

Thoughts from The Word of God

Edited by
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Concerning the Will
of GOD welcome.

A MONTHLY, AS GOD SUSTAINS TO TELL OF
HIS LOVE, HIS WILL, HIS GLORY AND TO
HIS GLORY.

Vol. 42 No. 1
JAN., 1942
Free

"Then shalt thou kill the ram, and take of its blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot. . . . It is a ram of consecration." Exodus 29. 20, 22.

"And the priest shall take of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot." Leviticus 14. 14.

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

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"And the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering, and the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed." Leviticus 14. 17, 18.

"My sheep hear My voice, and I know them, and they follow Me." John 10. 27.

"A Kingdom — priests unto God." Revelation 1. 6.

"FAITH WITHOUT WORKS IS DEAD."—James 2. 26.

Words of Introduction.

BY God's grace alone we continue. It is a wondrous thing to be saved and to be privileged to praise and please God. What is life without pleasing God? It is unworthy of the name. Our desire is that these pages may contain much to stimulate and encourage believing hearts, and that children of God may be stirred thereby, and our desire is also that they may contain nothing to hinder such, nothing to lead away from Christ, nothing to glorify man. We value prayer that we may be kept at the feet of our Lord, and be kept from errors, kept from indefiniteness, kept from compromise, kept from failure to express His will clearly, kept from the fear of man. We long to see souls saved, and those who are born from above growing in grace (2 Pet. 3. 18), that Christ may increase and we decrease (John 3. 30), that "saints" (Rom. 1. 7, Eph. 1. 1) may be drawn together, in loving obedience to our soon coming Lord.

"He shall divide the spoil with the strong."

Isaiah 53. 12.

"Let the peace of God preside in your hearts."

Colossians 3. 15 (lit.).

"Kept by the power of God, through faith."

1 Peter 1. 5.

What if the world with us should chide
And some despise, others deride?
We shall at last the spoil divide
With our victorious Saviour.

If we are giv'n a path untried,
Where snares abound on every side;
Come good or ill, He will provide,—
Our living Lord and Saviour.

So may the peace of God preside
Within our hearts, as we abide
In Christ, released from fear and pride,
Kept by our mighty Saviour.

A.W.H.

Words of Encouragement.

The reason is stated, "I am **Be not afraid with Thee.**" Again and again **of their fates.**" is this given as the ground of Jer. 1. 8. full confidence (e.g. Isa. 41. 10; John 6. 20, Acts 18. 9, 10).

The Lord knows our tendency to fear. Natural bravado is not spiritual faith. The earthen vessel is not yet glorified: we are not made superhuman in ourselves: we are kept lowly at the feet of the Lord. This is deeply important. If God took away our weakness, and our temperamental shrinking, there would not be a life of "faith." We are not equipped for the future years ahead, but are kept dependent on the Lord a moment at a time. We have the same thought in Ezekiel, "Be not afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions." Why not? "I do send thee." "Hear the word at My mouth and give them warning from Me." We call to mind, "Behold, I send you forth as sheep in the midst of wolves" (Matt. 10. 16); and "When I sent you forth without purse and scrip, and shoes, lacked ye anything? And they said, Nothing" (Luke 22. 35). The gracious guidance of God is always granted to humble ones, and He will not leave, nor forsake. But if we wish to go in Saul's armour, or as Israel, at the end of Numbers 14, to presume "to go up unto the hill top," or imagine we can show others our zeal for the Lord, we shall break down. Our only safety is constant dependence: a moment's independence may mean a day's regret and more. The path of trust was the path of old marked out, and it is the same to-day. The prophets had trials, and we are to expect trials. Pharaoh would have destroyed Israel and Zerah have defeated Asa, and Sennacherib laid low Hezekiah and Jerusalem, had not God stepped in. Principalities and powers are stronger than we are, but not stronger than He is. O that we may be kept from fear and shrinking. "My soul, wait thou only upon God."

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.
Psalm 34. 1.

1. For "the powers that be," that, in the wondrous working of "the Most High," ruling in "the kingdom of men," there may be an overruling for the glory of His Name, the blessing of His children, and the salvation of souls, and that Jeremiah 18. 7-10 may be recognized and realized among some.

2. For the homes of believers, that there may be more spontaneous spirituality, in little things, and that there may be a marked contrast with those who know not the Lord.
3. For believers who are somewhat quickly discouraged, that they may have growing faith (2 Thess. 1. 3), and a simplicity of childlike confidence in "our Father."
4. For those who are "tried" in their daily work through its nature, or undue hours, or difficult surroundings, that there may be a quiet determination of all who belong to the Lord to put Him first, and to leave all in His hand (Prov. 3. 5, 6).
5. For a revival of giving—time, money, strength—unto the Lord (Prov. 3. 9).
6. For lands often overlooked by us—Portugal, Yugoslavia, Arabia, Madagascar, Bolivia, Haiti. (Remember aboriginal, and despised, and down-trodden nations, and those dying out).
7. For the Lord's work lovingly committed to our care, that we may be faithful (1 Cor. 4. 2), and that His gracious will may be known and done, as to meetings, conversations, journeys, all;—and His supply of workers, more and more as Enoch who "walked with God," and that magazines, booklets and leaflets may be kept closely to His truth, and never mislead His own, and that more doors may be opened to His glory, and that seemingly closed doors, in overrun lands, may not mean closed lips in prayer for His people there (known and unknown).
8. For our brethren M. Ruda and F. McKerrall in N.S.W., that they may be increasingly used of God, and that there may be more than individual blessings to Jews and Gentiles, even His grace in granting assembling together to fulfil His will.

"Is anything too hard for the Lord?"

Genesis 18. 14.

"IF THE LORD WILL."

Gatherings for Believing Men., Tuesdays. 30b, Commercial Road (side door), 5.45. Conversation and Prayer, 8.15. (Those seeking salvation also welcomed). Telephone for possible change of arrangements.

SUGGESTED SUBJECTS DURING JANUARY.

SIN AND DEATH.

1. The Holy Spirit's Link of the Two Words—e.g., Ezekiel 18. 4, Romans 5. 12, 6. 23, 7. 5, 8. 2, James 1. 15.
2. Sin and the Death of Christ (Rom. 6. 10, 1 Cor. 15. 3, 1 Pet. 3. 18).
3. "Dead indeed unto Sin" (Rom. 6. 11).
4. "Sin not unto Death" (1 John 5. 16).

THE BOOK OF DANIEL, AND GOD'S HAND IN HISTORY.

1. The Removal of Israel—Prophesied (Lev. 26. 33, see 2 Kings 20. 17, 18) and Fulfilled.
2. Daniel's Personal History and God's Interventions.
3. "The Most High Ruleth in the Kingdom of Men" (Dan. 4. 17, 26), "The Heavens do Rule" (Dan. 4. 26).
4. The Laying Low of Belshazzar after Defiance (Dan. 5. 1-4, 22), and God's Use of Means (Dan. 5. 30, 31).
5. God's Full Foreknowledge shown in Prophecy (e.g., ch. 7-12, and Dates).
6. "In the Days of those Kings shall the God of Heaven set up a Kingdom, which shall never be Destroyed" (Dan. 2. 44, see 7. 22, 27).
7. The Simplicity and the Prospect of Living Faith.

Interrupting.

Is it fair? Is it courteous? Is it Christian-like? Such questions may well be before us in our dealings with one another and with the world. Rarely we may be called by God to protest unexpectedly, but, in conversation, especially when children of God do not see as yet eye to eye, (or when we are seeking to lead souls to Christ, and unsaved ones mention objections), we need to remember "the fruit of the Spirit is—self-control." The message of Matthew 7. 12 is deeply important, if we would "adorn the doctrine of God our Saviour." The command is "Be courteous" (1 Pet. 3. 8). Think, too, of the effects of interruption. There may be "confusion," and irritability thereby. Temper is more likely to be shown. If you are interrupted you may think, "The result was that before I could answer what was mentioned, another subject was introduced, and when I tried to deal with that, yet another, and so I forgot the first and second, and fear that some who were listening may have been 'hindered.'" But possibly this was because **you interrupted first**, with zeal, but not wisdom. You say, "I could not help it." Again the words ring out, "The fruit of the Spirit is self-control." But you say, "I could not remember, if I waited." Others can say the same: trust the Holy Spirit's work more to help remembrance. "But he misrepresented me." It is better to suffer than to do wrong. Others may equally feel you have misconstrued their meaning. Be patient. Remember, you are not "arguing" to gain a point, but representing the Lord Jesus to win a soul, or help a fellow pilgrim. O that our speech may be "**alway with grace**," only thus shall we know how to **answer** aright (Col. 4. 6). Cleverness and repartee are nothing, self-esteeming sarcasm may wrongly wound. Let the tongue of the wise prove a tree of life, and **only** wound with loving concern that God may heal. Do not act as if you know all, and never err. Realise your limitations. Be humble. In avoiding compromise do not be uncouth. Seek to grow up into Christ in all things. Let not self be the centre, but our Lord Jesus Christ.

Question and Answer.

75.

Concerning women who prophesied in Acts.

I thank God for them. It is delightful to know how He used and uses sisters. 1 Corinthians 11. 1-16 emphasized this for women as for men. We have not any doubt as to the fact and the blessedness. 1 Corinthians 14. 33-35 indicates much as to the **sphere**. It is one thing to have a gift, another to use it in the right place,

at the right time, with the right motive. 1 Corinthians 14. 32 reminds us there is a **responsibility** with the possession of any blessing. This does not essentially include grace to employ aright: that depends on spiritual growth and condition, and responsiveness to the Lord Jesus (1 Cor. 14. 37). There is no suggestion in Acts 21. 8, 9 that Philip's daughters spoke in the assembly. To assume they used their gift against the Holy Spirit's appointment in 1 Corinthians 14 is a cruel reflection on their godly character.

Poems to Help Christian Experience.—122.

"For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." Philippians 3. 20.

"And every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3. 3.

Are you looking for the Saviour
Quickly coming from above;
Do you show by your behaviour
That 'tis Him alone you love?
Search you then, and know your heart,
If with Him you have a part.

To His own the Lord hath spoken
"I will surely come again"
Can His once pledged word be broken?
Would you share His glorious reign?
Then be all for Him, and do
All with Him alone in view!

Mid the evil overflowing
And the many waxing cold,
Are you going forward, growing
In His grace, and do you hold
Firm your purpose to endure,
Your heart-longing to be pure?

By the might of power glorious,
By the strength His Spirit gives—
Is your daily life victorious
To the eye of Him Who lives—
Who by death for sin atoned,
Who o'ercame and is enthroned?

'Tis so happy to be resting
On the promise day by day,
And still earnestly contesting,
As you press along the way,
Overcoming ev'ry sin,
Ev'ry foe without, within.

For your life is not all summer;
You must face the cloudy days,
But to ev'ry overcomer
Will there be a meed of praise,
And His glorious reward
At the coming of the Lord.

"Without wrath and doubting." If I am angry I cannot pray. If "my" feelings prevent willingness for God's will, how can there be prayer? If "I" decide, I am not willing for God's decision.

YOUNG PEOPLE'S COLUMNS.

"The" Saviour, or "Mine"?

"KNOWING" is better than "thinking," whenever truth is concerned. Just as a beautiful garden is beautiful, whether it belongs to me or not, so a wondrous Saviour is just the same whether He is mine or not, but He is not just the same to me. The Samaritans said, "This is indeed the Christ, the Saviour of the world," but how many could go further and say, "He is my Saviour"? Facts are facts, and truth is truth, even if I am quite outside them, but, if they are facts of blessing, I want to be inside them. How can I be content, to say, "Christ is some one else's Saviour, but He will be my Judge"? When Israel were delivered from Egypt, the Lord said to Moses, "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb . . . every man according to his eating shall make your count for the lamb. A lamb without blemish shall be to you" (Ex. 12. 3-5). This was necessary; and a personal Saviour is needful now. For young and old it is the same: the youngest firstborn in Egypt needed the lamb as much as the eldest.

Some people will say, "I know there is a God." But that is not a resting place for me. With David my heart is glad to declare, "O God, Thou art my God" (Ps. 63. 1). Nebuchadnezzar could say, "Your God is a God of gods" (Dan. 2. 47), and "Blessed be the God of Shadrach, Meshach and Abed-nego" (Dan. 3. 28), but what did that mean to him? Darius, too, could say, "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel, for He is the Living God" (Dan. 6. 26), but in the same chapter God's servant said, "My God hath sent His angel and hath shut the lions' mouths" (verse 22). "My" is a lovely word, and makes all the difference, but its omission leaves me out in the cold, and, more than that, in darkness and danger. If God is not my God I am lost, if the Lord Jesus is not my Saviour, I have none. "The sweet psalmist of Israel" wrote, "I will love Thee, O Lord, my Strength: the Lord is my Rock, and my Fortress, and my Deliverer; my God, my Strength, in Whom I will trust; my Buckler, and the Horn of my Salvation, and my High Tower" (Ps. 18. 1, 2). He meant this, and it was true. There are still those of whom "God is not ashamed to be called their God" (Heb. 11. 16). Well may they say, "God my exceeding Joy" (Ps. 43. 4). But what about you? That is a question I cannot answer. No one else can answer it, except you. Can you say,

"My Lord and my God," (John 20. 28), and "My spirit hath rejoiced in God my Saviour" (Luke 1. 47)? The Book of Psalms, or Praises, is full of the word "my." How could it be otherwise? The many letters of God's servant Paul are full of "my" and "our." But do not use these claiming words unless they are true. A lie is just as much a lie, if it is used in prayer or sung in a hymn. Do not sing "My Saviour," unless He is yours. Have you come to Him? Can you really say, "The Son of God . . . loved me and gave Himself for Me" (Gal. 2. 20), and now I love Him, and know Him, and long to love and know Him more and more?" I repeat: **The Saviour is either my Saviour or He will be my Judge.** He cannot be both; He will be one or the other. As a sinner I deserve a Judge, I need a Saviour. Christ came, to save sinners (1. Tim. 1. 15). He will come to judge sinners, but to receive sinners whom He has saved by His precious blood, unto Himself (John 14. 3). He has been raised, and now waits to welcome one who feels the burden of "my sins," and cries for mercy that this may be changed to the joy of "my Saviour" **TO-DAY.**

A SAVIOUR has been sent from heaven,
But in this Saviour MINE?
The only Saviour: Those forgiven
Rejoice in grace divine:
Praiseful each heart must ever be:—
"He loved and gave HIMSELF FOR ME."
A SAVIOUR! Wondrous gift of love,
For we deserved to bear
The wrath of God. But from above
He came, without our prayer:—
Before we loved He came to die,
That sinners might be NOW made nigh.
What wondrous height of sov'reign grace!
What love beyond all thought!
He took the wretched sinner's place,
His blood hath sinners bought.
Raised up in glory He receives
Each one who now in Him believes.
And is He thine, or is He not?
The days pass quickly by!
Thy need and danger are forgot,
Without Him wilt thou die!
Without for ever THEN to be!
But NOW He waits for such as thee!

"COME UNTO ME."

Matthew 11. 28.
No journey of the feet, no arduous task:
Christ waits to save, when we are brought to ask.
Needy—repentant—I and many more,
Just came to Him! He has not shut the door.
Time flies! He waits! To-morrow's soon to-day!
But will He always wait? O why delay
To come, to take, to know the life He gives?
In Christ Who died to save, the saved one lives!

"What God hath cleansed, that call not thou common. This was done thrice" (Acts 10. 15).

The Tabernacle of the Congregation.

No. 11.

The Mercy-Seat.

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

THE word translated "mercy-seat" is, in the Hebrew, from a root-word meaning "to cover," rendered variously as "make atonement," "forgive," "purge," "pardon," "reconcile." These latter words rather describe the FRUIT and EFFECT of atonement. In the New Testament (and also the Septuagint) the word (Heb. 9. 5) means "propitiation," and is so translated in Romans 3. 25. As in this last-mentioned Scripture, Christ is the Subject, it is clear that He is before us in the mercy-seat which covered "the ark of the covenant."

The purpose of the mercy-seat and its teaching for to-day are manifold.

It was a "Cover," exactly fitting the ark, which contained the unbroken tables of the law. Christ kept the law in His heart, and was obedient throughout His earthly life. As the mercy-seat was the complement of the ark, so Christ's atoning death—propitiation—was the crowning act of that life, laid down for the sheep. On the Day of Atonement, blood was, twice over, seven times sprinkled before the mercy-seat, and once upon it. Thus the saving work of Christ is pictured in a two-fold way. By its name, and by what took place there, the mercy-seat tells of His finished work.

The mercy-seat was a "Throne"—God's throne—a throne of grace. God chose to dwell there, and to issue His commands therefrom (Ex. 25. 22).

It was a "Meeting-Place," where God would meet with His servant Moses, His chosen; and it was a place of "Communion," also for His servant (see also Ex. 29. 42, 43, 30. 6, 36).

Not at all times could even Aaron, sanctified and consecrated as he was, draw nigh to that Throne, but how greatly privileged are the redeemed now that the way into the Holiest of All has been made manifest. (See Heb. 4. 16 and 10. 19). It is theirs to "meet with" God, and "commune with" Him, because of the atonement made once for all by the blood of His dear Son. It is of interest to observe that the word "meet" is translated, "agree," in Amos 3. 3, and "betroth" in Exodus 21. 8, 9, perhaps to remind of the closeness of communion that God desires for His own.

Further, the mercy-seat was a "Foundation." The cherubim stood thereon, fixed immovably, for they were all of one piece therewith.

Who are symbolised by the cherubim? Let the Scriptures speak. They are first seen in Genesis 3. 24 outside God's garden. The next view of them is inside the "Holiest of All," where the blood is sprinkled. A Sword turning every way kept them at first from the tree of life, but a Sword has now awakened against God's Shepherd, Who has bared His soul to death. All the sacrifices were in view of the one great offering of Himself by the Lord Jesus.

It would seem then that the cherubim,— "grasped ones," as the word may mean—symbolise the redeemed—Jew and Gentile—for they were two in number. In Ezekiel 1, they had the "likeness of a man," "the hands of a man," and "the face of a man." There they were four in number, as in Revelation 4. Both Ezekiel and John describe them as "Living Ones," and the latter saw them round about the throne, and the Lamb in the midst. They are worshippers also, and, in their adoration of the Lamb, say, "Thou wast slain, and hast redeemed to God by Thy blood, out of every kindred and tongue and people and nation."

No measurements are given of the cherubim. The redeemed are "a great multitude which no man can number." Their attitude is described in Exodus 25. 20. "Their faces shall look one to another; toward the mercy-seat shall the faces of the cherubim be." Thus, whether their standing, their dwelling, on their occupation is considered, God's saved people seem to be typified.

May you and I, beloved reader, rejoice with wonder and admiration at the grace that has brought us into such a position of blessedness, and, like these symbolic golden figures, have our faces ever toward our Redeemer, and also towards one another, for, "Every one that loveth Him That begat loveth him also that is begotten of Him."

E.K.

"He hath done" (Ps. 22. 31).

"He hath done whatsoever He hath pleased" (Ps. 115. 3).

"Come and hear, all ye that fear God, and I will declare what He hath done for my soul" (Ps. 66. 16).

"He hath done marvellous things" (Ps. 98. 1).

"He hath done all things well" (Mark 7. 37).

God does not save us only for our safety, and joy. If I only think of my own security, there is something wrong, but as I delight in His delight, He will not fail to see to my preservation.

"One" action, and the "whole" life.

THERE is always a danger of making somewhat of God's appointment "unimportant." It is so easy to think we have found a good argument, e.g., "Baptism is only once, it is over in a moment. Why should it be so important, and the rejection of it be viewed as rejecting the counsel of God (Luke 7. 30)? Do we not have **hundreds** of actions which come all the week round, and are not **they** equally necessary? Is not the **daily** life vital, and if one omits baptism, may not a baptized believer omit something in the daily walk?" This **does** suggest a powerful argument when used to urge the daily **continuance** of the attitude which baptism first crystallized, but it has no weight **against** baptism, since that is a part of **obedience**. To excuse omission is sin. The theory, "If some leave out one command, then I am not so far wrong in leaving out another," is sin. Rather, as we went under the water, and said by our action that we wished no longer to live as we pleased, but to serve as those on resurrection ground in Christ, with all our members belonging to the Lord, "**so will we press forward day by day.**" "Baptism" does not mean we have **finished** obedience, but **begun**, and will continue, and that **love** should flow out in living, spontaneous devotion. It is not **instead** of obedience in other matters, but encouraging to this blessed characteristic of a redeemed one. Baptism is not repeated, but its experience is to be remembered, and its effect to be ever meant.

May we not remind believers that there are those who say, "Can the **one** step of faith in Christ be so vital?" "Rather we would seek **character**," they add, and imply that there are those who act more satisfactorily than "Christians," though without any confession of faith. This is an attack on the atoning work of Christ, and on the new birth, but it also has a message for us. A **profession** of faith with an unsatisfactory, inconsistent **life** is **not** ever to be condoned. The step of faith at the beginning **must** be followed by a godly walk. The world has a right to expect much from a believer. The tendency to make "faith" **one** crisis instead of a blessed experience, forgets that the **root** is not the **fruit**, but it is that which leads to the fruit. Physically the time of birth is vital, but the continued life corresponds and harmonizes with the nature of the one born. So in everything our hearts must never forget the message, "He that **endureth** to the end shall be saved," "If ye **continue** in My word then are ye My disciples indeed."

Hence we need to be kept from two errors,—the one making light of God's appointed crises, the other undervaluing constant "abiding" in Christ. The farmer's sowing is not less "necessary" because the daily growing is needful. Let each part of truth be balanced, and if those who bear Christ's precious Name do not show the fruit, but live as if they were unsaved, regard this more seriously. And so let us be concerned as to ourselves. Let us not think only of our confession of Christ ten or twenty years ago and say, "We were born from above then." Let us remember to-day's devotedness. Let us **not** only speak of baptism, or of the time when we sought first to take the path of separation unto the Lord, but let us live for Him now. The past is not to make the present less vital. If one can rejoice to look back and see when he was first gathered with believers in simplicity to break bread, the privilege of daily "crisis" is not to be made secondary. Can there not be a fuller reviving? There can. Do not trust to past obedience, but in your present Lord to Whom you belong.

Yet the milestones in experience are precious, and we can see somewhat of all the way the Lord has led us (Deut. 8. 2). Nor can we forget how far reaching a "moment" may be. There was a "moment" when the Lord of glory **died**, and His countless redeemed ones were thereby at once justified! Yet that event, though in such a brief time, was the expression of an eternal love, with the whole of our adorable Lord's earthly life, too, in blessed harmony, and followed by an unchanging love to the ones for whom in that central moment of history He **made atonement**, and, blessed be God, secured at once their eternal salvation. How graciously the Holy Spirit directs our hearts to Him, and causes fruit in our purchased lives. May each single action of love be illustrated in the **whole** of our daily, hourly, moment by moment, living for our Lord Jesus in the real power of the Holy Spirit—abiding—indwelling—and not only coming at a crisis.

The simpler and more childlike we are in our faith, the more does that faith grow. Our knowledge, our reasoning, our experience, our fears—often seeming to be, in large **measure**, the result of past blessings—may hinder the real activity of absolutely dependent faith.

The Holy Spirit never makes us independent. He always leads us to feel our needs, not to be alarmed by them, but that we may more fully realize a restful dependence on our Lord, Who has all fulness for all our need.

"He shall save His people from their sins."

A FEW simple words: nothing you have not heard. No word longer than "people." Every other word a monosyllable. But! How great the fulness of this short sentence. Yet it may mean little to you. Why? Those who have never felt "their sins" do not understand the music of the words "He shall save." But to those who have suffered the agony of felt guilt, O the relief, the blessedness, the joy, the assurance, the overflowing delight of this brief message! Thus two classes of "people" feel quite differently, but the latter are "His people." And who is He, the One, the One alone of Whom this speaks? It is the Lord Jesus, the Son of God, the Way, and the Truth, and the Life. He is the Person, the Only Person of Whom such words can be used. But they can be used of Him without any hesitation. There is no uncertainty in the gospel. Thank God for that. And, dear reader, we would not make any disguise of the fact that we are definitely seeking souls for Him, trophies of His grace. Our hearts will leap for joy if some ere they finish reading can say "I am among His people."

Let us divide up the verse—

- (a) "He shall save
- (b) His people
- (c) From their sins."

(a) The Saviour, (b) the Saved Ones, (c) the Salvation. "He Himself," the word is emphatic. He alone in contrast with all others: He alone without the help of any others: He altogether for the whole of "Himself" was, and is, perfect, and He gave Himself! Let us speak again and again of HIM. There is no mere "religion" here, no bare "it," but a glorious, mighty Saviour, One Who was "over all God blessed for ever," but Who became flesh, and tabernacled among men, One Who in His Deity was able to save righteously, One Who in His perfect obedience unto death as Man was able to be the Sinless Substitute.

And who are the saved ones? They are not of one nation, they are said to be "many," but there is no promise universally. You dare not say "I am a man, therefore I shall be saved." "His people" is a delightful expression, but does it include you? If it does, you may well rejoice. He claims His own for He bought them. They are His, to love Him, to be with Him, to do His will. If you are one of "His people" this is to be manifest. What higher honour is possible? What greater privilege can be conceived? None! And "the salvation." It is unique. It is "from their sins." They contri-

bute nothing but sins: He had, and has, nothing of sin. Here then is a hope for the most hopeless. But such a gospel is quite unpopular with the self-righteous. The gospel takes away every iota of boasting. And the gospel changes the whole life. Because the Lord Jesus took the judgment of my sins, how I must hate them. His precious blood makes His own ashamed of "their sins." He does not save in their sins but from them. Here we find grace and power, and a call to a new daily life. Believers are a new creation (2 Cor. 5. 17). "HE SHALL save,"—there is no "if," there is no "may be," there is no mere "probability." The "can" of might is joined with the "shall" of assurance, and the word "save" has a twofold force, a change within, and a change without. It sets forth the opposite of a sick, dying and dead "condition." Salvation is freshness and fulness of life within. And there is likewise the entire opposite of a lost, condemned, ruined position. The "saved" one is now brought away from all judgment, he is made righteous, accepted, he is welcomed in the very presence of God. Is it true? It is. "Thanks be unto God for His unspeakable Gift!" But can you say, "This Saviour is mine, this salvation is mine"? If you cannot, nothing can serve instead. The height of ingratitude is the depth of madness—carelessness about "the Salvation of God." Response to His commanding invitation, the only true wisdom, real gratitude and unending joy, are all united in coming to Him to-day!

SIMPLE FAITH.

If I am in a house on fire, and a fire escape is sent, I do not say "It is beautiful," nor am I content with a polite "Thank you," no thought comes to me of considering first "How did the house catch fire?" any more than a wish to draw a picture of the fire-escape, and certainly I have no desire to paint it or add something of my own. Only one thought is before me,—my need, and the sufficiency of the provision. If I "believe" I must "act," and my act never leaves me where I am, but leads me to leave it. Nor do I help the "fire-escape" at all. No blending is possible: I cannot have half the escape and yet remain half in the house. There must be an entire resting on the work of another, or there is nothing. So is it with the life-boat and so if I, unable to swim, am rescued from drowning. And so yet more wonderfully is it in the one salvation of God.

Service is not to be measured by its activity, its outward size, or its results, but by its love to Christ, and harmony with His will.

Suggested Daily Readings.

"IF THE LORD WILL."—JANUARY, 1942.

Day	READING		LEARNING	
	Ezekiel	Acts	Ezek. 14.	1 Pet. 1
1	11. 13-25	12. 12-25	1,2	10
2	12. 1-16	13. 1-13	3	11
3	12. 17-28	13. 14-28	4	12
4	13. 1-16	13. 29-43	5	13
5	13. 17-14.5	13. 44-14.7	6	14
6	14. 6-21	14. 8-28	7	15
7	14. 22-15.8	15. 1-12	8	16
8	16. 1-14	15. 13-29	Acts 16. 6	17
9	16. 15-34	15. 30-41	7,8	18
10	16. 35-50	16. 1-13	9	19
11	16. 51-63	16. 14-26	10	20
12	17. 1-10	16. 27-40	11,12	21
13	17. 11-24	17. 1-15	13	22
14	18. 1-18	17. 16-34	14	23
15	18. 19-32	18. 1-11	15	24
16	19. 1-14	18. 12-28	16	25
17	20. 1-14	19. 1-20	17	2. 1
18	20. 15-32	19. 21-41	18	2
19	20. 33-49	20. 1-16	19	3
20	21. 1-17	20. 17-38	20,21	4
21	21. 18-32	21. 1-14	22	5
22	22. 1-16	21. 15-30	23,24	6
23	23. 1-14	21. 31-40	25	7
24	23. 15-21	22. 1-16	26	8
25	23. 22-35	22. 17-30	27	9
26	23. 36-49	23. 1-15	28,29	10
27	24. 1-14	23. 16-35	30	11
28	24. 15-27	24. 1-15	31	12
29	25. 1-17	24. 16-27	32	13
30	26. 1-14	25. 1-12	33	14
31	26. 15-27.11	25. 13-27	34	15

Notes on Memorized Verses.

EZEKIEL 14. 1-8.

1, Leading ones, older men, yet— 3, We may have no material idols, yet have many in our *heart* (1 Sam. 16. 7). Sin *within* hinders prayer (Ps. 66. 18). 4, God's plain witness: the dire results of excused evil "according to" (cf. Prov. 26. 5). 5, "Their own heart": how blessed is the heart opened to the Lord (Acts 16. 14). *From Me*, through their idols (contrast 1 Thess. 1. 9). 6, A message of mercy. Note Psalm 119. 37, Jeremiah 31. 18, 19. 7, "The stranger": how many messages to Gentiles and proselytes in the O.T. See Jeremiah 42. 20, Psalm 17. 1. 8, How blessed when the Lord lifts upon us the light of His face (Num. 6. 24-27), and when we not only know that He is the Lord, but know Himself (John 17. 3).

ACTS 16. 6-34.

6, The Holy Spirit graciously hinders as well as sends forth (ch. 13. 4): are we willing for His will? What a difference from the aspect in 1 Thessalonians 2. 18. 7, Again the *loving* restraint: but God closes one door to open another, and to shut up *obedient* and *responsive* ones to a yet fuller blessing: He always has His Troas, yea and His Philippi beyond, if He shuts Bithynia, when we are humbly willing. 9, A sense of need should be a message and call to us: how real this is in some parts. 10, "The Lord had called" (cf. 13. 2). 11, Holy

promptness (why are we told the length of the journey, and did it take longer in 20. 6? The answer helps as to the Lord's Day). 12, Usually beginning with the *city*, but God can work in villages, specially, it may be, in a day of small things (Zech. 4. 10). 13, There had been waiting, and even now "only" a few were found. Where was the fulfilment of verse 9? 14, *Not* a man, *not* of Macedonia, but He Who forbade their preaching *then* in Asia brought out from *Asia* where they were. Grace! Individual cases, (as the Ethiopian eunuch and Lydia), are very precious in Acts. O that we may be willing to be led: then we shall be used. The *heart* was opened, so there was attention: here is the sad explanation of listlessness, whether in our own attitude sometimes, or in that of men and women generally, alas, to-day (The word "open" in Scripture is a precious study e.g., Isa. 50. 5, Luke 24. 32, 45). 15, Baptism at once; "why tarriest thou?" Love to saints linked, so in verse 33, and, appropriately *there*, manifested even before baptism, because he had caused the pain. 16, A contrasted woman, alas, young, "a damsel," yet energized by Satan (cf. Mark 9. 17, 21). 17, The devil does not hinder verbal testimony, so long as he can have his hold in the life (ch. 19. 13, Luke 4. 41). 18, Waiting for God's time: no record of great results "many days," no fulfilment mentioned here of verse 9 *till* there was suffering for Christ (verse 30 but note 40). 19, "Gain" is an awful power (cf. ch. 19. 25, Mark 6. 16, 17). 21, John 19. 12, 15. 22, Rent *clothes* prove nothing (Matt. 26. 65, see Joel 2. 13, so is it with weeping, Num. 14. 1; Mal. 2. 13). 23, "Many stripes," contrast Luke 12. 47. 24, Doubly secured, *but* their mouths widely opened. No complaint: only (a) praying (Luke 11. 5), and (b) singing praise to God (Ps. 119. 62). Note the midnights of Scripture—prayer in ch. 12. 12, contrast Exodus 12. 29, 30, and Daniel 5. 26, God's answer. 27, Man's "supposing" often erroneous: beware of "inferences." 28-30, Observe sudden salvation, as with the robber on the cross; in both cases violent death in view. God's hand is not shortened, but do not *trust* to the eleventh hour. 31, No word of complaint: no effort of man mentioned: the gospel always encourages at once a broken heart. "And thy house": God claims His people's *concern* for their house: this verse is a wondrous encouragement for any who are not saved *TILL* their children are grown: O for more prayer for whole families. 32, The promise followed by earnest ministry to *all*: *no thought* here of baptising those who cannot understand the word of the gospel (e.g. babes): whenever particulars are given of households baptised there is no suggestion of *such*, but the reverse. Surely God knows exactly what to record. 33, Compare the *hour* of verse 18, God's speedy work. 34, Joy in believing (Rom. 15. 13, Gal. 5. 22, 23). 35, God had evidently impressed others too by *the events*, but there is no sign that they were humbled, not even in verse 39: how solemn is this (2 Cor. 2. 16). 37, "Being Romans," (21) it was a blessing that Paul did not mention this earlier: he might not have reached the "man of Macedonia" in prison. No thought here of resentment, or bringing punishment on any. 38, "Feared," but not because of their sin. 39, "To depart," no concern to hear the gospel (Matt. 8. 34). 40, As their Lord they fulfilled the wish, but the Lord's work was planted ("Lydia," "the brethren"). "Comforted," i.e., "encouraged."

Faith does not say "Why?" with complaining, but with a desire to learn God's lessons.

Correspondence from any Believers and Enquirers:—
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Printed by NORMAN, HOPIER & Co., Boleyn Castle, Upton Park, E.13.

Thoughts from The Word of God

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

A MONTHLY EXALTING THE LORD JESUS
AS LORD AND SAVIOUR OF HIS REDEEMED,
TO THE GLORY OF GOD THE FATHER, IN
THE ENABLING OF THE HOLY SPIRIT.

Vol. 42 No. 2
FEB., 1942.
Free.

"Will they revive the
stones out of the heaps of
rubbish which are burned?"
Nehemiah 4. 2.

"Wilt not Thou revive
us again, that Thy people
may rejoice in Thee?"

Psalm 85. 6.

"Though I walk in the
midst of trouble, Thou wilt
revive me: Thou shalt
stretch forth Thine hand
against the wrath of mine
enemies, and Thy right
hand shall save me."

Psalm 138. 7.

"They shall revive as
the corn, and grow as the
vine."
Hosea 14. 7.

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

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"Thus saith the High
and Lofly One That in-
habiteth eternity Whose
Name is Holy; I dwell in
the high and holy place,
with him also that is of a
contrite and humble spirit,
to revive the spirit of the
humble, and to revive the
heart of the contrite ones."
Isaiah 57. 15.

"O Lord, revive Thy
work in the midst of the
years."
Habakkuk 3. 2.

"Will He revive us . . .
and we shall live in His
sight."
Hosea 6. 2.

"THE LORD KNOWETH THEM THAT ARE HIS, AND . . ."—2 Timothy 2. 19.

Words of Introduction.

ISAIAH 66.

THE days pass on: the years too. But the gospel is still sounded forth, and lost souls are still being gathered out of the world, and believers are being added to the Lord. We are never to change with the times. We are not called to modify the message for the saved or the unsaved. The way of salvation for a lost sinner in the first century is the way in the twentieth. The blood of Jesus Christ God's Son was the joy of the apostles: it is our joy. His resurrection refreshed their hearts indeed: it refreshes ours. His coming again was their Hope, and, thanks be unto God, it abides still, "that blessed Hope," for us. Nor is the pathway for *believers* varied. They are still "not of the world": the same baptism of early disciples into Christ, into His death, and into His Name, is theirs. The same "breaking of the bread" is appointed for them, the same separation from this age. Some say boldly, "Development,"—that is the standpoint of Romanism. Others proclaim "Progress,"—that is the cry of Rationalism. But the sheep should hear *the Shepherd's voice*, and follow Him still.

How bright is the prospect of Israel's blessing,
When gathered and humbled they own Christ as Lord,
With joyful submission His dear Name confessing,
Who now is derided, cast out and abhorred.

How great is the grace that will grant this unveiling,
When Christ in His manifest glory they see;
Through deepest of anguish, with weeping and wailing,
A nation new born in a day they shall be.

Their comfort our comfort, their joy our rejoicing
Will be, if we *now* love Jerusalem's peace;
The nations the praise of the Lord shall be voicing
When sorrow and turmoil and warfare shall cease.

A.W.H.

Words of Encouragement.

There are many links between Ephesians and 1 Peter. In both the "second" chapters we find the spiritual building, with its living stones, and all the household of God, which is the family of the holy priesthood. It is

delightful to see God's love preceded ours altogether (Eph. 2. 4), and now we are His workmanship, but we have also a wondrous future, a glorious climax, a divine purpose to be accomplished, "That in the ages to come He might show the exceeding riches of His grace." What an encouragement to us is this. The trials may be many, the path may be steep. Our needs may be real, and our heart and our flesh may fail. But God is, and He will bring many sons to glory, and He will not fail, nor be discouraged. We believe Him. He will make manifest His beloved Son, the Only begotten, as the Firstborn among many brethren, all alike redeemed by His precious blood.

Seeing we look for this, what manner of persons we should be—to-day! We have been brought from darkness to light, yea, from death to life. We are chosen, royal, holy, and His possession. What shall be the fruit and effect? We should (and would) show forth His virtues, His excellencies, His praises. He will not falter in His purpose: may we not falter in our response! The Holy Spirit always leads us to shine, and to hold forth the word of life. (Phil. 2. 15, 16).

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.

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

"My heart's desire and prayer." Romans 10. 1.

1. For God's overruling of the powers that be (Prov. 21. 1, Dan. 4. 26. Rom. 13. 1).
2. For God's dear children who are passing through trials (Isa. 43. 2), that they may not be burdened by these, as if they were all, but look to Him, and remember "the end of the Lord" (Jas. 5. 11), and that He will make the way out (1 Cor. 10. 13).
3. For those in all parts of the world suffering for Christ's sake, that they may rejoice and be exceedingly glad (Matt. 5. 12), yet ever recollect there is a "need be" (1 Pet. 1. 6), and that He has something to teach. We all need refining.
4. For lands we often overlook as e.g., Latvia, Roumania, Arabia, Madagascar, Nicaragua, Paraguay.
5. For the Lord's work committed to our care, that it may be marked by full conformity to His will, and

courage and expectation, that the literature may ever set forth His truth, and not error, that the sending forth may be enabled and the packets preserved, that meetings and conversation may alike be in the Spirit, with the brightness and fervency of His presence, that assemblies may be granted according to our Lord's will, that fellow workers may be granted, equipped in the Spirit, men and women of prayer, and every need supplied for an all round godly witness. Specially we think of those of other nations in this land, desiring His open doors to reach them much more. Nor would we forget beloved brethren abroad, whom we can only reach by prayer, at present, e.g., I. Sofer, M. Waszczuk, H. A. Werner. It is a joy to be prayer-helpers (2 Cor. 1. 11).

6. For our brother M. Ruda, and the Lord's work through his instrumentality (beloved J. McKerrall co-operating) in Sydney, and around, among Jews, Gentiles, and believers, that there may be "much fruit," and fruit to remain, to the glory of God.
7. "For all saints" (Eph. 6. 18).
"He heareth us" (1 John 5. 14).

Poems to Help Christian Experience.—123.

"O the depth of the riches, both of the wisdom and knowledge of God." Romans 11. 33.
"The riches of His Grace." Ephesians 1. 7.

Infinite Wisdom! Who can know
One part of The Eternal Mind,
That planned all things above, below,
And all around? 'Tis unconfined,
Yet lavisheth such loving thought
On souls by their Redeemer bought.

Though vast the universe that rolls
Its even course through time and space,
Though great the multitude of souls
Within the sphere of sovereign grace,—
His own the Father fully knows,
And tender care on each bestows.

O precious thought! He doth delight
In me, and in His grace Divine,
My Maker's Own resistless might
Doth with His changeless love combine
To save me, and to bring me through,
Till I His heav'nly glory view.

"Praise of the glory of His grace,"
This is the reason why He chose,
In sovereign purpose, one so base.
I, when He wakened me, arose
And to the waiting Father came.
In all my sin, my need and shame.

In tender love He welcomed me—
Me, who of sinners seemed the worst!
He welcomed me with love so free,
And clothed me with His robe—the first—
A ring He gave; my weary feet
He shod; He gave me food to eat.

The gracious work His love began
In me, He never will forsake;
For He repenteth not as man,
But fit for glory He will make
Each vessel of eternal choice.
Rejoice in Him, my heart, rejoice!

E.K.

Startling Facts.

WE need to be rightly alarmed at the indifference and ignorance to-day. In a secondary school the lecturer in history deplored the "blank" in the minds of pupils as to "justification by faith," the precious well-known expression of Scripture which naturally came into prominence when referring to the 18th century awakening in which God used such men as George Whitfield. I have been concerned to find mechanics, and those similarly instructed in earthly things, utterly confused at the thought of a new birth, imagining it refers to a transmigration or something after physical death. I realize 1 Corinthians 2. 14, with John 3. 12, and do not expect the knowledge of the mystery, but the strange misinterpretations of many shows the neglect even of the English Bible, and the utter disregard of the primary and all-important need of a right relation to God. O that we may not be blinded to the solemn state of affairs:—More Bibles than ever, and yet more indifference in many parts, than ever. Children "educated" according to the climax of "Civilization," and yet knowing nothing of the A.B.C. of the Gospel. An educated chief engineer had no idea that the tree of knowledge of good and evil was really a tree, but held the common, though entirely unfounded idea that it was linked with the perpetuation of life, which God had commanded and approved before Adam fell (Gen. 1. 28). So definitely has Satan degraded marriage and a godly home. The dragging down of sacred words was impressed upon me as I saw a poster of a "Grand Dance" at "Holy Redeemer Church Hall." The emphasis on holiness and redemption and the church ("called out") made the sinful amalgamation the more manifestly evil. Yet many are not troubled. We are all apt to settle down in circumstances. A believer in a workshop may, at the outset, be shocked by words of iniquity, and then become used to hearing them, even though there is a holy personal separation. And so is there a danger with us all lest we become those who view sin with less horror than of old. O that there may be a growing realization of "perilous times," and that we may sound the alarm, and pray expectantly for revival in the mighty power of the Holy Spirit.

The life of the tree flows into the branch, and the fruit flows out. The power of Christ comes into His people, and fruit is the manifestation. You cannot get fruit from a mere "channel" of iron piping, for it is not livingly joined to the tree, nor can it appropriate and assimilate that which the tree supplies.

"THROUGH FAITH." JOY

"The Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus" (2 Timothy 3. 15).

"By grace are ye saved through faith" (Ephesians 2. 8).

"Risen with Him through the faith of the operation of God" (Colossians 2. 12).

"The righteousness of God through faith of Jesus Christ" (Romans 3. 22, Phil. 3. 9).

"Do we then make void the law through faith? By no means: yea, we establish the law" (Romans 3. 31).

"Kept by the power of God through faith unto salvation" (1 Peter 1. 5).

"We walk through faith, not through sight" (2 Corinthians 5. 7).

"In Christ Jesus our Lord in Whom we have boldness and access with confidence through the faith of Him" (Ephesians 3. 11, 12).

"That Christ may dwell in your hearts through faith" (Ephesians 3. 17).

How many are the blessings through FAITH. Numerous other Scripture-verses could be added. But are we seeking to experience them? How many are the losses through unbelief, UN-FAITH! May our faith grow exceedingly and may we not be those of little faith!

"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 FEBRUARY.

THE LORD JESUS CHRIST THE CENTRE OF SCRIPTURE, HISTORY AND ALL.

1. Meditations on Luke 24. 27, 44, John 5. 46, 47.
2. The Death of Christ, and Past and Future History.
3. The Lord Jesus in the Midst of His Own (Heb. 2. 12, Matt. 18. 20), and of the Throne (Rev. 5. 6).
4. The Practical Application of Living Truth.

THE FULFILMENT AND THE APPLICATION OF SCRIPTURE AND RELATED THEMES.

1. Israel's Return from Captivity only a Part Realization of Jeremiah 29. 10-14.
2. Babylon's Destruction, Past and Future.
3. Meditations on Matthew 2. 15, 1 Corinthians 9. 9, 10.
4. Prophecy and "That Day" with the "Earnest" for those already "of the Day" (1 Thess. 5. 8).
5. Jeremiah 31. 31-34, and the Inclusion of Gentile Believers Now.
6. History Allegorized by the Holy Spirit (Gal. 4. 22-25).
7. The Manifold Application of Scriptural Principles in the Gracious Power of the Holy Spirit.

God never draws us to Himself without willingness to fully meet our need Himself.

YOUNG PEOPLE'S COLUMNS.

Had it been You?

WHAT is this? It's a brief record of the conversion and short testimony, and sudden home call, of a lad, Leslie E. T. Moore, between the age of 15 and 16, so I ask you to read on, dear friend, whoever **you** may be, whether boy or girl, man or woman,—with the sincere hope that you may be blessed thereby. It was July 21st, the beginning of the fourth week of a series of meetings that the writer was by the grace of God conducting under canvas in Beccles, and to which Leslie had been coming regularly.

On this Lord's Day evening the tent was full. Many desirous of hearing the precious message of a full and free Salvation through the precious poured out blood of God's dear Son, were inside, and some standing outside. Towards the close of the meeting, my heart was impressed to paint a picture, in words, of the Door of Mercy closing. As it was twilight in the tent, and I could just dimly see the faces of the people, the solemnity of the picture was intensified thereby.

Leslie's testimony afterwards was this:—
"As the picture was being drawn, I sat and shook from head to foot on my seat. I could see the door closing, I could have screamed out as I felt I would be shut **outside**, and I should be left **outside** in outer darkness.

"That night I sought the Lord midst my many tears, and He saved me by His grace!"
"Four months exactly had passed away since Leslie found the Saviour. It was the Lord's Day evening again, November 23rd, but, instead of sitting on a seat, and listening to the Gospel Message which he had come to love so much,—that Gospel Message which has proved God's power unto salvation to so many, as well as in his own experience, and which has **never** failed,—Leslie was lying upon his bed. He had been taken ill just three days previously, and now, as we stood and watched him breathing peacefully, our minds went back to the night of his conversion, and we thought of the change that so short a time had brought. At 10.25 the eyes that had pictured the Door of Mercy closing looked upward with a brightness which could not be mistaken, and in a few minutes he had gone, gone to be with the One Whom he had learned to love so dearly, because **He** first loved and gave Himself as the **One** and only Saviour of sinners. Only four months of real joy and of service, but during that short period he served so faithfully, that he was known by many as a consistent Christian and as a tract distributor, and was indeed loved by many who loved his Lord. Many of these have still freshly in their minds the last petitions they heard from his lips,

as he knelt in prayer, at the prayer meeting, the Tuesday evening previous to his Home-Call. **17**

And now, my dear friend, I would ask **you** to ponder the question that heads this paper, namely, "Had it been **you**?" Permit me earnestly and lovingly to ask, "**Where** would **your** soul be now?" Don't, Oh please, don't thrust this question from you; it will be to your true benefit to consider it; it's love to your soul that makes me ask. Perhaps you answer, "I believe that's true, but,—I cannot answer the question, I don't know **where** I should go if I was to die this minute; only I feel sometimes, when I think of these things, that I'm not fit to go to Heaven." If that is so, now I can help you from God's own words. Will you take your Bible and read Luke 23. 39-43? Those thieves picture **all** in the world to-day, and **all** who will be in eternity,—because, as we live, so shall we die; as we die, so shall we be throughout eternity. Both thieves were guilty, and God's word speaks of **all the world** as being guilty (see Rom. 3. 19). The one to whom the Lord Jesus Himself gave the precious promise of being **with Him**, in Paradise, had a wonderful experience. Being brought to repentance, he confessed his guiltiness, owned the spotlessness of Christ the One Whom he and others had condemned, and, more than this, he at once saw and acknowledged that this Spotless One was bearing Judgment for sinners, and thus for him, hence he owned Him as Lord (Luke 23. 40-42). The other one was, alas, unrepentant, and therefore died in his sins. "What will **you** do?" Except ye repent, ye shall likewise perish. (Luke 13. 3).

This solemn warning is from the Lord Jesus Himself; will you not heed it? It may be you "**intend to**," but listen, dear young (or older) friend, the matter is urgent. Time hurries on. If you really value your soul and its eternal welfare, you will not put it off beyond to-day, yea, beyond this present moment, but will flee to the Saviour Who waits to welcome the sinner who is **burdened** with a sense of his guilt. His precious poured out blood still avails to make the vilest clean. **Come**, sinner, come. **Come** to Him!

W.E.

A broken plan, a day behind,
Or somewhat God hath not designed,
A saved one lost, a house unfilled,—
It cannot be:—for God hath willed,
And God will work, and Christ shall see
His fruit,—and satisfied shall be!

Faith without works is dead, and so are works without faith, but faith which worketh by love is living.

The Tabernacle of the Congregation.

No. 12.

The Table of Shewbread

Exodus 25. 23-30.

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

THAT part of the Tabernacle furniture next in order to the Ark of the Covenant, both as to the command to make and the actual execution of the work, is the Golden Table, described in Numbers 4. 7 as, "The Table of Shewbread." It was made of wood and overlaid with gold, exactly as the Ark, its height also being the same—one cubit and a half. Its other dimensions were two cubits by one cubit. A golden crown surrounded the table, and outside of this was a border of one handbreadth, which also was surrounded by a golden crown. This symbol of royalty was seen also on the Ark and the Golden Altar. So there were four crowns of gold in the Holy of Holies and the Holy Place, and, as the colour of purple is also prominent, the royal right of the Lord Jesus Christ is symbolized throughout. Israel was a Kingdom, for God was their King (see 1 Sam. 8. 7), but the reign of God's King—His Own Son—is the frequent subject of prophecy, and, in the Tabernacle arrangements, it is set forth in type.

Provision was made for bearing the table on journeys, since four golden rings were made for the "feet," to receive gold-covered staves. On the march, a cloth of blue covered the table, the vessels being placed thereon and covered with a scarlet cloth, the whole having over it a covering of badgers' skins (Num. 4. 7, 8).

These vessels, of pure gold, are described by homely names, as dishes, spoons, bowls and covers, but the exact use of them is not recorded. Like as with other parts of God's Word, we must await His full unveiling of His Own truth, but there is much precious teaching to be learned without being unduly concerned about what seems hidden. Spoons and bowls, the former full of incense, and the latter of fine flour, are mentioned in Numbers 7 and may give a hint as to the use of the vessels.

The position of the Table in the Holy Place is described thus:—

- (a) Without the veil,
- (b) On the north side,
- (c) The candlestick being over against it. The golden altar occupied a midway position, that is, directly in front of the veil.

All these speak of the Lord Jesus Christ, and as the table was of the same height as the ark, it would seem that the teaching is that Christ must be known as the Substitute ere He can be

known as the Sustainer, and that He Who saves will also preserve unto everlasting life.

That which gives its name to the table—the Shewbread—is also rich in teaching. This consisted of twelve unleavened cakes of fine flour. They were "pierced" and baked, and probably thin and round (see Lev. 24. 5-9).^{*} They were provided fresh each Sabbath and arranged in two rows, "six on a row," upon the table. On each row was placed frankincense, which was to be offered by fire, "Unto the Lord," but the bread itself, which was holy, was eaten by Aaron and his sons in the Holy Place.

Of what is the bread a symbol? First, it has several names:

- (a) "Shewbread," or "bread of the presence, or face" (Ex. 25. 30),
- (b) "Continual bread" (Num. 4. 7),
- (c) "Hallowed bread" (1 Sam. 21. 4),
- (d) "Bread of God" (Lev. 21. 21, 22).^{*}

Now the Lord Jesus Christ is described as "The Bread of God" (John 6. 33), and it may be that He is to be seen here in type; "Thou art my Portion, O Lord." But, secondarily, there are reasons for inferring that the redeemed may also be represented, evidently as those blessed in, and accepted "in Christ." "The Lord's portion is His people."

They are "before His face," they are "unleavened" (1 Cor. 5. 7) are "hallowed" or "sanctified" (Heb. 10. 10), "continual," for they have life everlasting, yet all because "in Christ."

The two rows side by side suggest Jew and Gentile equally blessed in Him, though to Israel the twelve loaves spoke of God's love and provision for all the twelve tribes.

They were **supported** by the table, and **enclosed** within the royal "border" (the word means "enclosing"). They were "**set in order**" (Lev. 24. 8) **before God alway** (Ex. 25. 30). In this last quotation the word "set" is "give." The saints are those "given" (John 6. 37, John 17. 9, 10).

Moreover, each row was covered by a layer of frankincense. So the "six" became "one," because of the one covering. Does not frankincense, seeing that it was to be offered by fire to God, as also in the meat offering (Lev. 2. 2, 16), speak of the infinite preciousness of Christ?

Summarising, it may be said that Christ is seen, in this type, supporting, enclosing, and covering His Own. "Beneath," "around" and "over," are, significantly, words which are all used in Scripture to expound the priceless substitutionary work of Jesus the Lord and Saviour. To Him be the glory!

^{*} This would seem to include all the offerings (Num. 28. 2).

"This meditation cannot be closed without attention again being called to the uniting of each row of six loaves under a covering of frankincense; for the unity of the redeemed is not only a fact from God's standpoint, because of the Person and Work of Christ, but it should be realised and manifested by the saints here and now. One glorious Lord has saved them, One Holy Spirit has regenerated them and baptised them into one body, one righteousness is theirs by faith. Then let them, by the Same Spirit's power, shew their "oneness" to the world; and glorify their Father Who is in heaven!

E.K.

A Brief Personal Statement.

"**G**OD is good." On looking back more than "these forty years" (Deut. 8. 2) of editorial labour, I would praise Him. He has kept. The grace has been His: the failures mine. In humbly giving thanks for preservation from many errors, I do **not** mean there has been unvarying harmony with all His will, in the witness of life or of lip. Far otherwise. I would be more lowly, and love Him more (John 3. 30). And I do value the prayer of others, united with mine, that **NOTHING** in these pages may mislead His own or dishonour His Holy Name.

Some errors I have made may be quite unknown to most present readers, being of many years ago, but I would mention a few things humbly, knowing that, even where the wishes are right, failure as to truth, and also as to its expression, and proportion, is sin, and grieves God's Holy Spirit, and affects the life.

Sorrowful over the lack of manifest unity, I wrote years ago as if believers were not really "baptized in one Spirit into one body" in these days of "small things." I do thank God for causing a balanced view since. The primary aspect of the one body **before Him** has remained and does remain: but O that we may seek after the godly manifestation.

Desiring that believers should carry out His Will in **all** assembly appointments, that are His, and fearing illogical inconsistency, some expressions encroached on the precious unveiling of Scripture that an assembly of God should be open to all "disciples." I now see, by grace, that any, who can prove their new birth thus, are to be welcomed, (not merely to "break bread," as if occasional communion thus, as an isolated act, were His Will, but) to all the privileges of a church of God (if they regard a gathering as such), even though they may not see parts of truth, nor be willing to promise disassociating themselves from other arrangements, whenever there is love's **willingness** to do or give up what-

ever the Lord shows is to be done or given up. One act of faith is oft the step to another.

In articles in 2 Timothy 2, I once set forth the separation as **from vessels** to dishonour. It seems to me that this will be decided by the Lord in the millennial future (to which I personally feel the great house refers), but that the instruction for us is, rather, "If a man therefore purge himself from **these things**" (cf. verse 19). I long for grace to **discern** things that differ (Phil. 1. 10 marg.), and would again thank the many believers who have borne me up in prayer. Pray yet more that I may be willingly **led** of the Holy Spirit, and ever help and never hinder, those who are dear to our Lord Jesus Christ, redeemed by His precious blood. If anything in these pages seems against the words of His truth do not hesitate to write. I do not want my thoughts, but His. There, and there only, is the standard. "Let no man glory in men," "he that glorieth, let him glory in the Lord" (1 Cor. 3. 21, 1. 31).

* The Lord may enable a larger review later, especially if believers feel it would help them.

Question and Answer.

76.

"If thou be able to number them . . . so shall thy seed be." Does this mean there shall be a believer to represent each star?"

The Holy Spirit's emphasis on the word "seed" is unique. In Genesis 15. 5, 6 it is associated with an uncounted number, whereas in Galatians 3. 16 it is clearly said to tell of **one** Lord Jesus. But this is the glory of the word Divinely selected. Christ is not one in **loneliness**! It was not good for Him to be alone: a great number were "chosen in Him" (Eph. 1. 4) and they are His "much fruit" (John 12. 24), even as the cherubim were of one piece with the mercy seat. Such is grace! Christ **cannot** be apart from His own redeemed! He died for them, and He is their Life. They were raised **together with Him**. We do not know how many they are. We do not know how many stars there are. We do know that telescopes have revealed millions more, and keep on revealing, and thus only the minority **shine** with the brightness of higher magnitudes. The number, as of the hairs of the head, we leave in our Father's own knowledge and authority. We rejoice **many** sons will all be brought to glory. Not one will be missing. But our concern is to be stars of **shining** power now (John 5. 35 with Dan. 12. 3). The glory of the sun is **one**, but each star **differs** in glory (1 Cor. 15. 41). So grace and our salvation in Christ never makes us forget **our** responsibility.

S. V.

THE two letters were boldly before my eyes, and in that order. The majority knew at once what they meant:—Shelter, Victory. Both words are favourites to-day. Thank God, we have a permanent **Shelter** in Christ, and we have a glorious **Victory** in Him. But **NOWHERE ELSE**. None of us can have **ANYTHING** outside Him. There is nothing except sin and its wages (Rom. 6. 23), nothing except judgment (Heb. 9. 27),—there is nothing to **abide**. We may have earthly blessings in the long suffering of God. Health, food, comforts of many kinds may be enjoyed at the present time. **But these are not eternal**. They make earth brighter, that is all: they do not open heaven's door. All are without righteousness—"there is none righteous, no, not one" (Rom. 3. 10). No one can make the way to life for himself or his neighbour. God will not condone one sin. It is a barrier between the sinner and Himself, a barrier that He will not overlook. We **need** a Saviour. This is an absolute need, He is a present need, He is a world-wide need, He is your need, and mine. Has it been met in your experience? Thank God it has, in mine.

"A Shelter." Why? Because there is danger,—danger from above. A bomb may reach one in a thousand: God's judgment will reach all,—and righteously too: there is another difference. I **deserve** God's judgment, so do you. But the Shelter is God's own provision, not "in case of trouble," but in accord with full knowledge of what we merit. The Lord Jesus is the one living, loving Shelter: all earthly shelters are material: they "do" nothing out of "love." He bore all in wondrous love,—love that has nothing else like it. He died to save. A "Shelter" has no will of its own. It is not intended to receive a direct hit. Christ lovingly willed to come and **DIE** for sinners. He bore the direct hit (Zech. 13. 7).

"A Shelter." It must be **strong**: it must have an **entrance**: there must be room **inside**. The Lord Jesus Christ fully meets all these requirements. What would be the value of a shelter, if it had no door, or if the door were locked? To be **inside** is all-important: to be inside Christ is vital. How appropriate are the words concerning faith. They really mean believing **INTO** Him (John 3. 16) so that one is "in Christ" (Eph. 2. 13), as Noah within the Ark. Is this a reality? It is! But is it a reality in **your life**? Have you, dear reader, come to Him?

A shelter has become a grave! The hope of safety was changed in a moment to a place of death. But this is never the case with Christ. He has Himself united "believing in Him"

with everlasting life (John 3. 36). He does not deceive. There is no mere "perhaps." Salvation is certain in Christ: judgment cannot twice fall on the same sins. Salvation is impossible outside Christ: judgment must fall on every unatoned sin. It is not a matter of "a better chance": it is a matter of certain life or death, certain justification or condemnation. There is nothing in between. There is no half salvation. You are either sheltered in Him, or **LOST**. Reader, face the question. It is not a dream. "A Shelter" protects. But I also need a strength **within**. The two thoughts of "inside" are before us:

- (a) The sinner comes to Christ and is in Him.
- (b) The gospel comes to the sinner, and there is a new life in the believer.

That is the ground of **Victory**. A **shelter without victory** is incomplete! The Christian life is a new one (2 Cor. 5. 17). There is not only protection, but power. The child of God does not do what he once did. Why not? Is he physically prevented? No! Is he given a list of regulations "Thou shalt not"? No! What then. He has a new birth (John 3. 3, 5-7). He has the blessed experience of God the Holy Spirit dwelling within (Gal. 4. 6). Has not He power for victory? In all the seven letters the Lord Jesus sent last of all to those for whom He died. He gave a promise to the one **overcoming** (Rev. 2. 7). We remember, too, the words "Whosoever is born of God **overcometh** the world" (1 John 5. 4), and "they **overcame** by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12. 11). That is **VICTORY**. "Christ in you the Hope of glory" (Col. 1. 27), that Christ may dwell in your hearts by faith" (Eph. 3. 17). **That is the secret**. Is it yours, or not?

Notes on Memorized Verses—continued from page 16. has been justified or declared righteous, from the sin," i.e., the reason for our new power is that He Who died (verse 10) and became a Curse for us, was at once, and permanently, *declared righteous*, having fully taken away *all* the sin laid on Him (cf. ch. 4. 25). To justify is not always to make righteous an unrighteous one (see ch. 3. 4). It is a legal word. Thus our Lord Jesus was declared righteous (1 Tim. 3. 16), because He *was* righteous and had fulfilled all righteousness (Matt. 3. 15). Our sins could *never* become part of Him: they were laid on Him and in His death *all* this load (and the penalty) was settled (hence Rom. 5. 9). Glory be to God. 8, "If we *died* with Christ" is clearer because we are found in Colossians 3. 1 (cf. "alive unto God," "alive from the dead" (Rom. 6. 11, 13: God does *not* leave us in the burial). 9, 10, "Death" is viewed as a definite act, living as a continuance "unto God." "No more dominion"; then "sin shall not have dominion over you" (verse 14, promise, verse 12 linked *exhortation*: note once more "reign" in these chs.). 11, A holy reckoning with a fruitful evidence: do not let us do *half* the reckoning, and omit the positive: nor omit the refrain "in Christ Jesus our Lord" (cf. 5. 11, 21, 6. 25, 7. 25, 8. 39: all is in, and through *Him*).

Suggested Daily Readings

"IF THE LORD WILL."—FEBRUARY, 1942.

Day	READING		LEARNING	
	Ezekiel	Acts	Ezekiel 34	1 Peter 2
1	27. 12-36	26. 1-14	22	16
2	28. 1-19	26. 15-32	23	17
3	28. 20-29.7	27. 1-20	24	18
4	29. 8-21	27. 21-44	25	19
5	30. 1-26	28. 1-16	26	20
6	31. 1-18	28. 17-31	27	21
7	32. 1-16	Rom. 1. 1-15	28	22
21st				
8	32. 17-32	1. 16-32	29	23
9	33. 1-16	2. 1-16	30, 31	24
10	33. 17-33	2. 17-29	Rom. 5. 12	25
11	34. 1-19	3. 1-11	13	3. 1
12	34. 20-31	3. 12-24	14	2
13	35. 1-15	3. 25-4.5	15	3
14	36. 1-15	4. 6-25	16	4
22nd				
15	36. 16-38	5. 1-11	17	6
16	37. 1-14	5. 12-21	18	6
17	37. 15-28	6. 1-11	19	7
18	38. 1-13	6. 12-23	20	8
19	38. 14-23	7. 1-11	21	9
20	39. 1-16	7. 12-25	6. 1. 2	10
21	39. 17-29	8. 1-11	3	11
23rd				
22	40. 1-19	8. 12-25	4	12
23	40. 20-43	8. 26-39	5	13
24	40. 44-41.8	9. 1-15	6, 7	14
25	41. 9-26	9. 16-33	8	15
26	42. 1-20	10. 1-21	9	16
27	43. 1-12	11. 1-16	10	17
28	43. 13-27	11. 17-29	11	18

Notes on Memorized Verses.

EZEKIEL 34. 22-31.

22, How definite is God's stress on "saving" (Jer. 30. 7, 31. 7-11, Zech. 10. 6, 12. 7? 23, "One Shepherd." Observe God's delight in unity. The Lord Jesus will be the "One Shepherd" over all (John 10. 11, Eccl. 12. 11), and David raised up will, as Abraham, be His representative, "recompensed in the earth" (Hos. 3. 5, Prov. 11. 31) and there will likewise be an earthly prince of his line in subordinate harmony (Ezek. 46. 16-18). *This threefoldness* will characterize "that Day." 24, "I the Lord" Such emphasis is very frequent in Scripture (e.g., Isa. 41. 13, 17, Mal. 3. 6): we can never *over-realize* the personal interest of our gracious God, and what He is. 25, "A covenant of peace," note ch. 37. 26, Malachi 2. 5, and Hebrews 13. 20. "Evil beasts": what a contrast in Jeremiah 15. 3: circumstances are not mere circumstances but God's permission, with a definite *Message* (Rom. 8. 28). How important is God's gift and use of "sleep" (Ps. 3. 5, 4. 8, 127. 2, Est. 6. 1, Acts 12. 6): should we not pray more for believers who suffer from insomnia? 26, "Them" and "the places": observe the people scattered and the land laid low together, likewise the restoration is of both (Isa. 62. 1-12: contrast God's "pilgrims" now. Do we look to "nature" too much? God gives the showers (Zech. 10. 1), and all the rain is from Him (Job 38. 28, Jer. 10. 13). Let us realize God's hand in all. 27, Psalm 67. 6, Matt. 6. 11. "Broken the bands of their

yoke" (Jer. 2. 20, Isa. 10. 27, a beautiful parallel in Matt. 11. 28-30). 28, Deuteronomy 33. 28 at last to be fulfilled; what a contrast with "thy life shall hang in doubt before thee; and thou shalt fear day and night and shalt have none assurance of thy life" (Deut. 28. 66, Lev. 26. 36). 29, "Renown"—"name" (Zeph. 3. 20, and "it shall be to the Lord for a name" Isa. 55. 13). "Shame" (Isa. 61. 7). 30, Cf. Hosea 2. 23, Zechariah 13. 9. The climax of blessing is ever *knowing* the Lord, and relationship to Him (cf. ch. 37. 27, 39. 22, John 17. 3). "My flock": God delights to claim (Isa. 43. 1, John 10. 14, Heb. 2. 11, 12, and cf. Heb. 11. 16).

ROMANS 5. 12-6. 11.

5. 12-21, Observe the Holy Spirit's unique stress on "one" (verse 12, 15, 16, 17, 18, 19): and the contrasts between the *two* contrasted "Heads." Note too "sin" and "death" (verses 12, 14, 15, 17, 21 cf. 6. 23), and "righteousness" and "life" (17, 18, 21). "As" and "so" must be emphasized in 12, 18, 19. Why "not as" in 15, 16? Because there is "much more" (cf. verses 9, 10, 17). This cannot be a larger extent of *persons*. What then? *One* sin brought in death, but Christ's work deals with all the added sins of His *elect as well* (Isa. 44. 22). We have *more* "in Christ" than we lost "in Adam." The word "reign" enforces this. We see *sin's reign* and *death's* (verses 14, 21, cf. 6. 12), but not only the reign of *grace* and of *life* (verses 17, 21), *we* reign in life "through the One" (see Rev. 20. 4). Verses 13 and 14 explain that sin was taken into account *before* the law of Moses, and that even those who had not deliberately sinned (as Adam, Hos. 6. 7 marg.), even those dying in infancy, were involved. "Death" is a definite testimony as to a ruined race: even a babe needs the blood of Christ. God graciously illustrated this at the Passover (cf. Ex. 12. 13): Matthew 2. 18 (with Jer. 31. 17 and Rev. 22. 12) makes clear that all who die in infancy are *redeemed by His precious blood*. "In Adam" we see (a) judgment; (b) a fallen nature, and (c) resultant sins: "in Christ," (a) righteousness; (b) a new man, that which is born of the Spirit, and (c) resultant fruit. Praise God for 5. 20—"grace did much more abound." Let us never deny the fall, nor the glorious, complete work of Christ, And never let us forget the twofold thought of the context—PRAISE AND OBEDIENCE. All truth leads to godliness.

Ch. 6. 1, These repeated questions (E.g. 6. 15, 7. 7, 8. 31), emphasize the truth, divide up the subject, and lead to the climax. Observe "sin" and "grace" in 5. 21; also: let not chapter breaks hinder. "Grace" teaches us to hate sin (Tit. 2. 11, 12) not only to fear judgment. "We that died to sin," by the work of Christ (cf. 7. 4), realized when we came to Him, then typified in baptism ("self" not improved, nor modified, but *QUITE* judged). 3, "Into His death," a holy stress on identification, and judgment, not a *natural* death, nor through illness. 4, "Therefore" looks back, to *enforce* the added "that": a definite "purpose of heart." "As" "even so": what manner of persons ought we to be! "Newness" cf. 2. 29, 7. 6, 2 Corinthians 5. 17: remember too the "new wine" of Luke 5, and the "new song." "Walk" (Eph. 2. 10, Gen. 5. 24). 5, A fact, and an experience: a present blessedness in anticipation of a future gloriousness. 6, "Our old man (it is called "ours") was crucified together, *THAT*." There is always a Divine object. "Henceforth," "no longer" (cf. John 5. 14, 8. 11): "from this day and upward" (Hag. 2. 15, 18). 7, Note margin. lit. "He That died" (Continued on page 15).

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Printed by NORMAN, HOPPER & Co., Boleyn Castle, Upton Park, E.13.

Thoughts from The Word of God

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

A MONTHLY, AS GOD ENABLES, SETTING
FORTH THE GOSPEL OF THE GRACE OF GOD,
AND THE PATH OF WILLING OBEDIENCE
FOR THOSE SAVED BY GRACE.

Vol. 42 No. 3
MAR., 1942.
Free

"As for me, I shall behold
Thy face in righteousness:
I shall be satisfied, when I
awake, with Thy likeness." **Psalm 17. 15.**

"As we have borne the
image of the earthy, we
shall also bear the image of
the Heavenly." **1 Corinthians 15. 49.**

"We shall be like Him;
for we shall see Him as He
is." **1 John 3. 2.**

"Who shall change this
body of our humiliation,
that it may be fashioned
like unto His glorious body,
according to the working
whereby He is able even to
subdue all things unto Him-
self." **Philippians 3. 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.**

"NOT OF WORKS, LEST ANY MAN SHOULD BOAST"—Ephesians 2. 9.

Words of Introduction.

A GAIN we praise God for His sufficiency. The object of life is not success from a human standpoint but glorifying God. It is a privilege to be saved, for we "deserved" nothing. Surely the whole of our redeemed lives belongs to our Redeemer, and any theory of exalting self is a disgrace on the part of those who merited judgment. A mere head-knowledge of truth is not salvation. The conception that one who assents to a formula is saved is spiritually and morally wrong. A believer must be a *new creation*. He has a new life, a new standpoint. If there is not "fruit," the claim that one is in Christ is deadly. Let not a humble soul who feels how *little* fruit he has be alarmed! The Lord is tender to those who are tender. But the idea of salvation through the mental acceptance of certain verses is not the salvation which Scripture sets forth. The Lord's redeemed are disciples, and it is with a view to His glory in *discipleship* that these pages are sent forth.

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"When Christ, Who is
our Life, shall appear, then
shall ye also appear with
Him in glory." **Colossians 3. 4.**

"We shall be in the like-
ness of His resurrection." **Romans 6. 5.**

"He also did predestinate
to be conformed to the image
of His Son, that He might
be the Firstborn among
many brethren." **Romans 8. 29.**

"We all, with open face,
beholding as in a glass the
glory of the Lord, are
changed into the same image
from glory to glory, even as
by the Spirit of the Lord." **2 Corinthians 3. 18.**

"These are not drunken . . . but this is that which
was spoken by the prophet." **Acts 2. 15, 16.**
"Be not drunk with wine . . . but be filled with the
Spirit." **Ephesians 5. 18.**

Filled, that we may more be knowing
Him, our precious, living Lord;
That we may be daily growing
In His likeness, love His word.

Filled that there may be overflowing,
With a joyful ecstasy,
Through the Spirit's rich bestowing,
Streams of blessing, deep and free.

Filled, with holy hearts aglowing,
Touched by love we ill-deserve,
May we thus be ever showing
Whose we are, and Whom we serve.

A.W.H.

Words of Encouragement.

Have you and I realized this?
Where Christ Our Lord Jesus rests entirely
is — SITTING. from His work of atonement.

Col. 3. 1. Why? It is finished (John 19. 30, Heb. 10. 12). Then if we are in Him, and no longer viewed as "in Adam," legally or in our daily walk, it is our privilege to rest. We have no "more conscience of sins" (Heb. 10. 2). There is not, nor can be, any sword between us and God, there is no barrier; only a Saviour, Who is "the Way, and the Truth, and the Life." Glory be to God!

Secondly He sits to continue His present intercession (Isa. 53. 12, Heb. 7. 25). That is not past, that is not finished. The intercession is to-day and every day. If then you and I are viewed as having His standpoint (and we are thus viewed, if we are children of God), we have the precious "business," the holy responsibility of prayer in His Name (mentioned thus 6 times in John 14-16). Do we supplicate and intercede as we should (1 Tim. 2. 1, Eph. 6. 18, 19)?

And, thirdly, the word "sitting" reminds us of His future work, a work which He will NOT anticipate a day before the time. "Sit Thou at My right hand, UNTIL." Have you and I thought what this means? We must not act before the time (1 Cor. 4. 5, 8). He is not acting before. The Kingdom is His, but He is not claiming it, in its earthly aspect. Sovereignty is His right, but He is now exercising His authority to draw lost sinners to Himself (Matt. 28. 18, 19), not to fulfil Revelation 19. 11: "In righteousness He doth judge and make war." He is not yet showing the judgment committed to Him. He will! But He waits now. His enemies are not yet being made His footstool. This is the key to the dispensation and explains the long-suffering of God. This is the key to the right action of those who have "the mind of Christ," a people with a heavenly calling, who are strangers and pilgrims now, and are now waiting as their Lord is waiting, and who are thus a distinct people, living simply in the light of His Coming. Do these past, present and future views of our Lord Jesus set forth your threefold attitude, as to a fixed salvation, a holy prayerfulness, and a separated walk?

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

Colossians 4. 2.

"Verily God hath heard me."

Psalm 66. 19.

1 For all that are in authority in accord with God's will (1 Tim. 2. 1-4), and that He may OVER-rule

for His own praise, the blessing of His children, and the salvation of souls.

2. For believers who, when tried, are irritated and then burdened after, that they (and we) may know more victory first (1 Cor. 15. 57).
3. For children of God who are aged, blind and weak, in outlying villages, hospitals, etc., that they may be encouraged in the Lord, and that other saints may not "forget" (Heb. 13. 16) to encourage them. Cf. "Sick and ye visited ME."
4. For believers brought into trying positions, because of loyalty to the Lord Jesus, that they may "adorn" His doctrine, and by spiritual manner, as well as right words, put to silence, rather than defend themselves with the wisdom of this world, and confidence in the flesh.
5. For lands often overlooked by us—e.g., Roumania, Faroe Islands, Algeria, Afghanistan, Venezuela, Haiti, and for missionary labourers in other lands, especially those who seek to be free from associations and arrangements that are worldly and against His will, and for groups of such (as the New Testament Missionary Union), who are seeking to go back to His loving purpose and principles, in the present power of the Holy Spirit.
6. For our brethren M. Ruda and J. McKerrell in N.S.W., etc., that the Lord may use them more and more among Jews and Gentiles and believers, and for our brother Stanley Duce in Syria, in his yearning desire to be more and more in the Lord's will, and to lead others there to this, that we may all have the blessed experience for which our Lord prayed (John 17).

"That they all may be one," John 17. 21.

Poems to help Christian Experience.—124.

"He also did predestinate to be conformed to the image of His Son." Romans 8. 29.

In Thy free fore-ordination,
 Gracious God, in grace alone,
 Free, eternal, full salvation
 Thou hast purposed for Thine own,
 And wilt bring them
 All around Thy glorious throne.
 Ne'er to come 'neath condemnation,
 Ne'er to know Thy judgment sore,
 They have Christ, Thy Great Salvation;
 He alone in mercy bore
 All the judgment!
 They are saved for evermore.
 Deep—how deep—their degradation!
 Dead in sins they would abide
 E'en as others, but salvation
 Came, and they are justified.
 All the glory
 Be to Thee! Begone all pride!
 Now all things do work together
 For their good, and this they know;
 Not a few, but "all things," whether
 North wind or the south wind blow.
 For they love Thee.
 Right the way wherein they go!
 For the chosen Thou foreknewest
 Didst not Thou predestinate
 Likeness to Thy Son? Thou dost
 All Thy counsel. O how great
 Thy Salvation!
 Now for Him Thy people wait.

E.K.

"Hindrances."

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

Romans 8. 28.

THE oft-repeated expression, "All things work together for good" is not really correct. A glance at Romans 8. 28 will show that both beginning and ending of the Scripture statement are missing. If "head" and "foot" are cut off, there is necessarily a "dead" statement. The full verse sets forth a conviction on the part of saved souls. "And we know." We may well ask ourselves the questions, "Do I love God?" "Am I among the called according to His purpose?" If our humble answer is a joyous "Yes," then all our circumstances, and every experience, are to be recognized as under an almighty and all-wise control. The paramount need then is to have an ear to hear His words of truth, and a heart to learn His mind and will in all, and to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," to walk with Him in humble obedience to all His will.

Seeing we are left awhile on earth in a world ruined by sin, God's wisdom appoints and permits "hindrances." They are not calculated to be stumbling stones, but, rather, stepping stones. We must ever bear in mind that perfect wisdom, power and love arrange the manner and measure of each "hindrance." No wise and loving parent would burden a child above its capacity (unless for the purpose of humbling its pride and self-satisfaction), nor will our heavenly Father, for it is written, "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Ps. 103. 13).

Some Scriptural illustrations of "hindrances" will be a help. Abraham was commanded by God to take Isaac his only son whom he loved, and offer him as a burnt offering in Moriah on one of the mountains. What a hindrance! All the hopes of Abraham were centred in Isaac as to his earthly posterity, as the God-given heir (Gen. 15. 4), to say nothing of the horror of slaying his own son. The narrative says nothing about Abraham's immediate sensations, on receipt of the strange command. We are left to reverently ponder how living faith does not reduce one to feelinglessness,—a mere automaton. The strain must have been real. What were Abraham's heart-strings like? How much were his bowels of compassion in exercise? When by grace we see him hereafter, he may tell us. We read, "And Abraham rose up early in the morning." This reminds of Psalm 119. 60 "I made haste,

and delayed not to keep Thy commandments."

Faith triumphant, he gave glory to God. Had he hesitated as to obedience what loss to him, and to us, would have resulted. Adam's disobedience brought bane into the world, whereas Abraham's obedience brought blessing (Gen. 22. 15-18), foreshadowing that of Him Who was before Abraham, and was obedient unto death; even the death of the Cross, and brought blessings of redemption to those of all nations. Abraham was no "superman" as Genesis 12 shows. The "hindrance" to Abraham worked for good indeed.

Moses, we read, was learned in all the wisdom of the Egyptians and was mighty in words and in deeds. Yet he was caused to flee into Midian and for forty years was minding sheep. What a "hindrance"! During that time he married, and was granted two sons. In the light of after history we can see how important was the period of background training for Moses. He became as a shepherd to Israel. O how much patience he needed with the stiff-necked people of Israel! Again we see, "As for God, His way is perfect." This "hindrance" worked for good to Moses, and to the believing in Israel. If Abraham shows the need of triumphant faith, Moses shows the need of continuance in patience.

M. RUDA.

(If the Lord will, to be continued.)

"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 MARCH.**THE COMING OF THE HOLY SPIRIT, AND OF THE LORD JESUS.**

1. The Message of John 14. 26 and verse 3.
2. The Work of the Holy Spirit with Respect to the Coming of Christ (Acts 2. 33 with 3. 19, 20, Eph. 1. 13, 14, Rev. 22. 17, notes on Gen. 24, Luke 1. 17).
3. The Meaning of Matthew 18. 20 and John 14. 23 in our Present Experience.
4. The Reality of 1 Thessalonians 4. 13-18 in that Day, and its Effect on us in this Day.

BAPTISM AND THE LORD'S SUPPER.

1. The Holy Spirit's Record of the Appointment (Matt. 28. 18-20, Luke 22. 19, 21, 1 Cor. 11. 23-26, etc.).
2. Relation of the Types of Other Dispensations (e.g., 1 Cor. 10. 1-12, Circumcision, The Passover).
3. Relation of Baptism and the Lord's Supper to One Another.
4. The Exaltation of the Lord Jesus Alone in Both and the Spiritual Realization.
5. The Enemy's Alterations, as to Subjects, Symbols and Circumstances.
6. The Fulness in that Day, the Resurrection Body (1 Cor. 15. 42-44), and the Marriage Supper of the Lamb (Rev. 19. 7-9).

YOUNG PEOPLE'S COLUMNS.

A Sword and Two Cherubim.

(Gen. 3. 24).

A Mercy Seat and Two Cherubim.

(Ex. 25. 17, 18).

The Saviour and Two Robbers.

(Luke 23. 33).

DO you read your Bible daily? I hope so. This is such a blessing to all who look to God Himself for His teaching. And He still teaches young as well as old, whenever they have a heart that loves Him. How do you spell "Heart"?—H-E-A-R-T. Do you notice the word "ear" in the very middle of it? And you and I need an ear of the heart to hear God's voice always. The first time any of us rightly hear this, is when we have the happy experience of John 5. 25—"The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." This is when we see ourselves as sinners, having no hope of heaven in ourselves, but we also receive the Lord Jesus as the One Who died for sinners, and we simply trust in Him to save us. It is a wonderful thing to become a child of God, and then we long to please Him, and to lead others to Him. But as we cannot keep well in our bodies without food, so the new life cannot grow without regular heavenly food. To all who are God's children I would say, "Seek to feed on God's words every day" (cf. Matt. 4. 4). We never get beyond this. The oldest Christian needs this food just as the youngest, and the youngest as well as the oldest. Start at once, and do not leave off.

At the beginning of the Bible when Adam sinned, he lost all:—Lost his glory, lost the beautiful garden, lost the privilege of being with God! Sin is a horrible thing: it robs of all, and yet so many choose it,—choose their worst enemy. God says they really "love death." Have you noticed those remarkable words, "love death" (Prov. 8. 36)? O that you and I may love Him Who is "the Way and the Truth, and the Life" (John 14. 6). When Adam was driven out, God put a sword at the gate, and it turned every way, "to keep the way of the tree of life." He might have taken away the tree, and taken away the way. But in love He did not. The sword was to make sure the way would be kept until, in the appointed time, the Lord Jesus, met the sword and opened the kept way for all who know they deserved the sword, but that He bore the judgment for them (Zech. 13. 7). A Sacrifice must die, so the Lord Jesus must meet the sword. And He has died, and so there is a free salvation to any

who FEEL THE BURDEN OF THEIR SIN, AND LOOK TO HIM (Isa. 45. 22; see Num. 21. 8, 9).

The two "cherubim" were both outside. The word means "held fast." Did they not represent those who would be saved? But none could have entered, if Christ had not died. The cherubim could not remove the sword, nor even help to remove it. And where are they next seen?

This brings us to our second picture. In God's own special room in the tabernacle in the wilderness, there was the ark and on it the mercy seat, picturing, (as the very word "propitiation" in Romans 3. 25 means, "mercy seat"), the Lord Jesus. And the cherubim were there, inside. And not only "allowed" to be there, but on the very throne! Not just put there but of the very material of the mercy seat, as Exodus 25. 19 so clearly shows! Thus they could not be removed. What a difference! Two outside in Genesis 3: two inside in Exodus 25. Exodus tells of redemption by the passover lamb, does it not? Every blessing is because of the death of Christ. All whose names were in the book of life will be brought right into God's presence (John 6. 37).

But I want you to think of another One, and two others, one on each side. Not a sword, not a golden mercy seat, but a Person in the midst. You know Who He was. The Lord Jesus was hanging on the Cross (John 19. 18), made a Curse for sinners (Gal. 3. 13), i.e., taking their place. But now we do not have the two outside, showing what we deserved, nor the two inside, to speak of the many brought to glory and none lost (Heb. 2. 10, John 18. 9), but we have a difference. One thief believed, and one did not. Thus they were divided, and the Lord Jesus in the midst was the One Who saved the thief who looked to Him in faith (Luke 23. 39, 43). I am so thankful about the two cherubim showing that all in the Lamb's book of life (Rev. 13. 8, 17. 8) will be in heaven, and the house will be FILLED (Luke 14. 23). But I cannot "see" that book, nor can you. We can only tell who "come," and who do not "come." And thus there are two classes, two families, two ways, and two ends. Therefore I come to you, not only telling of Genesis 3 and Exodus 25, and to urge reading the Scripture, but that you may come to Christ that you might have life (John 5. 40), for unless you believe in Him you will not be saved, even though the house will be filled, and though there will be a great number whom no man can number. Do you not feel your sins? Will you not seek this precious Saviour to-day? It is so ungrateful, so wrong, so dangerous, to yourself,

so cruel to others, so sinful against Him to put off the salvation from sin, you need, even for twenty four hours!

The tree of life was not removed,
Yet none could enter in,
Apart from *One*, by God approved
Who came to die for sin.

The sword for *Him*, and love for *those*
Who now *within* are set:
He died for sinners—rebels—foes:
For such the sword He met.

Redeemed ones cherubim portray!
God's purpose cannot break:—
Christ saves the lost, and saves for aye!
'Tis all for *His* Name's sake.

But as TWO thieves, of Christ *both* sides,
Come into memory's view,
So is it now. He still divides:—
I ask, *Which* side are *YOU*?

The Tabernacle of the Congregation.

No. 13.

The Pure Candlestick.

(Exodus 39. 37).

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

SEEING that candles were not used on this golden "candlestick," it would be more correct to speak of it as a "Lampstand."

The Command for its construction, given in Exodus 25. 31-40, concludes with the words, "And look that thou make them after their pattern, which was showed thee in the mount." This injunction is re-iterated in Numbers 8. 4, so that the lampstand occupied an important position in the Divine plan concerning the Tabernacle.

No measurements are given, but its weight was a talent of pure gold. The gold in itself was precious and valuable, but when the lampstand was produced therefrom, it was also beautiful. Ah! But this beauty only became by hammering. "Rounded by hammering" seems to be the thought underlying the expression, "beaten work," occurring six times in the record (Ex. 25. 31, 36, 37. 17, 22, Num. 8. 4).

Notice, too, the words, "of the same," ten times mentioned, stressing the unity and consistency of this Divinely-commanded ornament for Him.

So, at the outset, the thought of value, preciousness, unity, and beauty through suffering are all before the mind. Surely, the Lord Jesus is symbolised here! Can this be confirmed from further meditation?

First, observe that the centre shaft is itself called the "lampstand," (see Ex. 25. 33-35: "Out of the candlestick," "In the candle-

stick"), and that the remaining parts belong thereto. All are "his" (v. 31) just as the tabernacle had "his boards." Further, the word used for shaft is elsewhere translated, "thigh" (Gen. 32. 25), "body" (Jud. 8. 30), "loins" (Ex. 1. 5) and these all suggest "generation" and "birth." The expression, "coming out" also has the thought of "begetting" in Judges 8. 30. Thus the shaft speaks of "Life":—"In Him was life."

Now consider the branches "coming out of" the shaft, and there is at once the thought of a **derived life**. But there is more. The word for "branch" is not the usual word thus rendered. It comes from one meaning, "to procure by purchase," "to own," "to redeem." So there is the thought of "the purchased possession."

Gathering up our thoughts, it seems plain that the Lord Jesus and His redeemed are symbolised. He has infinite value, preciousness, and beauty of Person, and also Life and Redeeming Love. They are "His" because redeemed by His blood and partaking of His life. He is the Centre; they are united to and around Him, deriving all, and infinite, blessing from their Redeemer.

The lampstand had flowers and fruit; so had the branches. The lampstand bore a light; so did the branches. "Of the same" is the keynote, for the saints are to be like their Saviour, manifesting life, light, love, spiritual beauty and fruitfulness. O beloved fellow-Christians, what a privilege is ours and what responsibility! "Who is sufficient for these things?"

E.K.

God may not give a surplus, but He will give enough: if He does not supply bread for next week, He grants it "this day": if He withholds awhile, it is to cause our "continual coming." "Too much" might harm us: we remember how Solomon misused some blessings, and after a record of physical and material mercies we read "Jeshurun waxed fat and kicked" (Deut. 32. 14, 15). One of our richest blessings is limitation of that which is bestowed upon us. Too much food will choke. The fulness of glory would blind us. Let God time everything, and praise Him for everything.

The Coming of the Lord is ever set before believers as "that Blessed Hope," with its joys and fulness: yet withal there is the entwined solemnity of the Judgment Seat of Christ. Thus are we helped to rejoice with trembling, and encouraged to know the longing that is not fleshly merely to escape trials, but spiritual. O that this may be ours.

Questions and Answers.

77.

Regarding 1 John 3. 9.

"This is not a matter of attainment only by a few, but of grace, including, (praise God!), the youngest and oldest believer alike. There must be a marked change whenever one is **truly** "born from above." Many professors were never "born." The contrast with "he cannot sin" is **not** an immature child of God, but one **not** begotten of God at all. This is vital. Legally our sins have been put away once and for ever (Heb. 9. 26, 10. 14): spiritually we are really united with Christ, and "that which is born of the Spirit is spirit" (John 3. 6), and cannot act in the flesh. Hence **we**, the **redeemed** persons,— "shall we continue in sin?" (Rom. 6. 1). How can it be! A baker bakes bread, a sinner is characterized by sinning, a child of God has judged the flesh, and hence is to view sins as abnormal, just as a healthy man views an illness and a fall as abnormal. That which Christ bore for us legally, we should hate spiritually: that which the new life **cannot** do, we **should not** do. The "present tense" of **continuance** is striking. Our present tense is to be **abiding** in Christ. A believer should not confuse his relation to God as Judge ("their sins and iniquities will I remember no more") with his relation to God as Father. ("If we confess our sins, He is Faithful and Just to forgive us"). Each aspect is perfectly arranged by God, and the substitutionary work of Christ **for us**—finished and absolute—leads us to claim more, and identify ourselves more with the work of the Spirit in us.

To sum up:—My need, dear fellow believer, and yours, is to apprehend and appreciate and appropriate what Christ has done for us. God's will is that we should be conformed to Him. What we **are** "in Christ" we should be increasingly in our daily walk (1 Cor. 5. 7), not by mere logic, nor by mere trying, but through living faith, not "always introspective" but "beholding as in a glass the glory of the Lord" (2 Cor. 3. 18), and thus are we stirred to "reckon" as God reckoned and reckons (Rom. 6. 11), and to possess our possessions (cf. Obad 17) more and more, individually and unitedly, in the Spirit.

78.

"If we filled the wine (not fermented) in one cup, and at the same time prepare small empty cups (and), after blessing, pour from the big cup to each small cup, and pass to each one?"

In this way we can receive those weak in faith (Rom. 14. 1)—i.e., fearing T.B. infection."

This question from a dear Chinese believer at

Hong Kong impresses us to pray for the Far East and dear saints there just now. We do not **know** how to reach him at present, but the Lord can undertake. Prayerful thought may help others:—(1) The Holy Spirit makes no provision for the suggestion made. Is it not a human expedient? (2) The emphasis in all gospels and in 1 Corinthians 11. is not only on "the fruit of the vine" (not called "wine" here) but on the "cup"—**never**, never plural. (3) The Lord Jesus expressly said "out of it" (the cup, not simply from the fruit) in Matthew 26. 27, and Mark 14. 23. (4) The words "Divide it among yourselves," to which our brother alludes, are in connection with the cup **before** passover, not the one **after**, which our beloved Lord appointed in memorial (see Luke 22. 17, 29, 20). (5) Not only would there be alteration of the gracious command, but also removal of the symbolic lesson which emphasizes the unity by the thought of only one **drinking** vessel,—i.e., we are all viewed as **one person** (cf. 1 Cor. 10. 17), representing one Lord Jesus. (6) The tender words of Romans 14 deal with weak believers and their conscientious scruples, but never change the appointments of our Lord. If one wished for "baptism" **without immersion**, through fear of illness, could we agree to the glory of God? Surely not. We readily answer, "The will of the Lord is authoritative." So will we seek to lead our beloved brethren to more faith in Him, as to **His** words concerning one cup; and let any believers who have consumptive, or other, tendencies have grace to receive the cup last, that they may not occupy the minds of another with "fear." Do not "criticise" fear, but seek to strengthen it wisely, and let us "by love serve one another."

Wifful I dare not be,
Will-less I would not be
Willing I long to be.

The child of God is neither an automaton nor independent, but a glad and devoted son who serves (Mal. 3. 17).

"Thou shalt thrice deny that thou knowest Me" (Luke 22. 34).

"He cometh the third time, and saith unto them, Do ye sleep on now, and take your rest?" (Mark 14. 41).

Notes on Memorized Verses—continued from page 24.
WITH THE WORLD. Everything is to glorify the Lord Jesus. 26. There is an "unto" and "until" (13, 14), but Luke 1. 33. 27. Deep feelings as in 7. 28, 10. 8: fuller knowledge may be emphasized in the great prayer chapter (9). A twofold call to "feel" the truth, and to pray more earnestly.

"Thou shalt not steal."

Romans 13. 9.

A CLEAR command, four short words, each simple to understand. But have I kept it? "Of course," you say, "I have never been a burglar, never picked pockets, never taken anything from a shop, nor done such mean acts." Good—but does all this go far enough? For example, the religious Pharisees devoured widows' houses (Mark 12. 40): were they not robbers? God said "I hate robbery for burnt offering" (Isa. 61. 8): What did He mean? One may deceive others, deceive oneself, but not deceive God. It is possible to be religious and all the time to be unrighteous and unfair to others, in a thousand ways.

But wait one moment. In Malachi 3. 8 God asks the question, "Will a man rob God?" and He Himself adds the heart searching answer, "Ye have robbed Me." We receive all from God: we owe gratitude and love (Deut. 6. 5). It is the **duty** of man to fear God and keep His commands, and the commandment in 1 John 4. 21 reads, "That he who loveth God love his brother also." Have we loved God and man as we should? **Self** has come first: we have even felt impatience, irritation, bitterness, and, it may be, anger. We have thus robbed God. There has **not** been cheerful approval of His providence, confidence in His wisdom, delight in His will at all times. Time, money, strength have not "always" been used aright. God has not been "**ALWAYS FIRST**." Every one has robbed God. I could say more. There is **more** sin than any realize. What if God has **never** been **FIRST** in your life?

A man spoke to me to this effect, "I would be strictly truthful in personal dealings, but in business I would say I have sold dozens of this, and so forth: lies are different there." They are **NOT**. It is the same with stealing. A man would not touch an employer's watch, but he **robs** him of five minutes' time. One would not dare to take a next door neighbour's goods, but one may take away from his good name. A hint, an insinuation, an implication are **stealing**. Thefts of the tongue are far commoner than we realize. "Thou shalt not steal" is God's own language. What does it mean to us to-day?

Robbery, not by breaking a shop window but by breaking God's commandments. Not that a man is "wanted" by the police for jewels stolen, but marked out before God's holy throne for jewels more precious than the choicest stones of earth, misused, and stolen. Ah, dear reader, we owe God all. Has there been a recognition of this? God gave His beloved Son to die for sinners. How few are really thankful.

But what **grace** shines out. The greatest crime was simultaneous with the greatest gift, when men sinfully killed Him. He, sinlessly, bore away sin (John 1. 29). There is hope for robbers and murderers. There is hope for such in the work of the One from Whom they stole, and Whom they slew, and He is **Living to Save**.

Come—not to a theory, not to a building, not to a man, not to a religion, but to Christ. Come,—not as a fairly decent man of the world, not as a religious offerer, not as a respectable sinner, but in heart-broken sorrow, viewing **your** sin (and forgetting **every one else's**) as God views it, and you will find a welcome, a complete forgiveness, justification, eternal life, and power for to-day. "The dying thief" is not the only thief saved: all who have been saved had robbed God, and there is still salvation for **another** "**dying thief**," yea, one dead in trespasses and sins, to-day, by the same Saviour.

Will it be **YOU**?

What do I render unto the Lord?

"WHAT shall I render unto the Lord?" cried the psalmist (Ps. 116. 12), and well may we. Hezekiah rendered not again according to the benefit received. We have been **loaded** with benefits. Do we seek to consume some at least of them upon our **own** pleasures. (Jas. 4. 3)? Are we still selfish, and self-centred? The mercies we receive are **all** that we may use them to God's glory. The gift of health is not that we may merely indulge **ourselves**. The blessing of food is not for our eating and drinking as if that were the goal. The food is to give strength, the strength is to enable labour, the labour is to glorify God and bless others. O that we may realize our privileges day by day, and render **everything** "unto the Lord." It is not for us to think of offering a bare fraction: everything is His,—everything! Israel were to give a tithe, and more than one tithe, and we too, in **direct rendering**, value the Scriptural helpfulness of regularity and proportion. But, beyond a tenth, let us present ourselves. Let **seasons** of prayer be ever accompanied by a life of prayer, and the Lord's Day be followed by every day in blest harmony. Some of old said "Behold, what a weariness is it," and they brought that which was torn, and the lame, and offered a corrupt thing (Mal. 1. 13, 14). With regard to justification, our "**best**" would have availed nothing; but as justified ones we **are** to render our very "**best**" in the devoted love and loving devotedness of the new creation. Yes, that is our true privilege, our joy. Let us not render grudgingly, or stingily, but outpouringly and overflowingly, unto Him Who giveth all.

Suggested Daily Readings.

"IF THE LORD WILL."—MARCH, 1942.

Day	READING		LEARNING	
	Ezekiel	Romans	Ezek. 47.	1 Pet. 3
1	44. 1-14	11. 30 12-5	1	19
2	44. 15-31	12. 6-21	2	20
3	45. 1-13	13. 1-14	3	21
4	45. 14-25	14. 1-12	4	22
5	46. 1-12	14. 13-23	5	4. 1
6	46. 13-24	15. 1-14	6	2
7	47. 1-12	15. 15-33	7	3
8	47. 13-23	16. 1-16	8	4
9	48. 1-18	16. 17-27	9	5
10	48. 19-35	1 Cor. 1. 1-15	10	6
11	Dan. 1. 1-10	1. 16-31	11	7
12	1. 11-21	2. 1-16	12	8
13	2. 1-13	3. 1-15	1 Cor. 9. 16	9
14	2. 14-30	3. 16-4. 5	17	10
15	2. 31-49	4. 6-21	18	11
16	3. 1-18	5. 1-13	19	12
17	3. 19-30	6. 1-20	20	13
18	4. 1-18	7. 1-19	21	14
19	4. 19-37	7. 20-40	22, 23	15
20	5. 1-16	8. 1-13	24	16
21	5. 17-31	9. 1-14	25	17
22	6. 1-15	9. 15-27	26	18
23	6. 16-28	10. 1-14	27	19
24	7. 1-14	10. 15-33	Dan. 8. 19, 20	5. 1
25	7. 15-28	11. 1-16	21	2
26	8. 1-12	11. 17-34	22	3
27	8. 13-27	12. 1-13	23	4
28	9. 1-15	12. 14-31	24	5
29	9. 16-27	13. 1-13	25	6
30	10. 1-13	14. 1-19	26	7
31	10. 14-21	14. 20-40	27	8

Notes on Memorized Verses.**EZEKIEL 47. 1-12.**

47. 1, 2, A delightful climax after the many architectural details (all important because of God's authority,—and there are types, Ex. 25. 40). Water is cleansing and refreshing. It follows the reference to the blood of the sacrifice here (cf. the link in Ex. 29 and Lev. 14, not overlooking John 19. 34, and Rev. 22. 1, "the Lamb"). Here the altar is specially mentioned. 2, "Eastward" again, because God's throne will be in the west as in Exodus 25, a holy contrast with Baal worship, and the evil recorded in Ezekiel 8. 16. (Why are many "ecclesiastical buildings" arranged to face east? There is more Babylonianism in Christendom than we have realized). 3, The ankles ("extremities") first, then knees (4), then loins (4), "then waters to swim in" (5)—a fourfold increase, no decrease (world-wide blessing). The feet *claim* (Jos. 1. 3), the knees suggest prayer and worship, the loins imply strength (1 Peter 1. 13). The climax is *beyond*. The prophet must *swim*, not only pass over. The Holy Spirit ever uses words with a fullness of meaning. The *realities* of a real river "in that Day" may also lead us to enjoy our privileges as to the appropriating of truth, and steps of blessing. Let not our life become less overflowing, but ever going forward (John 7. 39, Prov. 4. 18). 5, Cf. Malachi 3. 10, Ephesians 3. 20, 21. 6, 7, The river has trees (cf. Ps. 1. 3, Rev. 22. 2); everything in harmony. "On the one side and on the

other" (cf. 12) cherubim and lampstand branches likewise are twofold: God delights in fellowship: His very arrangement in the members of the human body shows this. 8, A mighty change (Isa. 41. 19, 55. 13). 9, "Shall live" (twice): cf. Psalm 72. 15, Hosea 6. 2, John 14. 19. Certainly! 10, "Exceeding many": of old few—multiplied (John 6. 9-23). 11, An exception (So Isa. 34. 10, 65. 25, 66. 24, Zeph. 2. 13). "Salt," "Remember Lot's wife" (Luke 17. 32). Leaf and fruit (contrast Gen. 3. 7, Matt. 21. 19). Not "consumed," nor coming to an end: no *wintery* months: how we need the spiritual counterpart. Have we fruit every month? Observe the reason—"waters . . . out of the sanctuary." Every blessing linked with the sanctuary (Ex. 25. 8, Ps. 68. 24, 73. 17, 77. 13). Meat and medicine, Health and healing: all supply, nothing wasted.

1 CORINTHIANS 9. 16-27.

16, The glory ascribed to God. How much more we should realize His mighty working in our experience. 17, "Against my will": this does not mean that he wished otherwise, but the *cause* was not his will,— "apart from my will." "A stewardship" has precious privileges. 18, May not "what is my reward then?" be in brackets and "that" read on from "committed unto me"? "Without charge," a blessed contrast with the hireling (John 10. 12, 13: Peter and Paul alike, Acts 3. 6, 20. 33). 19, The *true* gain (note Phil. 3. 8, Matt. 18. 15, see Prov. 11. 30: note warning of 1 Tim. 3. 3, 8, word from same root). 20, *Not* compromise of doctrine or principle, *but* giving up of personal privileges, comforts, and likings. 21, "In-law to Christ" a beautiful *single* word, not "under," but "in," not three words ("under the law"), but one *condition* of "in-law" fellowship with the Lord's Will, cf. the law written in heart and mind, (Heb. 8. 10, 10. 16). 22, "Gaining" not merely their commendation, respect, etc., but their *salvation* (Jas. 5. 20). 23, "Joint-partaker thereof" with the one "*gained*." 24, All run, one receives: but spiritually "that ye may obtain" (plural "we," 25). Nevertheless one can be *disqualified* through *disobedience* (2 Tim. 2. 5) not for lack of intellectual and physical power, etc. 25, Observe "all things": how one-sided we often are (Eph. 4. 15). Praise God "Incorruptible." 26, "We" does not hinder the personal responsibility, "I." *Running* a race, *fighting* a contest: twofold aspect (so Eph. 6. 12 and Phil. 3. 14, 2 Tim. 4. 7, Heb. 12. 1, "run the contest" *combines* the two). 27, The body a servant, not a master. "Lest." "Preaching" does not prove salvation or holiness: "in all things approving *ourselves* as ministers of God" (2 Cor. 6. 4: so here "I myself").

DANIEL 8. 19-27.

19, "Last": Plainly *not* Antiochus Epiphanes: as in other prophecies, intervening events are Divinely omitted with a purpose: everything centres round the glorious Coming of Christ. 20, 21, Definite explanation, and emphasis on the FIRST King—Alexander. 22, This *was* fulfilled. 23, This *is to be* fulfilled: antiChrist will be in the *eastern* part of the revived empire. "To the full" cf. Genesis 15. 16, Ezekiel 21. 25. No prospect of a world improved by *man*: the Coming of Christ is the only hope. "Dark sentences": contrast with Matthew 13. 35. 24, Contrast with John 5. 19, 20, 14. 10. "People." Israel (marg. with ch. 7. 27). 25, Contrast again Isaiah 53. 10: the whole of Scripture emphasizes, the opposition of Christ and AntiChrist, the devil's wicked parodies, and **HOW CONTRASTED WE SHOULD BE** (Continued on page 22).

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Printed by NORMAN, HOPPER & Co., Boleyn Castle, Upton Park, E.13.

Thoughts from The Word of God

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

A MONTHLY TO TESTIFY WHAT GOD HAS
DONE, AND SAID, AND WHAT HE IS, THAT
HIS CHILDREN'S LIVES MAY PLEASE AND
GLORIFY HIM.

Vol. 43 No. 4
APRIL, 1942.
Free

"And Joseph made haste
... and he sought to weep."

Genesis 43. 30.

"O that ... mine eyes
were a fountain of tears,
that I might weep day and
night for the slain of the
daughter of my people."

Jeremiah 9. 1.

"And when He was come
near, He beheld the city,
and wept over it."

Luke 19. 41.

"They that passed by re-
viled Him."

Matthew 27. 39.

"The chief priests mock-
ing, with the scribes and
elders, said, He saved
others; Himself He cannot
save." Matthew 27. 41, 42.

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

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

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"They shall look upon Me
Whom they have pierced, and
they shall mourn for Him."

Zechariah 12. 10.

"The children of Israel
shall come, they and the
children of Judah together,
going and weeping."

Jeremiah 50. 4.

"They shall come with
weeping."

Jeremiah 31. 9.

"He was wounded for our
transgressions. He was
bruised for our iniquities."

Isaiah 53. 5.

"It shall be said in that
day, Lo, This is our God;
we have waited for Him,
and He will save us."

Isaiah 25. 9.

"THOU REMAINEST"—Hebrews 1. 11.

Words of Introduction.

By the grace of God we continue. In the grace of God we declare His grace, and all is to the glory of God. A publication issued simply because of a monthly arrangement is not the will of God, but vanity. We desire a message, and an aim. Our Theme is the Lord Jesus and His will. Our salvation is in Him, we would represent Him, our longing is to grow in the knowledge of Him (2 Pet. 3. 18), and to become like Him (2 Cor. 3. 18). All else is failure and sin. These pages are a call to the writer as well as the reader. An editor has no pedestal; he should "hear" and be at the feet of his Lord, as well as all others who ponder the words. If in writing, and proof reading (pray for accuracy), there is no ministry to our own souls, in the tender working of the Holy Spirit, something is wrong. The unity of believers in the Lord Jesus is to be manifested more by a unity of discipleship in the Holy Spirit's power. Why should it not be so?

"The Dead in Christ."

1 Thessalonians 4. 16.

A little while, a few more sunset skies,
And they, the blessed dead, and we shall rise
To meet the Lord descending in the air,
When, changed, we shall His glorious likeness bear.

The span is brief, this place of sin and woe,
Though lit in grace with heav'nly beams, shall glow
With light undimmed, the glory of the Lord;
Unchallenged then, His Name shall be adored!

Well may "that Blessed Hope" bring joy and cheer;
That day of days, that wondrous time is near:
The moon as sun, the sun sev'n times shall be,
Creation from its groaning then set free.

So stay the tears and still the throbbing heart;
Soon shall be joined, and never more to part,
The ransomed, all, with holy fire and flame
Of unmixed love, to laud His worthy Name.

A.W.H.

Words of Encouragement.

"For ever with the Lord. Wherefore comfort one another."

How blessed is 1 Thessalonians 4. 17, 18: how contrasted 2 Thessalonians 1. 9! There are the two ends, even as there are the two ways. "With" and "from" are entirely opposed. By nature we were "without" (Col. 4. 5, Rev. 22. 15), by grace we are "within" (Eph. 2. 13, 1 Cor. 5. 12). "Noah went in . . . into the ark" (Gen. 7. 7), and the word "with" is emphasized here (also 7. 13, 8. 1, 18). The prospect of a believer is always "with Christ" (Phil. 1. 23, Col. 3. 4, 1 Thess. 5. 10, Rev. 3. 4, 21, 14. 1, 17. 14, see John 17. 24). Even now there is a wondrous "with" (Col. 3. 3). O that we may seek to enjoy and illustrate it, even as "Enoch walked with God" (Gen. 5. 24). There are deep and glorious meanings in simple and small prepositions "in," "unto," "with," "for," "In Him," "unto Him without the camp," "with Me," "for My sake." How real, how rich in blessing are the words "In My Name." We little know the possibilities of realized truth, lived out in our daily life in the power of the Holy Spirit. "Wherefore comfort." The promises of God lead to encouragement, joy, obedience. The thought of **Him** brings us to a remembrance of "one another." The exaltation of **Himself** is a stepping stone to delight in "these words"—we can never separate the Lord and His words. O that the prospect of being for ever with Him may draw us to Him now, even as He has drawn (John 12. 32), and that we may readily, aye and gladly, go forth to Him without the camp bearing His reproach (Heb. 13. 13) and praising too (verse 15).

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.

"Thou art My Praise." Jeremiah 17. 14.

1. For God's overruling amid the nations, and for all that are in authority (1 Tim. 2. 1-4), and that believers may look forward to the fulfilment of Revelation 11. 15, keeping themselves unspotted from the world (Jas. 1. 27).
2. For God's dear children who are aged, or ill, or "depressed," or in peculiar difficulties, that they may really cast their care on Him (1 Pet. 5. 7), and *live* in the light of 2 Corinthians 12. 9.
3. For those who are "persecuted for righteousness' sake" (Matt. 5. 10) in varied lands that they may fulfil Matthew 5. 12, and that we may "remember them that are in bonds, as bound with them" (Heb. 13. 3).

4. For lands we often overlook, e.g., Liechtenstein, Bulgaria, Irak, Madagascar, Bolivia—and "the islands of the sea."
5. For the Lord's work committed to our trust that we may be faithful (1 Cor. 4. 2), and that God our Father may guide in all issuing of literature, and its prayerful circulation, and as to all meetings and seeking after more loving unity among His own in His "good and acceptable and perfect will," and with regard to His work among those of other nations, that He may provide every need of workers filled with love and grace, and led by the Holy Spirit. Specially we would mention **CORRESPONDENCE** to His glory, and **BELIEVERS IN VILLAGES**, and on the land.
6. For our brother M. Ruda in his Australian service, and for brethren with whom at present we can only have contact by **PRAYER**, as I. Sofer, M. Waszczuk, H. A. Werner, and that the Lord's work in Syria may go forward.
"Blessed be the God and Father of our Lord Jesus Christ Who hath blessed us with all spiritual blessings in heavenly places in Christ." Ephesians 1. 3.

"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 APRIL.

THE RECORDED WORDS OF THE LORD JESUS JUST AFTER HIS RESURRECTION.

1. To Individuals:
 - (a) Mary (John 20. 15-18, cf. Mark 16. 9, 10).
 - (b) Thomas (John 20. 27-29).
 - (c) Peter (John 21. 15-19, 22).
2. To the Women (Matt. 28. 9, 10).
3. To the Two Journeying (Luke 24. 13-32, cf. Mark 16. 12, 13).
4. To the Disciples (Matt. 28. 18-20, Mark 16. 14-18), Luke 24. 36-50, John 20. 19-23, 26, Acts 1. 3, 7, 8).
5. The Gracious Encouragement, and Emphasis on Faith, and Witness for Himself.

THE BELIEVER AND THE HEAVENLY CALLING IN ITS PRACTICAL DAILY OUTWORKING.

1. The Privileges of the New Creation (2 Cor. 5. 17), with the Lord's standpoint.
2. The Disciple's Relation to usual Opinions and Customs:—Concerning (a) Marriages, and Funerals.
 - (b) Getting on in the World.
 - (c) "Settling Down."
 - (d) Benefit Societies and Insurance with Thoughts on Laying Up (Matt. 6. 19-21, Col. 1. 5, 1 Tim. 6. 17-19).
 - (e) Standing Up for "One's Rights" (1 Cor. 6. 7).
 - (f) Answering again when Reviled (see 1 Pet. 2. 23).
3. The Danger of Boasting of Obedience, and Criticising Others.
4. The Right Manner, and the Right Object: "Walk in the Spirit."

"If the Lord will." "Holiday" Gatherings unto the Lord, 3rd and 6th, 3 and 6, at 61, Upton Lane, E.7. (and 2, Crosby Street, Shaw Heath, Stockport, Glemsford, &c.). Pray. Come, if you can. *Expect reviving from Him.*

"Hindrances."*(Concluded.)*

David meeting Goliath brings before us one who truly loved God, and was in vital touch with Him. "Thou art not able," "thou art a youth," cries Saul the king. Men would hardly view shepherding a few sheep as a school in which to learn prowess against the Philistines. David's fervour impresses the king and he says, "Go, and the Lord be with thee." He, however, cumbered David with human armour and weapon. David puts them off and goes to meet Israel's great "hindrance" with a staff, five smooth stones, and a sling. The boasting giant is laid low with one of the stones, and that the first. God is! How greatly this story has been used of God to be a blessing to multitudes ever since.

The lesson is obvious. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zech. 4. 6).

Daniel is ever attractive to us. What a "hindrance" it was to be thrown to the lions. Imagine them crunching his bones and licking his blood, but **No**, the same God Who causes judgment to come to a Jezebel, and opens the lion's mouth in punishment upon the disobedient "man of God" of 1 Kings 13, appoints deliverance to a Daniel who loves and obeys Him. But Abel in the Old Testament and Stephen in the New, show us that God may permit some of His people to depart this life as martyrs to His glory (Heb. 11. 35). Who can measure the good that has come to God's people through their example of unwavering confidence in Him the living God? If, we, too, ever have before us the thought, "I may die, but I must not sin," God will do wonders for us.

The death of **Lazarus** in John 11 seemed such a "hindrance." His sisters were agreed that if Christ had been there he would have been kept from death. Their faith was operative until death had come. We would not criticise them. Nevertheless, He, Who could prevent the dying, could also bring back to life, for He is Lord. He Who kept Peter walking on top of the water could just as easily have kept him walking on the bottom. The "delay" of two days in the case of Lazarus was granted in perfect wisdom ("glad . . . that" verse 15). We may hereby learn the importance of quiet confidence in God, even amid apparent delays. All may seem lost, beyond hope and yet God is, and Romans 8. 28 is true.

Paul had a thorn in the flesh. What a "hindrance" it was. But how many thank God for

the words "My grace is sufficient for thee," which come down to us through Paul's very thorn. Sickness is not accidental. Let us ever learn the lesson in all our physical trials. If God's grace is not sufficient for us, let us be certain that all the patent medicines, and human expedients will not help our faith, but rather tend to draw our eyes away from God, and our gratitude too. "There was **given** to me" says the apostle. O that we may not hasten to dispose of God's "gifts" ere they have fulfilled their purpose, even when those gifts are painful ones. Doctors have only as much success as the Great Physician grants, but we may escape blessings by scheming. How elementary this is, in God's school of faith, and yet how we fail to **act** according to faith. May we never boast of our faith, yet ever boast of our Lord.

We think again of Paul and his great desire for a journey to Rome, with a view to being a blessing to dear ones there. How painful the "hindrance" may have seemed. When, however, we learn that through the very "hindrance" the precious epistle to the Romans came to be written, we can only admire the wisdom of God and praise Him for His grace, to us also in this. Hence when we as children of God are hindered in journeys let us remember Romans 8. 28 and be on the look out for the good wrapped up in all (Acts 16. 6, 7). A closing "hindrance" I would speak of, and that is Israel's rejection of our Lord Jesus Christ. How could they, after all He had said and **done** turn their back on Him? The tragedy is certainly real and has brought results until this day, but Romans 11. 28 casts a bright beam across the dark picture, "For your sakes." What wondrous words! Gentile believers have cause to bless God for permitting Israel to turn away from Christ with enmity. We may well take up the words of verse 33, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments and His ways past finding out!"

Have we a quiet confidence in God in **our** daily circumstances? Are you dear Gentile believers manifesting sufficient interest in "poor" benighted Israel? Do you **continue** to pray for the peace of Jerusalem? Do you value an opportunity of telling one of Israel how thankful you are for your precious Saviour Who is to be manifested as the Messiah once pierced?

I am persuaded that there will be special approbation from the Lord for those who have shown a loving interest in Israel for His sake.

May you be among such in that coming day of days!

M. RUDA.

YOUNG PEOPLE'S COLUMNS.

**"FAITH, if it hath not works,
is DEAD."**

James 2. 17.

WHAT a strange thing to say:—A DEAD FAITH. Yes, and we are told that even Satan's unseen servants, (evil spirits) believe there is one God, but they "tremble" (Jas. 2. 19). Their faith never works by love: it is dead: they never, never, never repent. And many "respectable" people on the earth have a faith that is just the same. It is only in their brains. They know certain facts, but that is all. They are quite unchanged, and unmoved. Theirs is a **dead faith**. We are sometimes told about "Christian nations," as if almost all were believers. Quite apart from the fact that many who have a "Christian name" are openly against God, and call themselves "Atheists," there are many who "profess and call themselves Christians," and "profess that they know God; but in works they deny Him" (Tit. 1. 16). Their faith is dead, and they remain dead, dead in trespasses and sins. This seems so sad: if any "think" (John 5. 39) they are saved, and are unsaved all the time, what an awakening they will have! How much better to have the eyes opened **now**, to know one is lost, and to be brought to Christ **now**. But this reference to **dead faith**, which has no power at all, shows us that the **real faith** is a **living faith**, and the same chapter of Scripture shows us that Abraham had this. And all those who are really saved by the blood of Christ are the same. They are blessed with believing Abraham (Gal. 3. 7, 9, 29), and their faith is living and working. They can say "I know Whom I have believed" (2 Tim. 1. 12), and, indeed, they are said to have believed **into** Christ, that is, they **left** their empty faith in themselves or "taking a chance," as people say, and they fled for refuge to the Lord Jesus (Heb. 6. 18). Such may be compared with Noah who entered into the ark (Gen. 7. 1, 13). There was **no** safety "just outside." If we think of what we see to-day, we may picture to ourselves a house on fire, and there is some one upstairs. A **Fire Escape** comes to the window, and he leaves **all** trust in himself and the house, and leaves his bed and all his belongings, and rests his whole weight simply on the escape, and is saved. In like manner, we can think of a ship at sea, and it is sinking, but there is a "Life-Boat" (what a delightful name: "Salvation-Boat" they say in Holland), and the one who **knows** he is in danger does not wait at all, nor try to mix trust in the sinking ship, or in himself, with **simple**

confidence in the Life-Boat. No, he leaves all else, and he gives nothing to the Life-Boat, pays nothing for it, nor does he help it, but only rests his whole weight on it, and the Life-Boat carries him,—he does not partly carry the Life-Boat. So the Lord Jesus is able and willing to save completely those who can do nothing at all, and who come unto Him. He died to do this. For sin is **GUILT** as well as a cause of danger. The pictures fall short. The one rescued soon gets out of the Fire Escape and out of the Life-Boat, and both might fail, but one is never out of Christ, and He never, never fails!

The Lord Jesus referred to a living faith when He spoke of it as "like a grain of mustard seed" (Matt. 17. 20). A "seed" is very wonderful. It may look as if it would always remain the same, but it has a **life** within, ready to spring forth. And so is it with true faith, the faith of all who feel the burden of their sins (Matt. 11. 28), and realize that the Lord Jesus died for sinners (1 Tim. 1. 15), and so come to **Him** and rest on **Him**, and trust in **Him**, and then live to please **Him**, for "faith worketh by love" (Gal. 5. 6). And so the question comes, "Have **you** a living faith, or a dead one?" Do you merely believe the fact that the Lord Jesus came into the world and died for sinners many years ago, and that those who believe in Him are saved; or can you humbly say, "I saw **myself the sinner**, I hated my sins, I was brought to repent, I came to Him, I believed into Him, and keep on believing in Him, for He is to-day **MY SAVIOUR**?"

Then the proof and fruit is a life to please God. O that this may be the joy of many! And if we **really** believe, we should long to lead others to the Lord Jesus. When He found Philip, the found one soon found another (John 1. 43, 45). Those who know the Lord Jesus should seek to be soul-winners.

Dead faith! How worthless will it prove
To know of God, and yet to move
About this world, *without new birth*
From heaven of everlasting worth.

Dead faith, that can the creeds repeat
But never stands "in Christ" complete:
Faith in the brain, that leaves the heart
Still cold, and ne'er can power impart.

A living faith! Ah, what delight
When faith is INTO Christ aright:
When "empty hopes" are gone, and we
Rejoice "in Christ," continually.

A living faith, because He died
A faith that can in Him confide.
A faith that knows He died for *me*,
A faith that soon *Himself* will see.

Such is the difference! Which have you?
The one is false, the other true.
The one is dead, the other lives,
And glory to its Giver gives!

The Tabernacle of the Congregation.

No. 14.

The Lampstand (Continued).

A Few Words with Young Believers and Older Ones Too.

THE seven-branched lampstand of pure gold stood in the holy place. Its beauty was chiefly for the eye of God, and Aaron, His minister, attended upon its care and the maintenance of its light.

The sevenfoldness indicates completeness. The Lord Jesus is, in Himself, gloriously perfect, but the Father has designed that He should have "fellows" and "brethren" (Heb. 1. 9, 2. 12), and without these the plan of God is not complete. "Ye are complete in Him."

The purpose of the lamps was to give light (literally, "cause to ascend"). It is called, "the candlestick for light" (Ex. 35. 14), and "the candlestick of light" (Num. 4. 9). They were "to be set in order" (Ex. 39. 37) and to "give light over against the face of it," that is, of itself (Ex. 25. 37, marg. and Num. 8. 2) and to "ascend up always" (Ex. 27. 20).

Yes, the light was for God, for it was not in the Court, but within the Holy Place. It therefore does not speak of witness to the world, but of devotion to, and worship of, Himself, and that with fervency and constancy.

To ensure a continuance of light the lamps were supplied with oil, "pure olive oil beaten" (Ex. 27. 20, Lev. 24. 2). Is not this a type of the Holy Spirit? "The Holy Ghost was not yet given, because that Jesus was not yet glorified" (John 7. 39). But suffering preceded that glory, even as the "beating" brought forth the pure olive oil.

The lamps were lighted by Moses (Ex. 40. 4, 25) and "dressed" by Aaron and his sons. They burned from "evening to morning" (Ex. 27. 21). All this is very delightful to the spiritual eye and heart. The beginning of our illumination is by the Mediator and its continuance is by the High Priest, "Who walketh in the midst of the seven golden candlesticks" (Rev. 2. 1). It is His merit that is so full of fragrance to God the Father (see Ex. 30. 7).

Thus, not only is the Person of the Lord before us in the combined types of Moses and Aaron, but the nature of His ministry is symbolised in the instruments of gold made by the command of God. These were the "Tongs" (or snuffers) and the "Snuff-dishes." The former appear to be associated with a word meaning, "something received," translated, "doctrine" and "learn-

ing," whilst the latter suggest "taking away." So, the Lord's use of means is typified, namely His doctrine, and His discipline. The golden instruments were precious, but they "cut." A pure light could not be given by a carbon-encrusted wick. Daily attention was necessary.

Dear fellow-believer, do not neglect the daily ministry of His words to your soul, nor despise His chastening work. He wants the best from you. The very word, "dresseth," means, "to make well," "sound," or "beautiful" (Ex. 30. 7). It is also translated, "glad," and "comely." And this is what He desires for you and for me. His will is that His own should be "burning and shining lights" from the "evening until the morning." In that blessed Day, when "the Sun of righteousness ariseth with healing in His wings," our light will be but the result in our glorified bodies of His excellent brightness, but until then, be it ours to "shine as lights in the world" (Phil. 2. 15), as witnesses, but above all, to dwell within His sanctuary, and there give forth our burning devotion and fervency of worship until we reach that Place where there is no night, and where "they need no candle, nor light of the sun; for the Lord God giveth them light" (Rev. 22. 5).

E.K.

Poems to help Christian Experience.—125.

"For to me to live is Christ."

Philippians 1. 21.

"To me to live is, Christ"; Ah! is it true?
That Christ, and Him to know, I e'er pursue?
My soul, are thine affections all above,
Where Christ is; yea, is He thine only Love?

For, if I live, it is because my Lord
Once died for me, and life is that reward
To His obedience due; I therefore live,
Because He lives, Himself to me doth give.

And, while I sojourn here, let me abide
In Him, may He be ever magnified
In this my body, by its life or death,
All, all for Him until my latest breath.

Let me live looking for my Lord's return,
Let me prepare for Him,—for Him I yearn—
With list'ning ear and ever waiting heart,
And, at His call, be ready to depart.

E.K.

It is easy to understand many verses of Scripture naturally, but the true comprehending is when a living faith assimilates. The food may be mine when I obtain it, when I put it on the table, but in the full sense it is mine when I eat with enjoyment, and the food becomes part of my very life. So is it with the words of God.

Criticism is often really healthy for the one criticized, but not for the one criticizing.

"Faith without works is dead."

James 2. 20, 26, see also 17.

THOSE who have, like Luther on one occasion, mistakenly viewed the letter of James, as an epistle of straw, have quite missed its emphasis on living faith. There is heavenly **wheat** here. **Dead** faith is condemned, that is all.

We notice how clearly it is implied that the approved faith **precedes** and **causes** the works. The natural activities of an unsaved soul are never before us. Titus 3 is quite parallel, where we have both views,—**"Not by works of righteousness which we have done,"** **"Affirm constantly that they which have believed in God might be careful to maintain good works,"** **"Good works** for necessary uses, that they be not unFRUITful" (verses 5, 8, 14). And so is it with Ephesians 2: **"Not of works,"** lest any man should boast," **"Good works** which God hath before ordained that we should walk in them" (verses 9 and 10).

The **only** faith condemned is that which demons may have (Jas. 2. 19). It belongs to an **"empty"** man (verse 20). This gives a key. The works are not instead of faith, but are spiritual, before God, and within, **"filling"** the faith, which produces them. Do you ask for evidence of this? **"Faith worked"** says verse 22, and the thought of **spirituality** and of **filling** is found in verse 26 (cf. also, **"The Scripture was filled"**). This is of vital importance. All theories of salvation or justification before God by works are absolutely set aside. Not till one is a believer, not till one has the justification of Genesis 15. 6 can one begin that which is brought before us here. The examples given are remarkable:—

- (a) One is of a man, the other of a woman.
- (b) One is of an Israelite, the other of a Gentile.
- (c) One is seen years after the believing life commenced, the other at its beginning.

The **"two"** witnesses are both found in Hebrews 11, in connexion with **"faith."** And why not? Faith **"works"** in that chapter, just as, (contrary to opinion), it **"sees"** (Heb. 11. 10, 13, 26, 27, 12. 2). Abraham is justified before God in Genesis 15: he is marked out as **"the Friend of God,"** in Genesis 22, where the Holy Spirit's word is **"because thou hast obeyed My voice"** (verse 18, a parallel is found in Heb. 11. 8). Spiritual doing is faith's **fruit**, and spiritual faith is the **root** of right doing. Thank God for this emphasis. Abraham, in faith, **gave**; Rahab, in faith, **received**. In both cases there was the acting up to faith. This is deeply important. To go beyond one's faith is presumption, but hesitation to act up to it causes one to doubt its

depth, and even its sincerity. How much we should expect from living faith! The work of God is supernatural, and the evidences should be similar. Have we not too often lowered the standard? Abraham took, what appeared to men, a risk, and so did Rahab. It is noteworthy that the entwined unbelief, which Joshua faithfully records, and which involved a lie, is not mentioned here, certainly not commended. If she had more definitely believed, this failure would not have happened. Could not the God Who dealt with Egypt have protected her without her compromise and sin? How clearly do we see Satan's attempt to hinder simple faith, but that, and that only, fully glorifies God.

Negatives Cannot Save.

"Every people, nation, and language, which speaketh anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces."

Daniel 3. 29.

NEBUCHADNEZZAR was determined, but how far did he go? He condemned those who spoke against God, and the acknowledgment of God is right. But a man may speak against atheism to-day, and yet be lost. He may condemn idols, and yet be lost. Further, Nebuchadnezzar spoke of **"the God of Shadrach,"** but not one word concerning **his own need**, nor did his heart say, **"My God."** Thus was it with Darius. He made a proclamation about **"the God of Daniel."** At the mouth of the lions' den he said **"O Daniel, servant of the living God"** and added, **"Thy God."** But Daniel could answer **"My God,"** and there is no evidence that he cried, as the Philippian jailer, **"What must I do to be saved?"**

Dear reader, do permit the plainness of loving concern. How is it with you? Are you gladly willing to speak of God, and to realize that He is the God of Christian friends, whom you honour highly, and possibly the God of your parents, and yet you cannot say He is **yours**? How many there are who are respectable, and kindly, and even God-fearing, and yet they have never sought a personal salvation, and a personal relation to Him.

To acknowledge God as Creator is **not** salvation. To speak of a Supreme Being is **not** salvation. To recognize God's hand in history is **not** salvation. To see God's beneficence in providence and to thank Him for daily food is **not** salvation. Even the ravens depend on Him for this. To be **with** God's dear children, and to approve of their attitude, and to be glad as to their testimony is **not** salvation. Is God Himself your God and Father through the precious blood of

Christ? Have you seen yourself as a lost sinner, and have you come with your need, your intense need, yea, with your sins, your realized sins, heartbrokenly to the God of all grace, and have you rested entirely on the precious blood of the Lord Jesus poured out for you, as one **deserving nothing? That is salvation.** Has there been a real change in your standpoint and experience, so that you now know God? And have your desires been so affected that you can humbly realize a new creation, with old things passed away and new things brought about (2 Cor. 5. 17), and thus a separation from the world's aspirations, ambitions and amusements because the Lord of Glory has come into your life, and graciously become its Centre? **That is salvation.** O dear reader, do not be satisfied with an **outside** acknowledgment of the gospel, and a foreigner's view of Christ, you need to be one of the "holy nation" yourself, no longer a stranger, having a mere "acquaintance" with the gospel, but actually a child of God, a member of Christ.

Questions and Answers.

79.

When Christ 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?

"When the Son of man shall have come," and "the throne of His glory" (note Rev. 3. 21), and the absence of any Scriptural suggestion of a heavenly assembly, would probably imply an **earthly** throne of judgment. The Lord Jesus will have this (Luke 1. 32). Joel 3. 2 may illustrate the principle, though that passage apparently deals with those of all nations in the armies, and Matthew 25 with others of the same nations afterwards. **All** of all the nations do not seem to be included, in the light of Isaiah 66. 18, 19. The ones concerned appear plainly to be those who have been brought across the path of God's suffering children ("My brethren," says our Lord). The promise to Abraham (Gen. 22. 18) to which the Lord Jesus alluded (Matt. 28. 18-20), and which is to have its further millennial fulfilment (Zech. 8. 23) indicates those from all nations (Rev. 5. 9), not every individual, even as "all Israel" (Rom. 11. 26) indicates those who are reserved (Jer. 50. 20, with Amos 9. 11). All Scripture harmonizes when received as **one** revelation from God.

The "sheep" have been foreknown by God (Matt. 25. 34), and thus restrained, overruled, and used, before receiving and realization of "life" (Ezek. 37. 8, 9 illustrates). Cyrus is a

type, in the sphere of earthly blessing (Isa. 45. 4), but **these** are brought to "eternal life" (Matt. 25. 46). We must not confuse the sheep here with the **saints living in the present time** (i.e., "My brethren," cf. Heb. 2. 11, 12). When the Lord's judgments are on the earth (Isa. 26. 9-12) there will be crises (the 30 and 45 further days of Dan. 12. 11, 12 may refer to these), and there will be stepping stones in the establishment of His glorious Kingdom (Ps. 18. 44, 45, cf. Isa. 60. 3, 4, 66. 18-20). It is all so wonderful, and beyond our full grasp, but **we know** 1 John 3. 1-4, and meanwhile would pray according to Romans 10. 1 and Psalm 122. 6, in the Holy Spirit, and earnestly seek to lead souls to our Lord Jesus now,—souls from Israel and "all nations." The spared of Israel will be **all** righteous (Isa. 60. 21): and Gentiles will unite with them, as Ruth (Isa. 44. 5, Zech. 2. 11), and the uttermost parts of the earth will belong to Him (Ps. 72. 2). Thus there will be the Lord Jesus and His raised saints of all dispensations, in heaven and earth (Dan. 7. 22), and Israel, in the flesh (Ezek. 44. 9), "the people of the saints of the high places" possessing the kingdom **under** the whole heaven (Dan. 7. 27), and, from the nations, some united, some in subjection, some yielding feigned obedience (Isa. 2. 3, 14. 2, 61. 5, Ps. 18. 44 marg, hence Rev. 20. 8 at the end). "How unsearchable are His judgments, and His ways past finding out." "Even so, come, Lord Jesus!"

80.

The Time of Jacob's Trouble? Jer. 30. 7.

Israel have passed through many peculiar troubles (as God said, in Lev. 26 and Deut. 32, cf. Luke 21. 20-24), but the fulfilment of this verse is not past, nor present, but future. The present is leading up to it, and forewarning. (O that many might turn to the Lord). The time of tribulation, from Satan and **Man**, for the saints of the high places (note Dan. 7. 25, Rev. 12. 12, 13) will affect Israel also, but the climax will be "the day" as marked out definitely in this verse (Zech. 14. 1-3 with Joel 2. 17). It is in that Day they are specially sealed (Rev. 7. 1-8), that they may not be destroyed, for, as soon as "the Day" comes, the saints are caught up from **their** suffering of tribulation, and God's wrath is manifested in its solemn "vials" (Rev. 15. 1-8). Israel will indeed be saved out of it (Joel 2. 18), the remnant whom the Lord reserves (Jer. 50. 20), and the fulfilment of Isaiah 66. 7, 8 (ch. 59. 20, Rom. 11. 26) will deliver from the pangs. How our hearts rejoice in this (Rom. 10. 1). And let us be ready for the Lord Jesus. (Booklets gladly sent).

Suggested Daily Readings

"IF THE LORD WILL."—APRIL, 1942.

Day	Scripture	READING	LEARNING
1	Daniel 11. 1-15	1 Corinthians 11. 1-16*	Hos. 11 1 Peter 5
2	11. 16-32	11. 17-34	1 9
3	11. 33-45	12. 1-14	2 10
4	12. 1-13	12. 15-31	3 11
5	Hos. 1 1-11	13. 1-13	4 12
6	2. 1-13	14. 1-12	5 13
7	2. 14-23	14. 13-25	6 14
8	3. 1-4.5	14. 26-40*	7 2 Peter 1. 1
9	4. 6-19	15. 1-19	8 2
10	5. 1-15	15. 20-38	9 3
11	6. 1-11	15. 39-58	10 4
12	7. 1-16	16. 1-24	11 5
13	8. 1-14	2 Cor. 1. 1-11	12 6
14	9. 1-17	1. 12-24	12. 1 7
15	10. 1-15	2. 1-17	2 8
16	11. 1-12	3. 1-18	2 Cor. 6. 1 9
17	12. 1-14	4. 1-18	2 10
18	13. 1-16	5. 1-10	3 11
19	14. 1-9	5. 11-21	4 12
20	Joel 1 1-20	6. 1-18	5 13
21	2. 1-14	7. 1-16	6 14
22	2. 15-32	8. 1-12	7 15
23	3. 1-11	8. 13-24	8 16
24	3. 12-21	9. 1-15	9 17
25	Amos 1 1-15	10. 1-18	10, 11 18
26	2. 1-16	11. 1-15	12, 13 19
27	3. 1-15	11. 16-33	14 20
28	4. 1-13	12. 1-21	15 21
29	5. 1-15	13. 1-14	16 2. 1
30	5. 16-27	Gal. 1 1-12	17 2
			18 3

* Please re-read chapters 11-14.

Notes on Memorized Verses.

HOSEA 11. 1-12. 2.

1, Not only retrospective, but prophetic of Christ (Matt. 2. 15), the true Israel (Isa. 49. 3). This accounts for the change from singular to plural in verse 2. ("When" in 1 may be "for," and show God's judgment on *their* king (10. 15) in the northern kingdom, not of David's line, for He would repeat history, and the *true* Israel, the *Righteous* Branch, brought out of Egypt, will yet rule a *united* twelve-tribe nation (Ezek. 37. 16-22). 2, Alas, disobedience. 3, "They knew not" (Isa. 1. 3, Hos. 4. 6, contrast Jer. 31. 34, Hos. 6. 3, 8. 2; our joy now, John 17. 3, 1 John 5. 20). How blessed it is to know His healing (Isa. 53. 5, Jer. 30. 17, 33. 6, contrast Jer. 51. 9). 4, There is a wondrous tenderness in God's dealings and words, and in the figures graciously employed; and yet "they refused" (5, cf. 7. 16). 7, The emphasis on backsliding is found throughout: five times in Jeremiah 3 (6, 8, 11, 12, 22). Glorious will be the contrast of Hosea 6. 1 (cf. Jer. 50. 5). How blessed is the response to the effectual calling of John 5. 25. 8, Again we see God's tenderness, and recollect "the glory of God" hovering over Jerusalem in Ezekiel: "this year also" (Luke 13. 8). 9, Malachi 3. 6 shows the same majesty of God in longsuffering, yet He cannot excuse sin (cf. Ex. 33. 1-3). 10-12, The Divine promise: He That scattered Israel will gather (Jer. 31. 10). 12,

This may allude to God's continued granting of authority to David's line, and the godly kings still given (this may have been written in Hezekiah's reign, ch. 1. 1), but the *people* were not obedient (ch. 12. 2). 12. 1, The thought of feeding on *wind* reminds us of Ecclesiastes. There we have vanity and a striving after wind: How different are the realities in Christ. Vain and fruitless were the covenants Israel made to secure protection (cf. ch. 5. 13).

2 CORINTHIANS 6. 1-18.

1, Never start a chapter without looking back: "But (though so wondrously and surely blessed) we, as co-workers (cf. 1. 11, 24) *also exhort* (Heb. 3. 13) that ye receive not the grace of God, (leading up) to that which is *empty*." We have grace and justification in order to "fill" and "fulfil" as James 2. 22, 23 shows. 2, "For He saith": the fact that Christ is the accepted One, at the right hand of the Father, *living to intercede* is, indeed, a holy argument that we should expect a fulness in our lives. 3, "We exhort, giving no offence" is the spiritual and grammatical link: i.e., when we encourage others to more love, let us be concerned that we may not give any stumbling block ourselves (Gal. 6. 1). The "ministry" of any who serve is so soon *blamed* for our failures (1 Tim. 3. 2, 4. 12, Tit. 2. 7, 10. 10 b.). 4, How attached was the apostle to God's honour: the word "in" here indicates sphere, means and accompaniments. A long list, telling of an all-round devotedness for God's glory. Thus we find a stress both on the right hand, *and on the left* (7). 8, Changing circumstances are fresh opportunities to exalt the Lord: however we be calumniated, let there be the holy witness of true faithfulness (Dan. 6. 5, 1 Pet. 2. 12, 4. 14, 15). 10, Not "as rejoicing" the stronger expression is reserved for the joy, since that is our fuller "characteristic." 11, A sudden interruption of love: a *closed* mouth may be the result of little love as well as of fearsome unbelief. The opened mouth receives aright (Ps. 81. 10), and then gives forth aright. 12, The "broad" Corinthians were actually narrowed, as to right affection (so in Gal. 4. 16, and with "broadness" to-day: it has room for the world, not for Christ, Jas. 4. 4). 13, When we love, we would desire the response of love, yet should still love even if loved less (ch. 12. 15). 14, Here we see the sad broadness, reminding of Leviticus 19. 19, Deuteronomy 22. 9-11. It has been well suggested that in the different words used (14-16) we have the believer in (a) business, (b) social, (c) governmental, (d) marriage and (e) ecclesiastical associations: in all he has one privilege to please God and adorn the doctrine, and to be kept from any and every fellowship where there is no room for his (or her) Lord. O that this may sink deeply *in*, and that we may live it truly *out*. Beware of man's "with" (Ez. 4. 2, note Neh. 6. 2, 18, Prov. 1. 11). You will not win for Christ by compromise, but others will turn you away (Deut. 7. 4). You do not "catch" health, but a cold. A Constantine does not Christianize the world, but makes worldly the "Christian" who yields. Beware! 16, "For": a wondrous fact (as in 1 Cor. 6. 19, 20), leading to a precious "Wherefore" (17), and "therefore" (7. 1). Ye are, I will be, come out, touch not, I will receive, I will be! Observe the *repeated* "I will be" linked first with the fact of grace, and then with the response of obedience in the Spirit. Father, Lord, Almighty! How deep and full the encouragement. "To know" increases our responsibility: "to obey" glorifies His Name, and increases our joy.

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Printed by NORMAN, HOPPER & Co., Boleyn Castle, Upton Park, E.13.

Thoughts from The Word of God

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

A PUBLICATION, AS OFTEN AS THE LORD
ENABLES, TO SET FORTH SOMETHING OF
THE FULNESS OF HIS GRACE, AND THE
PRIVILEGE OF PLEASING HIM, ON THE PATH
OF LOVE'S OBEDIENCE.

Vol. 43. No. 5
MAY, 1942.
Free.

"When He putteth forth
His own sheep, He goeth
before them." John 10. 4.

"After I am risen again,
I will go before you."

Matthew 26. 32.

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

John 10. 27.

"The day following
Jesus would go forth into
Galilee, and findeth Philip,
and saith unto him, Follow
Me." John 1. 43.

"Our Forerunner."

Hebrews 6. 20.

"My servant Caleb hath
followed Me fully."

Numbers 14. 24.

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

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"As Jesus passed forth
from thence, He saw a man,
named Matthew, sitting at
the receipt of custom; and
He saith unto him, Follow
Me. And he arose, and
followed Him."

Matthew 9. 9.

"Come, follow Me. . . He
went away sorrowful; for
He had great possessions."

Matthew 19. 21, 22.

"If I will that he tarry
till I come, what is that to
thee? Follow thou Me."

John 21. 22.

"He saith unto them,
Follow Me, and I will make
you fishers of men."

Matthew 4. 19.

"LET US ALSO WALK IN THE SPIRIT"—Galatians 5. 25.

Words of Introduction.

GOD is. . . We know, we do not argue. God is. We know the fact, and, by grace, know Him. We long to know Him more. These pages go forth not as argument or propaganda, but as a simple, definite witness for the Living God. He is not a theory: He is not impersonal: He is our Father. He loved us, we love Him: His love the root, ours the fruit. We plead for true kindness to all men, but for brotherly love to those who are born again, in the family of God, redeemed by the blood of Christ. The world is not their rest, nor can they be one with men of the world. They are still on earth, having physical limitations and common-place responsibilities in daily home and business life, but all is sanctified, and actions in the world are limited to the law of Christ. Even ordinary things have a new meaning (2 Cor. 5. 17, 18). If taxes are paid, the believer sees the Lord's appointment (Rom. 13. 7): if an earthly employer is acknowledged, they "serve the Lord Christ" (Col. 3. 24). Nothing is trivial, nothing unholy, except the sin they hate.

"Christ shall give thee light." Ephesians 5. 14.

Repent, repent, the night's far spent;
The day-dawn is at hand:
Yea, seek the Lord and love His word,
And join the happy band
Of pilgrim servants who await
Their Lord in heavenly royal estate.

Awake, awake, thine armour take;
Up from the dead arise:
Seek now His grace to run faith's race,
And so receive the prize
From Him Who liveth to indwell;
Empow'ring love shall fear dispel.

Awake, awake, and seek His strength,
For Christ shall give thee light,
Fill thee with joy until, at length,
Thy faith is turned to sight.

A.W.H.

Words of Encouragement.

"My righteousness shall not be abolished."

Isaiah 51 is striking and definite as to God's righteousness and His salvation. It is delightful to see the harmony of these two words in verse 6 and verse 8 alike, as in ch. 46. 13. The former might tell of God's holy punishment, but, anticipating Romans 1. 16, and the revelation "now" (Rom. 3. 21, 22), there is the emphasis here on that which is likened to a robe (verse 8), reminding us of Isaiah 61. 10. How blessed to know that this garment really clothes, and is the opposite of Adam's fig leaves, and of the moth-eaten clothing of James 5. 2. Never shall the moth spoil the robe that is provided for the marriage feast. Just as heaven and earth shall pass away, but the Lord's word shall never pass away (Matt. 24. 35), so is it with God's righteousness. It is marvellous, indeed, to stand before God Himself, and to be perfectly righteous. There is no mere compromise. Our sins are not overlooked. There is not only the thought of pardon, but an absolute justification—God's claims are fully satisfied, and believers are justified from all things, and there is an everlasting righteousness (Dan. 9. 24). Well may each one who is born from above shout for joy. The way in which Scripture prepares for the fuller unveiling of the New Testament is a striking evidence of its one Divine authorship. O that our hearts may praise Him as we realize we are made the righteousness of God in Christ (2 Cor. 5. 21) and neither man nor Satan can "abolish" or undo the work of grace. Glory be to God.

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 that are the Lord's remembrancers."

Isaiah 62. 6, margin.

1. For God's overruling among those whom He has set in authority (Prov. 8. 15, Dan. 4. 25).
2. For children of God, and their homes, having respect to God's emphasis on the family at the beginning, and Satan's attack, and the setting aside of the home by fascism and communism, and the further emphasis in passover, (and the Lord's Supper associated therewith), the baptism of believing households and the repetition of the words "the church according to a house," and the Divine stress on those in special "office" having godly homes (1 Tim. 3), together with the appointed type of the family of God, and of "Christ and the Church."
3. For believers in very difficult positions, or in danger, and those who have gladly given up situations for Christ's sake, that they may not

fear, nor boast, nor live on past experience, but trust the Lord Who is "the Same to-day."

4. For lands we often overlook—Luxemburg, Afghanistan, Liberia, Mexico, Peru, and the many "isles of the sea."
5. For the Lord's work committed to our trust that we may be faithful (1 Cor. 4. 2), and that God our Father may guide in all issuing of literature, and its prayerful circulation, and as to all meetings and seeking after more loving unity among His own in His "good and acceptable and perfect will," and with regard to His work among those of other nations, that He may provide every need of workers filled with love and grace, and led by the Holy Spirit. Specially we would mention CORRESPONDENCE to His glory, and BELIEVERS IN VILLAGES, and on the land.
6. For our brother M. Ruda, not omitting our brother J. McKerrell, (and his family), that the Lord may use them to His glory.

"Wait on the Lord:

Be of good courage, and He shall strengthen thine heart."

Wait, I say, on the Lord."

Psalms 27. 14.

Poems to help Christian Experience.—126.

"But to Him That is able to keep you without stumbling, and to set you with exultation blameless before His glory, to the Only God our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority, from before the whole age, and now, and to all the ages, Amen." Jude 24, 25.

Now unto our God Who is able to guard His own, be the praise; there is nothing too hard For Him Who created the heavens and earth, Who holds thee in life, since He brought thee to birth. From stumbling thy feet He is able to keep, Though stony thy pathway, and never so steep. His Word is a lamp, and a light on thy way. That ne'er shall be dim till the dawn of "that Day."

Thy God giveth grace to its richest extent; Preserving thee here, He will surely present Thee, faultless, in glory, with joy unsurpassed, Yea, joy overflowing, unspeakable, vast.

To God, our Salvation our Only High Tower, Be majesty, glory, dominion, and power. Through Jesus our Lord, from the saved among men, Both now and for ever and ever, Amen!

E.K.

VITAL.

The vital need is to be a new creation and to hate sin because of love to Him. Otherwise "separation" is a mere word, and means nothing. Separation to a doctrine or to a practice is dead: it must be separation to Him. Proud separation is vain, and evil self-satisfied separation is iniquity. Living, positive devotedness to Christ in the Spirit is your need and mine. It is so easy to have an imitation, but that is a counterfeit. God seeks reality, not veneration; love, not form; devotion of the heart, not the theory of the head and the talk of the lips as to "giving up" this or that. Nothing is more dangerous than pride of truth, and pride of obedience.

Extracts from an address on the occasion of a marriage (revised). Scriptures read:—Genesis 2. 4-24, Revelation 19. 5-9.

HAVE you ever seen an artist at work out in the open country, sitting with easel and canvas, while a group of small children look on? First they see sketched a general outline of the landscape, and then gradually the details are filled in, which complete the picture. Such a scene has been before me as I have read these verses, and I thought of this gathering as being the children.

First, there is the creation of the heavens and the earth. This is the broad outline, but the picture is not finished. **"There was not a man to till the ground."** What would be the object of a world of beauty, full of richness, if there was no one to enjoy it? **"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."** But the world is wide, a man could not occupy the whole, he has need of a centre, a home, and this was provided. **"And the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed."** Yet the picture is still incomplete. **"It is not good that the man should be alone."** Give a man a palace with its gardens and grounds, its fruit and flowers, but if he is alone it will become a prison. **"I will make him an help, meet for him."** We go on to read of the beasts and birds being formed out of the ground, **"but there was not found a help, meet for him."** There is often an attachment between a man and his beast, and even the birds sometimes respond to kindness shown them, but a man craves for more than this. One that is **meet** for him, must be similar in character, in thought, and in feeling, able to share his joys and sorrows, and with whom there can be the closest intimacy and fellowship. **"And the Lord God caused a deep sleep to fall upon Adam, and he slept"** and there was removed a part of his body, and of that part, **"The Lord God made a woman, and brought her unto the man."** God could have formed her out of the ground, but in His perfect wisdom she was taken out of man, and Adam said, **"This is now bone of my bones, and flesh of my flesh,"** in other words, **"This is part of myself."** **"She shall be called 'woman' because she was taken out of man."** This then, beloved friends, is the completed picture of the first marriage.

It may be thought that this cannot be likened to a marriage to-day, but let us listen to the words which follow: **"Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."**

And in one of the New Testament letters we read, **"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh; but nourisheth it, and cherisheth it, even as the Lord the church. . . . This is a great mystery."** Hear also the words of the Lord Jesus concerning marriage. **"He Which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain but one flesh."** Is there not a connection between that first marriage and marriage to-day? Can we say how this union is formed? Not fully, but the following is sufficient for faith. **"What God hath joined, let no man put asunder."** Not, what the "Registrar" has joined; not, what a "minister" has joined; not, what man has joined, but God.

(If the Lord will, to be continued).

"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 MAY.

GOD'S STANDPOINT, AND MAN'S.

1. God rightly views all from His own standpoint, for He is God (Prov. 16. 4, Isa. 43. 21, 46. 10, 1 Pet. 2. 9, Rev. 4. 11).
2. This involves Problems to the Natural Man (e.g., Ps. 90. 4, Rom. 4. 17, 1 Cor. 1. 28), and Paradoxes (e.g., Isa. 40. 11, 17; Prov. 16. 6; the Lord Jesus the Beloved Son, and the *Accepted One* when "made a Curse for us"; Rom. 4. 25, 2. Tim. 1. 10).
2. The Scripture is written from God's Standpoint.
4. The Believer realizes this view-point increasingly.
5. The Standpoint of the World (Ex. 5. 1, Isa. 47, 1 Cor. 1. 12, Note Isa. 10. 13, 14 and Israel's Danger, Jud. 7. 2).

LIVING FAITH, ITS REALITY, TESTING AND COUNTERFEITS.

1. God's Emphasis on and Approval of Faith (Gen. 15. 6, Matt. 8. 10, 15. 28, 2 Thess. 1. 3).
2. The Faith of Demons, and Dead Faith (Jas. 2. 17, 19).
3. "Trying" versus "Believing" (Heb. 11. 29).
4. The Tests of Faith (Gen. 22. 1, 1 Kings 18. 43, Hab. 2. 3, 4, 2 Cor. 12. 8, 9).
5. The Victories, Fruit and Rewards of Living Faith (Heb. 12.1-12).

If the Lord will, Holiday Gatherings 25th, 3 & 6, 61, Upton Lane, Forest Gate, E.7, and other places, as the Lord enables, to wait on God and hear His voice. Pray, write, come expectantly, if He enables.

God does not look for mental ability or eloquence: He seeks willing, humble hearts. Isaiah 66. 2 is no more out of date than when first, graciously written.

YOUNG PEOPLE'S COLUMNS.

The Death Boat or the Life Boat.

"**H**E found a ship going to Tarshish." That was exactly what he wanted. Possibly he felt "How fortunate I am." Many speak of "good luck": there is no such thing: God is over all.

When we have "our own way," and everything fits in **now**, we may think all **will be** well. But it **will not be**! Better to find this out now than **too late**. In a most remarkable record of a voyage from Asia to Malta we read how one port of call was left "when the south wind blew softly." Those aboard had been warned, but they **thought** the weather would continue as it was. A stormy wind arose, and the ship was caught, and it was God's miracle that the 276 escaped with their lives. "There is a way that seemeth right unto a man, but **THE END** thereof are the ways of death" (Prov. 16. 25). Do not trust to "chance," only trust to Christ!

So Jonah (for he was the traveller), found a ship starting, and paid the fare, and went down into it, and was soon asleep. His body was asleep: **his conscience** was asleep. But, look! The captain is waking him up. Why? Even the sailors are afraid. The storm is so heavy. The boat is a **death-boat**!

Is there no hope? The God Who sent the storm can send quietness. When the Lord Jesus said "Peace, be still," there was immediately "a great calm" on the sea of Galilee, and so it is still when He speaks peace to the troubled sinner. But did Jonah's storm cease? Not till he was cast into the sea, and **then** God permitted that he went down—down—and the seaweed was around him. But—God prepared a strange **LIFE-BOAT**. A great fish came and swallowed him. He was saved from the sea, but in a strange "prison." Everything is so wonderful. This man was a prophet of God, but he was trying to escape from some service he ought to do, and God was lovingly stopping him, and sending him back.

God has many ways of working, even "stormy wind fulfilling His word" (Ps. 148. 8). And thus we see the danger of trying to run away from God. "Be sure **your sin** will find you out." What a mercy to be stopped **IN TIME**, and **not IN ETERNITY**.

One of the most extraordinary things is that God over-ruled to give a type of the Lord Jesus dying for **other people's sins**, for when Jonah was cast into the waters of judgment "the sea ceased from her raging" (Jon. 1. 15), and it was the **third** day when he was standing on the dry land. How good was the Lord Jesus to bear

the wrath for others! Have you come to Him, and can you say, "My Saviour"? Do not go to sleep till you can say this!

To return to Jonah. God's **life-boat** brought him safely to land, and he was permitted—privileged—to go to Nineveh, and warn the people there. He had not wished to do this. How sad to have a will different from God's will. But what about you? He did not seem to be troubled, at first, that those in the great city Nineveh were under God's judgment. What about you? The whole world is in a sad state to-day. If you know Christ as your own Lord and Saviour, how earnest you should be to tell others of their danger, and of His salvation.

Jonah did not have to "pay the fare" in the fish. And this leads us to see in the **LIFE-BOAT** to-day a picture of salvation. Let us write down a few points, will not **you** do this for yourself before reading further?

(1) **THE LIFE-BOAT** is lovingly provided to meet a real **need**.

(2) Those who have such a need, are welcome, "without money and without price."

(3) Such do nothing to build the boat, but they only get **into** it, when they feel their need. **They** did not provide it, nor prepare. Everything was done for them and brought to them, and their heart says "Thank you."

(4) The life-boat will be of no value to "you" unless you are **inside**. To think well of it, to speak well of it, to recommend to others—is **NO BLESSING TO YOU**.

(5) You do not want it till you see your danger, and **other hopes are taken away**.

(6) There is a "friendship" with others within, saved from the same need, delivered from death.

(7) You cannot trust to the life-boat **and** to the wreck: your whole and sole confidence must be in the one way of escape.

(8) You **LEAVE** the wreck as well as the **SEA**, and are brought to safety, and a changed position altogether.

(9) Those thus rescued cannot forget so wondrous a rescue: it should affect all their life.

(10) There should always be willing hearts and hands to bring a life-boat where there is a **S.O.S.**

So the Lord Jesus, better than any life-boat (for He **LOVES**, and He **NEVER** fails), has taken away judgment, for any who feel their **need**, and that they can do **nothing**. Such believe **INTO** Him, and put aside all confidence in themselves, and leave **their works** behind (no luggage in the life-boat) and rest in His death for sinners. We cannot make **this Life-Boat** of

grace. **All has been done.** But God gives us the joy of bringing it, or rather telling of HIM and bringing the message of salvation, **TO YOU.** Will you come into the one place of safety, or go down with the wreck?

When Jonah wished *his* way to go
He found a ship, and paid the fare;
But soon was brought the ill to know,
That stormy judgment he should bear.

But "God prepared" escape in love:
A fish received and brought to land,
And he could lift his eyes above,
With praise for God's redeeming hand.

A tossing vessel on the sea
Is sighted. Let the life-boat speed!
It reaches—gives a passage *free*
To each who feels his dire need.

Christ is *THE* Life-Boat, ne'er to fail,
To rescue both from wrath and sin.
He loves: His blood doth still avail!
Do we *THE* Life-Boat enter in?

Do you desire some *other* way?
Nought *on* the ship, and nought *you* make,
Can hide you from the judgment day.
But He will nevermore forsake.

Trust now in Him. Man's life-boat near
Cannot, as *He* invites, invite.
He's nearer, ready now and here,
Will make *your* safety *His* delight.

The Tabernacle of the Congregation.

No. 15.

The Golden Altar.

A Few Words with Young Believers and Older Ones Too.

ON the north side of the Holy Place stood the Table of Shewbread, the south side being occupied by the Lampstand.

In the centre, in a line with the Altar and the Laver in the Court, and with the Ark of the Testimony in the Holy of Holies, stood the Altar of Incense, or the Golden Altar. "Thou shalt put it before the Vail that is by the Ark of the Testimony before the Mercy-seat that is over the Testimony where I will meet with thee" (Ex. 30. 6).

In the order of command, the first thing mentioned is the Ark, the last is the Holy Incense. Both speak of Christ, Who is the "Beginning and the Ending," the "Alpha and Omega." He is the "Author and Finisher of the faith."

This altar was foursquare, being one cubit in length and breadth and two cubits in height. It was of the same kind of wood as that used elsewhere in the tabernacle and probably reminds of the real humanity of the Lord, which He still retains, though His body is glorified. As in all other parts of God's Sanctuary where wood is

used, it was overlaid with pure gold, for that tells of glory and value. It had golden horns and golden crown, with two golden rings to receive wooden staves covered with gold, for it was to be borne on the shoulders of living men—the Levites—on the wilderness journey of Israel.

The horns were not used for binding sacrifices, for such were never offered upon this altar (Ex. 30. 9). But the fire kindled upon the Brazen Altar, where the sacrifices were killed, and upon which their burning sent up a fragrance to God, was that which caused the perfume of the incense to ascend to Him (Lev. 16. 12, Num. 16. 46).

Thus there is the closest connection between the two altars. The fire of the one was taken to the other. The fragrance of the perfume was only produced by burning and that resulted from a previously offered sacrifice.

Further, this incense is said to be, "perpetual," "before the Lord," and "throughout your generations."

Christ is here before us in type, not offering sacrifice, for this "He did once, when He offered up Himself." But we see Him here as the Intercessor; as the Advocate with the Father. Let it be emphasized, not repeating His once-finished propitiatory work, but pleading its infinite value and preciousness before the Father on behalf of those for whom He died.*

Observe, too, it is "perpetual." And is not Christ "ever-living to make intercession for us" (Heb. 7. 25)? "Throughout your generations," too, is a reminder that never will Christ cease His priestly work in the Holy of Holies whilst there remains on the earth a single saint that has trusted in His vicarious sacrifice and depends upon Him to "save to the uttermost."

Every morning and every evening incense was burned on the golden altar when the lamps were "dressed" and "lighted." This "dressing" suggests failure on the part of the saints. They need the constant ministry of their Lord, Who would remove all that would hinder their bright shining, but there is no failure in Him "Who walketh amid the golden lampstands." He "ever liveth." He hath an "unchangeable priesthood." He is the "Most Holy" (30. 10). "Jesus Christ the Righteous"—our "Advocate with the Father."

May the Holy Spirit lead His own into a fuller apprehension of the present, continuing work of their glorious, ascended Lord!

E.K.

* Religious man by his so-called "eucharistic sacrifices," or man-made "altars," hides from his own eyes the beautiful completeness of Christ's sacrifice. May many eyes be opened to see wherein their minds and hearts err!

Three Aspects of God's Rule.

IT is impossible to be "too clear" as to the revelation of God, but a clear head is not always united with a clean heart. Our concern is not merely to know God's purposes but to live in them, abiding in Christ, and knowing the meaning of the truth in experience, loving the will of God and doing it from the heart.

In Scripture we see God's dwelling and ruling among Israel of old. Samuel rightly said, "The Lord your God was your King" (1 Sam. 12. 12, with Num. 23. 21). And we have often foreseen His glorious kingdom when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." But what, we may be asked, is His relation to **the kingdom of men** to-day, and where is the kingdom of God, and how is it being manifested? What are we to expect, and what are we to seek? A right answer to these questions may be used to help us to "walk and please God," for we should ever feel a **present** responsibility that we may adorn His doctrine. Looking for "that blessed Hope" never makes unimportant the privileges and duties of a believer in his **present** daily walk. "To-day" is vital as a testimony.

Our first thought is His own appointment for His children, who, having died with Christ, are no longer of the world, yet, from a new and heavenly standpoint, are **sent** into it, as strangers, pilgrims and witnesses (Acts 1. 8). God has translated them out of the authority of darkness, and they are in "the Kingdom of the Son of His love" (Col. 1. 13). This brings before us "the kingdom of **the heavens**" which is the **present** appointed aspect of "the kingdom of God" (Matt. 16. 19, Acts 1. 3). In **this** kingdom the principles are clearly contrasted with those of "the children of this age." Matthew 28. 18-20 speaks of all things Christ has commanded. "The law of Christ" is authoritative. The rejected and unpopular appointments of the Address on the Mount belong to those who are not here to gain, or get on, but to bring glory to their rejected and soon coming Lord. "My kingdom is not of this world," and "now is My kingdom not from hence" in John 18. 36, are words to help our responsive hearts. Whether we "bind" or "loose," it is to be because there is **first** the binding and loosing in **heaven**. As Moses was to make everything according to the pattern, and as the Lord Jesus, Who became the Perfect Servant, did nothing from Himself, but what He saw the Father do, so believers are to have their Lord's authority for all. How blessed is this privilege.

But God has, in all dispensations, His overruling. Hence, although these are "the times of **the Gentiles**," and we read of "the kingdom of men" (Dan. 4. 25), there are Divinely marked limitations. A Herod is laid low (Acts 12. 23), and **the King** could send His armies, (as the Roman legions are described in Matt. 22. 7), and burn Jerusalem. But we notice it was not "**the King's Son**" Who sent. He sits until His enemies be made His footstool (Ps. 110. 1). We must therefore carefully distinguish the general restraining hand of God, as God, in all dispensations, and the special covenanted kingdom, which the Lord Jesus has received, but has **not yet** taken up the authority (Ps. 2. 7, 8, Dan. 7. 14). It is His **by right**, but not until Revelation 11. 15 is fulfilled will there be the **taking** of the power (see verse 17). The times and seasons in the Father's own authority (Acts 1. 7) are not in the hands of men, even though they may think to change times and laws (Dan. 7. 25). Hence the present period is one of God's longsuffering in the world, in which He often seems to withhold intervention. Yet the time is regulated by His perfect clock, so that its course and climax will not be one step or one day beyond the "Hitherto shalt thou come, but no further." This second aspect of rule is deeply important. The Lord has **not** forsaken the earth (see Ezek. 9. 12). He is only silent awhile (Ps. 50. 3, 21), and the goodness of God gives men space for repentance (Rom. 2. 4). O that many might learn this!

(If the Lord will, to be continued).

"NO NEED—FOR."

"As touching brotherly love ye have no need that I write unto you: for **ye yourselves** are taught of God to love one another." 1 Thessalonians 4. 9.

"Of the times and the seasons, brethren, ye have no need that I write unto you: for yourselves know accurately that the day of the Lord so cometh as a thief in the night." 1 Thessalonians 5. 1.

"We need not to speak anything, for they themselves show of us what manner of entering in we had unto you, and **how** ye turned to God from idols." 1 Thessalonians 1. 8. 9.

"The city hath no need of the sun, neither of the moon, to shine in it; for **the glory of God did lighten it**, and the Lamb is the Light thereof." Revelation 21. 23.

In our friendship let iron sharpen iron (Prov. 27. 17), not blunt it, by a continual criticism and "dent."

"A Just God and a Saviour."

THE words are well known. Their very sound is impressive, and they are deep in meaning. Yet they **invite** all who feel a void, a need, an aching within. God's righteousness should not frighten a single one who is troubled with sins, for He is "a Just God AND A SAVIOUR." Is it true? It is! Blessed be God, for such a fact. God has **no** harsh words for a broken heart. God has **no** wrath for a burdened soul. The law cannot prevent the gospel, for the gospel has honoured and satisfied the law. The law has no power, nor wish, to hinder the most guilty sinner who truly "comes" to the One Who died for **such**. This is not a catch-phrase gospel: it is real. There is no barrier whatsoever to the one who is in anguish over sin. "Election" has no barred gate. The holiness of God does not interpose against him. All the attributes of God are in perfect harmony on his behalf. The very **wrath** of God is now on his side, for it fell decisively on his Substitute, that he might be free. This is such a marvellous gospel. It is not a compromise, it does not meet a man half way as the unjust steward proposed. It is not an expedient, it does not "help those who help themselves." It is infinitely beyond this worthless theory.

In the gospel of His **grace** God saves those who **cannot** help themselves. Is this a bargain? No! For a bargain, you pay at least a trifle. But the cheapest gospel would be too dear for the bankrupt, penniless sinner. But the free gospel (too free for the self-righteous) exactly met my case and will meet yours if you are lost, quite lost. Do you know and own this? Then "come." In the gospel, God says to the terrified, "Fear not," to those crying bitterly "Weep not," to those in alarm "Despair not." God's Justice has been satisfied, and His will and work are fully united to save completely. His love and His law are thus joined in the work of Christ. You, poor, troubled, anxious sinner, need have no dread, you are welcome. But if you, my reader, are contented with yourself, and feel you have rights and merits, then Christ could not have taken **your** place, for He was the "Substitute," and could only be made a **Curse** for those who deserved a curse (Gal. 3. 13). If you have **one** act that deserves blessing, it **must** be rewarded, and that shuts you out from having a substitute who blots out **all** "**your**" **past**. Your "**good works**" are your doom. He "came not to call the righteous" (Luke 5. 32).

But are your works really good? In God's sight they are as filthy rags (Isa. 64. 6). But

God has dealt with the whole guilt of one wholly guilty. He is Just. Not one iota of judgment was put aside. He is "a Saviour." The complete judgment has been borne. It cannot be borne a second time. The Lord Jesus cannot take wrath again, nor can a believing one. A paid debt is paid: a settled account is settled: a finished penalty is finished. God is a Saviour.

The chapter continues telling of righteousness **THREE TIMES**. There is no back way into heaven. There is no mere "pardon" of one who remains unjustified. Impossible. The sinner is made as righteous as the Saviour, for he is justified in Him (Acts 13. 39). It is wonderful. But it is true. Well may the passage speak of those justified glorying and boasting in the Lord (Isa. 45. 25, 61. 10) We are "not ashamed of the gospel of Christ—for therein is the righteousness of God revealed" (Rom. 1. 16, 17).

And what comes just after the words "A Just God and a Saviour"? The **invitation**, "Look unto Me." How simple, how attracting. It is not "**Do**," it is "**Look**." The work is done. "**Look unto Me**." Religion cannot save. There is a personal Saviour. Next we have the words "And be ye saved." Yes **the Saviour saves** now, without any formalities, or the "red tape" of man's organisation. Come in your need. That is enough. You need no letter of recommendation, or interview, to be welcomed in a life-boat. The **work** of salvation has been done. The Lord Jesus is the exact opposite of the idol, "a god that cannot save" (Isa. 45. 20).

Hear the corresponding message in the New Testament, "That He might be Just, **and the Justifier** of him which believeth in Jesus" (Rom. 3. 26). Read the context of that verse. There is **SIN**, but there is **GRACE**: there is **FALLING SHORT**, but there is **REDEMPTION**. Yes, **PROPITIATION** is a fact. What is your difficulty? Why delay? Do not your sins **BURDEN** you? Come,—come to-day—if you feel your load. To-morrow **may** be too late. It **will** be soon too late to come, but it is not too late **NOW**.

The Holy Spirit never exalts the self life: He always exalts Christ. Yet He does not crush that which is of ourselves, but draws us to lay it low, for there is no holiness in mere crushing; the spiritual growth is as **we** take His standpoint of delighting in the Lord Jesus, in a way that brings self down. O for a fuller realization of "Himself" that affects all else.

It is easy to talk of spirituality, but we need to be spiritual.

Suggested Daily Readings.

"IF THE LORD WILL."—MAY, 1942.

Day	READING		LEARNING	
	Amos	Galatians	Amos 8.9	2 Pet. 2.4
1	6. 1-14	1. 13-24	Amos 8.9	2 Pet. 2.4
2	7. 1-17	2. 1-11	10	5
3	8. 1-14	2. 12-21	11	6
4	9. 1-15	3. 1-12	12	7
5	Obad. 1-9	3. 13-29	13, 14	8
6	10-21	4. 1-12	9.1	9
7	Jon. 1. 1-17	4. 13-31	2	10
8	2. 1-10	5. 1-15	3	11
9	3. 1-10	5. 16-6.5	4	12
10	4. 1-11	6. 6-18	5	13
11	Mic. 1. 1-16	Eph. 1. 1-14	6	14
12	2. 1-13	1. 15-23	7	15
13	3. 1-12	2. 1-13	8	16
14	4. 1-13	2. 14-22	9	17
15	5. 1-15	3. 1-12	10	18
16	6. 1-16	3. 13-4.6	11	19
17	7. 1-9	4. 7-24	12	20
18	10-20	4. 25-5.10	13	21
19	Nah. 1. 1-15	5. 11-27	14	22
20	2. 1-13	5. 28 6.9	15	3. 1
21	3. 1-19	6. 10-24	Phil. 4. 1	2
22	Hab. 1. 1-17	Phil. 1. 1-14	2,3	3
23	2. 1-20	1. 15-30	4,5	4
24	3. 1-19	2. 1-11	6	5
25	Zeph. 1. 1-18	2. 12-24	7	6
26	2. 1-15	2. 25-3.6	8	7
27	3. 1-20	3. 7-21	9	8
28	Hag. 1. 1-15	4. 1-23	10	9
29	2. 1-9	Col. 1. 1-14	11	10
30	10-23	1. 15-29	12	11
31	Zech. 1. 1-11	2. 1-10	13, 14	12

Notes on Memorized Verses.

AMOS 8. 9—9. 15.

9, All nature under God's control, and we think of ch. 5. 8 and Luke 23. 44. 10, Note James 4. 9 and contrast Psalm 30. 11, John 16. 22. "An only son": this emphasizes Genesis 22, and makes a wondrous hint of mercy, through Christ's work, for mourning Israel (Zech. 12. 10, Isa. 61. 2, 3): the "bitterness" and "ashes" will be changed for the "remnant," but not for all. 11, Men have rejected God's words, and He will be silent (cf. Mic. 3. 6, 7, 1 Sam. 28. 6, 15, contrast Ps. 85. 8, Jer. 15. 16). 13, See Zechariah 9. 17: how full is Scripture of HOLY CONTRASTS. 14, Not only Dan to Bethel (the calves), but to the south of Judah. 9. 1, Contrast Exodus 12. 7, Jeremiah 31. 2. 2, "Sheol" ever contrasted with a shallow grave or cave: how many try and identify them: beware of any one modifying God's words as to punishment AFTER death (Deut. 32. 22, Heb. 9. 27). 3, Psalm 139. 1-24 illustrates in a way that affords joy to the believer (Ps. 16. 11). 4, For evil (Jer. 24. 8-10, then see 29. 11, Zech. 8. 14, 15). 5, We remember Psalm 104. 32, 144. 5, Isaiah 64. 1-3: there is no thought of mere "chance," nor of "nature" being "independent": God was seen by His servants of old in all that He appointed and permitted. The standpoint of many to-day is to exclude God. 6, The sun is His (Matt. 5. 45), the cold is His (Ps. 147. 17), the sea is His (Ps. 95. 5), the wind is out of His treasures (Jer. 10. 13). 7, God judges

pride of blessing. 8, A gracious limitation as in Isaiah 1. 9, 6. 13 (Rom. 11. 1, 2). 9, The holy seed preserved: (cf. Rom. 11. 5, Rev. 13. 8, 17. 8). 10, No universalism in Scripture: Zechariah 13. 8, 9 and Isaiah 60. 21 (Rom. 11. 26. No contradiction: "I will pardon them whom I reserve" (Jer. 50. 20). 11, In that Day: future. "The tabernacle," the same word as for "the feast of tabernacles," a resting place in peace (not the word of Ex. 25, nor of 2 Sam. 6. 17, 2 Chron. 1. 4). A booklet on the typical fulfilment of Leviticus 23 gladly sent. 12, Obadiah shows the fulfilment in that Day. "Possess" (Isa. 14. 2) The Lord doeth: they possess, and work within His work (Zech. 6. 12, 15 "in" added). 13, Leviticus 26. 5. 15, "I will plant," so Jeremiah 32. 41, and now spiritually 1 Corinthians 3. 9.

PHILIPPIANS 4. 1-14.

1, "My" repeated with love's emphasis. 1, 2, "In the Lord": how blessed is unity in the Lord: how terrible is unity without Him (Gen. 11. 1-6, Rev. 17. 13). 3, Satan strives to cause discord among those who are godly; and, withal, often through a feeling of jealousy for the truth (easily changed to "misunderstanding"): can we not help one another?—Varied saints were specially urged to "help" in the quick removal of a "difference": have we the same godly care? "In the book of life": then let us be concerned for those "for whom Christ died." 4, Not sometimes, but always: circumstances neither make, nor take, spiritual joy. "In the Lord." "I will say": it is well to "say," as well as think (Ps. 66. 16, 107. 2): this encourages others. 5, A holy yieldingness,—not of truth, but of "our" wishes, and whatever would hinder. How little we realize the intrusions of SELF, of the FLESH. 6, Nothing, everything. "With thanksgiving" (so Col. 4. 2, 1 Thess. 1. 2; and so in our lives?) 7, "And": how often we rob ourselves through robbing God. Your hearts kept from spontaneous fear, your minds from reasoning anxiety. Not natural calm, but "of God." 8, Think on these things, and "impute" them: if we begin imputing wrong motives, there will be many discords of Euodias and Syntyche. 9, Are we examples to one another? 10, Be thankful to other saints, as well as for them, and let them know this. Encourage one another. 11, God can meet all needs, but it is a privilege if He uses "you" to meet the need of "another." Have we learned to be content? It is not natural: it is the fruit of trusting God implicitly and thanking Him for all ("instructed" 12). 13, Only as we have the power of Christ can we "know how" (12). 14, The Lord's gracious enabling does not exempt His people from their responsibility. It is "well doing" to remember one another (Heb. 13. 16), well pleasing. How beautiful the description in Philippians 4. 18: how real is God's unforgetting remembrance of such love (Heb. 6. 10).

The daily reading of Scripture is natural to the new nature. We are hungry for food; we are weak without it. The Holy Spirit ministers it: living faith appropriates. Many are underfed: many suffer from undigested hurry: many choose only one kind of diet—God has given variety in Scripture. Haphazard reading is not to be viewed as the Holy Spirit's leading. "All Scripture is given by inspiration of God." The King of Israel was to make a copy of the law (Deut. 17. 18), and should we not know all our Father's words? Do you enjoy these daily readings? or have you others, equally regular, for joyous regularity in acquaintance with "whatsoever" is written (Rom. 15. 4)?

Correspondence from any Believers and Enquirers:—

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Printed by NORMAN, HOPPER & Co., Boleyn Castle, Upton Park, E.13.

Thoughts from The Word of God

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

"And he believed in the Lord; and He counted it to him for righteousness."

Genesis 15. 6.

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."

2 Chronicles 20. 20.

"If ye will not believe, surely ye shall not be established."

Isaiah 7. 9.

"My heart trusted in Him, and I am helped."

Psalms 28. 7.

"Trust in Him at all times."

Psalms 62. 8.

"God That cannot lie."

Titus 1. 2.

"Be of good cheer: for I believe God."

Acts 27. 25.

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

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

A MONTHLY, AS GOD GRACIOUSLY ENABLES, RECORDING HIS GRACE, AND SEEKING TO MAINTAIN HIS TRUTH, IN GODLY PROPORTION, WITH A VIEW TO HIS GLORY IN THE UNITY OF THOSE WHO LOVE AND OBEY HIM.

Vol. 43 No. 6
JUNE, 1942.
Free.

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"Without faith it is impossible to please Him: for he that cometh to God must believe that He is."

Hebrews 11. 6.

"God is our Refuge and Strength, a very Present Help in trouble."

Psalms 46. 1.

"The man believed the word that Jesus had spoken unto him, and he went his way."

John 4. 50.

"They went, and found as He had said unto them."

Luke 22. 13.

"Blessed is she that believed."

Luke 1. 45.

"All things are possible to him that believeth."

Mark 9. 23.

"IN GOD WILL I PRAISE HIS WORD"—Psalms 56. 4, 10.

Words of Introduction.

OUR days come, and are lived through, and go by. Prospects become holy opportunities—taken or missed—and the days pass into history, never to be repeated, but with results in our character, and as to "the Judgment Seat of Christ." Each day is a choice gift, "a day of grace," each hour a golden opportunity, each moment a jewel. In view of this, and our Lord's Coming, it behoves us, as children of God, gratefully to realize His grace—sufficient, and made to abound—that we may not merely "exist," or pass the time, but "occupy," while our Lord is ever "the Coming One," dear to a living faith and hope. Intensity (of gratitude and of service), well befits a redeemed one. Are we our own, or not? Is aught we possess our own, or is it His Who bought us? His "possession" is not slavery, but a privilege. And these pages go forth that we may remind "one another" of what His love has done, and of the real meaning of "LIFE" for Him,—that we may see the worthlessness of worldly ways (and wickedness), and that our hearts may live in an ever-revived con-

dition, conscious that the Holy Spirit never leads to one bitter word, or self's anger, or *differences of doctrine and practice*. If Christ is really honoured, how many "barriers" will be thrown down, how many misunderstandings, frictions, and evil surmisings removed. Why not?

"So Great Salvation."

Hebrews 2. 3.

Salvation! Who can mete its worth;
Who comprehend the heavenly birth?
So costly, yet so gracious, free,
That sinners heirs of God might be!

Salvation! Not alone from doom,—
The second death's eternal tomb;
But now from sin's entralling pow'r,
That we may triumph hour by hour!

'Tis all in Christ our precious Lord,
Whose riches, not a miser's hoard,
Do e'er increasingly o'erflow,
That we empow'ring grace may know.

A.W.H.

Words of Encouragement.

The words "shed" and "shed" "Poured abroad" are precious to our hearts: "out." their simple meaning "poured out" brings before us three verses of Scripture particularly. "The love of God has been poured out in our hearts through the Holy Spirit" (Rom. 5. 5): the blood of Christ is His blood of the new covenant, which is poured out for many for the remission of sins (Matt. 26. 28). And Acts 10. 45 shows the glorious consequence, "on the Gentiles also was poured out the gift of the Holy Spirit." It is remarkable that not only have we the same emphasis on our Triune God, in the context of Romans 5. 5, which we find in 2 Corinthians 13. 14, but that these three verses remind us particularly of the covenant operations of God the Father, God the Son, and God the Spirit. Thus we learn the fulness of blessing and the principle of Divine giving is ever, "He giveth liberally," "God is able to make all grace abound," "Able to do exceeding abundantly above all that we ask or think," "Eat, O friends, drink, yea, drink abundantly, O beloved," "They did all eat and were filled." Our gracious Lord never stints us, there is always enough and to spare, that there may not be room to contain, but an overflowing to others. (How contrasted is the "pouring out" of Judas with that of the precious blood of the One Whom he betrayed, Acts 1. 18, see also Jude 11). So the washed, but not new, wine-skin—cf. the house "empty, swept, and garnished"—leads to the pouring out of perverted truth, and the terrible last state of the perishing hypocrite. What a mercy to be in Christ.

"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 JUNE.

TREES TYPICALLY USED IN SCRIPTURE.

1. The Trees in Eden.
2. The Fig, Olive, and Vine in the History of Israel, with Thoughts on Matthew 21. 19 (Notes on Ezekiel 15 & 17).
3. Christ the True Vine, and the Olive (John 15, Rom. 11).
4. The Tree of Daniel 4, and Parallels as Ezekiel 31.
5. The Precious Message of Isaiah 55. 13.
6. The Tree of Ezekiel 47. 12 with Revelation 22. 2, and the Message for our Hearts as to constant Fruitfulness NOW.

SOME NAMES OF GOD IN SCRIPTURE.

1. Genesis 1-4, and the Baseless "Higher Criticism."
2. Jonah 2 and Jonah 3. 1-9 (note Rom. 13. 1-6, "God" and the Nations).
3. In one Verse (Gen. 7. 16, 2 Chron. 18. 31 "The Lord," "God").

4. Meditations on Exodus 6. 3, 33. 12-34. 7, John 17. 26.

5. The Many Names of the Lord Jesus Christ, and their application and enjoyment in our Spiritual Experience.

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 that are the Lord's remembrancers."

Isaiah 62. 6, margin.

"God is Faithful, by Whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (1 Cor. 1. 9, see Rev. 8. 3).

1. For believers in all lands, and for those in authority, especially remembering their relation, and attitude, to God's children (1 Tim. 2. 1-4).
2. For aged and suffering believers, for those depressed, and inclined to worry, that Philippians 4. 6 may be more realized with the peace of verse 7 and the joy of John 16. 24.
3. For the children in homes of children of God that the words "nurture and admonition of the Lord" may not be merely a quotation, or a vague wish but a holy experience.
4. For lands that we often overlook:—Sweden, Turkistan, Liberia, Iceland, Ecuador, New Zealand, and "the isles of the sea," not forgetting "all the world" (Mark 16. 15), and "all saints" (Eph. 6. 18).
5. For our brother M. Ruda in Australia, (and our brother J. McKerrell) and for brethren with missionary privileges in Poland or Lithuania or Germany or elsewhere, for whom we can "only" pray just now, realizing they are in our Father's hand just as much as if here, or as if we had regular correspondence, full of Christ.
6. For the Lord's work entrusted to our care, specially these publications, that they may, indeed, provide "meat in due season," and be enabled in the Spirit; never forgetting meetings and journeys, and journeying brethren in the Lord's Name, that the word of the Lord may have free course, and be glorified, and that believers may be drawn to Christ from worldlikeness, and that assemblies may be caused, pleasing Him, and that He may still afford the wondrous gifts to the Church of evangelists and pastors and teachers, and also local churches, enabled in worship and ministry, and enjoying God's own leading forward in true usefulness of local brethren, and *all to His glory* (1 Cor. 10. 31).

"Praying always with all prayer and supplication in the Spirit." Ephesians 6. 18.

I was carrying a bag: it seemed light, but as my journey continued it became gradually heavier, and then very heavy. If anything, it was made lighter. The change was in me, and my condition. So is it spiritually: let me have a spiritual freshness, and the burdens will be light, but, if I am weak and weary, all will be a strain. How important is a healthy condition in our life for God. It alters our view of everything.

Poems to help Christian Experience.—127.

"Let me now go to the field and glean ears of corn after Him in Whose sight I shall find grace."

Ruth 2. 2.

"Let me now glean,"
But only after Him—
Christ—by mine eyes unseen—
Yet to my faith not dim.

"Let me now glean,"
As always in *His* sight,
In fields no longer green,
But unto harvest white.

"Let me now glean,"
Where others ploughed in pain,
Yea, where my Lord hath been,
Sowing the holy grain.

"Let me now glean,"
And take the lowly place—
To eyes of man but mean;
In His may I find grace.

"Let me now glean,"
Though humble the employ;—
To serve Him in this scene
Shall be my truest joy.

"Let me now glean,"
Directed by my Lord
And then, in heav'n's demesne,
He shall be my Reward.

F.K.

Are You Too Good For God's Gospel?

A MAN drowning! He cannot swim: he has already sank more than once. Can nothing be done? Yes! A strong swimmer plunges in and he is brought to safety. How much did the saved man do to achieve this salvation? Nothing! It was brought to him freely, in his need. His gratitude comes in, but comes in afterwards. Does the rescuer ask a fee? Nay. So is it with the salvation of the soul. We cannot save ourselves. In our need our precious Saviour freely did all! O what mercy has abounded. And His work far, far exceeds deliverance from the sea. He **died** to save from judgment. He bore **judgment**: He really became what I deserved to become—"a curse." God says so. I repent, I believe. I am blessed in Him. Glory be to God! How can I be silent?

Who wants a fire escape at his window when the house is **not** on fire? No one. Who wishes a life-boat along side when the mighty ship ploughs the waves, speeding to its goal? Who wishes his hand bound up when unwounded? Who desires the doctor to call when he is well? The fire escape would be **in the way**. The doctor would be unwanted. And the Lord Jesus said, "They that are **whole** need not a physician; but they that are **sick**" (Luke 5. 31). But it is possible to be in a house on fire, and NOT to

know it. It is possible to have poison working in the system and NOT to be conscious of this. It is possible to be a lost sinner and NOT to realize it. It is possible to be within an inch of death, and NOT to have any warning of it. Ah it is possible to die suddenly, and to have **no time for anything**. Surely these are solemn concerns TO YOU.

When I feel my utter need, how refreshing it is if someone can meet it, without looking to me to help. And thus is it as to salvation. The bankrupt, helpless, heart broken sinner needs, and wants, and desires a complete Saviour. Dear reader, are you in that condition, or not? Possibly you think, "I am **not** so bad as that." Then you agree that Christ did **not** die for you, do you not? He died bearing **wrath**. You do not feel you deserved **wrath**. If so, He could not have died in your place. Then you hope to be "saved" without His work. Your own obedience is your confidence. You feel it does satisfy God's claim **just as much as Christ's work**, for God cannot lower His standard. And when you reach heaven, you will not join the song of others, i.e., of the **redeemed**. You will not be able to say, "Thou hast redeemed me to God by Thy blood." You will only be able to praise the Lord Jesus for what He did for **others**: your boasting must be in yourself, is it not so? The words of Matthew 11. 28, "Come unto Me, all ye that labour and are heavily laden" mean **some one else**, and you cannot approve of the message in the epistles, "By the **grace** of God I am what I am," "You were by nature children of wrath **even as others**," or "I have been **crucified** with Christ." The Bible is "literature" for the self-righteous, the gospel is good news for **others**, but there is **NOTHING** to meet your **NEED**, for what **DIRE NEED** have you? If you can do your own good works **without salvation**, a new birth must be an impertinence to **you**. But let the law of God once convict you by the Holy Spirit's mighty inworking and you feel you have no goodness, no merit, no strength, and in self-despair you need an absolute Saviour. Heart-brokenly you come to Christ and find in Him **all** you need. Ah, dear reader, is this your condition? Then there is a **real** hope, yes, there is a **real** Saviour for a real sinner, **even to-day**. Thank God for such a **powerful gospel**! Your tears, (though they have **no merit**), are precious, since they are the **fruit** of the Holy Spirit, causing a heart realization of Christ's death for you, a guilty one. And the same precious work wipes away those tears, and changes them to joy, as your heart says, "I hate my sins, I love my Saviour, to Whom I am now joined for ever." Glory be to God!

YOUNG PEOPLE'S COLUMNS.

God Speaks In Nature

"THE heavens declare the glory of God" (Ps. 19. 1), and we remember the words "Lift up your eyes on high, and behold Who hath created these things, That bringeth out their host by number" (Isa. 40. 26). The stars have often been to me a reminder how fully I may trust God. But not only the heavens speak, the earth is full of God's riches (Ps. 104. 24). Again, not only does God watch the sparrows (Matt. 10. 29), but at the bottom of the ocean there are minute specks of "dust," which under a microscope prove to be exceedingly beautiful shells. Well might the psalmist say, "O Lord, how manifold are Thy works! in wisdom hast Thou made them all."

In these days many speak loftily, as if they knew everything. But it is noticeable how men's opinions change, but "the Word of the Lord endureth for ever." The wonderful design and order of nature shows a Designer. Men speak of the "laws" of nature, but forget the Law-giver. It is important to see that not one word of the Scripture God gave is against facts, but it may be quite against men's opinions or explanations of those facts. The Bible shows how in an undated beginning God created the earth (Gen. 1. 1), and then He tells us "the earth became without form and void" (verse 2), apparently through the sin that was before Adam's, i.e., Satan's. But God did not allow earth to remain thus. In a week of six days He arranged all for Adam, the first man (1 Cor. 15. 47). And though, alas, Adam sinned, and "the creation was made subject to vanity" (Rom. 8. 20), so that the sun scorches, the serpent is in the dust (Gen. 3. 14), and many thorns are found (Gen. 3. 18) even on the rose bush, yet God has still provided "food out of the earth" (Ps. 104. 14), and a day will come when a handful of corn will have waving fruit (Ps. 72. 16), and the very desert shall rejoice, and blossom as the rose (Isa. 35. 1). That shall be when the Lord Jesus comes. Are you ready for Him? But even now God speaks in nature.

Look at a needle under a microscope, and then at a grain of corn. The smooth needle looks rough, but the "magnifying" shows the beauty of God's work. Think, too, of the regularity of the sunshine, and God's plan of "day and night" (Gen. 8. 22). The moon, too, tells of the heavenly calling of God's people, in the world's night, beholding His glory (2 Cor. 3. 18), Whom the world cannot see, and announcing His Coming again.

Think, too, of the way in which food which we continually need grows and is multiplied. Metals

do not: gold is not necessary, as bread is. Again, notice the wonderful way in which God has made the human body (Ps. 139. 14), and how the millions of tiny corpuscles in the blood drive out "foreign matter" that would poison, else our life would soon end. Indeed, pain, itself is God's danger-signal in nature, which often brings rest or a remedy in time. Again think of the way the very snow fertilizes the land, and how the sudden change by which water, just before freezing, stops contracting and unexpectedly begins to expand, so that the ice is on the top, and not at the bottom. Thus it can be melted. All these things tell of a Creator Who has provided for all the needs of man and beast (Ps. 36. 6).

And spiritual lessons are found everywhere. "The corn of wheat," that by dying brings forth much fruit (John 12. 24), gives a picture of the fruit of the death of the Lord Jesus, and 1 Corinthians 15. 35-38 explains the beautiful type of resurrection in plant life. And the manner in which the golden ripened corn is more loosely held by earth shows how God's children are to become unworldly in getting ready for their beloved Lord's Coming. The fruit "whose seed is in itself" reminds us that when there is truly "the fruit of the Spirit" in a Christian life there will be a longing for others to be born again by the seed of God's word (1 Pet. 1. 23). These things are not accidental. God is speaking in all. Nature is His servant, not a ruler. There is no "must" here, except GOD'S will.

But nature, as we have seen, speaks of failure that has entered, as well as glory. It tells of sin, as well as salvation. **Death is there:** God's tender warning is sounded. And "nature" can only picture, it cannot give, a Saviour. Nor is its "book" opened, as to the way of salvation, till we have Scripture. There I see that God so loved that **He gave** (John 3. 16), and see not only sin in the world, and its results, but MY sin, and MY Saviour. Thus I receive the better and fuller revelation of God's **grace**, and as any of our hearts are opened to Him we know the joy of saying, "I was a wild olive branch, ah I was a thorn, but now I have been grafted into Christ, the True Olive (Rom. 11. 24) and my desire is that His life may bring forth **fruit** in all my attitude and all my actions, to the glory of God." Can you truthfully say this, or not?

"Nature" is God's wondrous book,
Showing forth God's might:
And therein, where'er we look,
We can find delight.

Shining stars—each smallest shell—
Prove His boundless power,
And God doeth all things well,
And upholds each hour.

Yet, in nature, thorns are seen,
Sin its "fruit" has brought.
If we ask "What can this mean?"
'Tis in Scripture taught.

Nature tells of GOD indeed,
Yet no SAVIOUR gives;
He who feels his guilt, and need,
In deep sorrow lives—

Till he knows God's book of *grace*,
And how Christ has died,
Then repentant, seeks God's face,
And is justified.

Then all nature speaks aloud,
Everything is new;
Blessings on the saved one crowd,
Grace is ever true.

If a saved one, I can shine,
Heavenly is the light;
Be in *earth*, by grace Divine
Fruitful in His sight.

The Tabernacle of the Congregation.

No. 16.

The Holy Anointing Oil (Exodus 30. 22-33).

A Few Words with Young Believers and Older Ones Too.

SO many types of the Lord Jesus Christ and His people are to be discovered in the Tabernacle, its furniture and accessories, that one may ask, "Are there also types of the Holy Spirit?"

To this an answer is suggested by the words prophesied of, and claimed by, the Lord, in Isaiah 61. 1. "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me." (See also Luke 4. 18). It is also said that, "God anointed Jesus of Nazareth with the Holy Ghost and with power."

Is His work set forth by the anointing oil? First, let it be noticed that a supreme holiness attached thereto by God's command, and its misuse was carefully guarded against. It is called, "Unction of holiness" (Ex. 37. 29. margin). Five times the word "holy" is used in God's directions concerning its making, and twice, in the context, of those things anointed. The Spirit of God is the Holy Spirit.

God said, "This shall be an Holy Anointing Oil unto Me," and, "It shall be Holy unto you," thus shewing that He desired His people to be one with Him in thought upon this "oil of holy ointment."

Moreover, Aaron and his sons were to be consecrated to God's service by anointing, thus making him a type of the greater High Priest—then yet to come.

This holy preparation was not to be imitated, solemn penalties being attached to disobedience, even a "cutting-off." Truly, the Holy Spirit's

work is unique, and beyond man's copying, but there are, as there always have been, sinful and Satanic attempts to imitate His operations. How the believer should be on his guard, and "try the spirits." Nadab and Abihu offered "strange fire," and perished under God's judgment. "Strange" ointment and "strange" incense would be equally abhorrent to Him.

Moreover, "Upon man's flesh shall it not be poured," neither shall any of it be put upon a "stranger." Surely, here is teaching concerning the imparting of the Holy Ghost. The believer is, "not in the flesh, but in the Spirit." The Spirit therefore "witnesseth" with his "spirit." Believers are not "strangers," but "sons," and also "priests" to God. It was upon such that the Spirit came, and in the hearts of such that He dwells.

Now, the Holy Spirit is God, and all the attributes of Deity belong to Him. These are in exquisite balance and proportion. Beautifully, therefore, the word "Composition" (Ex. 30. 32), suggesting, "proportion," is used by the Holy Spirit. So with the word "principal" (the word, "chief" in Song 4. 14), translated also "head," "excellent" (Ps. 141. 5) and "sum" (Ps. 139. 17). And are not God's attributes the "Head" of all glories, and He the "Sum" of all excellency?

The fragrant spices, four in number, combined with the olive oil, bring the number "five" again before the mind, as in other parts of the tabernacle teaching. So do the various weights, which are multiples of this number (Ex. 30. 23, 24) suggesting "grace" in abundance;—and is not the Holy Ghost called the "Spirit of Grace"?

Much, too, can be learned from the spices themselves. The sweet-smelling myrrh (Song 5. 1, 5, 13) appears to be derived, as to its name, from a word suggesting rapidity of movement, and spontaneity of outflow, translated, among other words, "liberty." "Where the Spirit of the Lord is, there is liberty." The Lord Jesus was anointed by the Holy Spirit, that He might "preach liberty to the captives."

The "oil olive" was produced by "beating" the tree (Deut. 24. 20), and "beating" the fruit (Ex. 27. 20, 29. 40). The word "Gethsemane" means an "oil-press." It was needful for the Lord Jesus to suffer even unto death ere the Holy Spirit could be given (John 7. 39), and for Him to "go unto the Father," so that the Comforter could come.

Gathering up what has already been written, the peculiar holiness of this ointment, the precious fragrance of its spices, the use to

which it was put, all combine to symbolise the Holy Spirit.

May the people of God, born of the One Spirit, manifest more and more that they are one body and exhibit in their lives, as individuals, and assemblies, the grace and fragrance which should mark those who are the subjects of the Holy Spirit's regenerating and energising power, and to God be the glory!

E.K.

"COME AND SEE."

John 1. 39.
"COME AND DINE."*

John 21. 12.

THE Lord's "Come" always attracts. Matthew 11. 28 can never be forgotten. And His dealings with "individuals" are ever very impressive. We notice this most definitely in the Gospel according to John—e.g., with Nicodemus, the woman of Samaria, the nobleman, the impotent man at Bethesda, the one born blind. When the disciples of John followed Him, He received and entertained those who were not strangers to Him in His gracious plan. Had He not known their names (and ours) with an everlasting love? But to them He was then a Stranger. Yet He said "Come." They came. They saw. It was their beginning of a continued nearness, to be fulfilled in an unending fellowship. Have we **come to Him**? Have we had this precious beginning "Come and See." or "You will see"? Our minds go on to John 1. 51 and to chapter 11. 40. How blessed to "come," and **then** to "see." We would not wait and expect to "see" first. His other words in this opening chapter of John impress: specially we notice that, as "Come" is in first and last chapters, so is the wondrous command and invitation "Follow Me" (1. 43. 21. 19, 22). And the closing "Come" is found with His provision and gift of prepared food after the weary night of **personal** arranging without Him. He knows the need: He meets the need. Have we not proved and enjoyed this? We observe His full, yet short, sentences, e.g., "Abide in Me," "Feed My sheep," "feed My lambs." The petitions in the disciples' prayer too, are quite brief, but overflowing with His fulness. O that we may know more of what this means, and that we who have come may keep on coming (1 Pet. 2. 4), and we shall find the food He has provided, yea, His own fruit sweet to our taste (Song 2. 3).

* A different word, but with the same aspect of *invitation*, and bringing to Himself.

Three Aspects of God's Rule. (Concluded.)

But a day will soon come when there will be a **twofold** contrast with the present. We have already alluded to the fact that God **will take** unto Himself His great power and reign, as it is written, "**In the days of these kings** shall the God of heaven set up a kingdom" (Dan. 2. 44). This will be distinguished, not only from men's rule, but from the kingdom of the heavens in **mystery**, which we have now. There is no sword in the mystery. The church is spiritual. But then there will be the sword of Christ's mouth (Rev. 19. 15), and He will no longer sit waiting on His Father's throne (Rev. 3. 21), but fulfil Psalm 2. 8, 9, and Revelation 2. 27. It will be "**the day of the Lord**" as contrasted with "**man's day**" (1 Cor. 4. 3—marg.) We cannot too definitely emphasize this coming manifestation of the glory of the Lord Jesus, and what it means to those who oppose Him, or are careless.

It will be observed that the **three aspects** all include the word "heaven." God's "rule" at all times is characterized thus:—"The heavens do rule," the kingdom in mystery is "the kingdom of **the heavens**," and the revelation will be when "the God of **heaven**" sets up that kingdom which will be as a mighty stone smiting the image, quite different from the present view of the Living Stone to Whom we come (1 Pet. 2. 4), and on Whom the church is built.

Surely these meditations are a call to unsaved souls, lest they be gradually led onward till they are found in the final rebellion against God, of the mighty and wilful antichrist (Dan. 11. 36). Likewise there is a definite call to all believers that they may not seek to mingle "church" and "world," or the heavenly calling and the sphere of God's providence, or this dispensation and that which is to come, any more than to blend "law" and "grace." Let a heavenly people act in a heavenly way. Let them realize where their Lord is Whom they represent, and what is His present attitude, that they may do nothing before the time, but, looking for "that blessed Hope," realize the missionary aspect of their present responsibility. "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1. 8).

Faith is not a matter of mere feelings, but true faith leads to feelings. It is not instead of feelings, it is not without feelings, but it is the ground of right feelings because itself is grounded on the words of God.

Extracts from an address on the occasion of a marriage (revised). Scriptures read:—Genesis 2. 4-24, Revelation 19. 5-9.

(Concluded)

In the ancient Greek translation of the Old Testament the description of the woman is that of a "helper," and it is also found in the New Testament; where we read **"The Lord is my Helper."** Here then, dear sister, is your privilege. I am glad you will have a garden attached to your home, and sometimes you will help with the work there, but I hope that not only will you be a helper in material things, but also in spiritual. An associated word is found in Acts 27. A ship appears to be about to break up because of a storm, so they use "helps," undergirding the ship to keep her together, and I thought that marriage is like a voyage; it starts fair, but sometimes there are storms, and then there is the need for that quiet, and yet strong binding influence of the wife and mother, to keep the home-ship together.

The word "cleave" is remarkable, having two distinct and opposite meanings. "To cleave" is to split, so making one into two. "To cleave" is to stick, so making two things one, and this is the Scripture meaning, literally "to glue." The man is to leave his parents and be **glued** to his wife, and may we not say that the reverse is true? The woman must also leave and cleave. May I then give you a homely exhortation, "Stick to one another like glue," dear brother and sister. Then there are those words of God, **"Let not man put asunder."** These words are for us, dear friends. If God has joined these two, so that they are now one, let us do nothing to weaken that bond. The words have a bearing on divorce, but their message for us may be, 'If you speak about them, let your words be kindly.' It is not wrong to speak behind their back if the words are words of love, but remember the proverb, **"A whisperer separateth chief friends."**

The last recorded marriage was before us. One day these words will be heard in heaven, **"Let us be glad and rejoice and give honour to Him, for the marriage of the Lamb is come."** Who is the Lamb? It is the Lord Jesus Christ! Who is the bride? The Lamb's wife? She consists of those who are saved by His precious blood, who will be brought together in a wondrous unity and then joined in marriage to the One Who loved and loves her. **"It is not good for the man to be alone,"** was first spoken concerning Adam, but has an application to the sons of Adam, and beyond this may it not have reference to the last Adam? Did not the Divine Father have His Beloved Son in mind when He

appointed marriage at the first? And it is written, **"Blessed (Happy) are they which are called to the marriage supper of the Lamb."**

S.A.B.

Continued from page 48.

English, and denotes a *hindrance*, not a permission. The suggestion that this is the Holy Spirit is nowhere found in Scripture: it is our heart's desire, (and that of many who earnestly apply thus), to be kept from "guessing" and "opinions," and we would lovingly suggest that the O.T. passage to which this alludes may imply the talent of *lead* hinders (human governmental authority, under God's overruling. This is explained more in booklet above-mentioned, also the literal rendering of last clause, "until he hath become out of the midst": there is no word "midst," and "taken away" is *not* so rendered elsewhere: it is rather "become": 8, An awful climax, and then a marvellous manifestation of God's glory (Isa. 30. 27-33). 9, "Inworking of Satan": (see the germ in Eph. 2. 2, note the blessed inworking of Col. 2. 12). "Wonders linked with the lie," i.e. *real* wonders, but evil: Satan may have awful miracles (cf. Rev. 13. 15): a miracle is no proof that its doctrine or worker is all-right. 10, Satan *deceiveth* ever (Rev. 20. 3, 8, 10. Christ is *the* Truth, John 14. 6, see 8. 44). 10, (a) *Love* of (b) *the truth* essential to keep back from deceit: mere "knowledge" of no avail (Heb. 10. 26): how much do *we* love the truth? 11, "Inworking of misleading": a judicial blinding, cf. in another aspect, delivering to Satan, how blessed to be *kept* from the evil one (John 17. 15, see Luke 22. 31, 32 with Matt. 6. 13, note 1 John 5. 19, 20 "lieth in the wicked one," we are "in Christ"). Observe "God gave them up" in Romans 1. 24, 26, and realize John 10. 28 in holy contrast. 12, Faith *worketh* by love, hence "but" 13: God's choice (election) *always* joined with blessing: the means is sanctification and faith, the goal is complete salvation. Our Triune God again emphasized here. 14, The gospel the message to apply the blessing appointed on electing love (so Rom. 10. 13, 14 with 9. 16): election never hinders gospel preaching: the denial of it may lead to human methods. 15, The result of grace: contrast verse 2. 16, 17, Though you "hold fast" there is the emphasis on *God's* "stablishing" grace: never *trust* to your holding, but never be *careless* about that loving response to His mighty love. 3, 1, Paul needed prayer (Eph. 6. 19), and he ever prayed for others: have loving prayerful interest in "one another," pray for "one another" *much* more (Phil 2. 4). 2, 3, Dangers and the faithful Lord "shall stablish," the prayer of 2. 17 shall be fulfilled: His own shall be kept, *but* they obey (Heb. 5. 9), and prayer is needed. A wondrous blending.

Spirituality is not talking about it, nor even thinking about it, nor even wishing it, but **being** like Him Whose Name we bear.

O that we may have an ear for the Lord's voice, and a voice for the Lord's ear.

Principles, however right, will never take the place of communion with God.

To be Scriptural without being spiritual is to be unscriptural: to seek to be spiritual without being in harmony with the Scriptures is to ignore God's emphasis on His written words. It is blessed to realize the link of the Lord and His words in John 15.

Suggested Daily Readings

"IF THE LORD WILL."—JUNE, 1942.

Day	READING	LEARNING
1	Zechariah 12-21	Colossians 2. 11-23
2	2. 1-13	3. 1-11
3	3. 1-10	3. 12-25
4	4. 1-14	4. 1-18
5	5. 1-11	1 Thes. 1.1-10
6	6. 1-15	2. 1-12
7	7. 1-14	2. 13-20
8	8. 1-15	3. 1-13
9	8. 16-9.6	4. 1-12
10	9. 7-17	4. 13-5.6
11	10. 1-12	5. 7-28
12	11. 1-17	2 Thes. 1.1-12
13	12. 1-14	2. 1-17
14	13. 1-9	3. 1-18
15	14. 1-11	1 Tim. 1.1-11
16	14. 12-21	1. 12-20
17	Mal. 1 1-14	2. 1-15
18	2. 1-17	3. 1-16
19	3. 1-12	4. 1-16
20	3. 13-4.6	5. 1-15
21	Gen. 1 1-19	5. 16-6.5
22	1. 20-2.3	6. 6-21
23	2. 4-25	2 Tim. 1.1-12
24	3. 1-12	1. 13-2.7
25	3. 13-24	2. 8-26
26	4. 1-15	3. 1-17
27	4. 16-25	4. 1-22
28	5. 1-20	Tit. 1. 1-16
29	5. 21-32	2. 1-15
30	6. 1-13	3. 1-15

Notes on Memorized Verses.

ZECHARIAH 5. 1-11.

1, 2, The sixth, of eight visions: ch. 5, presents appointed contrasts with chapters 3 & 4. Here we have Satan's unholy place (compare measurements with the tabernacle holy place), and Satan's "ark": how many are his travesties! But God's purpose stands fast, and He has chosen Jerusalem (3. 2), and Babylon ("the land of Shinar," 5. 11) must be laid low. The book of Revelation helps much as to these travesties. 3, Note margin. Have we an illustration of Psalm 94, 20? How blessed to have the contrast (ch. 8. 16, 17). The Lord Jesus came to give: mark the stealing in Matthew 21. 13 and John 10. 1, 8. 4, How solemn is judgment: read with verse 11, and then see the glory of 6. 12. Praise God for the spiritual temple now (Matt. 16. 18, 1 Cor. 3. 16, Eph. 2. 21, 22). 5, The Lord showed, but the prophet must, as Abraham, lift up his eyes. Do we respond? 6, An ephah speaks of the claim to provide food: it contained three measures, just as in Matthew 13. 33. 7, The opposite of the lampstand "talent," and of the mercy seat cover—both of pure gold. Here we have a man's throne (cf. metals in Dan. 2) from God's standpoint: i.e. man's rule, cf. lead in Exodus 15. 10, featuring Egypt's power. "In the midst": a contrast with Christ "in the midst" (Heb. 2. 12): the first woman asserted a wrong "midst" (Gen. 3. 3 with 2.

9): no food within: wickedness seen as a system,—a false "church" (Matt. 13. 33), and wicked *leavening* is most definitely before us. Let Christ, His work and His words be ever our one centre, none other Foundation, none other Centre. 8, Does not 2 Thessalonians 2. 7, 8 suggest the meaning? Governmental power, itself out of harmony with God, enthroned over a veiled "professing church," till the "inworking" is changed from lawlessness to the outworking of the lawless one? Revelation 17 gives two other views, (a) the beast bearing the woman *supporting* awhile the system: (b) union of "church" and "state" denying the *bride's* one thought of the True Bridegroom (contrast Rev. 22. 16, 17). The Holy Spirit's word "fornication" there (Rev. 17. 2) is searching, though true believers may yet be found in Romanism. And the *harlot* has "daughters" wherever the same principle of union with the world is approved (2 Cor. 6. 14-18). 9, These contrasts with the cherubim, energized by the prince of the power of the air take the ephah over Palestine to *Babylon*: hence it is temporarily in *Europe*. Thus we see the goal of a dead "Christendom." Ah, dear fellow believers, come out from all that is not of God. (We would earnestly urge prayerful and immediate reading of "A Solemn Warning Against the Method of the Enemy" and of "Taken Out of the Way"—gladly sent). (It is striking that without pre-arrangement we learn Zech. 5 and 2 Thess. 2 together. Has not God a definite purpose in this? Let us be awakened to separation).

2 THESSALONIANS 2. 1-3. 3.

1, In what way has our realization of "that Blessed Hope" affected your actions and mine, *to-day*? "Our gathering together unto Him": everything is related to Him: we remember Exodus 19. 4 "unto Myself" (so John 14. 3, and even now Matt. 18. 20). *This* brings us to "one another" in Him, as the word "together" impresses (cf. 1 Thess. 4. 17, 5. 10). 2, It is easy to be "shaken," when any speak very definitely, but let us "hold fast" (2 Tim. 1. 13, Eph. 4. 14): even "the man of God" in 1 Kings 13 was taken off his guard when one *claimed* to have a word from the Lord. How many are led astray now in the same way. Never be shaken or troubled, by lofty claims and "assurance." I.e. "as that the Day of the Lord has set in": it is still "man's day" (1 Cor. 4. 3, marg.). 3, Let no man *deceive*, whoever he be, however plausibly he speaks, even if he seems deeply spiritual. "A falling away," rather "the apostasy" *must come first*. How fearful are the names of Antichrist, how blessedly contrasted the names of Christ. "The son of destruction," like Judas (John 17. 12): and, like Judas, antichrist too often appear to know much truth (1 John 2. 18, 19), so with *The Antichrist*. 4, "Opposeth and exalteth": the large part pride plays in everything of Satan and man is noticeable (1 Tim. 3. 6, 2 Tim. 3. 2, Isa. 14. 13). Contrast our beloved Lord's humbling of Himself in Phil. 2. 1-8. If we would be safe, let us ever be lowly, Prov. 3. 34, 13. 10, 15. 33, Rom. 11. 20, Jas. 4. 10, 1 Pet. 5. 5). 5, The apostle spoke with young believers on these themes. 6, Everything is in its foreknown time (Acts 1. 7). 7, The "mystery" inworks, then it will be "revealed" in a person (verse 8). Rejoice in the mystery of God, but beware of the devil's counterfeit. Note "the deep things of God" and "the depths of Satan" (1 Cor. 2. 10, Rev. 2. 24). Yes, beware. "Let," as in the words "let and hindrance" is old

Continued on page 47.

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Printed by NORMAN, HOPPER & Co., Boleyn Castle, Upton Park, E.13.

Thoughts from The Word of God

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

TO DRAW HIS OWN TOGETHER IN THE LINE
OF HIS WILL, AND IN THE HOLY SPIRIT.
A PERIODICAL, AS ENABLED BY THE LORD,

Vol. 43 No. 7
JULY, 1942.
Free.

"Bones . . . very many—
very dry." Ezekiel 37. 1, 2.
"Dead in trespasses and
sins." Ephesians 2. 1.
"A blasphemer, and a
persecutor, and injurious."
1 Timothy 1. 13.
"That which was lost."
Luke 19. 10.
"But God Who is rich
in mercy." Ephesians 2. 4.
"Where sin abounded,
grace did much more
abound." Romans 5. 20.
"When we were yet
without strength, in due
time Christ died for the
ungodly." Romans 5. 6.
"Grace . . . exceeding
abundant with faith and
love which is in Christ
Jesus." 1 Timothy 1. 14.

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"Prophecy upon these
bones, and say unto them,
O ye dry bones, hear the
word of the Lord."
Ezekiel 37. 4.
"The dead shall hear the
voice of the Son of God:
and they that hear shall
live." John 5. 25
"(He) was dead, and is
alive." Luke 15. 32.
"God . . . hath quickened
us . . . not of works, lest
any one should boast."
Eph. 2. 4-9.
"If any one is in Christ,
there is a new creation."
2 Corinthians 5. 17.
"To the praise of the
glory of His grace."
Ephesians 1. 6.

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

"THE WORD OF GOD IS LIVING"—Hebrews 4. 12.

Words of Introduction.

AGAIN His love should awaken our love. We are a little period nearer the coming again of the Lord Jesus. Each week is a mile stone. But the words ring out, "What I say unto you, I say unto all, *Watch*," and "Occupy while I am coming." Your life and mine—are they glorifying Him? What is the object, what the message, what the fruit of these pages? Head-Knowledge? Fleshly activity? Organisation? Progress of our work? Or is it His glory Who died for us (and LIVED), and fruit for Him, something to lay at His feet? Where is the felt unity of Ephesians 4. 3, 13, as well as the fact of verse 4? Where is the perfecting into one of John 17. 23 in joyful anticipation of John 10. 16?

Do we seek for this, pray for it, delight in it? Let every believer be troubled over *disunity* of "meetings," and of attitude, yea, of "friction" in the same meeting, and let there be the humble removal of every arrangement in the "gathering," that is not His word

but "tradition," and judgment of all feelings that hinder the unity our Lord Jesus has secured, and the Holy Spirit is now working out in yielded lives in view of His coming.

"I will come again, and receive you unto Myself."

John 14. 3.

He is coming again, yea, coming again!
Then lift up your hearts and rejoice;
For God shall lay low the rebellion of men,
Earth's King be the Man of His choice.

He is coming again, yea, coming again!
O precious assurance and sweet!
To lose for Him now is to gain with Him when,
"Caught up," our dear Saviour we meet.

He is coming again, yea, coming again!
God's purpose is ripening fast;
His promises in Him are "yea and amen"—
How bright is the prospect, how vast! A.W.H.

Words of Encouragement.

My Debts! Encouragement in a debt? Yes, when it is a debt of love, a debt that God marks out as a privilege of love to Him, since love to others must be wrapped up in love to Him, for He has a gracious right to all the heart (Matt. 22. 37). The epistle to the Roman believers beautifully describes these precious responsibilities, and we see our varied spheres from varied verses.

We are "debtors not to the flesh" (Ch. 8. 12): this involves a holy debtorship to the Holy Spirit Who makes Christ real to us, and leads us on! How grateful we should be to Him, how responsive! We owe a tenderness to Him, Who is soon grieved if we are hard (Eph. 4. 30). Then chapter 13. 6, 7 reminds us of our dues, the same word,—in godly rendering of whatever we can and should ever conscientiously render, to those in authority—taxes and honour! We should not "pay" as a mere burden and duty, but as part of love to the Lord! And verse 8 adds love—love to all. To some there is the love of "one another": to others the love of pity and concern: but we would love and never hate. Then we see the love that gives (ch. 15. 27) especially to poor and persecuted saints (note Gal. 6. 10). Nor can we forget the missionary love of chapter 1. 14. If we fail in this, we lose so much. Are we longing to be soul-winners? Is Matthew 28. 18-20 precious to us? If we cannot "go" do we "pray" (Matt. 9. 37, 38)? O for a stirring of heart.

"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 JULY.

PAIN.

1. Physical Pain, and God's Danger Signals and Teaching Thereby.
2. Mental Pain and Anguish. The Attitude of a Believer (a) personally, (b) regarding others.
3. Causing of Pain, and its Alleviation: Means and Methods in the Light of Scripture.
4. Spiritual Sensitiveness or Mere Controversial Activity?

PRIESTHOOD IN SCRIPTURE.

1. Melchisedek (Gen. 14 with Ps. 110, and Quotations).
2. Before Aaron (e.g. Gen. 4. 4, 12. 7, Ex. 24. 5).
3. The Priesthood of Aaron and his Sons, its Meaning and Limitations.
4. The Sin of Jeroboam.
5. Priests and Levites in the Days of Israel's Declension.
6. The Priesthood of the Lord Jesus (Hebrews), and its Glories.
7. The Priesthood of all Believers (1 Pet. 2. 5, 9, Rev. 1. 6, note on Ex. 19. 5).
8. The Mistakes of Ritualism.

Christ's Words to Different Persons.

THE gospel record shows the wondrous dealings of the Lord with individuals and with classes of men. "Woe unto you, Scribes and Pharisees, hypocrites" has no parallel in His utterances to the despised publicans and sinners. Nor do we find one harsh word to an anxious sinner. His dealings with women and children are deeply instructive: nor do we discover women who opposed him, though later, in the Acts, both men and women attacked the gospel. It may be thought by some that the language of Matthew 15. 26 was severe, but this is only in the translation. "Little dogs," "puppies" was not in contempt, but to give faith an encouragement, for the peasant children do invite the puppies into their home, and these, unlike the full grown dogs, do partake of crumbs. Every word, rightly translated, has a precious message.

We note the gracious reproofs to Peter (Matt. 16. 23, 17. 26, 27), stern in love, but winning in their perfect suitability; and the Lord knew how to commend (Matt. 16. 17). In like manner, there was just the right message for Nicodemus, unveiling his racial and intellectual self-confidence, but unfolding in tender love the way of salvation. And the woman of Samaria, at first off hand, and then curious, was led on to realization of personal sin. The saddening characters of Pilate and Herod were met with appropriate words, and, more often, fitting silence. And how quick was the Lord to respond to the dying thief, promising, with the glorious dignity of His own personality, more than was asked. Questions were ever suited to the need: "Whose is this image and superscription?" "How then doth David in spirit call Him Lord?"—and then we call to mind the attractive "What seek ye?" of John 1, and "Why weepest thou? Whom seekest thou?" of chapter 20.

How much we fall short in the right use of words to answer every man (Col. 4. 6). How we fail in diagnosis, in tact, in gentleness, in love, in sympathy, in firmness! How we need to walk with God that we may talk aright! If our words are never irritated, but ever ministering grace, and ever being used by God, we shall find His sanctification and use of the ordinary things of daily life. That which is commonplace will become spiritual, and conversation will be as definitely service as preaching. Thus the Holy Spirit works.

God's election makes infinitely precious those who are absolutely unworthy.

"Filled" that you may "Overflow."

YES, that is God's purpose. Romans 15: 13 was the Apostle's holy wish, a delightful prayer, which one might well continue in our supplications for "one another." "Abounding" is a true overflowing, not with mere froth, but because of a full-ness within.

This blessedness is "in believing," or "in the believing." The infinitive of the verb, here used, is unusual. It occurs in Philippians 1: 29, where such **continued activity** of faith (for that is the thought) is before us. Do we realize the present tense of faith? How often in John's gospel we read "he that believeth." Living faith can have no mere past tenses. It is a joy to be believers, characterized thus, characterized thus to-day. We do not seek titles, labels or badges, but a holy manifestation of that unchanging simplicity of faith which has full confidence in God and glorifies Him. Is it possible? Surely it is.

God delights in fulness, and still deigns to fill His people. Emptiness spiritually is a mark of the natural man, fulness is to be the evidence that we are "in Christ Jesus," and when there is this fulness, constantly sustained from the fountain of God's grace, there should be overflowing.

In Matthew 14: 20 the multitude were filled, and that which overflowed (it is the very word) filled twelve baskets. In Romans 5: 20 "where sin abounded, grace overflowed": here is a glorious contrast. In Philippians 1: 9, 11 we see God's will for believers to be full and to overflow. Again the Holy Spirit reveals this in Colossians 2: 7, 10—"in everything filled full" that there might be "overflowing in thanksgiving." Why should this not be? In Philippians 4: 18 the apostle tells of mercies personally received, and the fruit. "I have all, and overflow: I have been filled." We rightly think of Joseph, and the fruitful bough, and the branches running over the wall (Gen. 49: 22). May this be the experience of each one of us spiritually at all times!

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66: 18.

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

"Ye that are the Lord's remembrancers."

Isaiah 62: 6, margin.

"Pray for us." Hebrews 13: 18.

1. For those in authority: this is God's will (1 Tim. 2: 14).

2. For aged believers, and those who are suffering and tired, that we may truly "remember them that are in bonds, as bound with them, them which suffer adversities," as being ourselves in the

body. Sympathy is a reality: may we never limit it to words of condolence.

3. For those who are "misunderstood" for Christ's sake, that they may be patient, and kept from all retaliation, and also be enabled to find if there is anything in their *manner*, etc., which *partly* causes the "misunderstanding."
4. For lands that we often overlook—Denmark, Portugal, Ceylon, Nigeria, Iceland, Uruguay, New Zealand. Let us *ever* remember Mark 16: 15, and Acts 1: 8.
5. For the Lord's work graciously entrusted to our care, that there may be no confidence in the flesh, but simple, hearty, faithful trusteeship, and that our Father may bless meetings, visitations, journeys, literature—all; supplying every need of body, mind, heart, everything, and ever causing fellow labourers to be heartily united in the Spirit, and responsive to their Lord's voice, raising up others, and causing His word and work to grow. Never forget brethren abroad—with some, as I. Sofer (Lithuania) and M. Waszczuk (Poland) we cannot correspond, but *all* in God's hand is well: with M. Ruda (Australia) regular correspondence is a joy.

"Wait on the Lord." Psalm 27: 14, Isaiah 40: 31.

Poems to help Christian Experience.—128.

"I am come that they might have life and that they might have it more abundantly."

John 10: 10.

There is a life that I might live
Of conquest over sin;
For grace my God would gladly give,
And put His pow'r within.

A life that Christ desires for me—
It was for this He came—
A life lived more abundantly,
Of honour to His Name.

There is a witness I might bear
Of what Christ is to me.
There is a life of secret prayer
And wakeful constancy.

Such prayer and witness as combine
God's purpose to fulfil,
And this experience may be mine;—
It is the Father's will.

There is a gospel I might preach
Of everlasting life.
And God's unchanging truth to teach.
Though error here be rife.

A precious gospel that upholds
The honour of His throne,
And yet His loving will unfolds
To save by grace alone.

But, O my God, I need the will
Thus ever to aspire,
For *Thou* art willing to fulfil
The soul's sincere desire!

A life of failure let me leave,
And look with unveiled face
To Christ, each day in Him receive
Thy fresh supplies of grace.

And since Thy precious thoughts to me—
Remain—how great their sum!—
Let spirit, soul, and body be
All Thine, until He come!

F.K.

YOUNG PEOPLE'S COLUMNS.

FOUND !

YOU may have seen such an advertisement as this, "LOST—£5 Reward." And when we think of all the animals and goods that are lost, in trains and in the streets, we cannot count them. And many are never found. They are lost for ever.

And there are some treasures that we cannot class with bags and umbrellas. We cannot see them yet they are very real. "Time" is lost, and never can be found again. It is past for ever, opportunities of doing good are lost, and the same opportunities do not come again, though God can give others. Yet more—persons are lost: souls are lost: people pass out of this world without knowing God, and they are lost in the deepest and fullest sense of the word,—they are away from the One to Whom they owe everything, and will be away from Him for ever and ever. The subject is more than one for a few minutes' talk. We need something beyond reading, even a concern, in all our hearts, as to whether we are still lost, or have been FOUND!

Blessed be God, there are those who are found. I like to look at this word in two ways:—

- (a) A sinner found;
- (b) A Saviour found.

We remember the lost sheep of Luke 15. The Shepherd went after it, and would not give up till He found it (verses 4 and 5). And this reminds us of the wonderful love of the Lord Jesus still. We hear, too, the words of the last verse in that chapter: "He was lost and is found." A complete change. Dear reader, is that true of you? Have you been found by the One Who died for sinners, and can you say gladly from the heart, "Yes, I am no longer lost, and now He will never lose me" (John 6. 39, 40)? The word "perish" in John 3. 16 is the same, for "perishing" means to be away from God. It is not merely death: there is a real existence, but no fellowship with God; no use to please Him, no joy to Him and no joy in Him.

When we are found it is a delight to know this fact. And we cannot boast. It is all of grace. In one verse of Scripture God says, "I am sought of them that asked not; I am found of them that sought Me not" (Isa. 65. 1). Why? "We love Him because He first loved us" (1 John 4. 19). What grace, that Christ died for those who did nothing to deserve it, nothing at all, but just the opposite.

And then there are other "findings." In the days of Josiah the book of God was found (2 Chron. 34. 14, 15, 21, 30). Then it had been

lost—forgotten. It was there, but not known. In the house of God but not known. How many have really LOST their Bible. How little they know its message. In the days recorded in Ezra and Nehemiah we read more than once "They found it written" (Neh. 8. 14, 13. 1). What have you "found" in God's book? What is the Bible to you? If you, "a lost sheep" have been found, and led to find Christ as your Saviour from your sins, you will "find pasture" in God's truth John 10. 9), and, as John 1 shows, those who are found find others; and lead them to Christ (John 1. 43-46).

But do not, dear reader, forget the words "NOT FOUND" in God's last book, His closing message—Revelation 3. 2, 12. 8, 18. 21, 22, 20. 11, 15—this last verse tells of those NOT FOUND in the Lamb's Book of Life. If you are really troubled as to whether YOUR NAME is there, you will not rest till you can say, "I know my name is there, for He has saved even me" (1 Tim. 1. 15).

A sinner lost! A sinner found!
What joy in heav'n doth then abound!
The Shepherd loves lost sheep to find,—
He sees their danger, they are blind.

A sinner lost, and lost for aye!
Ah, sad indeed the judgment day
For those who will for ever dwell
Away from God:—ah, that is hell!

A sinner lost:—is this your state?
Upon these words just meditate:
And, ere this day is quickly passed,
Remember it could be your last.

A sinner found! A Saviour found!
Whose love redeemed, Whose arms surround!
His, His for ever, only His,
How blest to be in Christ it is!

We sought Him not, by natural choice,
He sought, and caused to hear His voice,
'Twas then we sought, and found His grace,
And find in Him our Dwelling Place.

And you, dear reader, yet once more
I ask, that you may be quite sure,
Are you still lost, or can you say,
"He found me: I am His for aye"?

(Continued from page 56.)

faith). 30, Faith continued, faith and difficulties (Zech. 4. 7), God's opportunities to bless. 31, A type of Gentiles saved: faith in God, and emphasis on the scarlet cord (the colour of blood—blood on the door the last thing in Egypt, this, in the window, the first thing in Canaan). And now detailed record ceases. Why? The "land" reached (type of resurrection promise, but verse 32 reminds—through mention of Judges, that Israel did not really possess,—and the passage goes on to tell of suffering prophets, and a yet future resurrection hope, verses 35, 39, 40. Let our eyes be on HIM Who is the Resurrection and the Life. As soon as "now" and "here" take the place of Christ and that Day, and the heavenly hope, Gen. 15. 6, 6 all becomes blurred, and stained, and spotted (Jas. 1. 21).

The Tabernacle of the Congregation.

No. 17.

The Brazen Altar (Exodus 27. 1-8, 38. 1-7).

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

ALTHOUGH an Israelite might enter the Court through its wide gate and come to the Brazen Altar, he could go no farther. A priest alone could approach the Holy Place and enter therein on behalf of the people, and then only by blood poured out at the altar—the blood of an unblemished, spotless, clean animal.

That foursquare structure, conspicuous by reason of its gleaming fiery-coloured copper covering, was the first object to meet the eye of an entrant into the Court, and was indeed the foundation of all Israel's worship, as the Atonement, made by the Lord Jesus Christ, is at the heart of our "most holy faith."

The Altar is mentioned in twenty five books of the Old Testament and seven in the New Testament. About half of the references or allusions are found in the Pentateuch, the greater number occurring in Leviticus.

It is described as "The Altar," "The Brazen Altar," "The Altar of Burnt Offering," and "The Altar of the Lord thy God," and "Thine Altar."

All the saints of God approached Him by way of an altar and sacrifices; their altars were of earth—or stones—whole or complete stones, which had not been "polluted" by the lifting up of a tool upon them. The one signified humiliation, and reminded of Him Who is the "Last Adam," the other of that Same Blessed One Who was in Himself complete and needed no fashioning, being both sinless and righteous (Ex. 20. 24-26, Jos. 8. 30, 31).

In the book of Judges, that record of human fickleness and failure, it is refreshing to observe that twice God appointed the natural rock to be His altar (Jud. 6. 20, 21, 13. 19, 20). Fire arose out of the first and burned the offering, and in the flame upon the second, the Angel of the Lord ascended heavenward. Thus, in the midst of "change and decay," the Altar of God stood with a rock-like fixity, and so is it with the glorious truth of Atonement, the Substitutionary Sacrifice of the Son of God, everlastingly efficacious for the salvation of all the elect.

The altars fashioned by human skill were all "according to the pattern," and all-foursquare, whether for the Tabernacle or the Temple (2 Chron. 4. 1), or the future millennial Temple

*All for God, and thus FIRST in Leviticus among the offerings (ch. 1).

(Ezek. 43. 13). Thus the holy will of God is emphasised; and His purpose, that cannot be overturned.

It will be observed that all altars were raised though not so as to require steps (Ex. 20. 26). No sacrifice was to be offered on the ground, even as the blood, sprinkled on the side posts and lintel of Israel's doorways, was not placed on the threshold. The Lord Jesus was uplifted when He died. ¹³

Not only was it forbidden to "improve" the stones forming an altar by "tooling" them, but "altars of brick" were displeasing to the Holy One (Isa. 65. 3), for these savoured both of Egypt and Babylon. Neither were imitations allowed, nor natural inclinations or imaginations permitted to rule, in setting up an altar (1 Kings 12. 33, 13. 5). "That king Ahaz" was desirous of retaining God's altar to "enquire by," but spoke of the altar made according to the pattern of one he saw in Damascus as the "great altar" (2 Kings 16. 10-15, 2 Chron. 28. 24). Man is not satisfied with God's simple plan of salvation. He loves ceremony and sensuous "worship," and, whilst desiring God's guidance and help in his affairs, he adds that which is "of his own heart," and so makes "the Word of God of no effect" through his traditions. This is the sad failure associated with sacerdotal religion. "The offence of the cross" has not ceased, but may our meditations on the "Altar of God" encourage every reader to determine to know nothing among men, "save Jesus Christ and Him crucified."

E.K.

"I DON'T WANT TO DO THAT."

I would like to do something great, but God may appoint something little, and grace in doing that cheerfully may be greater in His sight. We often choose our "Christian work" when a background duty of love to a needy one, or the "common round" in some "irksome" home duty, or the trivial task of a workshop may be His "Christian work" for the day just before us. Elisha was ploughing, not dreaming, when Elijah brought God's message of calling, and Peter and Andrew were fishing, and James and John mending their nets. God does not seek lazy ones, or careless dreamers. "He that is faithful in that which is least is faithful also in much" (Luke 16. 10). If we are glorifying God in that which He appoints "to-day," we may be fitted for something more "to-morrow," but we are not to live to-morrow to-day. It is easy to dislike this or that, or to think a change of situation or circumstances would make us

more godly. If conscience before God is involved, we should make haste and delay not, but otherwise how much prayerful dependence and waiting we need, to be sure of His will, lest wishes of our own masquerade as if they were His, and we follow them. We need grace to discern, and grace to detect the disguised flesh, in the power of the Holy Spirit.

If the Lord Will.

IT was "Monday morning." God in His mercy had awakened me early. Once more mine had been the experience of another child of God, who said, "I laid me down and slept; I awakened; for the Lord sustained me" (Ps. 3. 5). How faithful He is! How thankful we should ever be, yea, full of praise! And when? Every morning!—for are not His mercies new every morning (Lam. 3. 22, 23)?

Having an important message upon my heart for a dear brother, I went out into the dark streets, already wet by the rain, gently falling from above, reminding one's heart, encouragingly, of the words, "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55. 10-11).

In a short time I reached the 'phone box, but, try as I would, No response. What was I to do? I wished to get the message through. Was I to give up because of this difficulty? Has not the Scripture said—"If thou faint in the day of adversity thy strength is small" (Prov. 24. 10)? And again, "Let us not be weary in well doing, for in due season we shall reap, if we faint not" (Gal. 6. 9)? I decided to try in another district. On arrival I was encouraged by an immediate response; the operator very kindly, and very willingly, sought to get in touch with my friend, so that I could convey my message. But he tried in vain. There was no contact, he said, and suggested that the receiver must have been left off. This spoke to my heart. Am I expecting to hear the Lord's message in the morning? Is there the possibility that the Lord has a message for me which I miss often, through lack of expectancy? The children of Israel retired at night expecting the Lord's gracious ministry of food in the morning. Do I? Do I pray as the Psalmist; Cause me to hear Thy loving kindness in the morning . . .

cause me to know the way wherein I should walk (Ps. 143. 8)? We sing sometimes (as a prayer, I trust),

"Morning by morning, Lord, waken mine ear,
Cause me to listen, to tremble, to fear"

Lest I should grieve Thee. . . ."

But do we expect? Our hearts rejoice to tell of the One Whose ear was awakened morning by morning to hear (Isa. 50. 4). O that we may be more like Him. Then we shall know more how to speak a word in season to weary ones.

He was that Blessed One Who said, "The first of all the Commandments is, 'Hear O Israel'" (Mark 12. 29). And, oh how it rejoices our hearts to see in the Scripture record, just what we should expect, that He Who taught perfectly could say, "I speak to the world those things which I have HEARD of Him" (the Father). "As the Father hath taught Me I speak these things." "I do always those things that please Him" (John 8. 26, 28, 29).

The first word in the first Commandment is the word "Hear." The first words of Boaz, speaking to the heart of Ruth, were "Hearest thou not?" When the Lord Jesus dealt with the man who was deaf, and had an impediment in his speech, He opened his ears first and then set his tongue at liberty (Mark 7. 35). May our hearts be impressed with the order, and may not only our ears receive the word of His mouth, but may we ever be doers of that word, for such are said to be blessed in their doing (Jas. 1. 25).

W. E.

The words of love to our heart are so definite: "I have called thee by thy name: thou art Mine" (Isa. 43. 1); "Say unto my soul, I am thy Salvation" (Ps. 35. 3); "Thou drewest near in the day that I called upon Thee: Thou saidst, Fear not" (Lam. 3. 57); "He hath both spoken unto me, and Himself hath done it" (Isa. 38. 15); "The night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome" (Acts 23. 11). How tender and how precious are the dealings of our gracious God with His own. He banishes our fear: yea, He invites our fullest childlike confidence.

The Lord Jesus did not say "Where is your faith?" when there was merely a possibility of distant difficulty, but when the water was filling the boat.

It is natural to criticize others' faults, but it is spiritual to hate and have victory in the Spirit over one's own.

Israel's Essential Need.

NOTWITHSTANDING Israel's present national circumstances among the nations, and their dishonour, rejection, anguish of heart and mind, every thoughtful, rightly instructed person will acknowledge that they have an outstanding history, and they have a great prophesied destiny.

As to the distant past, they were the sole writers and custodians of the precious Scriptures, God's wondrous gift. How scrupulous they were, too, in their care of the same! True Christians readily and gratefully admit their indebtedness to Israel, under God, for these Scriptures of Truth.

In those very books we have the record of their own past, showing that, amid wanderings and failings, there were those who held firmly to the truth that there is one God, and not gods many. As to the future, they will become the world wide ministers of God's revealed truth, and its message of Messiah. They will then have seen the One and only Messiah, and will make known both His grace and glory.

How, then, are we to view their present acute situation? To say, as many of Israel do say, "The nations envy us," is to draw attention to the **fruit**, and not the **root** of the trouble. In view of God's supremacy (as Daniel the prophet declares "He doeth according to His Will in the army of heaven and among the inhabitants of the earth"), and Israel's inseparable link with the Scriptures, we shall be wise to come to the Bible for light and understanding concerning this problem of **Israel's present agony**.

As we read and ponder, a most remarkable fact appears, namely, that the same Bible which tells us of the nation's miraculous birth (in Isaac), and equally miraculous preservation when in Egypt, and in the succeeding history, and of their future glory, likewise tells of their sad fall and rebellion against God. The striking fact is that, although this is clearly recorded **against** them, nevertheless they themselves have carefully safeguarded the records. This is no merely natural procedure. We **must** recognise the Divine hand controlling Israel for the preserving of God's revelation intact. We learn that for the sin of idolatry the Jews were taken to Babylon for 70 years' captivity. But Israel's present dispersion is over 27 times 70 and yet worshipping of **such** "idols" has not been tolerated among the nation during so long a period. Israel in God's sovereign power has been kept, even as Hosea the prophet declared, that Israel would abide "many days . . . without our **teraphim**" (Hos. 3. 4).

Hence the burning question arises, "Why all this time away from their land and away from temple and sacrifices? Why all this fearful wrath upon them? What has Israel done to deserve such treatment?"

If we speak with the rabbis, they will blame the people for neglecting the Synagogue and the Sabbath. If we speak with the people, they will charge the rabbis as being hypocrites, and lacking in good example. All this, however, is again pointing to a fruit, and not to the root-cause of the trouble.

This complaining, one against another, only shows relationship to fallen Adam, who blamed others. David the king of Israel was a contrast in that, when charged with his sin, he owned it, and Psalm 51 shows how real was his broken-hearted confession. Ah, God still welcomes a broken-heartedness over our sins, for in Psalm 147. 3 we read, "He healeth the broken in heart and bindeth up their wounds"! David did not lose his temper when God's prophet Nathan pointed out his sin. By the grace of God he was humbled. How contrasted was king Ahab who hated Micaiah, the prophet of the Lord, because he would not speak other than truth, however condemnatory it was. Micaiah was sinfully smitten on the cheek foreshadowing a greater than he, One Who is the Truth, and was similarly treated, and slain.

New Testament history clearly shows that Israel, face to face with God's Messiah, hearing His Voice, seeing the miracles He performed, would not submit to Him?

He could say to His bitterest foes, "Which of you convinceth Me of sin?" He, David's greater Son, had no confession of sin to make. Having come to be the Substitute for sinners, He, even as the offerings of old, in the Mosaic law, must be without blemish and without spot.

If therefore no one could bring any real charge against Him (Pilate the Roman Governor three times declared that he found in Him no fault), what right has anyone to refuse Him due homage? This is a solemn consideration.

When Pilate, concerned for himself, and attempting to clear himself, said, "I am innocent of the blood of this just Person, see ye to it," all the people (Israel) answered and said, "His blood be on us and on our children." Here is a key to our problem. How solemnly this has been, and is being, fulfilled! A self-imposed curse!

M.R.

(If the Lord will, to be continued)

Grumbling has no music, no praise: and praise has no room for complaint.

Suggested Daily Readings.

"IF THE LORD WILL."—JULY, 1942.

Day	READING		LEARNING	
	Genesis	Philemon	Gen. 4.3	1 Jn. 2.15
1	6. 14-7.6	1-14	4	16
2	7. 7-24	15-25	5	17
3	8. 1-14	Heb. 1 1-14	6	18
4	8. 15-9.7	2. 1-13	7	19
5	9. 8-29	2. 14-3.6	8	20
6	10. 1-20	3. 7-19	9	21
7	10. 21-11.4	4. 1-16	10	22
8	11. 5-26	5. 1-14	11	23
9	11. 27-12.9	6. 1-10	12	24
10	12. 10-20	6. 11-20	13	25
11	13. 1-13	7. 1-12	14	26
12	13. 14-14.7	7. 13-28	15	27
13	14. 8-24	8. 1-13	16	28
14	15. 1-11	9. 1-14	17	29
15	15. 12-21	9. 15-28	18,19	3.1
16	16. 1-16	10. 1-13	14,15	2
17	17. 1-14	10. 14-27	16	3
18	17. 15-27	10. 28-39	17	4
19	18. 1-15	11. 1-10	20	5
20	18. 16-33	11. 11-20	21	6
21	19. 1-14	11. 21-31	22	7
22	19. 15-29	11. 32-40	23	8
23	19. 30-20.8	12. 1-13	24,25	9
24	20. 9-21.5	12. 14-29	26	10
25	21. 6-21	13. 1-14	27	11
26	21. 22-34	13. 15-25	28	12
27	22. 1-12	Jas. 1 1-11	29	13
28	22. 13-24	1. 12-27	30	14
29	23. 1-20	2. 1-13	31	15
30	24. 1-14	2. 14-26		16
31	24. 15-31	3. 1-18		

Notes on Memorized Verses.

GENESIS 4. 3-17.

3, "Religion" is no proof of love to God: a man may be very religious, as part of "his own way" (Isa. 53. 6). 4, "He also," the one who came after in time was first in God's sight because he simply brought according to God's will (Matt. 20. 16.) There is a marked contrast: there was a sacrifice with the blood, and this included (a) acceptance of God's own testimony (Gen. 3. 21), and (b) living faith (Heb. 11. 4). 5, Our true condition is revealed by our reaction to God's reproof (Hab. 2. 1. See Prov. 9. 8, 9). 6, Cf. God's questions in ch. 3. 9, 11: note the contrasted "What?" and "Why?" of Luke 24. 17 and John 20. 15. 7, "If thou doest not well, a sin-offering lieth at the (open) door": the only way to God. Nothing but the death of the sacrifice can bring us within. 8, Sin against God leads on to sin against man (1 John 4. 20). 9, An opportunity to confess sin, yet . . . ! Do we take God's opportunities (Rev. 2. 21)? Mark "replying against God." 11, See Revelation 12. 16. 12, Contrast "that Day" (Ps. 67. 6, Isa. 35. 1). 13, A fear of punishment, but no confession of sin: it is solemnly noteworthy that the man in Luke 16, though respectful to Abraham, though kindly as to his brethren, shows no confession of sin as sin. 14, Still no thought of sin against God, even when driven from His presence (2 Thessa. 1. 9). contrast Psalm 51. 4. "Every one": thus Cain re-

ferred to all others as avengers of blood, i.e. relatives: a striking blow to atheistic objectors (see leaflet). 15, God's "mark" is the word "token": yet no "token for good" as to everlasting life (Ps. 86. 17), no parallel with the token of Exodus 12. 13. What "token" is our joy? 16, Cain's action without one word of confession: a collection of the words of Adam, Cain, Lamech, before the flood is deeply solemnizing. How different the language of a broken heart! 17, Man's climax in the line destroyed in the flood is a city, with agricultural, musical, and mechanical developments (verses 20-22):—civilization, violence, boasting, nothing of sorrow for sin, nothing of worship (contrast verse 26):—God is left out even in name.

HEBREWS 11. 13-31.

We all know 1 Corinthians 13 as a "love" chapter, and Hebrews 11 as the "faith" record. But are we stirred to exercise the faith that *worketh by love*? 13, "These all died": the emphasis is definitely on *not* receiving the promise (cf. verse 39) but having the *hope* in "resurrection" (Gen. 15. 13, 15 emphasizes death, yet observe "thee," "I shall inherit" in verses 7, 8). All implied resurrection (Matt. 22. 32 indicates God's reminder of the promise in Ex. 3. 6, 16). "The promise" concerns resurrection (Acts 26. 6, 7, 28. 20, see Eph 3. 6). Faith *sees* afar off (note 2 Pet. 1. 9, Heb. 12. 2). "Confessed," so "they that say" (14): attitude and actions speak as well as words. 14, "Seek," not only "know about it." 15, As Israel turned back in heart to Egypt (Num. 14. 3, 4, Neh. 9. 17). 16, "Desire": O that we may illustrate this (Col. 3. 1, 2, 2 Tim. 4. 8). "Not ashamed" (cf. Heb. 2. 11). 17, Faith awaits God's word, and then waits no more (Gen. 22. 3): contrast Saul (1 Sam. 13. 12). 18, The word, that seemed in danger of contradiction, only *strengthened* living faith (hence the inference of verse 19). 19, "In a parable," cf. this very word in ch. 9. 9. Should we not value the many "parables" of Scripture types, including the deep meaning of baptism and the Lord's Supper, when kept in primitive simplicity and love? 20, *Not* then "possessed" on earth, there is ever the thought "He promised" (Acts 7. 5, hence "tabernacles" in Heb. 11. 9, in contrast with Lot in Sodom, note the saddening steps in Genesis 13. 10, 12, 19. 3, 29: how careful we need to be of "beginnings"). 20, 21, Both in view of *death*, yet looking onward: the blessing to Ephraim specially associated with resurrection time and "that Day" (Jer. 31. 9), contrast Anglo Israelism. 23, Faith versus fear (Mark 5. 36). 24, 25, Faith's refusal, and faith's deliberate *choice*: again we see the looking upward and forward of verse 1 ((2 Cor. 4. 18). 26, Words beginning with "R" help memory: but let us have more than remembrance: let us live this out. 27, Faith's forsaking. Man and God (Isa. 51. 12). "As one seeing," not only "as if seeing": he *acted* as one seeing by faith. (Do we ever "look off" unto our Lord?—ch. 12. 2 with 2. 9, Matt. 13. 16, 2 Cor. 3. 18). 28, Faith (a) in God's words, (b) in God's way of salvation, (c) in holy defiance of "the fear of man" (Ex. 8. 26). "Blood, lest" (Heb. 9. 22): the ground of worship. "The firstborn," note application in 12. 23. 29, There is always a precious *result* when the blood of the Sacrifice is applied: going forth, baptism was pictured (notice an act of faith: contrast "assaying," and going through the water, *nominal* baptism), or doing *anything*, (a) *without* God's word, (b) *without*

Continued on page 52.

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Printed by NORMAN, HOPPER & Co., Boleyn Castle, Upton Park, E.13.

Thoughts from The Word of God

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

AS THE LORD ENABLES, A PERIODICAL
ISSUED TO TELL OF GRACE ABOUNDING,
AND THE PRIVILEGES OF PLEASING HIM.

Vol. 43 No. 8
AUGUST, 1942.
Free.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine: Thine is the kingdom, O Lord, and Thou art exalted as Head above all."

1 Chronicles 29. 11.

"He is the Head of the body, the Church: Who is the Beginning, the First-born from the dead; that in all things He might have the pre-eminence."

Colossians 1. 18.

"The kingdom of this world is become the king-

dom of our Lord, and of His Christ; and He shall reign for ever and ever." Revelation 11. 15.
"In all these things we are more than conquerors through Him That loved us." Romans 8. 37.
"Thanks be to God, Which giveth us the victory through our Lord Jesus Christ: therefore, my beloved brethren, be ye stedfast, 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. 57, 58.
Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, &c. (will be gladly sent):—"Behold I Am the Lord," "A Further Record of Parts of His Ways," "The Lord's Enabling," "Jesus Christ the Same... To-day." In these we seek to set forth how our Father has enabled, and how we believe He would have us trust Him still, in simple dependence, and a contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, He will not fail. Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.

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"THE LORD HEARKENED AND HEARD."—Malachi. 3. 16.

Words of Introduction.

THE years, months and days pass. The Coming of the Lord is not a dream, not a mere imagination, but "that blessed Hope." Our privilege now is to live, to speak, to be, as those that wait for their Lord. "Ye call Me Teacher and Lord," He said, and added, changing the order of the words with a purpose, "If I your Lord and Teacher." Only as we rightly realize His LORDSHIP can we rightly learn. Discipleship is not parallel with cramming of information for an examination: it is an attitude of heart that receives the Lord's instruction and lives accordingly. With this object are these pages humbly sent forth. The Lordship of Christ is primary, and pre-eminent. No human head of an earthly "body" or organisation do we acknowledge, no system, nor denomination of human appointment. The gospel of the glory of Christ leads to the glorifying of Christ by His redeemed. No "Head" but Himself: no laws but His: no rival, no alternative! Christ is ALL and in all.

ISAIAH 6. 1-4.

The seraphim who veil the face
Before our glorious Lord
Know not His great redeeming grace,
Though by them He's adored.
They cannot give what we can give,
A ransomed sinner's praise,—
Though they in His bright presence live,
And love His will and ways.

The Father now our worship seeks:
Amazing is His grace!
In tender love our Saviour speaks,
And longs to see our face.
O, let us bring with humble love
What angels cannot bring,
And lift our ransomed hearts above,
With ransomed voices sing.

A.W.H.

Words of Encouragement.

The failures of earth are not to make us occupied with them, but lead us to the position of waiting for the Lord. "Trust not . . . I will look unto the Lord." Mic. 7. 5-7. God of our salvation. The words of the prophet as to failure of friend and relative are not to make us suspicious, nor to lead to a pessimistic philosophy. But even when such circumstances are found, the Lord is ever the Same. So when the circumstances of nature are as in Habakkuk 3. 17, 18. Yet God has not said we shall always find exactly what Micah found. We may have godly friends, and the fellowship of a believing wife is a treasure. A "household" may be saved: God reveals this. It is deeply important not to misuse Scripture, and to cry out in haste, "All men are liars." Thanks be unto God, we are not "only" ones, as Elijah said. The Lord has reserved others "for Himself." Yet our resting must not be on the truest fellow believers: we must not depend on the most constant believer: our full faith must be in Himself. And if He seems silent, and we are awhile in darkness as to "circumstances" (Mic. 7. 8, Isa. 50. 10) we dare not doubt God's wisdom. His time, His way, His will—are perfect. "I will look," "I will wait for the God of my salvation."

"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 AUGUST.

PREPARATION.

1. Personal Training, e.g., Moses in the Wilderness. The Disciples with the Lord Jesus.
2. For a Special Work, e.g., the Temple (1 Chron. 22. 5, 29. 2, 3).
3. The Godly Education of Children, Entrusted to Believers.
4. Can We Get Ready for Future Missionary Service?
5. Should We Prepare a Subject for a Meeting?
6. Preparation for the Coming Kingdom.
7. A Condition of Preparedness for the Lord to use us.

THE EPISTLE TO THE PHILIPPIANS.

1. Occasion of the Epistle.
 - (i) Not written to correct doctrinal errors
 - (ii) The importance of oneness.
 - (iii) The believers mentioned by name.
2. The Wondrous Humiliation of the Lord Jesus (ch. 2).
3. The Use of the Word "Mind" (Phroneo), 1. 7, 2. 2, 5, 3. 15, 19, 4. 2, 10.
4. "Joy" throughout the Letter.
5. The Meaning of the Prize, and Pressing Forward (ch. 3), and the Effect in our Life To-Day.

Gatherings to the Lord's Glory at 61, Upton Lane, Forest Gate (and elsewhere, enquire), Mon., Aug. 3, 5 & 6. Let there be a definite expectation from God; let every "holiday" be a "holy day."

Poems to help Christian Experience.—129.

"The Lord bless thee and keep thee. The Lord make His face shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace."

Numbers 6. 24-26

Now may the Lord be pleased to bless Thee; may His Spirit thee possess, And keep thee by His own right hand Until thou reach the promised land.

Upon thee cause His face to shine; May His approval still be thine; The grace thy God delights to give May He bestow, and thou shalt live.

His countenance may He uplift Upon thee; may'st thou know His gift Of inward peace, and outward calm Till thou, white-robed, shalt bear a palm.

Thy Triune God doth undertake Thy full salvation, nor will break The Cov'nant by His blood once sealed: All things must to His purpose yield.

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

"I will yet for this be enquired of." Ezekiel 36. 37.

1. For those in authority: this is God's will constantly (1 Tim. 2. 14).
2. For believers in difficult circumstances, that their faith may grow, and complaining and looking to human props and means may never take the place of childlike confidence in God. (O that we may see God has a blessing most suited to our condition. Rom. 8. 28).
3. For those who are "disappointed" by reason of words or actions of others, (it may be in Christian association), that they may be "kept" from talking of them, and from all sudden reactions which the enemy seeks to produce.
4. For lands that we often overlook—Lithuania, Nigeria, Alaska, Haiti, British Guiana, Tasmania.
5. For the Lord's work through this magazine, and other publications related, and for meetings and visitations, that all may be "meat in due season" that, as fellow labourers, we may be kept at the Lord's feet, and led by the Holy Spirit, fitted and filled, and that He may have all the glory. Remember our Brother M. Ruda in Australia, and our brother J. McKerrill, and those in Continental lands with whom we cannot have contact through men, but very direct contact through supplication.

"Always in every prayer of mine for you all making request with joy" (Philippians 1.4).

It is easy to make a profession, but it is not what I say I am, or what I think, or what others say about me, that really counts, but God's perfect estimate. What am I, in reality, before, and unto, Him?

The Fulness of Christ.

WE use the words: O that we may realize their meaning regarding ourselves! Do we not read "Out of His fulness have all we received, and grace for grace" (John 1. 16), and yet again "Ye have been filled in Him" (Col. 2. 10)? The subject is of deep, spiritual, practical importance for you and me to-day.

We look back. Beyond the thought of time from our limited standpoint, "In the beginning WAS the Word." And we realize something of the glory which our Lord had with the Father before the world was (John 17. 5). But there was a fulness of time when the Word became flesh, and the often misused, but perfect, language of Philippians 2. 7 was fulfilled, "He made Himself of no reputation," or "emptied Himself," but, as it has well been said, **He remained Himself.** The context gives the key. The practical application is a call to **humility of mind and obedience** (verses 5, 12), and the word "Servant," alluding to Isaiah 52. 13, 53. 11, and similar passages, should surely prevent all misapplication. He became the Perfect Servant, and lived in devoted dependence (John 5. 19, 20, 12. 49, 50, 14. 10, 11). The words "can do nothing of Himself" do not speak of imperfection but of perfect conformity with the covenant position He had gladly taken. The reference to the tabernacle (John 1. 14), and the temple (John 2. 21), which were alike claimed by God's infilling presence, impressively illustrate. And Satan's temptation on the line of acting **independently** (Matt. 4. 2, 3, 6, 8, 9), makes evident the tempter's clear perception of what "perfect service" meant. Nothing will help more strikingly, because unexpectedly, than Satan's travesties (as in Revelation, of our Triune God and His work). Moreover, Philippians 2 itself contains the very adjective "empty," in both verses 3 and 16. In the former we see the independent strife which aimed at that "glory" which was the reverse of the true and full **glory** which Christ willingly laid aside, and, in the latter, we have the "full" reward of a faithful servant as the apostle, after the life in which such a one has viewed all as not his own, but only a trusteeship (Luke 16. 12, "Your own," i.e., the glory to be given in "that day").*

Thus we see that our beloved Lord was pleased to display, for us, the characteristics of One Who **delighted** to "serve" (Ps. 40. 6-8). The Altar with the words of God written upon it was a precious type of Him (Jos. 8. 30, 31). And

*"I have not run with a view to that which is empty, neither laboured with a view to that which is empty." see 2 John 8.

He has left us an example, that we should follow His steps (1 Pet. 2. 21), and do always those things that **please the Father** (John 8. 29). There is no degradation in dependence, no dishonour in obedience to One Who never commands amiss. Far otherwise, this attitude is the **only** appropriate one for him who rightly serves. And thus, we repeat, the Lord Jesus **served** perfectly, and did nothing of and from Himself. All was His absolute **response** to the Father.

(If the Lord will, to be continued).

"The Common Round."

THE above words have passed into current English, and so is it with "the trivial task." But has the underlying thought passed into our experience? How deeply important it is to see that in James 4. 15 "If the Lord will" concerns, not "a meeting" but daily business life, and "sanctified by the word of God and prayer" in 1 Timothy 4. 5 is not written with regard to some **special** action, but "only" eating and drinking to the glory of God. Herein is a precious test, a barometer of our true spirituality. There was a time when those engaged in ordinary duties were said to be in "secular employment," and others were said to have spiritual duties. Ah, many speak thus to-day. But the background labours, the occupation in shop, office, or home can and should be ever "unto the Lord." These are spiritual, if we are spiritual. We are graciously bidden to do **all** in the Name of the Lord Jesus. We are not to live two lives. The scathing criticism that some are one thing on the Lord's Day and another in the week is not undeserved. I was impressed recently when a great scholar speaking of English and Russian said the people of Russia viewed "religious matters" seriously as affecting their daily life, but many in England, nominally Christian, had quite divorced the two thoughts. "Religious matters" may be thus put in a watertight compartment and ordinary everyday duties in another, but **truly** "spiritual experiences" **cannot** be thus separated. If we are really born from above our whole life must be affected. Yet we can, alas, minimise the **glorious** outflowing of the life within, through lack in communion. O that we may grow in grace in such a way that "the common round" may ever be sanctified, and thus "the trivial task" will indeed be glorified, to the glory of our God and Father.

God does not lead His own to a cul-de-sac. He has His way out if our eyes are upon Him.

- YOUNG PEOPLE'S COLUMNS.

The Stopped Ear or The Opened Heart.

IT is good not to listen to some things (Isa. 42. 19). but bad, and mad, and sad, is the description found in Zechariah 7. 11, 12:—

- (a) "They refused to hearken, and
- (b) Pulled away the shoulder, and
- (c) Stopped their ears, that they should not hear: yea,
- (d) They made their heart as an adamant stone."

We remember, too, the words, "They are like the deaf adder that stoppeth her ear" (Ps. 58. 4), of which we have an example in Acts 7. 57.

This makes it all the more remarkable that one, at least, who was there, was, very soon afterward, brought to hear "a voice saying unto him, Saul, Saul, why persecutest thou Me?" and his whole life was changed. Thank God; a stopped ear can be unstopped (Isa. 35. 5), and the gospel is still God's "power unto salvation."

What then is **your** attitude? Have you an opened ear, or a closed one, for God's voice? Can you say, "I know the meaning of John 5. 24. The hour cometh and now is, when the dead shall

Hear The Voice

of the Son of God, and they that hear shall live" or is your ear still heavy, and your eyes still shut (Isa. 6. 10)?

Religion is not salvation, and salvation is not religion. There is a wonderful difference in both root and fruit. Salvation is God's own loving work deep down in the heart. It does not need a cleverness, nor a long time of getting ready, to "come to Christ." Now, even while these words are being read, a troubled sinner, young or old, one who has heard the gospel for the first time, or one who has heard it ten thousand times, is welcome to the Lord Jesus. Yes the gospel is the power of God unto salvation (Rom. 1. 16).

Nor is this strange, for Christ died, but is not dead. His redemption work is "finished," and He is raised up in glory. Hence a sinner has a real ground of hope. In Acts 16. 14 we read these words of Lydia, "Whose heart

The Lord Opened,

that she attended unto the things which were spoken of Paul." The question comes, Have you an opened heart, or not? God opened Hagar's eyes, and she saw a well (Gen. 21. 19): happy are they whose eyes are opened to see the well of the gospel, and then to draw water out of the wells of salvation (Isaiah 12. 3). I like to notice the opened eyes, ears, understandings, lips,

months, and doors and windows of Scripture. And now is the day of salvation. In Matthew 3. 16 heaven was opened, but in Numbers 16. 32 the **earth** was opened in judgment, and in Isaiah 5. 14 we read of hell opening her mouth! Unless you and I have an opened heart now, we may find

A Shut Door Soon,

for it is written, "They that were ready went in with Him to the Marriage, and the door was shut" (Matt. 25. 10). How blessed to have heard the Voice of the Son of God in salvation (John 5. 25), to keep on hearing in service (John 10. 27), and to have the glad hope of hearing when He comes back (John 5. 28).

The opened ear can listen to God's voice:

"I was *afraid*," said Adam: we *rejoice*!
Where'er the ear is stopped, self goes away,—
Will neither love, nor listen, nor obey.

What then have you? An opened hEArT to hear?
(The very spelling shows an *inside* EAR).

Or is it closed against a loving Lord?

Unmindful of His gracious work and word?

O let it not be heedless thus, of Him!

The ear so dull! The eyesight more than dim:

The *only* hope is Christ, Who waits to-day
To welcome those whose sin He took away

The religious people in Christ's lifetime on earth were the most bitter against Him, and His words of holy sternness were very definitely addressed to them. And why? Do not our hearts realize the utter contrast between that which is RITUAL and that which is SPIRITUAL, that which is FORMAL, and that which is FRUITFUL, that which is of the FLESH, and that which is LIVING, and, therefore, HUMBLE? Nothing tends to promote pride more than self-confidence and outward religiousness. Rigid and frigid, it knows nothing of grace: it is self-occupied, and thinks more of the doing than of the constraining love of Him unto Whom it is professedly done.

Daniel was devoted to God when young, he was devoted to God when old: in his early life he would not defile himself, in his old age he would not cease regular and constant prayer. Herein we see the needful continuance. When Solomon was old, his heart was turned aside, and Asa put a prophet in prison. Am I more in harmony with the will of God than when I was young, or less? Am I more like Christ, or less? It is a vital question.

God is not merely improving ruined man but giving **new** life: in like manner He is not "re-forming" the world, but He has graciously provided salvation out of this present evil age. How grateful we should be.

The Tabernacle of the Congregation.

No. 18.

The Brazen Altar (Continued).

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

THE word "altar" means "a place of slaughter," both in the Old and New Testament Scriptures. It was emphatically a scene of blood-shedding, but only of sacrificial animals. Blood was sprinkled upon the altar, put upon its horns, and poured out at its side. Sometimes it was also sprinkled before the veil, and once a year taken within the veil. Thus, in type, was taught the solemn lesson that, "Without shedding of blood is no remission" (Heb. 9. 22).

The altar was also a place of fire, and named the "Altar of Burnt-Offering." In order to endure the fire, it was covered with copper, itself of a fiery colour. This metal, uniformly mentioned as "brass," is characteristic of all connected with the Court; the pillars, the pins, the five sockets of the "door," and the laver and its foot, were all of copper. Other Scriptures indicate that "strength" and "resistance," "brightness" and "glory" are associated with its use (1 Kings 4. 13, Ps. 107. 16, 1 King 7. 45, Ezek. 1. 7, Dan. 10. 6, Rev. 1. 15).

Shittim wood, used in so many parts of the tabernacle and its furniture, formed the framework of the altar—"Hollow with boards shalt thou make it" (Ex. 27. 8)—and it was "four-square," five cubits by five cubits, and three cubits in height. Its four corners had horns of copper-covered wood.

The arrangement of "the grate of network of brass" would appear to be partially outside, because the rings for the supporting staves, of similar materials, were made thereupon. Not all expositors agree upon the interpretation of verse 5 in Exodus 27, and, if the language is difficult to understand, it would be in keeping with God's way, for parts of His truth will not be fully understood until "we know even as we are known."

Belonging to the altar were "pans" and "shovels," "basins," "flesh hooks" and "fire pans," all of the same enduring metal.

Gathering together all these facts, namely, that the altar was—

- (a) A place of blood-shedding;
- (b) A place of burning, with acceptance and fragrance before God;
- (c) That which was enduring—its copper;
- (d) That which had a certain brightness and glory, yet

(e) Constructed of wood, and thus connected with earth;

(f) Foursquare and therefore stable;

(g) Provided with four horns, and therefore suggesting strength, binding (Ps. 118. 27), and the four points of the compass;

does not Christ—the Salvation of the Lord, appear in type?

'Tis He Who gave His own blood on behalf of His chosen (Matt. 26. 28); He was the "Sacrifice to God of a sweet-smelling Savour" (Eph. 5. 2). He is "Mighty to Save"—the "Power of God" (1 Cor. 1. 24, note the context). He had and manifested glory upon the earth, the Word having "become flesh." Nothing shall overthrow the work He has accomplished, seeing He "bound" Himself to obedience, that He might do the will of God and sanctify thereby a great multitude from the east and from the west, from the north and from the south.

Yes, Christ is the Altar—the only Altar, and since His redeemed do not serve an earthly tabernacle, they are not only justified because of His finished work, but also have "a right to eat" (Heb. 13. 10). He is their Redemption and He is their Sustenance.

May we know Him in such fulness as may be ours "until He come"!

E.K.

"Come unto Me."—Matt. 11. 28.

"Learn of Me."—Matt. 11. 29.

"Lovest thou Me?"—John 21. 15.

"Follow Me."—John 21. 19.

The Lord Jesus ever rightly emphasized Himself, for all blessedness is a holy relation to Him. Nothing of pride is here before us. He was ever humble, but it would have been untrue to dissociate the riches of Grace from Himself. It is impossible to find salvation in a thing, a theme, or a theory. We need Him. He died to save, and He lives to save. We come to Him, we are in Him, we learn of Him, we would follow Him. Believing, and being baptized, are into Him, gathering together, prayer, and all right activities are in His Name. Without Him the gospel is no gospel at all. Ah, dear fellow believers, do we seek to know Him and to grow up into Him in all things? He is before us veiled in the first verse of Genesis, unveiled in the first of Matthew. He speaks in the closing verses of Revelation, and it is His presence with us that encourages as the climax in Matthew. His grace with us is the culmination of Scripture, and its last message, with the ever living power of truth received in the Holy Spirit.

Misunderstandings.

WE understand one another" is a very blessed experience, when "one another" can be described as believing ones who seek to please the Lord. But is it **always** thus among God's children? Just as we find many homes "broken," in large measure, because husband and wife do not understand "one another," although "one flesh" (Matt. 19. 5), and the result is friction, so is it even in assemblies. We acknowledge sorrowfully that often children lack confidence in their parents, and believers may fail to have expectant confidence in those who minister to them, or vice versa. O that there may be a grace-given victory over Satan's attempt to unite where there should be separation (2 Cor. 6. 14-18), and to "divide" where there should be love's unity.

The misunderstanding of Euodias and Syntyche was overruled to give us the epistle to the Philippians (ch. 4. 2), but it was none the less sad. And so often there is "**such a little thing**" that causes trouble. I am not now speaking of errors in doctrine or carelessness in practice. There are times when we must stand firmly, and give no place, not even for an hour, that the truth of the gospel may be maintained (Gal. 2. 5). But often something is "misunderstood" that was never intended at all in the way in which it is taken, and then, the greater the love **before**, the greater the tendency to "bitterness" (Col. 3. 19), so that "a **brother** offended is harder to be won than a strong city" (Prov. 18. 19), and sometimes "a whisperer separateth chief friends" (Prov. 16. 28).

You will frequently find two who alike love and confide in a **third** person but cannot "get on" with one another. Something in the temperament of one seems to chafe or irritate the other, and the love that "thinketh no evil" is hardly ever manifested. There is an inclination to put the less happy construction on an action, rather than the better, (a "conscientious" inclination can be the more detrimental), and **each** may feel there is a **spiritually** right, and almost kindly concern in the attitude taken **toward** the other, and each may regard himself, in measure, a patient martyr in being misunderstood. The one judging is so sorry for the one judged, who in turn feels how much he, or she, would like the one judging not to lose spiritually by so doing. Instead of the attitude of **personal humbling**, to see what gives rise to the mistake, A blames B instead of thanking God for all, and asking Him to use the graciously permitted discipline to His glory in personal experience. If we could have

a heart "Thank-you" for everything, we should see there are usually two sides to every misunderstanding, and **all** the being injured is not on one side: we **have** failed in manner if not in motive, in self-defence if not in bitterness, in seeing the fault on the other side more than our own, and, it may be, in speaking to another of it. "Things" look so clear when our mind is made up. We have no doubt as to the attitude, and we **should** like to help the one we criticize. This is honest. But we have not his confidence, nor can we truly expect: we **over-criticize**, we are unbalanced, we remind of failures more often than the Lord reminds us of ours, and the result is we lose all real influence. Each of the two out of harmony "feels" awkward, and a word is sometimes spoken that "proves" to the other how wrong the utterer really is, and that one, (sorry, immediately after), is ashamed to confess the wrong, or, if doing so, may be met with a reproof which, however kindly meant, is as vinegar upon nitre. This may occasion an unintended retort, which is at once interpreted by the well-meaning reprover as evidence of the instability, if not insincerity, of the one who meant to be humbled, but yielded to the temptation when smarting under the overdose of rebuke. "Shouldest not thou also?" (Matt. 18. 33) is a question we need to ask far more in dealings with "one another." There is more lack of tact in those who try to be spiritual in their own way than any of us conceive, and what if the unrealized lack is in ourselves?

Question and Answer.

Please give help on Numbers 18, specially verses 1 and 5.

In the priesthood of Israel we have twofold types. There are parallels and contrasts with Christ. Usually death showed failure (Num. 20. 28, Heb. 7. 23), but in Numbers 35. 25, 32, it pictured Messiah's death bringing to the "possession." In like manner when the sin offering included the priests it made manifest their sin (Lev. 4. 1-21), and they were not allowed to partake of it (Lev. 6. 30), but on other occasions they typified the One Who would come (Lev. 6. 24-29, in ch. 10. 17, "bear the iniquity"—the very expression in Num. 18.1—is associated with this, and with the word "atonement"). Let us ever remember that one is Scripturally said to "do" what he does **typically** (Ezek. 4. 4-6 illustrates well). The **first** occurrence of a word or expression, is often decisive. Exodus 28. 36-38 associates with the words, "Holiness to the Lord." Only One thus **truly** crowned could make an intrinsic atonement, and bear sins. All these

arrangements of old were to illustrate the **holiness of God** in the preparatory time, when sins were put **aside** (cf. Rom. 3. 25, lit.), but not put away. Remarkably in Exodus 28. 43 we have the **personal need**, "that they bear NOT iniquity." How grateful we are for the glorious Antitype, Who "bare the sin of many" (Isa. 53. 12), and made one sacrifice for sins for ever that we might be made near in His blood (Eph. 2. 13).

Israel's Essential Need.

(Concluded)

True, Roman hands put Christ to death. We see in this God's power and wisdom, showing that **all** are guilty before Him, both Jew and Gentile. Hence the urgent question now is, not so much, "Who put Christ to death?" but rather, "**Why** was He permitted by God to be **thus** slain?" The simple answer to this question is, "There was no other good enough to pay the price of sin, He only could unlock the gate of Heaven and let us in." The precious blood of Christ alone redeems and atones. It liberates and cleanses. It separates us from Satan's power and enables us to draw nigh to God with wondrously full acceptance. Israel's Scriptural passover and atonement were both vitally associated with the blood of the sacrifice. In the former the words of Divine promise are, "When I see the **BLOOD** I will pass (pause) over you." (We utterly repudiate the idea that Israel need blood for their present passover bread, as a foul lie which proceeds from Satan and his vindictive associates.) In the latter the words are, "For the life of the flesh is in the blood; and I **have given** it to you upon the Altar to make an atonement for (upon) your souls: for it is the **BLOOD** that maketh an atonement for the soul." When men of Israel are asked, "Where is the sacrifice to-day?"—they reply, "We render the calves of our lips." The objection to this is, "Supposing the lips are unclean?" Not only so, careful attention to Hosea 14, where the expression "Calves of our lips" occurs, makes clear, that passage does not in the least encourage any to think that the calves of the lips can secure forgiveness, and the blotting out of sins, but this is clearly mentioned as **the fruit**. In the verse, Israel is instructed to say unto God, . . . "Take away all iniquity," and the word for "take away," is the very same root as in Micah 7. 18, where we read, "Who is a God like unto Thee, that pardoneth (lit.: 'beareth'—i.e. sacrificially) iniquity?"—reminding us of Exodus 34. 7. after Moses had pleaded "Shew me Thy Way!" "Shew

me Thy glory!" God in wondrous grace proclaims His Name, and speaks of **forgiving** iniquity, transgression and sin. Again the thought is bearing—bearing sacrificially. Micah's outburst of joyous wonder, "Who is a God like unto Thee, . . ." is not only because God forgives sin, but there is implied, that He, in the Person of the Saviour Jesus, would manifest Himself among men, and bear in His body their sins paying the penalty for them by suffering the awful wrath. Thus He opened the way to forgiveness for those who receive Him as their Substitute, and on this basis alone there is to be the fruit of the calves of our lips, giving thanks to His Name. Well might we recall the words of the psalmist, "Who can utter the mighty acts of the Lord? Who can show forth all His praise?" If men go into raptures over God's work and wisdom and beneficence in creation how much more is He to be praised and adored by those who are subjects of His redeeming love.

That the sacrifice is essential before God is not a new idea, it is before us at the very commencement when God removed Adam's fig leaves (picturing self-righteousness) and made for him and his wife, coats of a skin (righteousness imputed). Thus we see that God Himself gave the first sacrifice, showing death had entered into the world through Adam's sin, and depicted thereby the substitutionary work of Christ.

Psalm 49 comes to mind where we read, "None can by any means redeem his brother, nor give to God a ransom for him" (lit.: "his atonement"). Hence the vital need for the Heavenly One to come, One distinct from man, yet in wondrous grace manifesting Himself here as Man, in order to save men from a fearful, unending doom. How dire is the need of such! A sacrifice was essential! Nothing else, and nothing less could possibly meet the need! The natural heart of man, which Jeremiah the prophet declares is desperately wicked, (incurable), rebels at the thought of helplessness in the matter of salvation, nevertheless **that** is God's teaching. "Salvation is of the Lord." God's salvation is not "offered" on cheap terms. It is not a mere experiment to try and save some. It is God's Own complete work. It is also His **GIFT**. Have **you** received the Gift of God? Are **you** a child of God with a living faith, which works by love?

Thanks be to God for the precious One Who came and shed His precious blood that poor guilty sinners, of Jew and Gentile, might be saved and united in the abiding bond of God's everlasting love!

M. RUDA.

Suggested Daily Readings.

"IF THE LORD WILL."—AUGUST, 1942.

Day	READING				LEARNING	
	Genesis		James		Gen. 28.	1 John
1	24.	32-49	4.	1-17	10, 11	3. 17
2	24.	50-67	5.	1-10	12	18
3	25.	1-18	5.	11-20	13	19
4	25.	19-34	1 Pet.	1.1-12	14	20
5	26.	1-16	1.	13-25	15	21
6	26.	17-35	2.	1-10	16	22
7	27.	1-23	2.	11-25	17, 18	23
8	27.	24-46	3.	1-13	19	24
9	28.	1-22	3.	14-4.6	1 Pet. 5.1	4. 1
10	29.	1-20	4.	7-19	2	2
11	29.	21-35	5.	1-14	3	3
12	30.	1-21	2 Pet.	1.1-11	4	4
13	30.	22-43	1.	12-21	5	5
14	31.	1-24	2.	1-11	6	6
15	31.	25-42	2.	12-22	7	7
16	31.	43-32.8	3.	1-18	8	8
17	32.	9-32	1 John.	1.1-10	9	9
18	33.	1-20	2.	1-13	10, 11	10
19	34.	1-19	2.	14-29	12	11
20	34.	20-35.5	3.	1-15	13	12
21	35.	6-29	3.	16-4.6	14	13
22	36.	1-43	4.	7-21	Gen. 37.1	14
23	37.	1-18	5.	1-21	2	15
24	37.	19-36	2 John.		3	16
25	38.	1-30	3 John.		4	17
26	39.	1-23	Jude.	1-11	5	18
27	40.	1-23	1.	12-25	6	19
28	41.	1-24	Rev.	1.1-9	7	20
29	41.	25-45	1.	10-20	8	21
30	41.	46-42.13	2.	1-17	9	5. 1
31	42.	14-28	2.	18-3.6	10, 11	2

Notes on Memorized Verses.

GENESIS 28. 10-19.

10, Sad circumstances were the background of this eventful journey—Jacob's lie, his mother's scheming and urging, Esau's sensuousness, and purpose of murder. How wondrously we see God's overruling, as with Rahab, Ruth, and others. 12, God's Ladder contrasted with men's "tower" in ch. 11. The Lord Jesus unites heaven and earth, and has "all authority in heaven and in earth." "Angels" (John 1. 51). 13, "I"—the land: this illustrates Matthew 22. 31, 32, and shows that was a promise of resurrection, for *then* "He gave him none inheritance in it" (Acts 7. 5), and for 100 long years Abraham "sojourned in the land of the promise, as in a strange country" (Heb. 11. 9), and looked for "the city which hath the foundations" (all three occurrences of "the" should be inserted: the R.V. only has two). 14, Christ is again before us (Gal. 3. 16), but NOT Christ remaining "alone" (John 12. 24). 15, Again the emphatic "I" of grace. "Until" does not mean "Then I will leave": in like manner Isaiah 22. 14 does not mean that sin is removed by death (Heb. 9. 27). 16, John 1. 26, 31, Acts 13. 27, but how blessed to be brought to know (cf. Jer. 31. 34), contrast Exodus 5. 2, 1 Samuel 2. 12. 17, 22, Contrast Babel, possibly called "the gate of God," but actually "confusion." The subject of God's "house" is precious (1 Chron. 22. 1.—about 40 more times before the end of the book, and over 60 in the first 7 chapters of 2. Chron. Then let us

remember Eph. 2. 22). 20, A tendency to bargain: beware of human "if" (see Hab. 3. 17-19). 22, Before Israel's law, cf. ch. 14. 20: would not we, under grace, give more?

1 PETER 5. 1-14.

1, "Elders" never "priests," except for "all saints" (ch. 2. 5). Elderhood was with respect to *men*, priesthood concerns sacrifice (the sacrifice of praise), and access to *God*. How exact is "all Scripture." "Witness" and "partaker": distinguish these words. 2, "Feed" cf. John 21. 16-17. "The little flock" cf. Luke 12. 32. "Oversight"; the word "bishops" is a transliterating of the associated word (Acts 20. 28): love's thoughtful care and *opened* eyes. How beautiful is the contrast between "constraint" and "willingness" (2 Cor. 9. 7), between "filthy lucre" and "a ready mind." Do we *feel*, and illustrate, the principles of these words, in whatever sphere we are? 3, "Lording down": cf. Matthew 23. 8, Luke 22. 24-27. Pride is the opposite of an *exemplary* character: the measure of our true humility is the measure of our real power. 4, Colossians 3. 4, 1 John 3. 1, 2. 5, "Likewise" cf. 3. 1, 7, all are to have godly *parallels*, in every walk of life. Humility is to cover us, and be ever manifest (the word implies "a knot": this love is to be "*fastened*," cf. Prov. 7. 3) Mark God's twofold attitude: if we find His resistance, it is our fault (Ps. 18. 25, 26). 6, "That." The "due time" will come (Rev. 13. 10, 14. 12 with Matt. 5. 5, 1 Cor. 4. 5). 7, Not "part" but "all." He not only has interest in your "cares" but in "you" ("Whv persecutest thou *Me*?"). 8, A call to separation from the world, its pleasures and its sleep (Luke 21. 34, 1 Thess. 5. 7). "A roaring lion," also "an angel of light" (2 Cor. 11. 14). 9, "Stedfast" cf. emphasis on "standing fast," "strengthening" and "confirming" (same root, Luke 22. 32, Acts 15. 32, 41. 18, 23). "Your brotherhood" (ch. 2. 17) "in the world" (John 16. 33, 17. 11). 10, "All *grace*," (cf. 2 Cor. 9. 8), then "eternal glory" (Ps. 84. 11, John 1. 14, Eph. 1. 6). 12, "Through Silvanus," so "through the prophet" (Matt. 2. 15. &c.): the prepositions of Scripture are helpful. 12, Romans 5. 2. 13, Thank God for His work even in Babylon: evidently the destruction of Babylon is future. 14, The epistle begins and ends with "peace." May we enjoy John 14. 27, Philippians 4. 6, 7.

GENESIS 37. 1-11.

1, He, too, was a stranger (Heb. 11. 9), but Abraham's faith was more manifested. 2, A new section, as whenever these words come, e.g., 10. 1, 11. 27, cf., the divisions in John 14-16, "These things have I said unto you." It is sad to see failure in Jacob's home: Matthew 19. 5, 6, helps, at the beginning *one wife*: Abraham's hesitation (overruled) brought trouble with Ishmael: overruled failure is not sanctified failure. 3, 4, How important to avoid the appearance of favouritism in the home. 5, "He told it": was this wise? Sometimes we, at least, increase our own difficulties. 7, God may indeed, reveal His purpose, but we need to be kept very humble. 9, "He . . . told it": yet again: repeated dreams may emphasize as in ch. 41, or distinguish as in ch. 40. 5. 11, If we seem to exalt ourselves, we shall be "envied," how different the early life of the Lord Jesus. "His father *observed*" (Luke 2. 19, 51). God overruled Joseph's words, and the sinful hatred, to lead to the selling, and thus the dungeon and thus to the glory. But this did not justify captivity: then further sin of another brought to the tify sin any more than Jonah's, or that of Judas.

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Printed by NORMAN, HOPPER & Co., Boleyn Castle, Upton Park, E.13.

Thoughts from The Word of God

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

A PERIODICAL, AS GOD GRANTS GRACE,
ENABLING MEDITATIONS, TO GLORIFY HIS
NAME, REJOICING IN SALVATION BY THE
BLOOD OF THE LORD JESUS.

Vol. 43 No. 9
SEPT., 1942.
Free.

"The serpent said . . .
Your eyes shall be opened
. . . the eyes of them both
were opened, and they knew
that they were naked."

Genesis 3. 4, 5. 7.

"For this purpose the
Son of God was manifested,
that He might destroy the
works of the devil."

1 John 3. 8.

"A Light of the Gentiles,
to open the blind eyes."

Isaiah 42. 6, 7.

"What sayest thou of
Him that He hath opened
thine eyes? He said, He
is a Prophet. . . Jesus . . .
said unto him, Dost thou
believe on the Son of God?
. . . Who is He, Lord? . . .

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

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Thou hast both seen Him,
and it is He That talketh
with thee, and he said,
Lord, I believe. And he
worshipped Him."

John 9, 17, 35-38.

"The Word was God. . .
John 1. 1.

"The devil . . . he was
a murderer . . . there is no
truth in him." John 8. 44.
In Him was life." "I am
the Way, and the Truth,
and the Life." John 14. 6.

"The Father . . . Who
hath delivered us from the
authority of darkness, and
hath translated us into the
Kingdom of the Son of His
love."

Colossians 1. 12, 13, marg.

"Thou Wilt Keep Him in Perfect Peace, Whose Mind is Stayed." — Isaiah 26 3

Words of Introduction.

THE "ebb and flow" of history is not chance-work.
God is working out His purpose,—in spite of
behind, over, and through all. He will *not*, He CAN-
NOT be late. The Lord Jesus is "coming quickly"
(Rev. 22. 20). He said so. We are a month nearer His
Coming. To some this means joy, to others shame (Isa.
66. 5). These pages are not to afford "pas(s)time":
but to help to use "time" for Him. They are not to
tickle ears, but to search out the anointed ears that will
hear the Shepherd's voice: the Holy Spirit's tone (John
10. 27, Rev. 2. 7). Lost sheep are sought by the Shep-
herd (Luke 15. 6), that they may no more be lost, but
become worshippers sought by the Father (John 4. 23).
Religion and outward forms are not salvation. But
those born from above are to be manifesting a risen life,
in daily Christ-likeness. Nothing is too small, or too
commonplace, to reveal what He is. One-day-a-week
Christians are not believers at all.

"Present your bodies a living sacrifice." Romans 12. 1.

O take my life and let it be,
My Lord, more fully thine,
That men may daily in me see
Thine image pure, divine.

O, let the thoughts that in my mind
A resting-place would seek,
Be ever holy, true and kind,
And patient, pure and meek.

O let my words from holy lips,
Well ordered, ever flow;
Keep me from hasty, sinful slips,
And bless me as I go.

Along the path that Thou hast planned
In wisdom, Lord, for me,
That I may to Thy glory stand
Approved, O Lord, by Thee.

A.W.H.

Words of Encouragement.

Obad. 17-20. Five times is the word in front of us here. But do we possess? Do we talk of the claim without really enjoying the reality? Are we occupied with the theoretical possession of blessings without entering into them? Israel had the land of promise before them, but they did not always lay hold of their privileges. The sole of their foot did not always tread where it might have trod (Jos. 1. 3), they did not always drive out those whom they might have driven out (see Jud. 1), they did not realize the possibilities which God set before them, because of unbelief. Are we failing in the same manner? Their future, when the Lord Jesus comes back, will be marked by possession. That will be the glory of the Coming Day. And are not we in heavenly places in Christ Jesus those who anticipate that Day? Should we not possess, in far fuller degree, and with more delight, our privileges? Let us encourage one another to appreciate the riches we have "in Christ Jesus" (2 Cor. 8. 9), to take hold of and apprehend that for which we were apprehended of Christ Jesus. We are not to be those who go about with disappointment, and gloom. God has given us all things in, and with, His dear Son. We are truly blest with all spiritual blessings in Him. This is our birth-right. He is not stinting us. We are not fed on fair promises that never mature. His mercy is not a mirage. His grace is not a dream. What manner of love we have received! What manner of persons ought we to be! Thanks be unto God for His unspeakable Gift, that we may be in the fellowship that belongs to God's beloved Son, and enjoy the fountain, not a broken cistern!

"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 SEPTEMBER. THE BELIEVER AND FEAR.

1. "The Fear of the Lord" (Prov. 1. 7, 9. 10) and a Godly Fear (Mal. 1. 6, 3. 16).
2. Psalm 34. 4, and "He shall not be afraid of evil tidings" (Ps. 112. 7). The Power of Living Faith, and a Believer's Nerves.
3. The World's Fears, and the Believer's Attitude (Isa. 8. 12, 13).
4. The Fears of Abraham (Gen. 12. 10-13), and of David (1 Sam. 27. 1), &c.
5. "Who shall roll us away the stone?" (Mark 16. 3, 4).
6. The Dread of that which never Comes.
7. The Meaning of 1 Corinthians 2. 3, Philipians 2. 12.
8. Boldness of the Right Kind, and its Counterfeit.

THE EPISTLE TO THE HEBREWS.

Lateness.

THIS may seem a small matter, "a little sin" in the esteem of many, but I am persuaded that it involves far more than we think. It is interesting to see in Scripture God's servants rising early in the morning (e.g., Jer. 25. 3). If we "delay" what are the results? There may be hurried prayer, together with lack of time for receiving God's words. Not only so. We find a tendency to irritation. Is it not often so? And possibly we omit that which we should do for others; they "complain," but we are the cause. And so as to other forms of lateness. We start too late on a journey. The mind thus becomes somewhat agitated: we cannot commune with God. We become a little anxious if a bus does not arrive as expected, or we are half-annoyed when people get "in our way." Our face does not speak of the calm of Christ. We find selfishness rising up in our thoughts, or actions, even in getting through a crowd. The graciousness of a child of God is quite hindered. Again, if we come late to a meeting, the attitude of quiet worship is perceptibly reduced. Possibly you are a brother who, through lateness, feels less fit to help in prayer. And, moreover, may it not be that we disturb others by coming in late unnecessarily? Is that love? And we set a bad example, and then are annoyed when others copy us. There is sometimes a tendency to "self-defence," if we are reproved,—with its attendant check to humility and to truthfulness alike,—for we half-feel we have been wrong. The natural standpoint to find "excuses" for ourselves, and blame others, becomes ours, with its bitter fruit in our character. Thus, dear brethren, I do feel that the immediate and the later results of lateness are far more serious than we have realized, and the lack of "the fruit of the Spirit," (which includes "self-control") must not be forgotten; for the cause of lateness is often selfishness, or self-indulgence. If it is "only" lack of decision, that also is harmful as to an all-round Christian character. Should we not, therefore, confess our sin to our Father, and pray definitely for grace to have a victory over "lateness," that God may be glorified in godly order and a more definite Christian life unto Him Who loved and loveth us? Is it not possible from today henceforth, in the Holy Spirit?

"He shall make amends" (Lev. 5. 16); "he shall even restore it" (Lev. 6. 5):—and make "atonement." How deeply important to see that "making amends" did not make atonement superfluous, nor did atonement release from making amends.

Editorial Reminiscences.

WHEN one looks back more than forty years (Deut. 8. 2), one cannot but praise God. Physical enabling is never a small matter: mental strengthening is not to be lightly esteemed: spiritual preservation is beyond all. The writer is very conscious of imperfection in standpoint, language, execution of work, motive, spiritual power,—all. But he has prayed to be kept from misleading the dear children of God, and it is a cause for humble thanksgiving that, in looking back, we see how many errors have been graciously prevented, which would have grievously dishonoured the Lord's Name. It is so easy to strain after effect, so easy to go to extremes, with a pendulum swing, that if, in large measure, our gracious God has so held us that we have held fast the faithful Word, we would praise Him. Often I have thought, "Many books contain much truth: it is easy to write much that is helpful: but O to be kept from mingling truth and error: O that there may not only be the inclusion of that which brings blessing but the exclusion of that which hinders, lest there be a profit and loss account." Continue to pray for me thus.

We see a multitude of books to-day. Some contain remarkable facts. The sphere of knowledge becomes increasingly too wide for human time and ability. Nor can we remember all we have read. We come back to simplicity. The Lord Jesus did not form an academy. The need is communion with God, a walk with Him, likeness to Christ, and true knowledge (not despised), within the sphere of love and humility, affecting the life, and being brought forth, not for display, but to FEED MANY, in the power of the Holy Spirit, as we each occupy in appointed spheres, till our Lord comes. O that there may be more prayer that each article and the mode of treatment, and the length, may be in accord with the will of God, and "meat in due season."

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.

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

Colossians 4. 2.

"I bow my knees unto the Father of our Lord Jesus Christ."

Ephesians 3. 14.

1. For God's glory amid the problems of this present evil age, and for those "in authority" (1 Tim. 2. 14).
2. For aged, sick, infirm, and nervous believers that there may be the gracious enabling of the Lord to OBEY (1 Peter 5. 7).
3. For homes that adorn the doctrine of Christ, and in which there is the joy of the Lord, and delight in His will.

4. For lands we often overlook, e.g., Bulgaria, Iran, Liberia, Mexico, Argentine, and the islands of the sea.
5. For the service of the Lord entrusted to us, in this magazine, and through meetings and visitations, that all may be in quiet and complete dependence on Himself, and that all fellow labourers may so "abide" in Christ that there may be "much fruit." Special prayer is valued for beloved brethren on the Continent, in His love and seeking to please Him, from whom we cannot now have news, and for our brethren. M. Ruda and J. Mc Kerrell in Sydney, and our brother Stanley Duce in Syria.

"Pray ye therefore" (Matthew 9. 38).

Poems to help Christian Experience.—130.

"THE WORD OF THE CROSS."**"CHRIST, AND HIM CRUCIFIED."**

1 Corinthians 1. 18, 2. 2.

How can I understand the Cross—
That dark and solemn mystery?
Did not my God enlighten me,
I could but see defeat and loss.

Why should a Holy One and Just
Be hated, scorned, rejected, killed
By evil men who only willed
To lay His honour in the dust?

If One so righteous and so true
Unrighteousness should suffer here,
How doth the love of God appear;
How doth His justice come to view?

Such questionings do oft arise
Within the unenlightened mind;
For is not man by nature blind?
Can truth be seen by carnal eyes?

The Cross a stumbling block will be
To Jews, to others foolishness;
But they its wisdom will confess,
Who know the might of Calvary.

How can a man with God be just,
Or with the Holy One be pure?
Who can the coming wrath endure;
Who dare his "righteousnesses" trust?

Against the thoughts of human pride,
Man's evil ways and mental cross,
God sets the wisdom of the Cross.
Salvation through the Crucified.

For, on the Cross uplifted, Christ
Bore mine iniquities, the sum
Of past and present and to come:
Himself, in love, He sacrificed.

"'Tis finished," He in triumph cried,
He bowed His head, His Spirit gave,
And to the uttermost will save
All whom His death hath justified.

"Christ crucified" shall be my theme,
And let the preaching of the Cross
Refresh my soul; all else is loss,
Or foolishness, or idle dream.

O may the love that brought Him here
To suffer unto death, impel
My soul to love and serve Him well
Until from heaven He appear.

E.K.

YOUNG PEOPLE'S COLUMNS.

Two Lame Men.

"I'M glad I'm not lame." Who would not say this? And it is so as to our other limbs and powers. Are we not glad our eyes see, and our ears hear? But are we thankful to God? And **SOME ARE BLIND**, and some are deaf, and possibly we do not always show them care and kindness as we should. And some are lame, and have never known what it is to walk. Such was the man who was laid "at the gate of the temple which is called, Beautiful" (Acts 3. 2), and such, too, the cripple at Lystra who "heard Paul speak" (Acts 14. 8, 9). But these stories do not finish with **lame men**. Not any lameness at all remained. Both of them **leapt and walked**. A wonderful change, and a sudden change.

We have talked over this many times, we have thought of these stories of God's grace more often than we can remember, but I want you to have the same experience, if you have not had it already. You may say, "But I am not lame." So in John 9 there were some who said, "We see." But what if you are lame, as to God's way? What if you have never yet had the joy of running in the way of God's commandments (Ps. 119. 32)?

It is remarkable that we have the two similar miracles in Acts 3 and Acts 14, through the labours of God's servants Peter and Paul. No, it is not strange: they were both called to preach the same gospel to Jew and Gentile. Why then should there not be a Jew healed in the Jerusalem temple and a Gentile in heathen Lystra, as pictures of those who receive just the same salvation? I am very glad the message comes **TWICE**. And have you noticed both are said to have been **born lame**? So spiritually, it is not that some of us went wrong a little time ago, we were **ALL** wrong from birth. Ever since Adam sinned, the whole human race is **fallen** (Rom. 5. 12), and there is not a single one who does not need a Saviour, or who can save himself. **Not one**. This is also before us in John 9, where the man **born blind** received new eyesight and could see the One Who opened his eyes.

God's salvation is not "half and half." He does not "help" those who can walk a little, but He causes those who cannot walk at all to **LEAP**. "Then shall the lame man leap as an hart" is the message of Isaiah 35. 6. Every bodily blessing is a picture of a spiritual one, for every bodily illness is a reminder of a heart-illness.

The lame man in Acts 3 expected to "receive something," but instead of that he received new power within. How much better that was. The

one in Acts 14 "had faith to be healed" (verse 9) and the very word "to be saved" is used here. Have you a desire for that which is beyond "something," and have you faith to be saved, by the precious work of the Lord Jesus? All could see the difference, and salvation is to be manifest to-day. The life **within** affected all that was done. Inside first, outside next. That is God's order. The crowds could not understand. In Acts 3 some thought it was by the power and holiness of the apostles (verse 12): in Acts 14 the heathen thought their "gods" had come down to them. In each case the servants of God direct attention to the Lord Jesus, away from themselves. It is only by Him, and His Name, and His work, that any can be saved. Thank God, some are being saved to-day. Will you be among them, or not?

A lame man lay, long strengthless he
Could never walk, nor useful be:
For gifts he waited, begging there,
Of any change might well despair.

But all was changed! Brief the command—
"Rise up and walk," and by the hand
God's servant raised him, and he had
The strength to leap,—so free and glad.

And thus at Lystra! And to-day
God works for sinners just this way.
They can do nought, their cry is heard,
He sends His servants with His word.
Ah, e'en before their cry He sends,
The need is felt, the heart attends,
And faith is given, and the "lame"
Can "leap," in Christ's prevailing Name.

Christ died to save, to change *within*,
Removing guilt, and love of sin
And granting fruit *without* to be
A proof He saves so graciously.

To run and walk, to leap and praise,
To talk of Him, to keep His ways,—
Such is the blessing He bestows,
The saved one praising onward goes.

And you? Are you described above?
Do you our precious Saviour love?
Can you leap up, no longer lame,
All to the glory of *His Name*?

Our beloved Lord is, in His humanity, associated especially with four names,—(a) "The Son of Man" reminds of Adam, for Christ became a real Man; (b) "the Seed of Abraham"; (c) "of the Seed of David according to the flesh"; (d) "born of a woman"—Mary, "the mother of Jesus." Is it not remarkable that as to **all** these His Deity is expressly emphasized?—"Let Us make man (Adam, Gen. 1. 26), "Before Abraham became I am" (John 8. 58). "The Root and Offspring of David" (Rev. 22. 16); and "Mary said . . . My spirit hath rejoiced in God my Saviour" (Luke 1. 47, see also Gal. 4. 4).

The Tabernacle of the Congregation.

No. 19.

The Brazen Altar (Continued).

THE position of the altar is described as, "Before the door of the tabernacle" and, "By the door of the tabernacle." (Ex. 40. 6, 29). How significant! To Cain came the Divine Word, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door;" or as it may also be rendered, "A sin-offering lieth (croucheth as an animal) toward the (open) door." Abel, taught by God's Holy Spirit, knew that the way of access to God was through the sacrificial pouring out of blood, and thus came to God and was accepted, "God testifying of his gifts."

This is the truth of God that He taught Israel, when He commanded the altar of burnt-offering to be placed "before" and "by" the "door," namely, that He can only be approached by way of the atoning blood. Now that Christ has come, and has "given Himself, an Offering and a Sacrifice to God for a sweet-smelling savour" (see Lev. 1. 9, 13, 17), the redeemed have "boldness to enter into the Holiest by the blood of Jesus."

Beloved reader, there is **no other way** to God. If you are trusting to aught else, you have no access to Him, however religious your life, however fair your profession. "Made nigh by the blood of Christ" or "Far off" from God, describe the two classes into which the human race is divided (Eph. 2. 13). Where do **you** stand?

Although the altar was made exactly as God commanded, it was, prior to its being put into service, cleansed and anointed. Several words are used to describe the processes through which it passed, **before** the priests ministered thereat.

"Thou shalt **cleans**e the altar . . . thou shalt **anoint** it, to **sanctify** it . . . thou shalt make **atonement** for the altar and **sanctify** it" (Ex. 29. 36, 37). "Cleansing" or "purifying" (Lev. 8. 15) means, "to remove sin or defect." "Reconciliation" in Leviticus 8. 15 is the same as "atonement." "Anointing" was sevenfold (Lev. 8. 11). When all was done according to the commandment, the altar, having thus become, "Holiness of Holinesses" (Ex. 40. 10, marg.), was "dedicated" (Num. 7. 10, 11, 88).

Now in all this, the Lord Jesus Christ is plainly to be seen, not that He had need of cleansing for He was free from sin and defect, but a **cleansed** altar was needed to show forth the Spotless Son of God. But He was anointed, and He said also, "For their sakes I sanctify

Myself" (John 17. 19). Truly He is, "Holiness of Holinesses," and whatsoever toucheth Him "shall be holy" (Ex. 29. 37). None can claim holiness by nature, but, (Blessed be His Name!), His elect are sanctified through the offering of His body and blood (Heb. 10. 10, 13. 12). Let such give thanks to the Father, Who hath made them meet to be partakers of the inheritance of the saints (or "the most holy place") in the light" (Col. 1. 12).

At the altar blood was shed and death took place, and "pure" offerings of a sweet smelling savour, burnt as with the fragrance of incense, were presented with acceptance to God. Its ministers were of God's appointing (Num. 18. 3-5) to be without blemish (Lev. 21. 23), sanctified and consecrated persons. Even though washed all over, (and this was repeated on the day of atonement by the high priest), continual cleansing of hands and feet were to precede all approaches to the altar.

Thus God guarded His own sanctity, and manifested by symbol the purity of His Beloved Son. "But sanctify the **Lord Christ** in your hearts" (1 Pet. 3. 15, lit.).

Those who thus ministered, the Priests and Levites, received no inheritance or portion. God was both to them, and He saw to it that their daily needs were supplied, and that from the altar itself (Lev. 10. 12-15). Each one, even if, through having a blemish, he was not allowed to offer sacrifice, yet, "he shall eat the bread of his God, both of the most holy and of the holy" (Lev. 21. 22). And should he become unclean from any kind of outward defilement, yet, **having been cleansed**, he was to eat, "because it is his food" (Lev. 22. 7).

So, in this day, "We have an Altar" whereof we, His redeemed have a right to eat (Heb. 13. 10). Christ Himself is the Altar, as well as the Sacrifice, once offered. This is not to be repeated; but spiritually at all times, and at the Lord's Table, when we gather to feed upon the symbols of His holy body and blood, we, by faith, appreciate Himself, that by Him we may grow; (see 1 Cor. 10. 16, 17). Yes, not only at the weekly supper, when the saints gather to "break bread," but at all times, Christ is the Food of the saints, for He says, "My flesh is Meat indeed, and My blood is Drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him." The soul taught of God understands the spiritual import of these words (John 6. 63), even though many "religious" people have but a carnal conception of them.

Be it mine and yours, dear reader, to daily

nourish our souls, by grace, through faith, with thanksgiving upon Him Who gave Himself once for sinners on the cross, and giveth Himself to His chosen still, for the sustenance of their souls, as they trust Him. E.K.

Names.

GOD delights in names. "The Lamb's Book of Life," the first book of which we know, is full of names, a great number which no man can number:—only names, it would seem, but O how blessed and glorious is the thought! Delightful, too, is the emphasis on names throughout Scripture. God rejoiced to give a new name, "neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations I have made thee" (Gen. 17. 5), "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and with men, and hast prevailed" (Gen. 32. 28). And we find the same loving emphasis in such words as "I have called thee by thy name; Thou art Mine" (Isa. 43. 1).

It is not surprising, therefore, that we find a similar attitude among believers. Paul, the apostle, in Romans 16 delighted to mention the names of faithful believers, and another apostle wrote "Greet the friends by name" (3 John 14). Certainly we should not have wished to be known by numbers as if we were convicts or unloved nonentities. Our names, too, have been given us normally in childhood, and thus they have a precious memorial of our beloved parents, and God's stress thereon illustrates His appointment of the home and family. O that this may never be forgotten in our daily life. When home life is put in the background everything is confusion. The home has much to do with the assembly, and God has graciously called Himself our Father, and actually made us His children. It is all so wonderful.

The various occasions when the Lord addressed any by name as "Simon son of Jonas," "Martha, Martha," "Mary," "Saul, Saul" are full of meaning. How much He put into the tone of grace or reproof. And a new name given is a special promise of that Day (Rev. 2. 17).

Beyond our names, there is the Name of the Lord, as a strong tower into which the righteous run, and are safe (Prov. 18. 10). Those that know His Name will put their trust in Him (Ps. 9. 10), and we find this emphasis throughout. To Moses God revealed His Name (Ex. 6. 3), and the prayer of the Lord Jesus culminates with the words "I have declared unto them Thy Name, and will declare it, that the love wherewith Thou hast loved Me may be in them, and I in them" (John 17. 26). We "believed into" His Name (John 1. 12), and were baptized into His Name

(Matt. 28. 19), and are gathered into His Name (Matt. 18. 20). Going forth, too, is for His Name (3 John 7), true enduring is for His Name (Acts 5. 41, 9. 16) even as prayer is in His Name (John 16. 23, 24, six times in these chapters). Indeed, all things should be done in His Name (Col. 3. 17), that worthy Name which is called "upon" us (Jas. 2. 7). What a privilege is ours! The Holy Spirit ever exalts the Name of the Lord Jesus. May we possess and enjoy our possessions, and may each life illustrate the Lord's claiming words, "A chosen vessel unto Me to bear My Name" (Acts 9. 15).

Do I Mar my own Usefulness?

IT is very easy to see faults in others. It does not take a trained eye to detect an imperfection in a circle drawn on a blackboard. But can I draw better? Is it possible "I" am too much **occupied** with the mistakes of others, and too little **occupied with the Lord Jesus**? Such a thought may be helpful to many of us. And what about my own usefulness to the Lord? Is it marred by **unconscious** self-will, regarding which I was **not** receptive of loving warning when others told me, so that they now hesitate to speak? Do I **talk** too much? Do I seek to have the **last** word? I may have known others who have much encouraged me in their desire to please the Lord, **but** they "would" stick to a special subject, and would talk on and on, and did not seem to realize when they were actually wearying other believers. They did not know when to stop: they did not mean to interrupt, yet they **did** so. They wanted to enjoy conversation, but they tended to monopolize it and press their points. Hence others felt a difficulty as to starting a "little" season with them, and then **they** drew the inference that others "avoided" them, or were becoming less spiritual. I wonder if I have ever caused anything similar, if I have "bored" others, and yet drawn the inference that it was **their** lack of spirituality? How often there is "somewhat against us" (Rev. 2. 4), mingled, it may be, with so much that is excellent, but as a "fly of death," it spoils the ointment. There is a mannerism that **will** have "one's own way," and **will** stick to a certain point. It may not seem to **us** obstinacy, and yet possibly it is so in **God's** sight; and thus instead of being a real help to others we go on too long and too insistently with what we desire, and they are really tired. Hence it is not our godliness, but our lack of graciousness that almost makes their heart sink if they see us, and we **might be** those who were "welcomed" without sacrificing one iota of principle—if we knew when to leave off!

Why Death?

YOU answer, Of course we must die: it's natural. But I would ask, Why is it natural? Many have not really thought of this. Why should we live 70-80 years, and then the body fail? **THERE IS A CAUSE.** Death is not necessarily "natural." It has become "natural" because man's nature is sinful.

"By one man sin entered into the world, and death by sin" (Rom. 5. 12). This is a fact. Every cemetery, every undertaker's shop, every chemist is a visible witness that man has gone wrong. Can death be ruled out? Can there be a change? Can we get back to nature, without that which has come in through sin?

Human reasoning has **NO ANSWER.** Medical science has **NO REMEDY.** There is a problem without a solution,—except **THE** solution. "This is the record, that God hath given to us **ETERNAL LIFE, AND THIS LIFE IS IN HIS SON**" (1 John 5. 11). No evolutionary theory, no misnamed "Christian science," no "advanced thought," no alchemist can deal with sin. But the Lord Jesus has dealt with it, and He is **"THE WAY AND THE TRUTH AND THE LIFE"** (John 14. 6), and yet His words still apply, **"YE WILL NOT COME UNTO ME THAT YE MIGHT HAVE LIFE"** (John 5. 40). Men prefer self and quackery to Christ and reality. And thus we see the moral and mental effect of **SIN.**

But salvation is real, and we ask, How does Christ save? Are you concerned to know?

WHY THE DEATH OF CHRIST? Nineteen hundred years ago there was One on a cross between two others. All explanations of His death fail except the truth. Say what you will, **THAT ONE HAS REVOLUTIONIZED HISTORY.** There **must** be a reason.

Why did He die? The leaders of the Jews accused him for envy (Matt. 27. 18). But was that **THE CAUSE** of His death? Pilate, the Roman Governor, condemned Him in connexion with the charge of Kingship (John 19. 12). But was that **the CAUSE?** Wicked hands took Him (Acts 2. 23), but there was a deeper reason. He was more than a Martyr, He was more than a Hero, He was more than a Victim, He was the Saviour. "He loved . . . and **gave Himself**" (Gal. 2. 20), **He laid down His life** (John 10. 18).

But if He was **SINLESS** how could He **DIE?** He was not linked with Adam's sin: He had no sin of His own. He was entitled to life, **"THE MAN THAT HATH DONE THEM** (the commands of God's law in righteousness) **SHALL LIVE IN IT** (righteousness)." How could He

die? **ONLY AS A SUBSTITUTE.** The sins of **OTHERS** were laid on **HIM.** That was impossible unless, (a) He was both **GOD AND MAN,** (b) **GRACE AND JUSTICE** were together, in unique harmony. No man was worthy. But He Who was over all, God blessed for ever, became Man that He might have a body to bear the sins of others, a soul to lay down for **others.**

He in Grace was willing to suffer what unyielding Justice meted out, and could not set aside without ceasing to be just.

Blessed be God, He is both Just and the Justifier (Rom. 3. 26). **My sins** were the cause of **Christ's death.** And another believing heart says, "And mine." And another joins in, "And mine." And so a great number, and all say, "And mine." And another joins in, "And mine"?

If my sins were laid on Him, **He must die.** If He took them away, **I must live** (John 14. 19). The question, "My God, My God, why hast Thou **FORSAKEN** me?" was not a cry of complaint or despair. It was a question awaiting the anthem-answer of **PRAISE,** "Thou wast slain and hast redeemed to God by Thy blood" (Rev. 5. 9). "Why?" Each saved one **IS THE ANSWER.** "Mercy and truth are met together" (Ps. 85. 10). Glory be to God: my conscience is satisfied, my affections are satisfied, my mind is at rest, my life is secured, my whole being is His. I can respond, and do respond, and will. "The Son of God Who loved me and gave Himself for me" (Gal. 2. 20) has a right to all. Shall He have less?

And what about you? Do you, in faith, see your sins **on Him,** and rejoice? Or do you deny that you have them, or wish to stand upon your own works? There is **BUT ONE ALTERNATIVE TO FAITH IN CHRIST.** That alternative is **ETERNAL JUDGMENT** (Heb. 6. 2). You may deny it **NOW,** you may ignore it **NOW,** but you will not escape it **THEN,** unless you come to Him **NOW.** The door is still open: He is still waiting, and **MIGHTY TO SAVE!**

We never have reason for grumbling. **That** is opposition to God, and His will. **That** is lack of faith in Him, and lack of love to Him. No "complaint!" Surely we should not be content with a mere negative. Romans 8. 28 is true: we should be full of praise. And we have so **many** encouragements in His love, and "all spiritual blessings in heavenly places in Christ." Verily He **crowneth** us with loving kindness and tender mercies, and they are new every morning. What a thankful people we should (and would) be.

Suggested Daily Readings.

"IF THE LORD WILL."—SEPT, 1942.

Day	READING		LEARNING	
	Genesis	Revelation		
1	42. 29-43.34	3. 7-4.11	Gen. 49.22	1 Jn. 5.3-4
2	44. 1-17	5. 1-14	23	5
3	44. 18-34	6. 1-11	24	6
4	45. 1-15	6. 12-7.8	25	7
5	45. 16-28	7. 9-17	26	8
6	46. 1-27	8. 1-13	27	9
7	46. 28-47.10	9. 1-21	28	10
8	47. 11-31	10. 1-11	29	11
9	48. 1-22	11. 1-19	30	12
10	49. 1-15	12. 1-17	31	13
11	49. 16-33	13. 1-18	32	14
12	50. 1-13	14. 1-12	33	15
13	50. 14-26	14. 13-20	Rev. 16.1	16
14	Ex. 1. 1-22	15. 1-8	2	17
15	2. 1-11	16. 1-21	3	18
16	2. 12-25	17. 1-18	4	19
17	3. 1-10	18. 1-24	5,6	20
18	3. 11-22	19. 1-21	7	21
	4. 1-17	20. 1-15	8	2 John 1
19				
20	4. 18-31	21. 1-8	9	2
21	5. 1-14	21. 9-27	10,11	3
22	5. 15-6.8	22. 1-11	12	4
23	6. 9-30	22. 12-21	13	5
24	7. 1-13	Matt 1. 1-17	14	6
25	7. 14-25	1. 18-2.10	15	7
26	8. 1-19	2. 11-23	16	8
27	8. 20-32	3. 1-17	17	9
28	9. 1-17	4. 1-11	18	10
29	9. 18-35	4. 12-25	19	11
30	10. 1-15	5. 1-16	20,21	12

Notes on Memorized Verses.

GENESIS 40. 22-33.

22, Unfruitfulness dishonours God: thanks be to Him for the *well*, AND the *wall*. Too often we break down the wall of separation, *or*, on the other hand, fail to realize the fruit is to go over it: our attitude to the world is *not only* separation, but love's gracious fruitfulness. 24, Joseph's trials were more than met by God's sufficiency: so is it to-day. The Hebrew poetry, with balanced lines, reads—

"By reason of the hands of the Mighty One of Jacob,
By reason of the *Name* of the Shepherd, the Stone of Israel."

The Hebrew "Name" contains the same letters as "there" (or "thence"): but the usual mistranslation hinders, for Messiah was from Judah, not Joseph. 25, All blessings are from God: what a *personal* emphasis is here: how many times the word "blessings" occurs, but always to exalt the Blesser. 26, A privilege ever involves "separation," and therein a "giving up,"—from man's standpoint. 28, Prophetic, the appointed blessing: "according to HIS blessing": it was "settled" in heaven first (Ps. 119. 89). 29, 30, The emphasis on *burial* is more helpful when we realize Hebrews 11. 13, 1 Corinthians 15. 42, 43 ("sown"): there was an expression of faith, *claiming the promised* land in resurrection (Heb. 11. 9 with Matt. 22. 31, 32).

32, The "purchase" is contrasted with the *gift* of God (Acts 7. 5): it was a testimony that the land was not theirs, yet would be (cf. Jer. 32. 6-15, and our realization in the use of money that *the* Kingdom has not yet come, Matt. 22. 21, Rev. 11. 15).

REVELATION 16. 1-21.

1, Read *with* ch. 15: first in heaven: so chapters 4 and 5 before 6, and ch. 8. 2-5 before 8.6-11.19. There is no "chance": everything is connected with God's *temple* (Jer. 50. 28): so let it be as to our service,—WITH HIM FIRST (Isa. 6). "Wrath" is emphasized in ALL the vials, and, appropriately, saints are seen in glory *ere* the beginning: but wrath is emphasized as to the *last* trumpet, and saints are glorified *then*, *not* before.* 2, The emphasis on the *beast* and *worship* is most remarkable: Satan's object is *worship*: the image shows this (13-15): his demand in Matthew 4. 9 illustrates. The Holy Spirit's contrast in Revelation 4 and 5, and the worship of the Lamb, and such passages as John 9. 38, 20. 28 *must* impress us. 3, 4, We call to mind Exodus 7: how contrasted is the blood of *the Lamb* (Rev. 5. 9, 12. 11). 5, 6, The righteousness of retribution is before us (cf. 18. 6. Luke 11. 50, 51, 22. 31): how wondrous to see God's righteousness in salvation (Ps. 51. 14, Rom. 3. 25), because the Lord Jesus bore the full *judgment* for His own. 7, Continued reminder of God's *righteousness*: no sin can be excused. 8, How different is ch. 7. 16. 9, Reaction to pain is indicative of heart-condition: are we always "exercised" by our pains or trials (Heb. 12. 11)? Does every experience produce a true attitude to God in us? "Repentance" is deeply important (Rev. 2. 5, 16, 21, 22, 3. 3, 19, 9. 20, 21, 16. 11): without repentance God is not glorified: but He may be glorified *too late* to remove results (Jos. 7. 19, Achan had FOUR opportunities to confess even in verses 16, 17: how fearful is sin). 10, 11, God definitely emphasizes pain, and physical effects: the tendency to limit to the thought of "remorse" is unscriptural. Pain has a wondrous message NOW, as a danger signal: but man will not heed. 12, There is no authority to make a river figurative unless God gives it: undoubtedly the land of Babylon will see remarkable changes to fulfil ch. 18. The present tendency of events to go "east" is a sign of the times: "lift up your heads" (Luke 21. 28). 13, A trinity of evil: all unclean. 14, The ruin of "earth and of the whole world." 15, A practical message for the reader suddenly introduced: we must never study for mere information (cf. 22. 7. 12). 16, The camp: we do not read exactly of the *battle* of Armageddon (see leaflet available). 17, A climax. 19, Literal Babylon dealt with *then*: God's word must stand. "Wine" (see 17. 2, 4). Contrast "the fruit of the vine" in the Lord's Supper, and in that Day (Matt. 26. 26-29). 21, see Job 38, God keeps His words thousands of years).
*Leaflet gladly sent.

"Knowing the time" we read in Romans 13. 11, and the context speaks of the Night and the Day, and an "hour" for holy awaking. Do we know the time? Do we discern the signs of the times (Matt. 16. 3)? Are we on the alert? Are we conscious of the urgency the intensity there should be?

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Printed by NORMAN, HOPPER & Co., Boleyn Castle, Upton Park, E.13.

Thoughts from The Word of God

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

AS GOD ENABLES, TO EXALT HIS BELOVED
SON, AND MAKE KNOWN HIS GOSPEL AND
HIS WILL, FOR THE UNITING OF HIS
REDEEMED.

Vol. 43 No. 10
OCT., 1942.
Free.

"The trumpeters and
singers were as one, to
make one sound."

2 Chronicles 5. 13.

"That ye may with one
mind and one mouth glorify
God, even the Father of our
Lord Jesus Christ."

Romans 15. 6.

"All the people gathered
themselves together as one
man . . . and they spake
unto Ezra the scribe to
bring the book."

Neh. 8. 1.

"And the multitude of
them that believed were of
one heart, and of one soul"

Acts 4. 32.

"That they may be one,
even as We are one; I in

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

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them, and Thou in Me,
that they may be made per-
fect in one."

John 17. 22, 23.

"Endeavouring to keep
the oneness of the Spirit in
the bond of peace. There
is one body and one Spirit,
even as ye are called in one
hope of your calling."

Ephesians 4. 3, 4.

"Let the peace of God
rule in your hearts, to
which also ye are called in
one body; and be ye
thankful."

Colossians 3. 15.

"There are contentions
among you . . . every one
of you saith, I."

1 Corinthians 1. 11, 12.

"That THEY ALL may be ONE."—John 17. 21

Words of Introduction.

A GAIN we rejoice to record God's faithfulness day by day. He is ever the same. These pages are a testimony of His sustaining forty years and more. And we would give thanks at the remembrance of His holiness, and make known what mercy we have received. Conscious of personal weakness and failure, we rejoice to say He has never failed, and our desire is that increasingly the witness of this magazine may exalt our beloved Lord, and attract to Him, and away from the world. There is no true unity except in Christ, and in loving conformity, with His will. We dare not seek a man or an organization, but the Lord Jesus and His honour. The Holy Spirit always leads to this.

"Behold, I stand at the door and knock."

Revelation 3. 20.

'Tis good indeed to be with Christ,
Our risen, living Lord,
To love the holy secret tryst,
And there to hear His word.

The heart is that blest meeting-place;

'Tis there He would abide,
To show the riches of His grace,
As we in Him confide,

To draw the wayward, fretful will,
And make it ALL His own:
To calm the heart and make it still
With peace before unknown.

How oft He doth remain outside,
And waiteth still in grace:
Arise and open to Him wide,
And know His dear embrace.

A.W.H.

Words of Encouragement.

"Sown . . . raised." . . . "Farmer, you have a cemetery, a wheat cemetery." It is true, he may well reply, 1 Cor. 15. 42-44. for the corn of wheat falls into the ground and dies (John 12. 24), but I sow in hope, it is not to be a cemetery at the end, I look for the harvest. So when a believer's body is buried. There is the hope of the harvest. Blessed be God, the bodies of saints will all be brought out of the dust of the earth (Dan. 12. 2), and glorified like to His body of glory (Phil. 3. 21) in that first resurrection. The hope is not a merely theoretical or verbal one. The power of God will be manifested. How blessed is the prospect. Look up! Yes, the child of God may well rejoice in the repeated and precious words "it is sown," and in the meaning of "burial." He should have nought to do with cremation—unless burnt as the martyrs of old. The burial is in hope, as Abraham's of Sarah, in Hebron ("fellowship"). God is still the God of Abraham, the kingdom is sure, and the saints will reign with Christ. And the type in baptism (Rom. 6. 4) is a beautiful reminder that we are now to live as "children of the day" in "the power of His resurrection" (Phil. 3. 10). Burial is with a view to resurrection both in baptism, and when a believer falls asleep. Let us not sorrow as do others, but use the passing moments of the pilgrim life for our soon coming Lord.

Poems to help Christian Experience.—131.

"Their feet were straight feet. . . . They sparkled like the colour of burnished brass. . . . And they went every one straight forward: whither the Spirit was to go, they went, and they turned not when they went." Ezekiel 1. 7-12.

Their glowing feet, straight forward,
Ran whither they were sent,
Directed by the Spirit,
"They turned not when they went."

Thus were the living creatures
On God's pure will intent,
And thus the wheels beside them,
"They turned not when they went."

The wheels, though many-sighted—
For full of eyes were they—
Kept near the living creatures
Nor turned another way.

When they went, those went by them;
When they stood, then stood those;
When they themselves uplifted,
The wheels from earth arose.

Those living ones took pleasure
God's wishes to obey,
Beneath the God of glory
His chariot were they.

And in their forms of splendour
Humanity was seen
Man's form, man's hand, man's likeness,
Of most majestic mien.

And as a flash of lightning
These living beings ran,
As rapidly returning,
They did what they began.

But in that heav'nly vision
By prophet seen of old,
I learn God's gracious teaching,
A parable behold.

Am I a living, saved one,
Within the grasp of grace,
Part of His new Creation
Destined to see His face?

Then, I, though all unworthy
To bear His holy Name,
Am here to do His bidding,
Though feeble be my frame.

My body I should offer
To Him as sacrifice,
Both sanctified and living,
Since bought with such a price.

Yes, such a price! My Saviour
Poured out His blood for me;
Redeemed and reconciled,
I am from bondage free.

Just as the living creatures
Constrained their wheels to roll
As they willed, may my body
Be ever 'neath control.

So, strengthened by God's Spirit
Within me, by His might
I would go on, straight forward
With Christ alone in sight.

And when my days are ended,
Days in His service spent
May those who know me witness,
"He turned not when he went."

But most my Lord's approval
I covet "in that Day,"
To enter His rejoicing,
His "Well done" hear Him say.

E.K.

"IF THE LORD WILL."

Gatherings for Believing Men. Tuesdays. 33b, 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 GLORY OF THE LORD JESUS, AND HIS CLAIMS IN THE GOSPELS.

1. The Names Whereby He Described Himself (e.g., John 14. 6).
2. Contrasts with His Disciples (e.g., Matt. 20. 28).
3. Emphasis on Sinlessness (John 8. 7, 46).
4. The meaning of Mark 10. 18, and our Lord's Conversation with Nicodemus.
5. The Unveiling of His Glory in the Parables.
6. His Atonement a Proof of His Deity (Ex. 34. 6, 7).
7. His Unvaried Acceptance of Worship.

THE EPISTLE TO THE HEBREWS.

(We shall seek to go through this precious inspired commentary on the Old Testament, (ten alternate weeks).

"As it was Written."

2 CHRONICLES 30. 5 contains a deeply important principle. Wishes may be good, but are we also concerned to find and do whatever is written? The purpose of God's writing is very clear, for example "That it may be for the time to come for ever and ever" (Isa. 30. 8), "that he may run that readeth it" (Hab. 2. 2). It is not for us to arrange. David found this to his cost and loss, when Israel first brought up the ark. There was much rejoicing before the Lord (2 Sam. 6. 5, 1 Chron. 13. 8). We see, too, a holy wish, and a determination to enquire of God (1 Chron. 13. 2), and yet in the very bringing up there was a failure to do that which was mentioned. If only they had enquired of Him FIRST! The praise rendered was "with all their might" (1 Chron. 13. 8), yet that was not enough. What was written? The Holy Spirit never approves mere conformity to the written words without love's willingness, but love's willingness combines warmly with the written words. It is this harmony which God emphasizes, and which pleases Him. So many imagine that two lines of Divine working exclude one another, but the reverse is actually the case. The Holy Spirit does not hinder the written words, nor do the written words make His work secondary. In like manner the united body of Christ does not infringe on the responsibility of a local assembly, nor does that local expression of His body ignore the unity which is to be sought and owned. Personal "gifts" of our risen Lord Jesus (as "evangelists" and "teachers") do not nullify the privileges of all saints, nor should any saint undervalue such gifts. Worship does not exclude ministry, nor should ministry delay worship. Discipline does not prevent love, nor does love indulgently obstruct discipline. Preparedness does not stand in the way of the Holy Spirit's sudden work, for example, when we are gathered, nor does He omit to incorporate the preparation He Himself has enabled. The Lord's Day does not make our weekdays secular, but sanctifies them all. Seasons of prayer do not obliterate the privilege of praying at all times in holy attitude, nor does this constancy make the privilege of seasons of prayer unnecessary. Meetings will not avail instead of times alone with God, nor will those who value such personal communion make light of godly assembling.

When God revives there is a holy stress on that which is written. The "book" was found in the days of Josiah. It was read, believed, and obeyed, and the message shines out "according to the word of the Lord, by the hand of Moses" (2 Chron. 35. 6), with the holy application of

"as it is written in the book of Moses" (verse 12, cf. ch. 34. 21, 31). So was it in the revival days of Zerubbabel and Joshua (Ezra 3. 2), and likewise in those of Ezra and Nehemiah (Neh. 8. 14, 15). Thus it is that God works. A man of God as Daniel delighted in the books (Ch. 9. 2): not even prophets were independent of God's operations through one another. The apostle urged "all Scripture" upon Timothy (2 Tim. 3. 16). Let it never be said we ignore the words that have been written for our learning (Rom. 15. 4), for our sakes (Rom. 4. 23, 24, 1 Cor. 9. 10). An individualism that wishes a personal "revelation" as it were, and tends to put aside the Scriptures and to think lightly of fellow believers, has more of language about the leading of the Holy Spirit than the reality of His gracious direction and enabling.

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.

"His own elect which cry day and night unto Him."

Luke 18. 7.

1. For God's overruling amid all (Ps. 76. 10), and for the powers, appointed of God (Rom. 13. 1), that believers may never be fearful (Ps. 112. 7), but definitely look to God amid all, remembering 1 Timothy 2. 1-4 day by day.
2. For believers that their home life, their business life, their "background" life, may ever "adorn" the doctrine of God, and that their children may grow up in "the nurture and admonition of the Lord" (Eph. 6. 4).
3. For aged and suffering ones, that they may be enabled to glorify God in the fires, and to bring forth fruit in old age, and that their path may be as "the shining light, that shineth more and more unto the perfect day" (Prov. 4. 18).
4. For lands that we often overlook:—Spain, Bulgaria, Turkestan, Arabia, Liberia, Alaska, Haiti.
6. For the Lord's work so definitely entrusted to us, whether in printing, or in other ministry, that meetings and conversations may be full of the enabling of the Holy Spirit, and co-workers be helped of the Lord, and that He may grant the increase, and supply every need, and keep us lowly at His feet. Specially remember brethren seeking to please the Lord on the Continent, with whom we can only have contact by prayer and the Lord's answer (as brethren, known to us, I. Sofer, M. Waszczuk, H. A. Werner), and our brother M. Ruda in Ashfield, N.S.W., and our brother J. McKerrell in Wahroonga, and beloved believers in Argentine (F. A. Franco, &c., at Ciudadela), and Uruguay (Paul Rosenberg), that they too may follow the Lord more and more faithfully.

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

YOUNG PEOPLE'S COLUMNS.

"Of Such is the Kingdom of Heaven."

WHO has not heard the beautiful (and true) story of Christ's welcome to those who brought children to Him? The disciples rebuked them, **but** the Lord Jesus rebuked the disciples. He never had "a hard word" for a child, He was never too busy for young people, and He is still the Saviour of children to-day.

"Of such is the kingdom of heaven." What does that mean? Does it suggest that all boys and girls are sure of heaven? No! Does it say that children are good, and do not need a Saviour? No! It speaks of "the kingdom of heaven" as belonging to "**such**," even to the ones who come unto Him as little children. Notice those words "Come unto Me" just before in Matthew 19. 14, reminding of Chapter 11. 28. Have you "come" to Him? That is THE FIRST QUESTION.

We remember how the address in Matthew 5-7 starts, "Blessed are the poor in spirit: for **theirs** is the kingdom of heaven." If any one reads Luke 6. 20 thoughtlessly, he may imagine the kingdom of God belongs to all who are poor materially. But that would be a great and dangerous mistake. So is it as to children. **They** do not deserve heaven, **they** do not possess the kingdom of heaven—unless they are saved by "the precious blood of Christ."

You remember the blood of the lamb on the doors in Egypt? If the firstborn son was **young**, the blood was needed **just as much** as if he was much older. Matthew 18. 3 says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," and adds "Whoso shall offend one of **these little ones which believe in Me**" (verse 6). Unless you and I really **believe** in Christ, we are not saved. Now we notice the word "**such**." I am thankful it is there. The children of whom the Lord Jesus first spoke are not **the only ones** included. It does not matter what age we are; if we are "**such**," the kingdom of heaven is **ours**. But if we are not "**such**," if we have not the **new** life, if we are not **born** into God's family (John 3. 3), if we are not the "**babes**" of Matthew 11. 25, though we are young, the kingdom of the heavens is **NOT OURS**.

Thus there are **two** classes. In which are you and I? Many seek earthly things, money, goods, lands, houses. But all these will soon vanish. How different are the possessions "in Christ Jesus." To be able to say "My Saviour" is more blessed than to be able to say

"Mine," about the greatest palace, or garden, or collection of precious stones in the world. "Mine" is a delightful word, a claiming word, and those who can truthfully use it concerning the Lord Jesus Christ are rich and blessed indeed.

"Suffer the children unto Me to come"
Was Christ's own welcome, and we think of some
Who saw Him when He walked the "Holy Land,"
And felt the touch of His all-loving hand.

But still He *is* the Same, mighty to save,
Not only *did* He live, His life He gave
And now He lives, and ever will He live
Eternal life to sinners lost to give.

"Of such the kingdom of the heavens is,"
'Tis their possession, who, by grace are His.
Of whom does He thus speak? Those "born again":
If we are "**such**," the words to us are plain.

"The kingdom of the heavens" to possess
Means riches all uncounted; never *less*
He gives to those who know Him as their own,
Whose hope and peace are found "in Christ" alone.

And am I one among them? Can I say,
"My Lord and Saviour"? Yes, I can *to-day*.
But can you too? If *not*, yet feeling need,
Come, come at once.—His precious blood to plead!

Grace, not Compromise.

GOD has not excused one sin in saving countless sinners from innumerable sins. The work of Christ is the Divine answer to all thoughts of compromise: the Lord of glory Himself took the place of sinners, and was truly made a Curse for such (Gal. 3. 13). How can we love Him enough!

This tremendous fact, humbly realized by a heart-burdened sinner, is the ground of lasting peace and joy. Grace reigns through righteousness (Rom. 5. 21). And, as ever, our relationship to God affects our whole life, and all our relationships to others. "Shouldst not **thou also**?" in Matthew 18. 33, is a word of far reaching force. We are to manifest the fruit of salvation by grace in a life of grace: yet, as sin was not excused, we dare not excuse it. One attribute of God is never exalted at the expense of another, but they are all in perfect harmony.

In dealing with the unsaved we ought not to gloss over sin. There is no universal brotherhood except in Adam's ruin. The **only** way of salvation is by the righteous death of Christ. There is no lower grade salvation by works. Christ must be **central** in all our testimony to a condemned world. We would not contract worldly friendship with the world, though we would ever show the tender grace we ourselves have received,—grace that lays low and shuts out all our boasting.

And so is it regarding the relation of believers among themselves. There can be **no** compromise with evil to God's glory. Sin is sin, wherever

found. The fact that atonement was made for it many years ago does not make a believer's sin less sinful. Grace is to be shown to one overtaken in a fault (Gal. 6. 1), but **not** compromising partnership. Grace is grace, and must never be confused with "indulgence," any more than "forgiveness" with "overlooking." The sin that cost our beloved Lord so much can never be treated lightly, in ourselves, or in others. The washing of one another's feet indicates this. Sin must not be suffered upon a neighbour (Lev. 19. 17), but pride must never mark the pointing out. One member of the physical body regards the evil condition of another member as its own burden and loss, and the removal is not a matter of self-exaltation, but of deep united concern. In reality grace is uncompromising, but compromise is ungracious, for does not true love hate sin, and earnestly seek the collective blessing, in tender humility and self-judgment, to the glory of our gracious God? Will the Holy Spirit lead us to regard either grace or sin lightly? No, but He will cause us to rejoice in grace as greater than great sin, and to live in the light of the death of our Lord Jesus, that we may loathe it, more and more, and to live in the power of His resurrection, that we may have victory over it in His own might. May this be our blessed experience!

The Tabernacle of the Congregation.

No. 20.

The Laver and Its Foot (Ex. 30. 17-21. 38. 8).

TEN times in Scripture occurs the word "Laver." In Hebrew it signifies something hollow; it was a vessel to be filled. The Greek word used in the Septuagint is derived from one meaning to "bathe" or "wash." A very similar word occurs in Ephesians 5. 26, and Titus 3. 5, where it is rendered "washing." The Laver was made to contain water.

The Laver is only mentioned apart from its Foot in Exodus 40. 7, 30. The "Foot" suggests that which is "firm, fixed, and established." The Septuagint renders it "Basis," a word which speaks for itself.

Nothing is known as to their size or weight. Like the altar, and other things of metal connected with the court, they were of copper, gleaming fiery red. Whence was this obtained? There were women who assembled by troops at the door of the Tabernacle, evidently devoted persons who had a care for the things of God. We find such companies mentioned later in Scripture, but in sad departure from the ways of

God, though gathering at the same place. These latter lived in a degenerate age, when men "abhorred the offering of the Lord," because of the evil lives of the priests.

But the women of Exodus 38. 8 showed their love for God's house by giving up their mirrors of polished copper, so that these might be made "the Laver and its Foot."

On the day that the Tabernacle was reared up, Moses filled the Laver with water and he with Aaron and his sons "washed their hands and feet thereat." There is, however, no suggestion that they placed their hands and feet in the water, but rather that they took water therefrom for washing. The word, "thereat" should be rendered, "thereout."

Before they were put into the service of God, the "Laver and his Foot" were anointed and sanctified (Ex. 40. 11).

The command of God to Moses as to their use was very clear, and included the penalty of death for disobedience. (Ex. 30. 21). Only the high priest and his sons were to wash, and that whenever they were about to enter the holy place or to minister at the altar. In either case, they were mediators between God and men, and therefore must be clean.

But had they not been entirely "bathed" with water by Moses ere they were arrayed in "the garments for glory and beauty"? Yes, but in their walk and work they would become defiled. Therefore hands and feet must be cleansed, but not the whole body. What if one omitted the washing through neglect or forgetfulness? He died, and was thus cut off from all future service in the sanctuary. Nothing more for God and nothing for man! Solemn thought which we in y well take to heart!

Now the words of the Lord Jesus in John 13 occur to the mind; "He that is bathed needeth not save to wash his feet, but is clean every whit." Later He said, "Now ye are clean through the word which I have spoken unto you" (John 15. 3).

Another part of Scripture also has a bearing upon the subject before us. "For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his doing" (Jas. 1. 23-25). Consider with these words those of the Lord Jesus in the context already mentioned; "If ye know these things, happy are ye if ye do them."

Remembering that mirrors went to the making of the Laver, and that it was filled with water for washing, have we not in that copper vessel, belonging to the court, a beautiful type of the words of God, revealing to us as we look into them "what manner of men we are," and also cleansing through their application by the Holy Spirit of God? Blessed be His Name, the saved one has been made clean in God's holy sight through the finished work of Christ,—“clean every whit,” but every child of God is conscious of defilement as he walks through the wilderness of this world. For the removal of such “uncleanness” God has made provision; and as the Laver stood on that which was “fixed” and “settled,” so there will always be available the words of God, revealing and cleansing. May we value them more and more!

There are some who see also in the Laver a type of God's redeemed. They, too, are God's workmanship, formed to His pattern, designed to receive His words, and with a firm foundation. And in this connection, we may remember another saying of the Lord Jesus in John 13, “Ye ought to wash one another's feet.” We have the words of God in communion with our fellow-believers. We share its heart-searching power and its cleansing efficacy. When I seek humbly to be of spiritual help to a believer who is growing cold, let the mind which was in Christ Jesus be in me, wisely using holy Scripture, dealing always in love, remembering the words, “Considering thyself, lest thou also be tempted.” And if I need the feet-washing, let there be no resentment, but a willingness for such ministry, from the Lord, through my brother.

Such is true priestly service, much needed on our earthly pilgrimage. Let us claim our privileges as “the holy and royal priesthood,” and so manifest our fellowship with Him Who is our Great High Priest, “Who ever liveth to make intercession for us.” E.K.

An Appeal for the Unity Our Lord Emphasized.

John 17.

DEAR Brethren, in Christ,—
For this letter is definitely to those who belong to **one** family, and, as fellow members of Christ, should have the deepest interest in “one another.” But are not our present arrangements, (however brought about), sometimes hindering this? But if any steps are taken to hinder the hindrance, is not an inference wrongly drawn that it is now impossible to act as “at the beginning” (cf. Gen. 13. 3), for example, in

Acts 2? Is it impossible? Why? If we exalt tradition and development as Romanism, we are “logical,” but if, by God's grace, we wish to be simple “disciples,” are not all things possible with God our Father? Were not all believers in one town **TOGETHER** at first? Are you and I willing to seek this? What is the first step? Shall we dare to say, “Impossible”?

It may be we live fairly near “one another.” Then **ought** we not to be together, if members of “one body”? Am **I** preventing you, or you me? Or is each preventing the other? Let us get to the root of all for **His** glory, Who is Coming so soon, and we shall not have “water-tight compartments,” and different names, and meetings **THEN**.

Do not think **I** am blaming **you**: I feel **my** share, but desire that we may be humbled together. “My” wishes are nothing if only mine: What is our Lord's **will**? While rejoicing in all the work of Christ for, and in, all redeemed by His blood in many denominations, missions and societies, we cannot but feel that neither they **nor we**, have yet reached the fulness of the will of God. May we definitely, yet humbly and affectionately, point out some parts of what we believe to be truth, emphasized in the New Testament, with the hope that some, it may be many, of us may quickly have the joy of honouring our one Lord **more closely together**? Psalm 133 is precious, is it not?

We return to the thought that in Scripture there was only one “church” in each town, though often meeting in varied “houses” (e.g., Rom. 16. 5, 14, 15),—with one accord, ministry and discipline. Hence a believer usually meeting in one house would be fully united with those in others, and the ministry of God's servants would be along, or throughout, the one church as Acts 13. 1 shows. Is not this possible still? Surely we can “expect” more as we “wait on the Lord.”

If the **writer** were now to come to another town he would long to be gathered Scripturally and break bread, but he would not “ignore” existing meetings. He would seek believers, and find if they already gathered, (or were willing to gather), according to that which he felt to be God's will, or **that they would** lovingly **correct** him. And we would venture to take a similar attitude where already meeting as “a house of God.” If we are **wrong**, we desire to be put **right** now. We have no wish to meet one week more, unless in the Lord's will. If any attitude is plainly the Lord's will, and others and we also are ready for this, we do not wish to remain unattached. **Their** gathering together, and the meeting where **we** are, if in one town, should

speedily become "houses" of **one** assembly. "Delay" is not God's will. If in different districts, they should be sister-assemblies. But if this is not so, either **we** are wrong, or other believers have missed the Lord's will, or both. His Coming is near: the matter is urgent.

It is not that any of us feel we are more spiritual than others, but are concerned that we should not partake in an assembly definitely leaving out any portion of the revealed will of the Lord Jesus and His arrangements, nor adding something He has not appointed. We do not mean that all will individually see all truth at once. The early church did not.—None of us can see all. But we should not rightly, in a **united** assembly action, alter His will. What then are the simple essentials of **united** action, beloved brethren? Can we agree as to these? Are we wrong in saying that there should be godly care that only "disciples" are included (Matt. 28. 19, 20), and that such should have passed through the typical waters of baptism as believers (Mark 16. 15, Acts 18. 8), and then should be gathered to carry out Acts 2. 42 in the Spirit? Frankly we cannot regard "sprinkling," or "pouring" as baptism. Are we wrong? We do not doubt the love of many acting thus, but how can we put loyalty to what seems to us our Lord's will second? Either we must be shown to be wrong from Scripture, or **immersion** is necessary before being gathered, because the Lord Jesus put it so. **Immersion before** personal faith we cannot call "baptism" according to Romans 6. Are we in error? If you think we are, we are willing to read, to converse, to meet for prayerful conversation, dear brethren; but we cannot stifle conscience, while our hearts are humbly convinced that the error is the other way. We have no wish to "argue": we long to be together. Will not the **one** Holy Spirit lead us to oneness of mind if we are both more "open" to Him **than ever before**? Surely. Is there not a need? This difference prevents us being **one** assembly in a town, and the thought of two assemblies is transgressing our Lord's will. Can nothing be done? His words are not confusing. Have we not time to get together with true lowliness? I need this. I need to be acting with **you**, if you are a co-member of **one** body in the same place. **I need you.**

Many readers know that the symbols which (as most acknowledge) the Lord Himself used at "the breaking of the bread" seem clearly to us the **only** ones about which He spoke. Hence if any believers expect us to alter without His own definite permission, we must say we could not. If this adherence to His words hinders "unity," is it that we are adding to what He did? In any

case, however, we would be frank, and say that however much we honour the dear children of God who make other symbols necessary to being gathered with them, or with others, we cannot put them before what was His choice, nor can we indefinitely omit the symbols He used, even though this means separation of gathering which should pain our hearts. Again we would lovingly ask, Is harmony impossible? If we all agree that one thing is definitely **within** our Lord's will, can we not keep to **this**? Then none should be "conscientiously" shut out. Affection for the Lord, for one another, and for His will should be entwined in the Holy Spirit.

Probably many will at once agree that the full inspiration of Scripture must be recognized in "a house of God," and it is **impossible** to meet to His glory if the Deity of our beloved Lord Jesus is not realized, and that He came, and will come again in the flesh (1 John 4. 3, 2 John 7-9). And our hearts would be drawn to expect, by faith, a holy growth and coming into "the unity of the faith" (Eph. 4. 13), but we do not want believers to think that we would maintain, in Scriptural gathering as members of Christ and disciples, a "condition" of **one** prophetic interpretation, for example. Doubtless we should be drawn more to oneness of mind in all, if subject to the Lord. We have no wish to add any "condition" beyond that which He has set forth. Any attempt to alter 1 Corinthians 14. 34-37, or regard it as the apostle's personal opinion, would make acting together impossible, but there would be delightful fulness of **true** service for **brethren** and sisters alike in subjection to their Lord.

And now, dear brethren, when and where can we see each other, "two or three," or more? Can we not **pray** and **converse**? Can we act together? Correspond, if further off in body? Let us not **prejudge** the matter, and "expect" failure. Let us look up to the Lord, and "expect" blessing, as we prepare to meet our one Lord. We **are** members one of another. We **should** be together. If I am the hindrance, is it not, after this letter, your responsibility to show me? You will not have an unkind answer.

Yours "in Christ" heartily, all by grace,

PERCY W. HEWARD.

P.S.—Many will say, "We respect you and your opinion." Appreciating all love, we do not want "our" opinion, we want **our brethren**. In Acts 4 no one said "ought" was **his own**: "things" were given up for "brethren": **they were the true possession**. So in Matthew 18. 15, "Thou hast **GAINED THY BROTHER**." Love cannot **sanctify** humanly contrived barriers between fellow members of Christ, but would **remove** them.

Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1942.

Day	READING				LEARNING	
	Exodus		Matthew			
1	10.	16-29	5.	17-32	Ex. 13. 13. 2 John 13.	
2	11.	1-10	5.	33-48	14	3 John 1
3	12.	1-17	6.	1-18	15	2
4	12.	18-36	6.	19-34	16	3
5	12.	37-51	7.	1-14	17	4
6	13.	1-13	7.	15-29	18	5
7	13.	14-14.4	8.	1-17	19	6
8	14.	5-18	8.	18-34	20	7
9	14.	19-31	9.	1-17	21	8
10	15.	1-19	9.	19-38	22	9
11	15.	20-16.3	10.	1-15	Matt. 13.10	10
12	16.	4-21	10.	16-28	11	11
13	16.	22-36	10.	29-42	12	12
14	17.	1-16	11.	1-15	13	13
15	18.	1-12	11.	16-30	14	14
16	18.	13-27	12.	1-13	15	Jude 1
17	19.	1-13	12.	14-37	16	2
18	19.	14-25	12.	38-50	17	3
19	20.	1-17	13.	1-17	18	4
20	20.	18-21.11	13.	18-30	19	5
21	21.	12-27	13.	31-46	20	6
22	21.	28-22.6	13.	47-58	21	7
23	22.	7-31	14.	1-14	22	8
24	23.	1-19	14.	15-36	23	9
25	23.	20-33	15.	1-20	24	10
26	24.	1-18	15.	21-39	25	11
27	25.	1-17	16.	1-20	26	12
28	25.	18-40	16.	21-17.5	27	13
29	26.	1-18	17.	6-27	28	14
30	26.	19-37	18.	1-14	29	15
31	27.	1-15	18.	15-35	30	16

Notes on Memorized Verses.

EXODUS 13. 13-22.

13. The ass pictures the sinner—unclean in nature: notice redemption necessary even at birth. It is not only we learn to do evil, or become evil (the "dog" and "pig" picture persistency in evil practice, 2 Pet. 2. 22: all Scripture symbolism is perfect: what grace shines out in Matt. 21. 2, see a leaflet "The Redeemed Ass"). The alternative—judgment ("break"). 14. Encourage children to ask questions, and glorify the Lord in the answers. 15. Pharaoh's "hardness" ever emphasized: how blessed a tender heart (2 Chron. 34. 27). Slaying in judgment, or a sacrifice (if clean), or salvation by substitution. 16. Let redemption ever be affecting our hands (our daily work, Prov. 7. 3), and be before our eyes (Ps. 16. 8, contrast Israel's "closed up box" bound near the eyes, at "morning prayer," the phylacteries of Matt. 23. 5). 17. As for God, His way is perfect. 18. How wondrously the people must be cut off from Egypt by an army behind (not in front), and then marked off (the other side of the sea): baptism has the same spiritual teaching: let us not return to the world, to escape "conflict." 19. "These all died in faith" (Acts 7. 5, Heb. 11. 13-16). 21. The Lord meets each need, and constantly (Ps. 34. 7, 121. 4). 22. He could have "taken away," could have "withheld" (Neh. 9. 19, 20). Surely we have like mercies, undeserved (Ps. 23. 6).

MATTHEW 13. 10-30.

10. How many a "why?" or a "what?" (Zech. 4. 11, 12) or a "whither?" (Zech. 5. 10) has brought us blessing in the graciously recorded answer, let not ours be the "whereby?" of unbelief (Luke 1. 18), or the "How?" of severance from God's standpoint (John 3. 4, 9). 11. Do we sufficiently realize our privileges (Eph. 3. 5, Col. 1. 27)? "The kingdom of the heavens" needs a heavenly and heavenward understanding (Col. 3. 1). "Given," 1 John 5. 20. Jas. 1. 5. 13. A sad condition: yet the Lord patiently spoke in similitudes, to bring blessing, as soon as any were brought to repentance. 15. "For": the "heart" is the root (cf. Prov. 4. 23, Matt. 12. 34, Rom. 10. 10). 16. "Happy," a wondrous contrast (Eph. 1. 18). 17. Cf. Romans 16. 25, 26, Ephesians 3. 5: how grateful we should be that life and incorruption are brought to light through the gospel (2 Tim. 1. 10, 1 Pet. 1. 11, 12). 18. Observe the Lord's emphasis on "hearing": (a) His words, (b) His tone hence the importance of dependence on the Holy Spirit NOW ("saith" Rev. 2. 7). 19. Satan attacks the living words of the Lord (so in 22). 20. Joy must be "joy of the Holy Spirit" (1 Thess. 1. 6), else is it vain and deceitful: mere "emotional" joy shows (a) absence of repentance, (b) the reverse of hatred of sin that caused the Lord Jesus agony. Observe the unexpected diagnosis—"rocky ground": an evidence of HARDNESS—a remarkable contrast with man's idea of light and happy "accepting" of the gospel, but how true. 21. "Root": that which is fixed within, and living, and deep, and unaffected by sudden changes of "circumstances." "Because of the word": Yes, Satan ever hates "the word" (Matt. 4. 4, 13. 33, leavening the FINE FLOUR—changing God's truth), John 17. 14. So the word can produce much, and yet there is NOT salvation; the true blessedness is personal, "root in himself" (cf. "mixed with faith," Heb. 4. 2). 22. Are there any "thorns" in MY life? Is the word choked? (cf. Gal. 5. 7-9). If earthly things become central, loved or feared, there is no fruit (Gen. 3. 18, 2 Tim. 4. 10). The reference to Genesis is impressive. All these worldly attractions are linked with the fall: if we are risen with Christ, how unworldly we should be. If anything takes the place of Christ, there is failure. 23. (a) Only good ground has fruit: (b) all good ground has some: (c) there are diversities (a call to intense concern), good ground has been ploughed. The seed is not without the ground, nor the ground without the seed, but TOGETHER. God deigns to use us for fruit. 24. First parable of "the kingdom of the heavens," first with "His field," and in which persons are identified with the "seed." Everything points to the time after Christ's death. 25. The enemy could not act unless there were "sleep": tares once sown, no amount of wakefulness will remove the results. 26. Satan's work not seen at once: hence we do not always connect it with the real cause of our spiritual declension. 27. The adversary of 1 Peter 5. 8. 28. Willingness for the Master's appointment. 29. The wheat looking like the tares: a solemn thought. Observe the Lord's care for His wheat. "Rooting out" is not killing (for Satan did not give physical life when "sowing" tares): nor is discipline in a local assembly here (the field is the world). Christendom, see verse 41: hence "reunion" of an improved Christendom is impossible. 30. Mark the order: a booklet on Matthew 13, and a leaflet on this "Gathering" are available: ask, and read prayerfully.

*Leaflet gladly sent.

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Printed by NORMAN, HOPPER & Co., Boleyn Castle, Upton Park, E.13.

Thoughts from The Word of God

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

A MAGAZINE TO EXALT THE LORD JESUS
CHRIST, AND HIS WORK, IN DAYS WHEN HE
IS OFTEN FORGOTTEN.

Vol. 43. No. 11
NOV., 1942.
Free.

"He shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign, saith the Lord. . . Behold a King shall reign in righteousness, and princes shall rule in judgment."

Isaiah 31. 9, 32. 1.

"Through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

Daniel 8. 25.

"The triumphing of the wicked is short, and the joy of the hypocrite for a moment."

Job 20. 5.

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 in contrast with commercialism, and even its appearance. The work is HIS, and for HIM, and if He wishes it to continue and grow, He will not fail. Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.

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"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that Day."

Isaiah 2. 11.

"For the oppressor of the poor, for the sighing of the needy, now will I arise, saith the Lord."

Psalm 12. 5.

"Now will I rise, saith the Lord; now will I be exalted; now will I lift up Myself."

Isaiah 33. 10.

"He shall plant the tabernacles of his palace between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him."

Dan. 11. 45.

"GOD is FAITHFUL."— 1 Corinthians 1. 9 10. 13.

Words of Introduction.

BY God's grace we continue, and praise God for the privilege. This magazine is not the organ of a society, nor a business venture: it is issued humbly in the Name of the Lord Jesus that His redeemed may be drawn together, and love Him more in the Spirit. We confess our unworthiness, but our Theme is altogether worthy. And our heart's desire is that, in answer to united prayer (2 Cor. 1. 11) we may be "holding fast the faithful word" (Tit. 1. 9), and "holding forth the word of life" (Phil. 2. 16), that believers may be caused to think, "Am I pleasing the Lord?"—and that there may be repentance and revival. Also that we may share in this, for we long that the searching ministry may be to ourselves, as well as *through* us. Then we also desire that unsaved ones may be brought to feel, "I lack that which is real, and altogether (and alone) blessed: the Lord Jesus Christ is a Saviour, the *only* Saviour, a present Saviour, a mighty Saviour, and I am drawn by His death (John 12. 32), His love, and His power, to say with humble, yet full, confidence, 'My Saviour.'

He (the Spirit) shall receive of Mine and shall shew it unto you."

John 16. 14.

"Ye shall receive power."

Acts 1. 8.

There is a source of power,
Where fully ev'ry need
Is met each day and hour,
And we are blest indeed,
As He the Spirit showeth
The things of Christ our Lord;
And grace and strength bestoweth,
According to His word.

He giveth strength for witness,
Yea loving patience too,
A true and heav'nly fitness,
With joy to keep in view
That Day, and be preparing
To see our Saviour's face,
And know, His cross now bearing,
The FULNESS of His grace.

A.W.H.

Words of Encouragement.

The Holy Spirit again and again reminds us that nature down like rain." has been arranged to teach us God's grace, and His manner of working. Yet this is veiled till we know the spiritual reality. So was it with the types of old. Thus also as soon as the righteousness of God was manifested, it was "witnessed by the law and the prophets" (Rom. 3. 21). The rain is a Divinely emphasized picture. The King's favour is as "a cloud of the latter rain" (Prov. 16. 15), and the Lord speaks of Himself being to Israel as the rain, both latter and former, in the coming day of blessing (Hos. 6. 3). His doctrine drops as the rain and His speech distils as the dew, or "summer night mist" that causes so much fruitfulness in Palestine (Deut. 32. 2, cf. Hos. 14. 5). Without His grace there can be no harvest (after the latter rain), and no fruit (after the rainless summer, through the "dew"). All is from above (Jas. 1. 17). How blessed is our privilege to receive all from our loving Lord's ministry. The figure in John 15. 5 is different, but the message is the same. And the gentle, refreshing, continuous blessing—often noiseless—is before us. O that we may remember Hebrews 6. 7 and seek a true receiving, and likewise recall Isaiah 55. 10, 11 with the assurance of both "seed to the sower, and bread to the eater," and then the mounting of praise heavenward, after the accomplishment of that which God wills; ("not return unto Me void"), even as the rain having done its work does re-ascend in vapour, to be poured down once again in further blessing!

Correspondence "concerning Himself."

We rejoice to receive much, and welcome more, e.g. "It has been on my heart for months now to have a deep spiritual talk to you, and I am open for correction. Every time our Heavenly Father has laid me aside I have proved more and more His bounteous love . . . and my soul has been richly blessed in His purpose (Rom. 8. 28). It keeps coming deeper in all humility . . . to pass on the blessings of affliction. . . I once was very rebellious toward God and His only begotten Son. Praise God, I heard His voice and was under conviction . . . when 17. As I heard Matthew 11. 28 . . . I knew it was for me. . . (In) 1933 He brought me back and restored my soul through the furnace of affliction. . . I knew there was something more. He gave me Isaiah 42. 16 . . . the Holy Ghost being the Overcomer (i.e., the believer overcoming in His indwelling power). . . I am alive to-day in answer to prayer, and a desire to live for His glory to tell others . . . passing through affliction about the comfort and the consolation of the Holy Spirit." We do desire to hear from others blessed through magazines, and to see fuller reviving and unity and devotedness among "His own."

"Let the word of Christ dwell in you richly."

Colossians 3. 16.

"I longed for Thy Commandments."

Psalms 119. 131.

Lord Jesus Christ, Thou living Bread,

My daily Manna be;

The precious words that Thou hast said—

Let them be life to me.

Thee and Thy words together Thou

For ever dost unite.

And, since by grace I know Thee, how

I should in them delight!

For how, Lord, shall the way I know

That leadeth e'er above,

Or how within that pathway go,

Except Thy law I love?

And wherewith shall I cleanse my way,

Unless by taking heed

To Thy pure truth, and then obey

Thy words with living speed?

Yea, Lord, for all Thy words of truth

With opened mouth, I long!

By them let me renew my youth

And make my life a song.

A song that shall be all of Thee,

That others Thee may fear,

May something of Thy glory see,

The words of life may hear.

A loving witness hear and see,

And think upon their ways,

Then turn to Thee,—and Thine shall be

The honour and the praise.

E.K.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.

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

Colossians 4. 2.

"And Praying."

Luke 3. 21.

1. "For kings, and all that are in authority" (1 Tim. 2. 2).

2. For aged believers, and those who, amid physical weakness and stress, seem cast down (Ps. 146. 8, 2 Cor. 7. 6, Heb. 12. 12), also believers in captivity, internment, prison.

3. For godly families, and that children may grow up in "the nurture and admonition of the Lord."

4. For lands that we often overlook:—Latvia, Morocco, Thailand, Kenya Colony, Nicaragua, Paraguay.

5. For the Lord's work committed to our care, that there may be faithfulness in "that which is least," and glory to God in daily diligence and that printed messages, meetings, and conversations may please Him, that every need may be Divinely supplied, and that those of varied nations and languages may be reached (any opportunities may be helpfully reported).

6. For our brother M. Ruda, and for God's work among Israel in all parts, not forgetting varied believers in varied lands who are specially laid on some of our hearts, as F. A. Franco (Cuidadela), J. McKerrell (Sydney), Paul Rosenberg (Uruguay), I. Sofer (Lithuania), G. Urban (Paris), M. Waszczuk (Poland), and many others.

"Faith without works is dead" (James 2. 26).

"Praying always" (Ephesians 6. 18).

Could I Become Listless?

AFTER all God's grace in my experience, could I become cold? It seems "impossible." And His present grace is so real. His love so tender. How could I become so ungrateful? Ah, let me not trust to self or to blessings. I need to look up continually to the God of all grace. Trusting to blessings is really trusting to my use of them: hence the deep importance of setting aside "self," even in the application of God's manifold mercies. How dependent am I! But He will not fail. Let me be lowly, and then yet more lowly. I can never be too humble before Him.

If I were alone, should I abide faithful? If in prison for Christ's sake, not only three months, six months, a year, but year after year as some of old, should I be faithful? Ah, those conditions are unusual, I may think, and I say, "There would be special grace for special need." True! But how about my present life? Am I prepared for emergencies, and trusting God day by day, and walking with Him? Do I really know myself? I get up day by day, and have some time specially before God. But if I had no meetings on the Lord's Day, should I gradually get up a little later,—and later? If I were alone, should I become more irregular? Isolated believers alone in a village or elsewhere, unless persecuted, have a real danger in this. It is so easy to drift into a habit. If others are present to stimulate, there is "something" for which to rise, and to keep me to time. But if not? If I had "nothing," for which to be definite, should I be definite? Should I not have Someone just the same,—One greater than all? Am I really devoted to Him? Do I seek true communion with Him? Do I find Him real? or is there less consciousness of Himself than there should be? How I need to be definite, with a fixed heart.

It may be these meditations will help some, specially some who, with good wishes, and no intention of becoming cold, have settled down somewhat in a rut, and have gradually become less diligent as to rising early and regularly on the Lord's Day, and in the godly use of time from daily business, "with purpose of heart," unto the Lord!

"IF THE LORD WILL."

Gatherings for Believing Men. Tuesdays 306, 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.
PROMISES, CONDITIONAL & UNCONDITIONAL.

1. God's "Shall's" and God's "If's" for His Re-deemed (Zech. 6. 15).
2. The Condition in which to enjoy an Unconditional Promise.

3. Thoughts on Abraham and Lot, in View of Hebrews 6. 13, 7. 6.
4. The Proportion and Practical Power of all Truth.
5. The Principle of Hebrews 13. 19, with Suggestions on 1 Kings 21. 29.
6. The Punctuation of Romans 8. 17.
7. Thoughts on Promises to Natural Men (Jer. 18 7-10).

Meditations on The Epistle to the Hebrews will, we hope, be continued.

The Power of Money in Acts.

WE see it at Philippi. There were those who saw "the hope of their gains was gone" when the evil spirit was cast out (Acts 16. 19), and they at once resented, and attacked God's servants. They had no love to the damsel mercifully released, but were like those of Decapolis (Mark 5. 17). In like manner Demetrius was occupied with gain (Acts 19. 24, 25), and so were others, though apparent zeal for Diana was an excuse. Our hearts may well rejoice to wonder if it is the very same Demetrius in 3 John 12, who went forth for His Name's sake Whom we, too, love, "taking nothing of the Gentiles" (3 John 7). It would not be surprising. The name is surely recorded for a purpose. Is anything too hard for the Lord? He can change everything.

The deadly and deadening effect of money among those who bear Christ's name, and the link of sin with sin are seen in Acts 5. 1-3, 8, 9, and swiftly we think of Achan, and call to mind 1 Timothy 6. 9, 10. But, blessed be God, there are contrasts telling of the fruits of grace. We see Barnabas, who gladly brought the money which his land fetched for the Lord (Acts 4. 36, 37); and though much money passed through the hands of God's children called to serve as apostles, Peter could truthfully say "Silver and gold have I none" (Acts 3. 6, with 2. 44, 45, 4. 34, 35). The same attitude was found in God's servant Paul (Acts 20. 33), and the effect of love to Christ is likewise seen in the ready burning of evil books, which, (unlike lands), could not be sold to God's glory (Acts 19. 19). "Giving up" for Christ is true sowing: there is no loss. But O that we may be kept from every counterfeit, as in 1 Corinthians 13. 3, and also from the wish of a Simon in Samaria to give up possessions that belonged to days of sorcery, in order to gain "power" and thereby influence. Truly he, like those of Nehemiah 2. 20 had "neither part nor lot in this matter" (Acts 8. 21). O that our heart may ever be right in the sight of God, and that we may not exalt self by a back door, but remember Him Who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich (2 Cor. 8. 9), with the riches of grace and glory in Him (Eph. 2. 7, 3. 16).

YOUNG PEOPLE'S COLUMNS.

The Sheep Lost and Found.

LUKE 15 is well known. It is a good thing to know Scripture IN the heart, and not only "by heart." That is the best place (Ps. 119. 11). The parable is so simple. The sheep was lost, really lost. It could not find its way back. If it had remained lost, what hope was there? But the Shepherd knew all about the need, the Shepherd cared, the Shepherd loved. He was more than willing to do more than words can express—for that **one lost sheep**.

And the Lord Jesus, the wondrous "Good Shepherd" of John 10. 11, is **THE SAME** to-day. No earthly shepherd loved and loves as He loves. He has done more than "seek." He has laid down His life for the sheep. And still He remembers all His own wherever the "one" lost sheep is. He "must" bring it (John 10. 16) for not one shall be lost whose name is in His book. The Gospel of Christ is a wondrous gospel for those who are lost (Luke 19. 10). It does not matter where they are, or of what nation they are, or how old they are. The love of Christ shines out to save sinners (1 Tim. 1. 15). He died for such. We are worse than lost sheep: we have sinned, and deserve punishment. The shepherd went on and on till he found the lost. And the Lord Jesus loves to "find:" then He never loses (John 18. 9). The question comes:—Are you a lost sheep or a found one? **Ask yourself**—Am I lost, or am I found? There are the two positions, and **only two**.

When the shepherd found, what did he do? The parable is so tender. He did not beat the sheep, though it should not have wandered. The lost sinner feels his sad plight, and then the Saviour comes so gently (cf. Luke 10. 34). The shepherd did not give the sheep some work, or any burden, but placed it on his strong shoulder. What a wonderful change when the Lord Jesus finds a sinner to-day. He Who died to save, lives to bless. The high priest of Israel had the names of the tribes both on his shoulder and on his heart, a beautiful picture of the strength and love of the Saviour. Is He your Saviour? Do you know Him? If we are brought to all blessings in Christ, we shall enjoy **resting** on Him. Faith finds He never fails. And the government is said to be on His shoulder (Isa. 9. 6). If I am His, He will arrange all. The **found** sheep no longer goes its "own way" (Isa. 53. 6). The mark of a **real** believer is willingness for Christ's "government" and love to His word (John 14. 21, 23).

And what does the shepherd do next? He

takes the sheep, not to the wilderness, nor to a fold, but "**home**." How real is the parallel in the work of the Lord Jesus! He brings His people to a spiritual home now (fellowship with other children of God, cf. Luke 10. 34, 35, for they are **not** to be friends with the world, John 17. 16), and soon He will lead to the heavenly home (John 14. 3). And see how the joy of Christ is set forth in the picture, "He calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost." How real is His love. And if we are saved we can become those whom He calls His "**friends**" (John 15. 14), and if so we shall rejoice with Him to tell others of His salvation, and to bring them to Him.

Now notice the three positions:

- (a) **LOST.**
- (b) **ON THE SHEPHERD'S SHOULDER.**
- (c) **IN THE HOUSE.**

Where are you, dear young reader, to-day?

A sheep was lost, the shepherd went
To find that sheep, its strength was spent:
The shepherd's shoulder met the need,
He found, He claimed, 'twas His indeed!

Not wandering, as of old, Christ's sheep
Delight in One Who loves to keep:
Their Shepherd brings to home and rest,
His "found" ones are completely blest.

Our Shepherd shares His joy with "friends,"
And with His own the time He spends,
First rescues, then delights that we,
Saved by Himself, with Him should be.

And are YOU found, or are YOU lost?—
The "picture" cannot show the cost,
Our Shepherd loved, His life He gave,
Poor, ruined sinners thus to save.

Do not be heedless of such love,
There is a home, a hope above;
Salvation is the need to-day,
Christ saves, and never casts away.

Continued from page 87.

5. 1),—the same in time of stress, in time of war.

Dear reader, Is this Saviour **YOURS**, or are you still ignoring responsibility, yet accountable, —to find it out too late? Will you not heed this loving word of warning, and **stop to think** ere too late? Ah, more than this,—stop and come to Him. He still welcomes. "Behold, now is the acceptable time: behold, now is the day of salvation." "The blood of Jesus Christ (God's Son) cleanseth from every sin" (1 John 1. 7). God means what He says. Thanks be to Him for **SUCH A GOSPEL!**

Sympathy is not only a vague feeling for others, but a loving feeling with them. "Remember them that are in bonds as bound with them" (Heb. 13. 3).

The Tabernacle of the Congregation.

No 21.

The Court.

THE Tabernacle, together with the Brazen Altar and the Laver, stood within an enclosure, measuring one hundred cubits in length, and fifty in breadth. Its floor was the sand of the wilderness and it was open to the firmament of heaven.

The name, "Court," is from a word meaning to surround with a fence or wall and so separate from the open country. The word "village" is similar and is seen in such names as, Hazar-addas and Hazeroth. Such an enclosure well symbolised the nation that was to "dwell alone," marked off from the surrounding nations. They were God's people, the others were "peoples." The court was essentially Israelitish. In the New Testament, the word "fold" in John 10 is that translated court in Revelation 11. 2, and in both instances, the Jewish economy is symbolised.

Thus, the peculiarly privileged position of the nation of Israel, brought near to God, and able to approach Him through His appointed priesthood and sacrifices, is before the mind. Any Israelite born could draw aside the court gate and bring his offering to the door of the tabernacle. Only a priest could pass that door, and, as to the veil beyond, the high priest alone, not without blood, could enter once a year. But now, the way into the "Holiest of all" is manifest, and every believer is included in the holy and royal priesthood, and has access, through Christ, in One Spirit, unto the Father.

The court was formed by linen hangings five cubits high, having a total length of two hundred and eighty cubits, the remaining space of twenty cubits being filled by the "gate," also five cubits in height, "answerable to the hangings of the court" (Ex. 38. 18). Sixty pillars, standing in an equal number of copper sockets, supported the hangings. Between the pillars were silver rods called "fillets." The pillars were provided with silver hooks and crowned with silver capitals or "chapiters."

Pins, or stakes, of copper, and cords, were provided as "stays" both for the tabernacle and the court hangings.

Thus, according to a heavenly pattern, was constructed the court of the tabernacle. Of what is it a symbol? What lessons are we to learn, who now know something about the substance of which this is but "a shadow of good things to come"?

First, the work of the Lord Jesus Christ is symbolised. The fine linen hangings, a picture

of righteousness, suggest the spotless obedience of the Lord in His life upon earth; the completion of the enclosure by the gate, having included in its colours that of blood—the scarlet—means that His work was not finished until He had "poured out His soul unto death." Although, at every moment of His life, none could convince Him of sin, and He did that which pleased the Father, the pathway appointed for Him meant not only a sojourning here, with the "learning obedience through the things which He suffered," but the termination of that pilgrimage by His sacrificial death. Then, and then only, could He say, "It hath been finished."

The court hangings were higher than a man's stature. Of these he came short, nor could he—nor dare he—climb up some other way. There was but one way in. Yet once inside, that dazzling white linen, which repelled and reproved the outsider, formed a protection to the Israelite. So the holy life of the Lord Jesus, shewing what man ought to be, only condemns him, but every poor, conscience-stricken sinner, made so by the gracious working of the Holy Spirit, coming to God through Christ and pleading His precious blood, is brought within the justifying, protecting, and sanctifying power of God's Beloved Son. He is "justified—declared righteous—freely by His grace through the redemption that is in Christ Jesus." "Accepted in the Beloved."

The material court, repeated and continued in the temple, has passed away. That for which it stood, peculiar blessing for Israel, has also passed, but only temporarily.

The Lord Jesus led, and still leads, His sheep out of the "fold." He has formed them, together with "other sheep"—us Gentiles—into one "flock," He being the one Shepherd. In the early days of the Church, becoming a sheep of Christ meant "Casting out" (see John 9. 34 and 10. 4. "putteth forth" being the very word casteth out").

Israel has been, for a season, put on one side. The court is "left out and measured not, for it is given to the Gentiles and the holy city they shall tread under foot" (Rev. 11. 2). But saved ones from that nation have a far greater privilege, enjoyed with those once "far off" but now "made nigh by the blood of Christ." This is none other than "boldness to enter into the Holiest by the blood of Jesus."

May every child of God not only have the "Court" experience but continually exercise his right of access to the very throne of God. He is a "purged worshipper," saved to adore his heavenly Father, at Whose right hand, is the Son of His love, raised to that blessed position because He finished the work the Father gave Him to do.

E.K.

Certainty.

IT is often stated we must not be "sure" we are right when speaking with others. And an exhortation against pride is ever deeply important. But when an agnostic or a "Christian Scientist," for example, argues thus, are we to agree that even the Deity of the Lord Jesus and the gospel of the grace of God are still uncertain to us? Are we to acknowledge the theory, "You may be wrong in one thing, therefore then in another, and in all"?

Is there not some vital mistake in this mode of "reasoning?" A quarter of an ounce less food to-day will not make a perceptible difference. Hence the suggestion "The same to-morrow," and so on, till we can "logically" eat nothing, and yet survive. But this is not real logic. Deduct a minute from sleep each day, and then we can theoretically do without sleep. But it is not so. The imperceptible difference is a difference, and there are fallacies lurking everywhere.

So with many "theories" as to truth. Some will say, "You think you are right and others wrong." If I do not feel I am "right," if I think I am "wrong" and still persist, it is sin. I should regard what I believe to be truth, and should be affectionately concerned for others to believe that which has been made a blessing to me. All else would be hypocrisy, and lack of love. If I assume this proudly, and with self-confidence, my manner is wrong. If I generalize, and quickly assert what I have not proved, I sin.

But as to God's truth there are realities as to which I have, and should have, no doubt at all. God is God, and no agnosticism is to become an open question to my believing and worshipping heart. Infidelity is folly (Ps. 53. 1). That the Lord Jesus was "over all, God blessed for ever" yet, in the fulness of time, He became flesh, in love to lost sinners—is no "doubtful point" to my grateful heart. I do not merely "hope" the Scriptures are inspired. There is a reality beyond human "postulates" and "hypothesis," which the Holy Spirit makes certain to those who have tasted the Lord is gracious, and who know Whom they have believed.

You and I may make a mistake in our mode of expressing truth, and may have much, very much, to learn regarding the fulness of God's plan of redemption, but if anyone desires us to be uncertain if Christ died for our sins, we cannot belie our blessed experience.

It is impossible to put the interpretation of some verse, in prophecy, which may seem to me quite Scriptural, on the same level as the fact that the Lord Jesus is coming again personally, in the flesh. To deny that is to deny truth, and

to take the standpoint of the deceiver and anti-christ (2 John 7). It is not a necessary mark of humility to make everything indefinite. The tendency with some may be to regard unproved personal interpretations the same as deep spiritual experience. Against this we must guard in true lowliness of mind. It is this which prevents one dear child of God, brought up in some spheres, from seeing the will of the Lord as to believer's baptism, and another from accepting the Scriptural symbolism of the Lord's Supper. It may lead to an offhandedness and an unwillingness even to go into the subject. It is this attitude which has caused friction and dissension and division among believers, because the unconscious "I" may even appear as jealousy for truth, and fear of being misled. The escape from this is not to make everything uncertain, and, with a swing of the pendulum, to assume everything is a matter of private judgment. Nor are we to say, "Differences among believers are unimportant." Truth is many sided, but never self-contradictory. John 16. 13 stands. The right inference is a lowly acknowledgment that God will guide the meek in judgment (Ps. 25. 9), and bless us through other beloved believing ones, and that, when we err, it is our lack of meekness, and of responsiveness to Him. It is important for us to be concerned that when we are "not sure" we should never defend a point, and persuade ourselves we do know, and then "stick to our opinion." A tender heart seeks grace to distinguish what God has taught us (John 6. 45), from what may, in measure be our "inference." Thus we reach the ultimate issue,—as in all things, even the work of the Holy Spirit, and dependence on Him. This is not "private judgment," this is not a light use of the expression "I was led." The more we are really led by Him, the more truly humble we shall be. The prayerful reader will see that we cannot draw up "a human creed," and put a list of certainties and uncertainties, and work out all mechanically. God's teaching is not systematized as it would be by men. There is always a Divine manner of instructing, that causes a praiseful certainty of experience coupled with a humble acknowledgement "we know in part," which is made individually precious to each heart according to the present condition and growth of each believer. Thus is all appointed to lead us to a Person and to His feet and neither to Roman Catholicism nor our own infallibility. God's way is suited to the whole character, and to the heart and mind and every part of the being, and is spiritually "constructive," that His redeemed may be edified and built up to His glory. Thus love to one another is entwined, and all harsh words are shut out.

"Responsibility."

A MAN sits down to think. He rarely has time to THINK. Day follows day, night follows night; no time to THINK. Morning—a quick meal before work: no leisure to THINK. At night, one is too tired to THINK, or seeks a little "pleasure" to forget troubles. In peace time, amusements: in war time, war work! No time to THINK.

But, last of all, a man sits down to think. He looks at life, and asks "Is it LIFE? What do I really possess? 'Pleasures' do not satisfy: they become a memory—a bitter one, if pain or loss blots them out. 'Riches' can be lost: in any case, they do not SURVIVE DEATH. Death baffles all: There is no freehold of life. To-morrow remains uncertain. What do I possess? And what am I,—the so-called possessor?"

"Is this life all?—with its uncertainties, and broken hopes? Am I a child of a few days, intent on bubbles that break as soon as their beauty is admired? Am I living for shadows? I want something real, something permanent,—ah more than some **THING**."

The thinking goes on:—"I cannot have yesterday again, nor undo it. One foolish word had **SOME** effect on some who heard, and the fruit in them may affect their character, if only a little, and **their** change may become a factor in a hundred other lives, and the ball rolling cannot be stopped. Ripples from the thrown pebble widen. I cannot call back the effects of one action. And "one" foolish word was not all. An angry deed comes in view; it provoked another, and habits are the result of a thousand "little" things. Possibly I have had more to do with earth's misery, and even with war, than I thought. If I make light of the **unseen** results of actions, I am but stifling conscience. Sow an action, reap a habit: sow a habit, reap a character: sow a character, reap a destiny! The results of **ONE SIN** are incalculable."

The thinking goes on. "Stop thinking," says the enemy of souls. "Eat, drink, and be merry." "Perhaps I am over-thinking and overestimating after all": but no. An epidemic may be started by **one case**. How ghastly the thoughts that spring up. Why did I ever start thinking? 'Responsibility' is a dreadful thought. And you cannot isolate and quarantine sin. O the terror of influence! Yet I cannot resign it. I cannot live without affecting

* God graciously enabled a tract with this solemn theme. Revising for to-day's emergencies seems His will. We hope to reprint. Do you desire to use to His glory?

others. I am in despair. And if there is One Who totals my share in all the sins of others, I have no hope before **His** court. And there is One, and He will be the Judge.

The thinking **will** go on! It overpowers. An awful sense of need becomes greater—greater—greater. What about **OMISSIONS**? **Their** effects too are incalculable. It is begging the question to say "They are responsible for themselves." "If I help to set a place on fire, I **AM RESPONSIBLE**. If I **share** in a dishonest action, I **AM RESPONSIBLE**. And even if most effects are stopped, I **AM JUST AS GUILTY**. And 'something good' does not balance. Can a thief plead his philanthropy? Can a murderer excuse himself because he loves his children? Each sin is sin, each omission remains an omission. All seem **indelible**. A climax of horror! **NO ESCAPE!** Thinking over **REALITIES** is too much for me."

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15). "Whence come these words, more than all earth's music? Are they only floating on the air? I need **Some One** to deal with my desperate need. Can it be have found that '**SOME ONE**' here? My burden is an agonizing sense of accountability, never oppressing me before. If I could live a stainless life from to-day, the awful thought that I have already an **investment** in myriads of others' sins, still bearing interest, often compound interest, appals. Responsibility and indirect partnership, however small, in the guilt of millions can only crush one who really **THINKS**, until he is brought to a complete Saviour, Who, knowing the **WHOLE** case, has met the **WHOLE NEED**. None but God could tell my 'share,' none but God trace my guilt to its tenth generation. But—O the music of **His** gospel—**HE HAS DONE THIS**. and laid my iniquity on my Saviour the fully accepted One (Isa. 53. 6). The debt was exacted, and He Himself answered for me. Mingled love and justice shine out in the words, 'I have blotted out, as a thick cloud, thy transgressions' (Isa. 44. 22). I could trust no one else,—no one but **my Judge Himself**. And He it is Who has paid the penalty in love, and welcomes me with, and to, His heart of love. I understand now why none but the Mighty God could deal with my desperation, and I realize, as never before, the meaning of the words, "My God, My God, why hast Thou **forsaken** me?" Sin is worse than I thought, **my sin**. But **His** love excels every thought, and now I have joy in thinking of **His** love. Riches I have,—to abide. Pleasures—for ever. "Peace with God" (Rom.

Continued on page 84.

Suggested Daily Readings.

"IF THE LORD WILL."—NOV, 1942.

Day	READING		LEARNING	
	Exodus	Matthew	Exodus 28.	Jude
1	27. 16-28.5	19. 1-15	29	17, 18
2	28. 6-25	19. 16-30	30	19
3	28. 26-43	20. 1-16	31	20
4	29. 1-18	20. 17-34	32	21
5	29. 19-30	21. 1-16	33	22
6	29. 31-46	21. 17-32	34	23
7	30. 1-16	21. 33-46	35	24
8	30. 17-38	22. 1-22	36	25
9	31. 1-18	22. 23-46	37	Rev 1.1
10	32. 1-14	23. 1-22	38	2
11	32. 15-29	23. 23-39	39	3
12	32. 30-33.8	24. 1-14	40	4
13	33. 9-23	24. 15-28	41	5
14	34. 1-17	24. 29-44	42	6
15	34. 18-35	24. 45-25.13	43	7
16	35. 1-19	25. 14-20	Matt. 26.17	8
17	35. 20-25	25. 21-46	18	9
18	36. 1-19	26. 1-16	19	10
19	36. 20-38	26. 17-35	20	11
20	37. 1-16	26. 36-56	21	12
21	37. 17-29	26. 57-75	22	13
22	38. 1-20	27. 1-18	23	14
23	38. 21-31	27. 19-33	24	15
24	39. 1-21	27. 34-44	25	16
25	39. 22-43	27. 50-65	26	17
26	40. 1-16	28. 1-20	27	18
27	40. 17-38	Mark 1. 1-15	28	19
28	Lev. 1. 1-17	1. 16-28	29	20
29	2. 1-16	1. 29-45	30	21
30	3. 1-17	2. 1-12	31, 32	22

Notes on Memorized Verses.

EXODUS 28. 29-43.

29, The emphasis on "the names" and "his heart" must remind of our great High Priest. Surely we have a "memorial before the Lord continually." It is a delight, too, when His own illustrate something of His heart love to "one another" (Phil. 1. 7). 30, "Lights" and "Perfections": plurals often denote completeness in Hebrew: we remember also "the Father of lights" (Jas. 1. 17). The "heart" again (twice). 31, The heavenly colour and the word remarkably has consonants as "completeness." 32, No rendering: we call to mind John 19. 24: the unrent robe and the rent vail unveil two parts of truth, just as the altar must have no tool of iron on it (Ex. 20. 25, Deut. 27. 5), and the sacrifice must be met by the sword (Zech. 13. 7): the twofold perfection and work of our Lord Jesus blessedly before us. 33, "Pomegranates" particularly indicate fruitfulness (Gen. 1. 12), and spreading: the letters of the word at least suggest exaltation (see too 1 Kings 7. 15-21, the chapters above the pillars). The alternating of music (praise) and fruit is very striking. 35, "That he die not" (Lev. 16. 2, 13): the failure of the typical high priest: the Lord Jesus has the power of an endless life (Heb. 7. 16. 25). 36, This (a climax then only for the high priest) shall be on the bells of the horses in that day (Zech. 14. 20, 21): so definitely will the ordinary things of daily life be sanctified. And so should it be in our experience now: do we realize this? 38, Only where

there is holiness can there be acceptance (Heb. 12. 10, 14): here Aaron became a type of Christ: the thought of "acceptance" is, as with the burnt offering (Lev. 1. 3, 4, "of his own voluntary will" is "for his acceptance"). 39, Remember "fine linen" is the word "six" reminding not only of six threads but a finished work (Ex. 20. 9). 40, Fellowship. 41, Without oil of the Spirit, without a filled hand, there can be no acceptable service, even though one is "born" into the appointed family. 43, Contrast with 38: if the sinner bears his iniquity, he must die (Lev. 5. 17), contrast Isaiah 53. 12.

MATTHEW 26. 17-32.

17, How definitely the dating is given: that we may see when the Lord's Supper was instituted: this makes clear there could not have been "transubstantiation" (before His sacrificial death), and what the appointed symbols are. 18, The Lord's knowledge where men and where the ass (Matt. 21. 2), and fish (John 21. 6) were: will HE fail us NOW? 19, They found as He said (Mark 14. 16) and did as He appointed: is our life an illustration of both these descriptions? 21, He felt (John 13. 21): His foreknowledge did not remove His real humanity, and His intense feeling. 23, Privileged, near, yet! 24, The fact it was "written" did not excuse (Acts 2. 23). Resist any attempt to mistranslate this verse: Judas, though of Israel, under eternal judgment: universalism is condemned. 25, Judas does not use the word "Lord": we call to mind verse 40, and Satan entering, and 1 Corinthians 12. 3). Is Christ our Lord in deed and truth? 26, The repeated "it" (italics) weakens the emphasis on the four verbs ("took," "blessed," "broke," "gave": how contrasted the taking, giving and eating in Genesis 3, and the curse), "My body" (Heb. 10. 5, Col. 1. 22). 27, Loving emphasis on "giving thanks": felt. 28, "My blood of the new covenant" (Jer. 31. 31-34, including "many," as in Isa. 53. 10-12, from "all nations," in advance of Israel's remnant becoming the strong nation, Jer. 50. 20, Isa. 60. 22, Rom. 11. 26). "Without shedding of blood there is no forgiveness of sins" (Heb. 9. 22). 29, A glorious "until" (1 Cor. 11. 26, Ps. 110. 1, &c.). 30, Always praise, and singing together cf, "Amen" (1 Cor. 14. 16). 31, The Shepherd, the smiting (the sword, Zech. 13. 7), the sheep, the scattering. 32, A precious "but." No doubt as to the resurrection (1 Cor. 15. 29). The Person, the Leading (Heb. 12. 2). The Place ("Galilee of the Gentiles," cf. order in John 10. 15. 16).

"When I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord" (Jer. 32. 16). In Nehemiah 4. 5, we have the reverse order, "I prayed to the God of heaven, and I said unto the king." But there is no contrast of standpoint. In each case there is simple dependence. But in Jeremiah's case the Lord's command had been given, and obedience rightly came first. In the other case, the will of the Lord was to be sought as to how to speak. We must never act in our wisdom, and then ask God to bless, but when His will has been made clear, "to pray about it" instead of rendering prompt obedience is sin. How precious is Scripture.

Correspondence from any Believers and Enquirers:—

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Printed by NORMAN, HOPPER & Co., Boleyn Castle, Upton Park, E.13.

Thoughts from The Word of God

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

A PERIODICAL, ENABLED BY GOD'S GRACE,
TO SET FORTH HIS SOVEREIGNTY, HIS
COVENANT LOVE, AND THE PATH OF THE
OBEDIENCE OF FAITH.

Vol. 43 No. 12
DEC., 1942.
Free.

"How should man be
just with God?"

Job 9. 2.

"We are all as an un-
clean thing, and all our
righteousnesses are as filthy
rags."

Isaiah 64. 6.

"Not by works of
righteousness which we
have done, but according
to His mercy He saved us."

Titus 3. 5.

"Being justified freely
by His grace through the
redemption that is in
Christ Jesus."

Romans 3. 24.

"It was imputed to him
for righteousness: now it

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

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was not written for his
sake alone that it was im-
puted to him, but for us
also." Romans 4. 24.

"Being now justified by
His blood, we shall be
saved from wrath through
Him." Romans 5. 9.

"By His knowledge shall
My righteous Servant jus-
tify many." Isaiah 53. 11.

"I will greatly rejoice in
the Lord, my soul shall be
joyful in my God; for He
hath clothed me with the
garments of salvation, He
hath covered me with the
robe of righteousness."

Isaiah 61. 10.

"Peace through the blood of His cross."— Colossians 1. 20.

Words of Introduction.

AGAIN we record grace. Again we realize the mani-
festation of the glory of God is nearer. We are
pilgrims, and would view each week, and each day, as
a stepping stone. Opportunities are ours: are they
being used? Privileges are ours: are they awakening
our praise?

The salvation received should melt our hearts. Re-
deemed ones are not their own. With a deep desire to
emphasise the sovereignty of God, and His holy
"rights" in our yielded lives, are these pages sent
forth. We know and can do *nothing of ourselves* that
is "meritorious." How definitely, then, are pride, and
self-will, and human confidence set aside. How then can
believers be willingly separated, from one another? All
barriers are fleshly, are they not? Should we not seek
in the Holy Spirit, not the carrying on of "a work,"
not the building up of a society or denomination but of
the called out church which belongs to Christ, *His body*,
as we look expectantly for His coming.

"Lot chose him all the plain of Jordan."

Gesesis 13. 11.

Shall we, as Lot, the pleasant choose.
Yea that which seemeth fair,
Only at last true joy to lose,
And have our dwelling where
The soul is vexed and ill at ease?

God knoweth all the path that lies
Before our pilgrim feet.
His choice, and His alone, is wise;
He knoweth what is meet,—
And THAT a righteous soul will please.

So let us leave the choice to Him;
He gives to us the best,
For nought of earth our love must dim:
In this our souls shall rest,
Our Father knows, and hears, and sees.

A.W.H.

Words of Encouragement.

"We are His Workmanship, created in Christ Jesus," Eph. 2. 10. Yes, this is a fact,—a joyfully realized fact by those who are "in Christ Jesus," and seeking to please Him. We are not "in Adam," nor "in the world" as we were. We have been "born again," we have been created anew. The work was not ours, nor of the will of man (John 1. 13). We cannot boast. There was no mere patching up or improvement: a permanent and mighty work has been in-wrought, which shall never be undone. We have been created to God's glory (Isa. 43. 7). Our hearts rejoice in 2 Corinthians 5. 17. We find the same Divine emphasis in Galatians 6. 15. There has been a direct work of God. He is not a dream. Herein we see the love of God, and the power of the blood of Christ.

"Fruit" is our privilege. Is there this evidence? Do men see in us a contrast with what we were? Do they realize that we are in reality, and not only in name, a new creation? Should we not be characterized by likeness to Christ? Should we not illustrate 1 Peter 2. 9? And, by God's grace, in the power of the Holy Spirit, let us be encouraged to expect such a privilege of service, "from this day and upward."

Poems to Help Christian Experience.—133.

"Wisdom . . . she crieth . . . Come eat of my bread, and drink of the wine which I have mingled. Forsake the foolish and live and go in the way of understanding. A foolish woman . . . sitteth . . . to call passengers who go right on their ways . . . But he knoweth not that the dead are there and that her guests are in the depths of hell." Proverbs 9. 1-6, 13-18.

Though yours be not the facile pen
To wield, or science know,
"In understanding be ye men,"
In heavenly wisdom grow!

Wisdom of earth must be a snare
When as an *END* desired;
'Twill keep the child of God from prayer,
And from God's words inspired.

The knowledge of created things
Should to their Maker lead,
But "science" takes away, nor brings,
The sense of inward need.

How often lines of poesy
Seem like a word divine,
And, in their soothing subtlety,
Accomplish ill design!

Even delights of harmony,
Of music's soft appeal,
Cause a false serenity,
The soul's affections steal.

Well the accuser lays his plan
To captivate the mind,
Seeking to know the "bent" of man,
That often doth he find.

For he would make the soul content
With things "just short of heav'n,"
And "pleasant" things that yet are blent
With darkly-working leav'n.

Sometimes the evil one doth seem
A messenger of light,
But leadeth, like the marshy gleam,
The traveller from the right.

O saved one, choose the words Divine
By God Himself inspired,
Delight in them, and make them thine,
Ne'er of the truth grow tired.

O find His words, and on them feed,
Then shall thy heart rejoice;
To fresh green pastures will He lead,
And make thee hear His voice.

So shalt thou in true wisdom grow,
The wisdom from above;
Right on thy pathway thou shalt go,
Abiding in God's 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 DECEMBER:

THE PERSON AND WORK OF CHRIST.

1. The Immensity of the Theme.
2. His True Godhead (John 1. 1, Rom. 9. 5).
3. His Real and Perfect Manhood (Phil. 2. 8, 1 Tim. 2. 5).
4. His Spotless Life and His Sacrificial Death (Rom. 8. 3, 2 Cor. 5. 21).
6. His Resurrection, Intercession (Heb. 7. 25), and Coming in Glory (Heb. 9. 27).
6. What is He to Us? (John 20. 28, Song 5. 16).

THE EPISTLE TO THE HEBREWS (continued).

Holiday Gatherings unto the Lord, by grace, 25th and 26th, 3 and 6. at 61 Upton Lane, Forest Gate, London, E.7 (usual meetings, Lord's Day, 11. 3 and 6.15, Mon., Thurs., Sat., 7, and 2 Crosby Street, Shaw Heath, Stockport (and usual meetings the Lord's Day, 11. 3, and 6.30, Tues. and Sat., 7.45). Also gatherings unto the Lord in various parts—Dickleburgh, Glemsford, Mansfield, Ullesthorpe, &c., as He enables, and 217 Brockley Road, S.E.4, the Lord's Day and Thurs. Prayerful correspondence welcomed, in His Name.

Irritability.

WE need not lose our temper. We need not even show we are irritated, and yet there may be within something of annoyance, instead of the restfulness in the Lord, that receives all from His hand, and seeks to learn His lessons. It may be very temporary: we may quickly disapprove of it, but yet we are annoyed, we are irritated. Why? Circumstances are not the cause. They only bring out what is there. The real reason of all our failure is lack of dependence on the Lord, lack of entire confidence in Him, and in all that He permits. It is true that some people are annoying, but we should not be annoyed. Their manner may be irritating, but we ought not to be irritated. God has a bless-

ing for us in all that meets us. The only thing that should really trouble us is **our own** failure to please Him. All that comes to us comes by His permission (1 Cor. 10. 13), and all things work **together** for good to them that love God, the called according to His purpose (Rom. 8. 28). It is a blessed **privilege** to thank God for irritating things. They give opportunities for faith to grow. They help patience as nothing else will help it. O that our hearts may indeed glorify Him for the **privilege** of being tested, and the honour of being trusted to stand faithfully in the strain, and to look up to our Father trustfully, knowing that everything is only a further lesson in His school. Thanks be unto God, He has blessings in everything for those who are willing and ready to look for them and to receive them. Let us not cast away our privilege, because we look at the circumstances, and the failures of those who irritate, instead of looking off to Him, Who permits us to be in the line of blessing by means of the trial. God honours faith by allowing it to be tested. If we were merely infants, He would ward off certain difficulties, but He lovingly expects more from us. Surely we shall not complain of this. Let us remember, to be opposed to "it" is actually, as with Israel in the wilderness, to murmur against God. Some speak **against** the weather, others **against** those who may seem to seek to worry them, or who are, at least, thoughtless, and think that is all. It is not. They are speaking against God, Who has a perfect purpose in permitting this weather or that problem to meet you or me.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

Colossians 4. 2.

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

1. For believers in difficult circumstances that there may be simple faith in God (Ps. 62. 8, 1 Cor. 10. 13).
 2. For aged children of God (Isa. 46. 4).
 3. For the families of those who have been brought to Christ late in life.
 4. For lands that we often overlook—Portugal, Thailand, Gold Coast, Haiti, Northern Territory of Australia.
 5. For the Lord's work committed to us, that we may not be unfaithful, not wearied, nor worried, but restfully dependent on Him, and that His blessing may be granted constantly in printing, circulating, conversation, meetings, all, and that all needed paper may be available to His glory, and that brethren known in varied lands may be sustained. We remember our brethren on farms in Latvia, our brother I. Sofer in Lithuania, our brother M. Waszczuk in Poland, believers in Paris, not forgetting our brethren M. Ruda and J. McKerrell in Australia, and "all saints" (Eph. 6. 18).
- "Expect, unto the Lord" Psalm 27. 14).

"With Thanksgiving"

PHILIPPIANS 4. 6, and Colossians 4. 2 are alike in mentioning prayer first and **then** the accompaniment of thanksgiving. Probably the order in 1 Thessalonians 5. 17, 18 and 1 Timothy 2. 1 is to bring out the same thought. In the book of Revelation, in heaven, there is a **fulness** of praise, but here on earth, (though we enter by faith the Holiest of all, Heb. 10. 19), are we not reminded of our Father's loving care for our **need**? And we have His loving suggestion that we ask aright when we praise, but not if we ask as Rachel (Gen. 30. 1), or with complaint as Israel (Ex. 17. 2, Num. 11. 4). Ah, they did not go to the Lord. Petulant prayer is not prayer at all. Possibly we are led to see that we often need to pray first for **more grace** that we may mount thereby to the height of praise.

We should praise much more. We lose much by praising little, whether alone or in our homes, or in our gatherings. The Lord Jesus, in the midst, leads praise, as well as leads to it (Heb. 2. 12). An unthankful heart will be an unresponsive heart to God, in other ways too. Praise lightens our burdens, and brings untold blessings (2 Chron. 20. 22, 29. 27), though we would not praise simply to get, or for our own sake. It is so blessed to give to God that which glorifies Him (Ps. 50. 23).

I do not mean that we should hesitate to begin with praise. Far otherwise. "First I thank my God" (Rom. 1. 8). Mark the name of the book of Psalms—the book of praises. The most repeated command in Scripture seems to be "Hallelujah," "Praise ye the Lord." Notice the stress on praise in 1 Chronicles 23. 5, 30: the temple was to be characterized by praise (Ps. 29. 9), and are not we a spiritual temple? Whenever there is true unity there is spiritual praise (Ezra 3. 11, Neh. 12. 27, 31, 38, 46). Whenever there is grumbling there is spiritual disease. We can never praise God too much. "Blessed are they that dwell in Thy house: they will be still praising Thee. Selah" (Ps. 84. 4). 'Tis out of the abundance of the heart the mouth speaketh. Yet only one out of ten lepers, who prayed, returned to give thanks! In the first petition of the disciples' prayer, thanksgiving is mingled, "Hallowed be Thy Name." Adoration is a great privilege, and the seraphim never weary therein. May ours be the joy to walk in the Spirit, and to be thankful (Col. 3. 15).

Faith as a theory and trusting God merely for the future are natural: true faith believes God NOW, and acts accordingly.

YOUNG PEOPLE'S COLUMNS.

"All that Debt."

Matthew 18. 32.

DEBTS! They are unpleasant things, that burden and worry. It is a good rule never to owe anything. In some lands nearly every one seems to be a debtor,—and there is often a big "interest" to pay. Yet many get used to this way of "living." How do debts frequently begin? "I want this now and I haven't enough for it, but I want it, so I'll have it, and pay afterwards. The idea is wrong, is it not? If God does not give me enough for what I want, shall I say He has made a mistake? No. Let me wait His time. "Ah," you say, "how could people get along if they always acted thus?" A good deal better, even as to earthly things, than they do now. Thousands are spending their time in "keeping accounts" that were not necessary, and thousands more in putting things straight that never ought to have been crooked, and in trying to make others "settle up." Debts that anybody "means" to pay are expensive, and if anyone does **not** mean to pay, there is cheating. Never **start** owing: it is easier to fall into debt than to climb out.

If I "spend" ahead of the money I have, it is possible I may die—without paying. There is such a tendency with getting into debt to act as if "to-morrow" were ours. And sometimes a debt belongs to a number of people, and they erect a large building on borrowed money. If the wish is to use it for "Christian service," is it not strange to view the Lord's work as in debt to the world? If He desires anything He can supply the need. But does He appoint such buildings? Debts dishonour God. It is easy to choose big things, instead of God's will, and thus to make burdens. Faith should look to God day by day. Matthew 6 is so clear about this.

The Bible teaches us about all these everyday matters, and the danger of **debt**. We see, too, how these things troubled Israel in Nehemiah 5. 1-13 and 10. 31, and the words of Romans 13. 8 might well be in every home, "Owe no man anything."

We can well understand the proverb, "Out of **debt**, out of **danger**." It does not contain the whole truth, for there are **other** dangers. And there is a greater debt than **all** others and to be delivered from **that** is to be delivered from danger. What is the debt of which I speak? Do you know how Romans 13. 8 continues? There is a reference to love:—"but to love one another." This reminds Christians that every day, every hour, every moment brings a fresh

opportunity, and therefore a fresh responsibility, or "debt," to "love." In this sense Paul said he was "a debtor to the Greeks and to the barbarians," to tell them of the Lord Jesus Christ (Rom. 1. 14). But this mention of love also speaks of the first Commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22. 37). That is the great debt no one has paid. Therefore we were all debtors, and in real "danger." But (blessed be God) the Lord Jesus came down to meet the claim, and died "the Just for the unjust," and here is the ground of salvation! Hence "I forgave thee **ALL THAT DEBT**." What wonderful love!

Can you say that your "debt" has been forgiven? Are you now saved by the precious blood of Christ? If not, you have the greatest debt, like a chain and a heavy weight around you. But if you **are** saved by His precious blood, how thankful you should be! Then there is the joy of ever loving and pleasing God, and of seeking to lead others to Him.

"All that debt." Dear reader, that which is owed to God is greater than you think. You **cannot** pay it, and God will not accept a part. Nor could you pay **even** a part. And yet it is **SIN**, deserving death, if we do not pay. The only hope for any of us is the death of the Lord Jesus for sinners. And He has died and been raised, and eternal life is free to burdened sinners in His Name. O how delightful is the thought, "The Son of God loved me and gave Himself for me" (Gal. 2. 20). Would you not make sure about salvation to-day? Or will you "put off"? Salvation is so important.

A debt too great for me to pay
Has been discharged! And I can say
"God hath forgiven 'all that debt'
And all the claim is fully met."

How thankful every one should be
Who by the grace of God is free:
The precious blood of Christ availed,
His saving work has never failed.

Are you a debtor, or released?
If not the debt, each day increased,
Will mean for you an endless weight,
And freedom you will seek too late.

Happy the one who comes to day,
And finds in Christ One Who *could* pay—
And paid—the claims of law,—to save!
For sinners He His life blood gave.

Wondrous the love that He should die
That guilty debtors might draw nigh,
God as their Father love and know,
His love in daily life to show.

Forgiven, we should now forgive,
And to His glory ever live:
"Should'st not thou also?" claims that we
Who grace received should gracious be.

The Tabernacle of the Congregation.

No. 22.

The Court (continued).

THE fine linen curtains and their supports afford still further teaching concerning Christ and His finished work, as will be seen from a detailed examination of their component parts.

The pillars, sixty in number, four of which supported the "gate" at the east end, stood each upon a copper socket. The material of the pillars is not mentioned, but the sockets were of the same enduring metal characteristic of all within the Court, but outside the tabernacle, namely, the "Brazen Altar" and the "Laver and his Foot." As we have seen, this fiery-coloured metal suggests strength and endurance, symbolising Him Who is "mighty to save" and was able to endure Divine judgment when "He bore our sins in His own body on the tree."

How fitting that the sockets, forming a foundation for the Court, should be of copper, since it was through the bearing of wrath, in substitution for the guilty, that the Lord Jesus Christ upheld the righteousness of God, and made complete and available a righteousness which could be imputed to such as, by nature, were ungodly.

The silver hooks on the pillars, from which depended the linen curtains—symbol of righteousness—show forth another view of the work of Christ—that of redemption, for silver was a purchasing token.

Thus the curtains were between silver and copper, the pillars of unnamed material joining them, so representing three aspects viewed in Scripture of the Work of God's Dear Son, that is, "Substitution," "Redemption," and "Justification."

Moreover, the word for "Sockets" means "strength" and is connected with the word "Adoni," a name of God, denoting particularly sovereign Lordship and Ownership, and applied to Christ in Psalm 110. The number sixty, which is twelve times five, suggests grace sufficient for all God's people.

The word, "Pillar," is from a word meaning, "to stand," with the thought of "fixity" and "continuance," and as the pillars upheld and supported the curtains, "power" is yet again emphasised.

Clearly, then, the predominant thought is that of Divine might, leaving no room to doubt that our Almighty Redeemer and His work are before the mind.

In addition to the "hooks," which word means, "and," the joining word, and is also the sixth letter of the Hebrew alphabet, the "chapters" were also of silver. This word, signifying "head," evidently "crowned" the pillars.

Further, there were "fillets" of silver, and as the word is derived from one denoting "cling" "join," it is supposed that they were rods connecting pillar with pillar, thus making the Court "one." It is very interesting to observe, however, that it means also, "To have a delight in," "to love," "to desire," "to long" and appears in Deuteronomy 7. 7, Psalm 91. 14 and Isaiah 38. 17. Love is "the bond of perfectness" (Col. 3. 14), so that we have a threefold stress on redemption, typified by silver (Ex. 38. 25-28), the hooks supporting, the fillets uniting, and the chapters crowning. "With Him is plenteous redemption!"

The devout Israelite, taught by God, and particularly the godly priest, as he stood at the "Brazen Altar," enclosed and protected by the fine linen hangings, had thus, all about him, symbol upon symbol, type upon type, of the Redeemer Who should come to Zion; One Whose Person, character, and work, would be wholly acceptable to the God of righteousness.

But, what he could see in shadow, we, in this "day of salvation," behold, by faith, in substance, for the Saviour has come, has lived and died and now, being raised, appears "in the presence of God for us." Blessed be God, though we are, as to our place of witness, on the earth, our "place of worship" is not here, as in the previous dispensation, but above, for we have "boldness to enter into the Holiest by the blood of Jesus." We are not in the court, but God has "raised us up together and made us sit together in the heavenly places in Christ Jesus" (Eph. 2. 6) and has "blessed us with all spiritual blessings" there in Him.

Yes, In Him we are **accepted**. Let us make it our aim to be **acceptable**. He has grace all-sufficient. Let us trust Him.

E.K.

Circumstances alter natural faith: it varies continually thereby. And we find much natural faith entwining itself around spiritual faith, to such a degree that we may not always be able to distinguish. But heavenly faith, spiritual faith, "the faith of God" (Mark 11. 22, marg.) has a living power, superior to surroundings and even strengthened by trials. How blessed to know God is, and to realize His hidden resources. "At midnight Paul and Silas prayed, and sang praises to God" (Acts. 16. 25).

"Twice Dead."

A STRIKING quotation from a striking letter. How can any one be twice dead? Is it possible? Yes. First dead even as all in Adam are; dead before God (Eph. 2. 1, note John 5. 24), and, secondly, dead, after "professing" to be a child of God,—a dangerous claim if **not true**. It is to this that Jude 12 refers, and to this I would direct your attention.

Men speak of "Christian nations," and language has been so permeated by the thought that even census papers refer to a "Christian name." Many think they are saved because they were "Christened." If "infant baptism" were commanded, it would never quicken a dead sinner: there is not one word in Scripture to suggest this delusion. But the fact that it is **not** commanded shows the subtlety of Satan to lead many to a false hope. Reader, you are **not** a Christian because you were "Christened": you are not "a Christian" unless you are "in Christ."

"Twice dead." Not only a lost sinner in a lost race, but, after professing the name of Christ, like many in the days of Jude, belying a "profession". Some then appeared to have a changed life, but then went back to wallowing in the mire (2 Pet. 2. 22). A man says to me today, "I once believed what you believe." **No**, he words it wrongly. Such an one never believed **HIM WHOM** we believe. A profession **can** be "finished with." But a new life in Christ is eternal. Have you this?

What about **backsliding**? If you are a backslider, I expect God is, in grace, making you uncomfortable, even now while you read this. You cannot altogether **stifle** the "life" within. God be praised for His mercy in making a backslider miserable till he weeps his way back to the Saviour Whom he has disgraced. But if you professed Christ without ever possessing Him, what if you are "twice dead?" Is there no hope? Yes, but not in going on as a professor, and putting a few things straight. An "empty, swept and garnished," sinner is still the devil's house (Matt. 12. 44). The only hope is to come as a broken-hearted sinner to Christ, owning you are not only "dead" as others, but "dead" in that your profession has been a counterfeit. You may not have been fully conscious of the deceit, for Satan is a clever deceiver, but drop false pride, do not build up on the old foundation, nor aim to be "a better professor." Pluck up the roots, destroy the false foundation, do not come as a "church member," as a respectable and religious worker, but as one who is lost, and has "no hope" outside the Saviour Who came to

die for the ungodly. Then you will find the very welcome and the same power that other "sinners" have found (praise God!), you too will be "alive" in Christ (Rom. 6. 11). "Behold, **NOW** is the day of salvation."

Questions and Answers.

82.

Concerning present circumstances and Egypt and Assyria.

We cannot say that prophecies of the ten kings and Antichrist, and the last "seven" (Dan. 9. 27) are yet being fulfilled, but circumstances as to (a) The Great Sea, (b) Egypt, (c) Palestine, (d) The North Country, and (e) Babylon seem to be **preparing the way** for literal fulfilment of what God has written. Believers do well to pray, and to look up, and to be deeply earnest to win souls. The grace of God in salvation of a "remnant" from Israel and "all nations" is always before us, though the promised blessings to Egypt and Assyria (Isa. 19. 23-25) follow the coming of our Lord Jesus to lay Antichrist low (Isa. 30. 33, 31. 8, 9, 2 Thess. 2. 8). "Even so, come, Lord Jesus."

83.

If the Lord comes with 10,000's of His saints, why is He alone in Isaiah 63. 3?

Is it not "of the peoples there was none with me"? So in ch. 59. 16, no one among men taking the Lord's side openly (cf. Ezek. 22. 30)! God's "sanctified ones" (Isa. 13. 2) include His "holy ones" (Jude 14. 15), who come down from heaven (Joel 3. 11); and also, it may be, the nations He summons against Babylon (Jer. 50. 14, 20), but **these latter** do not share in the laying low of Babylon's army in Palestine, where the winepress is (Rev. 14. 20, from Edom to Megiddo would be about 1,600 furlongs).

84.

If all (except Joshua and Caleb) died in the wilderness, of those who came out of Egypt, how do we account for Moses' words in Deuteronomy 11. 2, 3?

Would not these verses specially refer to the many **under 20** at the time of provoking the Lord, who lived (Num. 14. 29)? Thus there would be many young men and women who would have a vivid remembrance of God's holy judgments.—many of those may have been the redeemed first-born.

Our Father never encourages us to excuse sin, but He does encourage us to believe He really forgives, and does not wish us to "dwell" on past failure. To repeat confession of the same forgiven sin is unbelief.

"Readiness in View of the Return."

OUR beloved brother, S. A. Bown, (whose meditations on **The Epistle of James** in 17 booklets are still available on application) has typed notes with the above heading. We shall rejoice if these are requested by many, for a week's prayerful perusal. The subject is vital. We add a few extracts:—

"Can it be said there is one-ness of mind . . . in what 'readiness' really consists? There will no doubt be agreement that first and foremost, it is a matter . . . of individual preparation of heart; for while it is important to know the doctrine of 'the Second Coming,' and to be clear as to the order of events, yet we should hesitate to say that these things alone constitute readiness. Do not we feel that the need of the hour is a fuller realization of relationship to 'the Coming One'? . . . Is this individual aspect then a complete picture of the 'readiness' which the Holy Spirit brings to view? Have not our hearts been attracted to the words of Revelation 19. 7, 'Let us rejoice and be glad . . . His wife hath made herself ready'? Here, as in Matthew 25 the scene is one of marriage, yet now it is not a company of virgins in a parable of individual devotedness . . . but the bride. Who is the Lamb? Ah, we know it is the Lord Jesus Christ. Who is His wife? Again we speak with assurance, for to us has been shown the mystery (cf. Eph. 5. 32). What does this thought of preparing herself imply? . . . Can it be said 'the Church' is ready to meet her Lord, when there is so much lack of unity among the members? . . . 'The Spirit and the Bride say, Come.' Does this mean that here and there are a few earnest believers . . . praying for the Lord to come? Nay! That would come very far short of the full meaning of the inspired statement. . . . Is it then presumption to expect Reviving and Restoration of manifest unity? . . . That 'unity' is the will of the Lord for His people is clear from the words of intercession addressed to the Father. . . . We are admitted into the sanctuary as we read John 17. . . . But that which is found among believers generally is an entire lack of concern that unity is not manifested. . . . When we think of the barriers which have been raised, and the divisions which have been caused, do not the words come to mind, 'An enemy hath done this'? . . . **Reviving, conversion and repentance** are not limited to unsaved ones in the Scripture. How important therefore that we take, by grace, the Lord's standpoint. Thus, individually and col-

lectively, we shall be getting ready for the Return of our Lord from Heaven."

Would you not like to read these helpful notes?

The God of Israel—Of Hezekiah—Of Jerusalem.

2 Chronicles 32. 17, 19.

THE emphasis is impressive. God had a nation, an individual, a city. And the fruit of His love shall be manifest as to that nation and that city (even as He **always** blesses individuals) "in that Day." We remember His calling of Abraham, and that He chose David, and Hezekiah was His beloved servant. God is not ashamed to be called the God of Abraham, of Isaac, of Jacob,—nor of Daniel, and Shadrach, Meshach and Abednego. What wondrous love! And He is our God. His real love and real care for His own ever shine out.

Sennacherib and Rabshakeh railed on God, but they were laid low. "The gods of the peoples of the earth" (2 Chron. 32. 19) were as nothing, but how vainly the King of Assyria thought the God of Jerusalem was even as they were. His just retribution was met. In "the house of his god" he was slain. How glorious is the added word "Thus the LORD saved Hezekiah and the inhabitants of Jerusalem." Yes, "this God is our God for ever and ever," and the Name "Lord" lays a holy stress on His covenant relationship to His chosen and redeemed people.

But do not forget God's reference to Israel. Do not forget to be "the Lord's remembrancers" for that nation (Isa. 62. 6, 7, Rom. 10. 1), and to "pray for the peace of Jerusalem" (Ps. 122. 6). The glory of the Lord Jesus is linked with the deliverance of that city to be "a praise in the earth," and no longer to be "trodden down," nor spiritually called "Sodom and Egypt" (Rev. 11. 2, 8), when the Lord shall reign in Mount Zion gloriously (Isa. 24. 23), and the place where His feet were pierced shall become the place of His feet made glorious (Isa. 60. 13, Zech. 14. 4).

God has more in His plan than we have yet realized. As He laid our sins on Christ, not we, (with our imperfect knowledge of our guilt), and as He views us as justified not to the extent of our perception of the work of our Lord Jesus, but according to His perfect estimate, so with respect to the treasures of grace, they are available in accord with His complete possession of all, not merely up to our perception. How blessed to realize this increasingly.

Suggested Daily Readings.

"IF THE LORD WILL."—DECEMBER, 1942.

Day	READING		LEARNING	
	Leviticus	Mark	Lev. 4. 1.	Rev. 2. 3
1	4. 1-21	2. 13-28	Lev. 4. 1.	Rev. 2. 3
2	4. 22-35	3. 1-12	2	4
3	5. 1-19	3. 13-30	3	5
4	6. 1-18	3. 31-4. 13	4	6
5	6. 19-7. 7	4. 14-29	5	7
6	7. 8-21	4. 30-41	6	8
7	7. 22-38	5. 1-20	7	9
8	8. 1-17	5. 21-43	8	10
9	8. 18-36	6. 1-15	9	11
10	9. 1-14	6. 16-29	10	12
11	9. 15-10. 7	6. 30-46	11	13
12	10. 8-20	6. 47-7. 13	12	14
13	11. 1-28	7. 14-30	Mark 9.33	15
14	11. 29-47	7. 31-8. 9	34	16
15	12. 1-13. 8	8. 10-26	35	17
16	13. 9-37	8. 27-38	36	18
17	13. 38-59	9. 1-15	37	19
18	14. 1-18	9. 16-32	38	20
19	14. 19-32	9. 33-50	39,40	21
20	14. 33-57	10. 1-16	41	22
21	15. 1-18	10. 17-31	42	23
22	15. 19-33	10. 32-45	43,44	24
23	16. 1-14	10. 46-11. 11	Lev. 16. 1	25
24	16. 15-34	11. 12-26	2	26
25	17. 1-16	11. 27-12. 12	3	27
26	18. 1-30	12. 13-27	4	28
27	19. 1-19	12. 28-44	5,6	29
28	19. 20-37	13. 1-19	7,8	3.1
29	20. 1-22	13. 20-37	9,10	2
30	20. 23-21. 8	14. 1-16	11,12	3
31	21. 9-24	14. 17-34	13,14	4

LEVITICUS 4. 1-12

1, How many times are we reminded of the Lord *speaking* to Moses. Why? Let "Higher Criticism" offer its answer, and you will have yours by holy contrast. 2, Sins of wilfulness were linked with personal death (Num. 15. 30, 31), those of ignorance with the death of a sacrifice. What do we learn? (a) The mark of a *believer* (Israel was a typically redeemed nation) is *never* to excuse sin: (b) Sins of *ignorance* need the blood of Christ (Lv. 5. 17): never lower the standard of holiness. "Commandments": anything and everything against God's *words* is sin. 3, "If," 1 John 2. 1, 2: observe chs 1-3 "when" one *brings*—in personal devotion, *optional* sacrifice: ch. 4, "when" one *sins*, a recognition of substitutionary death **ESSENTIAL**—deeply important. The sin of the most privileged is greater, and the need was a greater sacrifice typifying a more costly confession, and a fuller realization of the work of Christ. 4, The "open door": thank God. "Lay": "lean" a sense of need, full support, a resting of one's whole weight. 5, 6, "Blood" emphasized, the "life" of *another* given (Deut. 12. 23). "Before." To "the face": God's eyes beholding (note Ex. 12. 13). 7, Associated with fragrance. 10-12, *Two* places: (a) two views of the work of Christ, acceptance and bearing wrath: *two* views of the believer, (a) brought into God's presence (b) rejected and reproached in the world (Heb. 13. 13) How wonderfully the types anticipated so much!

MARK 9. 33-44.

33, How tenderly and tactfully our Lord dealt with His own: He would first give them opportunity to "own up" (cf. Gen. 3. 9, 1 Kings 19. 9, 2 Kings 5. 25). 34, But "they were remaining silent": they missed the opportunity: this showed they *felt* they had been wrong: thus the Lord's mode of reproof is to *exercise our souls*. "Should be" italics—possibly "who should be," possibly "who was" in any case how we need to beware of all pride. 35, "If any man desire" (cf. Luke 9. 23, John 7. 17): what do we "desire" (Ps. 145. 19)? "First" or "a first one" (see 3 John 9, contrast Col. 1. 18). "He shall be":—does this mean (a) "He shall have the opposite," or (b) "he must take the path of humility as the way to true reward"? (Cf. Luke 16. 10, 18. 14; so "he that is *less* . . . is *greater*," as Matt. 11. 11 may be rendered: a holy principle). Both thoughts speak to our hearts. 36, 37, The Lord's object lesson: This does not mean "children" in themselves are saved, or innocent, or good, any more than "good seed" has *spiritual* life in the parable drawn from nature. (Observe "such," and cf. Matt. 18. 5, 6, "which *believe* in Me"). The principle taught is precious: "You and I dare not be independent: our only value and power is representing our Lord Jesus." 38, A side issue? O to be more fully convicted to *apply* the Lord's words. We should not "turn the subject" (John 4. 19, 20). "Thy Name," but not following "*us*": our concern should be more for *His* Name. This does not justify wrong doctrine against our Lord, but warns against "selfness" disguised as zeal. They spoke *first* and asked the Lord after (note Matt. 16. 22, 17. 25). 39, 41, "In My Name" how lovingly 40 links "*us*." 42, Again "which believe in *Me*" as Matthew 18: parents! expect the salvation of children early *not* by "christening" but with personal *faith*! The Lord Jesus encourages this. 43, 44, Leaflet gladly: how real is eternity: physical trials now are secondary.

LEVITICUS 16. 1-14.

1, "After the death," a solemn reminder (ch. 10). 2, The holy emphasis on God's majesty was *ever* given, but the stress on not coming "at all times" is associated with failure in the home, and with the very "day of atonement," showing how the type gave nothing permanent, but had a "remembrance of sins," and introduced *not access but shutting out* for many days (Heb. 10. 3). "Vail" and "mercy seat" contain same Hebrew letters (transposed): Christ's death makes the vail (means "separation") a real mercy seat (sin righteously covered, see Rom. 3. 25): Glory be to His Name! 3, 4, Sin offering *here* first: a deep sense of need. 5, For the *nation* and the *family* (John 11. 51, 52). 6, "For Himself," contrast "Himself *for*" (Gal. 2. 20, Tit. 2. 14, Heb. 9. 14, 28). 8, Azazel—separation—the opposite of acceptance: the solemn alternative: not in connexion with the *family* (picturing *only* redeemed ones), but Israel's nation has NO universalism: *two* parts. 11, "For himself" emphasized: how many times in ch. ? Israel's high priest failed: Christ *the* glorious contrast! 12, Fragrance, and intercession: Aaron *needed*, Christ *provided*. 14, Acceptance only by death: we are brought to the very throne, and the vail has been rent. We are "made to sit together" (Eph. 2. 6), not driven out (Gen. 3. 24).

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Printed by NORMAN, HOPPER & Co., Boleyn Castle, Upton Park, E.13.

