED IN PROVIDENCE AND HISTORY**. Sometimes, this is entwined with His works in nature, as we have seen how He provides for His creation (Ps. 145. 15, 16). Beyond this, we have His rule in the kingdom of men (Dan. 4. 17), and we see the might of man laid low, as with boasting Pharaoh. Nothing of man abides. No world-empire has remained a thousand years, even as no man has lived a thousand years—God sets His bounds. Hitherto shalt thou come, but no further. The thoughtful student of history can see the finger of GOD.

Our own lives are a small portion of present history, yet they mean very much to each one of us. And, if we have eyes to see, we can behold **GOD REVEALED IN EXPERIENCE**. It may be we have been brought more than once to a crisis, and were taken within an inch of death, yet we have been spared. This was not mere chance, there is no such thing as luck: those who are truly wise see God's hand, His overruling, His miracles in their own life, and they are bowed before Him, with deep gratitude. God had a purpose. He held back what might have come. He granted physical mercies. God is. God spoke. Did we hear? He revealed Himself. O, how blind, and deaf, are many.

We would rejoice to add how definitely we can mention **GOD REVEALED IN SCRIPTURE**. And here we find not only the display of His nature as God, nor of His power and glory alone, nor merely of His beneficence in earthly bounty, but of His glorious plan of grace. Here we find

a Divine key to all His other revelations of Himself. Nature is a new book, when explained by Scripture. Its types, as of death and resurrection in the corn of wheat (John 12. 24), are hereby explained, for all has been arranged to speak to our hearts. Scripture is full of Christ (Luke 24. 27, 44). **IN HIM** we see, if our eyes are opened, **GOD REVEALED IN GRACE**, grace reigning through righteousness (Rom. 5. 21), grace to meet the sinner's need. Yes, the Scripture is not only a book. It points to the Lord Jesus, and He is the Centre of the gospel. Hence the thought that God is made known in Scripture leads us to say, "**GOD WAS IN CHRIST, RECONCILING A WORLD TO HIMSELF**" (2 Cor. 5. 19). That is the amazing revelation of God beyond all else, for the Lord Jesus became Man and became a Servant; but He was **ESSENTIALLY** over all, God blessed for ever (Rom. 9. 5). How grateful should our hearts be for such wondrous and infinite love, revealed in His precious blood, removing all our sins. Is God thus revealed **TO US**? O that this may be the fuller realization of many and the experience of some for the first time (Matt. 16. 17, Gal. 1. 12, 16, "reveal," "revelation"). "Bless the Lord, O my soul."

A Few Notes on Revelation 1. 17, 18.

"**I AM**" is the witness of Revelation 1. 8, and again of verse 17, granted, as in so many passages, to make clear the sure ground for the command "Fear not" (e.g. Gen. 15. 1, Isa. 41. 10, 43. 5). Surely the Deity of Christ ever shines out. And in-between we see the servant so distinct,—"**I John**" (verse 9). Observe the words of the Lord Jesus—"I am," "I became," "**I am**." Remember the contrasts between these words in John 1. 1, 14. "The Word was God," "the Word became flesh." "Before Abraham became, I am" (John 8. 58). Christ is said to have become "in the likeness of men," "becoming obedient unto death," "becoming under the law," "becoming a Minister," "becoming a Curse for us," "becoming High Priest." Never is He said to have **become God**. If only men realized this!

Let us notice too the present tense, "**I am** the First and the Last, and the Living One," and again, "**I am** Living for evermore" unto the ages of the ages, a boundless continuance, with nothing but multiplication. One past tense is found, "**I became** dead." Glory be to His Name,—He died, but "**dieth no more**; death hath no more dominion over Him" (Rom. 6. 9).

Further "**I am**" and "**I have**." Mark the order. We contrast 1 Corinthians 13. 1, 2. Every-

thing in Scripture exalts the Lord Jesus in His Deity and eternity, and in His perfect work. "I saw," "I fell," says John; we think of Matthew 17. 6, the more strikingly since the added words "as dead" remind of Mark 9. 26 at the bottom of the Mount. The apostle fell at Christ's feet, but He laid His **right hand** upon the prostrate and worshipping disciple. He who "was leaning on Jesus' bosom" in John 13. 23, was fittingly here at His feet. How humbled He became to live and die on earth: how exalted He essentially is!

Beloved children of God, let us be impressed once again with **the Revelation of His Person**, and let us, too, adore. We cannot be too conscious of the glory of Christ. Then we can feel aright **the Realization of His Presence**. Though we are not in Patmos, and though we have not a vision, this blessedness, by the mighty ministry of the Holy Spirit, may be our privilege still. Thus are we led to **the Receiving of His Power**, as the beloved disciple was strengthened, to see, enjoy, and obey. And this is what we ever need, even our Lord's own work and His word, His hand of grace, and His own "Fear not." We cannot brace ourselves up, but the Holy Spirit gives us power (Acts 1. 8) because of, and in, our risen Lord. And so we reach the **Record of His Purpose**. A message was to be given to help others. We obtain nothing merely for ourselves. Every blessing graciously granted is that we may become a blessing. How many have been refreshed by what John wrote. We, though not writers of Scripture, may, through a closer contact with our Lord, receive the joy of doing something in His Name and to His glory, and to the benefit of those who are our brethren in Him.

"Open your door to passers by; they, too, need shelter."

THESE words struck me, on a motor car, when using a few moments, between trains, in a town en route. Obviously they referred to an earthly shelter, but, thanks be unto God, there is an Eternal Shelter for our souls. Are you, dear reader, therein? If so, are you equally concerned for others, as the one who put up this notice? **They, too, need Christ**, or else they will be lost for ever. How indifferent we often seem to the great need of lost souls.

Nor must I forget another message, chalked up near my earthly dwelling:—"Shelter condemned," and underneath the statement that the largest shelter near was full. Thank God, our **SHELTER** will never be condemned. He took our condemnation once and for ever, and we are

justified, and live "in Him." This glorious Saviour is not yet full! He has "room," room for others who come unto Him, and to rest, safe in His finished work. Ah, dear reader, have you come? It will be too late one day to "THINK" of salvation, and that day may be soon for you! We little realize how near we may be to death. God has spared many, many times, but none ought to presume on His mercy and long-suffering.

Again let the words speak to believers. "They, too, need shelter." Think more of others also. If rejoicing in Christ and His death for you, what are you doing for others? They, too, need Him. Some may be your relatives in your very home. Others may be in the city where you live. Some may work where you are employed. "They, too, need Christ." O that this thought, and the feeling of our responsibility may be impressed on us. They may not feel their need, they may not know it, but the need exists just the same. Christ alone is the Shelter, Christ alone is the Saviour, Christ alone is the Hope. As to earthly things, there are alternatives, but not so as to salvation. The one seeking a shelter may find a dozen, but there are not two ways of salvation. Yet, it is true, that if you and I fail to invite to Christ, another may have this privilege. There is not another salvation, but we may lose the privilege of leading a soul to Him.

The notice I saw implied that persons would be seeking and looking for shelter. But how few seem to be seeking for salvation. "Seem to be," for, underneath the surface, some may be troubled, but, through fear of man, hiding it, yet waiting for some one to speak to them of our precious Lord Jesus. On the other hand, the majority are indifferent, and we have a prayer-responsibility, and a witness-responsibility, to seek souls, that they may be caused to feel this need, and realize the open door beyond ours, the welcome of the One Who came into the world to save sinners. What a glorious gospel we have. No need can be greater than the sinner's, no work can compare with the Saviour's, no change is like to the mighty deliverance—from death unto life.

How grateful should a child of God be! How earnest and devoted should he (or she) be, that others may be in God's grace, the fruit of lowly, loving service. The whole life is to attract to Christ. A signpost is always bearing one message: it is not only what we say, but what we are, that is to point to the Lord Jesus Christ.

Waiting God's time is not wasting our time: He trains through strains, and blesses through stress.

Suggested Daily Readings

"IF THE LORD WILL."—DECEMBER, 1941.

Day	READING		LEARNING	
	Jeremiah	John	Jeremiah 51	James 4
1	50. 33-46	20. 19-31	25	16
2	51. 1-14	21. 1-14	26	17
3	51. 15-29	21. 15-25	27	5. 1
4	51. 30-49	Acts 1. 1-14	28	2
5	51. 50-64	1. 15-26	29	3
6	52. 1-16	2. 1-21	30	4
7	52. 17-34	2. 22-36	31, 32	6
8	Lam. 1. 1-11	2. 37-47	Acts 5. 29	6
9	1. 12-22	3. 1-11	30	7
10	2. 1-10	3. 12-26	31	8
11	2. 11-22	4. 1-18	32	9
12	3. 1-21	4. 19-33	33	10
13	3. 22-44	4. 34-5.11	34	11
14	3. 45-66	5. 12-28	35, 36	12
15	4. 1-22	5. 29-42	37, 38	13
16	5. 1-22	6. 1-15	39	14
17	Ezek. 1. 1-14	7. 1-16	40	15
18	1. 15-28	7. 17-36	41	16
19	2. 1-10	7. 37-50	42	17
20	3. 1-14	7. 51-8.3	Ezek. 8.	18
21	3. 15-27	8. 4-24	2	19
22	4. 1-17	8. 25-40	3	20
23	5. 1-17	9. 1-16	4	1 Pet. 1. 1
24	6. 1-14	9. 17-31	5, 6	2
25	7. 1-13	9. 32-43	7, 8	3
26	7. 14-27	10. 1-18	9, 10	4
27	8. 1-18	10. 19-33	11	5
28	9. 1-11	10. 34-48	12	6
29	10. 1-11	11. 1-18	13, 14	7
30	10. 12-22	11. 19-30	15	8
31	11. 1-12	12. 1-11	16	9

Notes on Memorized Verses.

JEREMIAH 51. 25-32.

25, God speaks of a literal Babylon, Satan's Centre from Genesis 10 to Revelation 18, although there are gaps (in the present dispensation in accord with Satan's travesty of "The Mystery," see Zech. 5. 5-11, 2 Thess. 2. 7, Rev. 17. 5). What a contrast is the mountain of Isaiah 2. 2. 26, Yet to be fulfilled: contrast Isaiah 28. 16, spiritually, and Psalm 51. 18, materially. 27, 28, A future confederacy: nothing is unknown to God, nothing can defeat His purpose. 29, The Lord uses means, to work out His will. 30, Psalm 76. 5-10. 31, May not this suggest God's intervention as to electricity, and many modes of communication then? Nothing is independent of God: none can stand against Him: how blessed to be "in Christ," and saved with an everlasting salvation. All prophecy leads to humble gratitude.

ACTS 5. 29-42.

29, A holy firmness, and unity. God and men often contrasted (Num. 23. 19, Isa. 51. 12, 13, Ezek. 28. 2, Hos. 11. 9, Gal. 1. 10, 2 Thess. 2. 3, 4, 1 Pet. 4. 2): a deeply important subject. Do we obey God, at all costs? 30, "God," "ye" (cf. 2. 23, 3. 14, 15, 4. 10, 11, 10. 38, 40, 13. 28-30). 31, By His right hand, and at His right hand (Ps. 110. 1). Repentance graciously bestowed: how grateful we should be for all. 32, John 15. 26, 27: the great purpose is the Witness of Him (Rev. 19. 10). Again the stress on obedience: yieldedness is power. 33,

So 7. 54, contrast 2. 37: it is ever deeply important to know what is our own "response" to God's testimony. 34, See 22. 3: Paul, his student, the persecutor, yet saved: the teacher temporized, regarded by the Jews as "the glory of the law," and the first called "Rabban" a title as "Master" (contrast Matt. 23. 8), but —. 36, 37, Lessons from history as to the failure of many movements: but it is not always so (e.g., Mohammedanism). Judas had as his watchword, "We have no lord or master but God," yet refused to pay taxes, how different verse 29. 38, 39, Gamaliel's counsel involved no concern to know the truth, and to be personally in fellowship with God's will. The standpoint of an historian, not of a troubled sinner. 40, God's overruling, but how sad the agreement without any sense of sin after 33 and the beating of those whom they half-acknowledged might be from God. So hardened is the heart when self is pre-eminent (John 11. 48). 41, A holy contrast (Matt. 5. 10-12). 42, A godly continuance, teaching, and preaching, ministry to believers and unbelievers, witness to many and to few, the temple and the houses (as in 2. 46).

EZEKIEL 8. 1-16.

1, The stress on 6, just falling short of 6-6-6, cannot be viewed as accidental: here we see the "mystery" working of Satan. "The hand of the Lord" linked with salvation (Acts 11. 21, see 4. 30), with judgment (Acts 13. 11), and with power and guidance as to His servants (Isa. 41. 10, Ezek. 3. 14). 2, The glory of the Lord ever emphasized. 3, Note the expression "visions of God," 1. 1, 40. 2, God's own revelation emphasized. "Jealousy," that which would claim the worship belonging to God alone (Ex. 20. 5, Matt. 4. 10). 4, In 11. 23 "the glory of the Lord," after much patient waiting, leaves the city: but in ch. 43. 2, 4, we have the wondrous return, in that Day. How important that we too should be concerned now about His glory: the gospel is the gospel of the glory of Christ, and we should have the Spirit of Glory resting on us (1 Pet. 4. 14), and should do all to the glory of God (1 Cor. 10. 31). 5, What a contrast with Abraham's lifting up of his eyes (Gen. 13. 14). "The north," connected with God's hidden majesty (Job 37. 22, Ps. 48. 2), and with the sacrifice (Lev. 1. 11). An attack on "the altar" (cf. 43. 8). 6, Sin causes God to go away (Hos. 5. 15): how blessed are the words "Draw nigh to God, and He will draw nigh to you" (Jas. 4. 8, see Zech. 2. 10, 11, 2 Cor. 6. 17, 18). "My sanctuary" (48. 35). "Greater," sin added to sin, sin grows (1 Kings 16. 25, 30). 8, Hidden, "in the dark" (12). 11, Censures of evil worship (Lev. 10. 1, Num. 16. 17, 18). Men delight in worship (Rev. 13. 4), but not in spirit and in truth (John 4. 24). 12, The "thought" that leads to evil (Ps. 10. 6, 11, 13): the blessed realization of "Thou God seest me," and walking before Him (Ps. 89. 15, 116. 9) draws back from sins. 13, Still "greater." 14, Women even as men (Jer. 44. 15-20). "Tammuz" reminds us of the background for man's "Xmas." 15, Yet "greater." 16, An entire contrast (Jer. 32. 33): Satan ever emphasized the sun, God's tabernacle was arranged to be opposite to the east (Ex. 26. 22, Num. 3. 38). It is amazing, in view of this, to observe ritualism and ecclesiastical buildings toward the east, and all turning thither:—yet not amazing, for Romanism and her daughters are Babylonian. But how can children of God compromise with these things?

*See Hislop's "The Two Babylons."

"He saith unto him the third time, Simon, son of Jonas, lovest thou Me?" (John 21. 17).

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