

Thoughts from The Word of God

Edited by
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Correspondence
Concerning the Will
of GOD welcome.

A PERIODICAL SEEKING TO SET FORTH THE
GOSPEL OF THE GRACE OF GOD, AND THE
RESULT IN FRUITFUL OBEDIENCE TO HIM.

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Free.

"Come unto Me, all ye
that labour and are heavy
laden, and I will give you
rest." Matthew 11. 28.

"In returning and rest
shall ye be saved; in quiet-
ness and in confidence shall
be your strength: and ye
would not, but ye said,
No." Isaiah 30. 15, 16.

"Rest in the Lord, and
wait patiently for Him."
Psalm 37. 7.

"The work of righteous-
ness shall be peace; and
the effect of righteousness
quietness and assurance for
ever." Isaiah 32. 17.

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

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"Be anxious for noth-
ing; but in everything by
prayer and supplication
with thanksgiving let your
requests be made known
unto God."

Philippians 4. 6.

"It is not in man that
walketh to direct his steps."

Jeremiah 10. 23.

"Commit thy way unto
the Lord; trust also in
Him; and He shall bring
it to pass." Psalm 37. 5.
"Commit thy works unto
the Lord, and thy thoughts
shall be established."

Proverbs 10. 3.

"The Lord will perfect that which concerneth me."—Psalm 138. 8.

Words of Introduction.

THE days pass: but their effect remains. Fruit or failure? Which is it? What is there for God? Can we rejoice in the privilege of pleasing Him? If not, the days are wasted. We may be able and active, earnest and energetic, sound in doctrine and separate from outward worldliness, and yet there may be NOTHING, (OR LITTLE) FOR HIM, NOTHING (OR LITTLE) TO ABIDE (1 Cor. 3. 14). This magazine is not to build up an organization of man, not for propa- ganda, not to keep on issuing because it has been issued, not to put other people right, by mental argument, but to serve and please the Lord. He has redeemed us, and He has a right to the whole of us. We have been made His, and our wish should be to glorify Him. Hence the need for growing up *into Him* in all things (Eph. 4. 15). Writers and readers are *one* in this need, and our in- fluence on "one another" is real. Only as we "walk in the Spirit" can we glorify Christ; only as He is Central, and has "the pre-eminence" (Col. 1. 18), can this magazine justify its existence.

"The winter is past ... the time of singing is come."
Song of Songs 2. 11, 12.

Dull and cold, the winter's day,
Seemeth to my heart to say,
All will soon be past and then,—
Spring and Summer days again.

'Neath the earth the shoots are green;
Soon their beauty will be seen,
To adorn with flowers the earth;—
Nature travaileth in birth.

Here a parable we see;
God doth speak to you and me,
Bidding us to set our love
Now on things with Christ above.

Long our hearts for that glad day,
As we lift our heads and say,—
Come, Lord Jesus, end the night
With Thy peace and glory bright.

A.W.H.

Words of Encouragement.

Nothing Impossible! "With God nothing shall be impossible" (Luke 1. 37). "Nothing shall be impossible unto you" (Matt. 17. 20). Our strengthlessness is our strength, if it brings us to complete and simple dependence on God. The Lord Who said to Paul, "My strength is made perfect in weakness" (2 Cor. 12. 9) is "the Same yesterday, and to-day, and for ever" (Heb. 13. 8). Our sufficiency is of God, Who also hath made us sufficient" (2 Cor. 3. 5, 6). The words still ring out as to "many" things, "with men this is impossible. but not with God: for with God all things are possible" (Mark 10. 27). Do we believe this? Do we act on it? **Within**—when anxiety would arise? **Without**,—when circumstances might alarm? If an individual or a nation puts God second, there is failure. But it seems so wise to trust to visible things, and to man's ingenuity. Nay! God is! Whenever a **believer** puts God second, there is more than failure. Testimony is clouded, and the Name of our God and Father dishonoured. Let us realize **God**, and face "impossibilities" in the restfulness, and assurance, and power associated with our mighty God of all grace. Sin can hinder contact. Prayerlessness can put out of touch, and hinder inflow and outflow, but if sin is confessed and we "abide in Christ," and rest on God's faithfulness, what blessed confidence we shall have. There may be nothing spectacular till the need comes but the little things are miracles to a saint, and he needs God's grace for all, our Lord Jesus said, "Without Me ye can do nothing." But Philippians 4. 13 is the counterpart. "Much fruit!"

Resurrection Words of Our Lord Jesus

HAVE you noticed His love in the whole of His gracious arrangement? He chose Mary, out of whom He had **cast seven demons**, for the first privilege (Mark 16. 9), and the other individual conversation was with Peter, who had thrice denied Him (John 21. 15-17). And what did He say to her first? "Woman, why **weepest** thou?" And is not the climax in the new heavens and new earth that "God shall wipe away **all tears** from their eyes" (Rev. 21. 4)? And to Peter, who had sinned so grievously, He spoke of **love**. Not a word of reproach. It is altogether wonderful. Nor can we forget His first word to the women in Matthew 28. 9 rendered "All hail." It is simply, "Rejoice." And to Mary He added,

"Go to **My brethren**," and to the women, "Go tell **My brethren**." His finished work has wrought this. The corn of wheat would no longer abide alone. His redeemed are united to Him by His precious blood. This is not theory, it is a blessed reality. And when He came to those who were gathered, His opening word was "Peace be unto you" (John 20. 19), and He repeated it (John 20. 21), and when He came again after a week the same greeting was at once on His lips (John 20. 26). Thus we have "love, joy, and peace" (Gal. 5. 22), even as "My love," "My joy," "My peace," all shone out in His last ministry ere He suffered (John 14. 27, 15. 10, 11), and the word "My" means so much to those who knew Him, even as "My sheep," "My lambs" in John 21.

Nor have we exhausted the simple tokens in His resurrection words that He still wants His own to be glad. To the two on the road He said, "What manner of communications are these that ye have one to another, as ye walk and are sad?" But did He leave them sad? Nay, their heart soon burned within them, warmed and glowing because of Himself and His love (Luke 24. 17, 32). And He is the same to-day. A like tenderness shines out in "Children, have ye any meat?" and His own attracting to Himself in the climax word "now" of John 21. 10, "Ye have caught **NOW**." There is always sadness when He becomes a **PAST TENSE** to us (Luke 24. 19-21), or when we go a fishing without His word. But when **He and His words** are honoured we have a "now" of blessing. Nor can we overlook the tenderness to doubting Thomas or rather Thomas brought to believe—and to worship, "My Lord and my God." If only believers had shown this tenderness with one another, the history of nineteen centuries would need to be rewritten. Even when disciples spoke unwisely how loving was He. Thus we reach the climax in John 21. 22, "If I will that He tarry till I come, what is that to thee? **Follow thou Me**." And He is the same to-day. Ah, here shall be our climax. He is to be the Centre, and the Forerunner, He is to be the Loved One, and the One for Whom we look, even as His final words in Revelation as well as in the gospel tell of His near coming. "Surely I come quickly." Yes, because He loves His bride, all the members of His bride should love Him much more. And would not we now delight in Him to-day, as we individually say from our hearts, "Even so, come, Lord Jesus" (Rev. 22. 20)?

Have I sought to do some great thing or to be a little one, for the Lord to use to His glory?

Poems to help Christian Experience.—134.

**"Take therefore no anxious thought for the
Morrow . . .
Sufficient unto the Day."**

Matthew 6. 34.

I thank Thee, Father God, for Thine
Appointed way
To live this lowly life of mine,
And that I may
Depend upon Thy grace Divine
From day to day.
Herein Thy wisdom do I see—
Thy gracious plan—
That Thou hast not arranged for me
A wider span
Than just each day to be for Thee
The best I can.
The best to be and do for Thee,
Whose love and grace
Gave Thine Own Well-beloved for me;
In Whose dear face
All grace and glory, full and free,
My heart doth trace.
But, Ah! each day hath many a sin,
I sadly own;
Though ev'ry morning I begin
Before Thy throne,
And seek to know my soul within
Thy pow'r alone.
Still, 'tis most comforting and sweet,
At each day's close,
My Father's mercy to entreat
Ere my repose;
To lay each burden at His feet
And say, "He knows."
To lay me down in peace and sleep,
Both calm and still:
Reposing, as a trustful sheep,
Upon the skill
Of the True Shepherd, Who doth keep
And ever will.

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.

"Delight thyself also in the Lord and He shall give
thee the desires of thine heart." Psalm 37. 4.

1. For believers in difficulties, that they may not worry, but praise (2 Chron. 20. 22).
2. For God's dear children in captivity or internment, or amid trying restrictions in various lands, that they may enjoy Psalm 42, 11, 43. 3.
3. For lands that we often overlook—Bulgaria, Irak, Algeria, Salvador, British Guiana, and "the islands of the sea."
4. For the Lord's work committed to our care, that we may be faithful (Luke 16. 10), and that, as we prove Philippians 4. 19, we may go forward, and that the Lord may grant blessing on literature (causing "meat in due season" and reviving), and use conversations, and increase meetings, and grant open doors among those of varied nations to His glory and praise. Particularly let there be remembrance of our brethren I. Sofer, M. Waszczuk, H. A. Werner,

not forgetting our brethren M. Ruda and J. McKerrell (Australia) and Stanley Duce (Syria), believers in Argentine and Uruguay, and "all saints."

5. "Pray for the peace of Jerusalem: they shall prosper that love thee." (Ps. 122. 6).
"If ye abide!" (John 15. 7).

"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 JANUARY.

"THE MEEKNESS AND GENTLENESS OF CHRIST," NOT COMPROMISE.

1. 2 Corinthians 10. 1 in its Context.
2. Meekness in Words (Prov. 15. 1, Phil. 4. 5), and in Silence (Matt. 26. 68).
3. Meekness in the Whole Attitude (Num. 12. 3, Matt. 11. 29).
4. "Meekness of Wisdom" (Jas. 3. 13).
5. Meekness is not Weakness: the Need for Godly Firmness (Gal. 2. 5).
6. "The Meek shall inherit the Earth" (Ps. 37. 11, 149. 4, Matt 5. 5).

The Epistle to the Hebrews continued to the glory of God. Let all believers come prayerfully and expectantly to any, and every, meeting. Worship is so needful.

My needs are many, and of many kinds. Yet they are not too many for God. There are "needs" of mind and body, but the greatest are spiritual: God can deal with each and all. 'Tis not only I have an emptiness in myself: I have also a positive activity of self that needs correcting, and laying low. Yet God is not unmindful of this, and He will enable. How blessed to bring everything to Him.

I do not wish my will to lose
But for Himself my will to use,
That I may will within His will,
That He my will with His may fill.

Fifty years in Christ does not exempt us from need for "abiding." The cable must maintain contact just as much after years as at the beginning. The branch never—never—never (however fruitful) becomes independent of the root. Severance is ruinous. One minute's lack of contact cuts off the electric light that has shone brightly for days—weeks—without a break. Do we not learn and feel, the spiritual lesson for ourselves, and remember John 15?

Faith never hesitates, but we hesitate, because we mingle alloy with our faith. The Lord Jesus did not rebuke little faith, but its littleness: the faith in Him was good, but we are often those with so small a proportion of faith. Gold is valuable even in grains, but often there is so much dross it is difficult to find the gold.

YOUNG PEOPLE'S COLUMNS.

The Tower Unfinished.

“WHICH of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish.” (Luke 14. 28-30).

What are you “intending” to do? Many have “good intentions,” BUT. . . . Others have “great intentions,” yet their proud plans are all broken. The world is full of hopes **never** realized, and wishes **never** fulfilled. This parable of the Lord Jesus was spoken to those who followed Him, that they might not start without thought, and then “give way.”

Do you remember the “rocky ground” in the parable of the Sower? The Lord Jesus referred to those who “with joy” received the word, but had **NO ROOT**, and therefore withered away. In another verse He spoke of those who were willing **for a season** to rejoice in the light of John the Baptist (John 5. 35). There was no stability. And is not this true of many to-day? They seem earnest about meetings, and then “drop off.” They even **profess** to be Christians and then “give up.” Why? There is **NO ROOT**. They have “begun,” with “natural emotion and interest **instead of living faith**, and that which is natural dies away (Isa. 40. 6, 7). How many have at some time or another said, “I wish to be saved!” But where are they to-day? On the way to destruction! They were **never** really “born from above” (John 3. 3).

“The cost,” you say, “Does it cost something to be saved?” Now here is a matter I want, by God’s grace, to put very clearly. A sinner can do nothing to merit salvation. The righteousness, or best works of a sinner are as filthy rags (Isa. 64. 6). The cost of redemption was the “precious blood of Christ” (1 Pet. 1. 18, 19), and the invitation of the gospel to the poor sinner is “Come . . . without money and without price” (Isa. 55. 1). Why then did the Lord Jesus speak of the “cost”? When He died there was a wondrous work for sinners, but when any truly rest on this there is a work in them, and the new life as the expression of this gracious work in the heart, gladly “gives up” the things of the world. This is the proof of a real salvation. Hence if I am not willing for the “cost” of putting aside the empty treasures and pleasures of the world, there is **NO EVIDENCE** of the work of God’s Spirit in me at all!

The world is full of **unfinished works**. We

see a thorn: it is a **dwarfed** branch. We remember the tower of Babel. God said, “This they **begin** to do,” but we also read “They **left off** to build the city” (Gen. 11. 6, 8). How different when the Lord Jesus cried, “It is **finished**” (John 19. 30), and when any are **really** saved we read, “He Which hath begun a good work in you will perform (finish marg.) it until the day of Jesus Christ” (Phil. 1. 6). Thank God! So if we feel our sins and come to Christ, we shall be willing to “**sit down**,” and thus **resting** on His love first, and then count the cost, as Paul did when he wrote, “What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord” (Phil. 3. 8). And well he might! Because all riches of blessing are “in Christ”:—forgiveness of sins, righteousness, peace, everlasting life, eternal glory! And thus there will be a true “building” of that which will be “found unto praise and honour and glory at the appearing of Jesus Christ” (Matt. 7. 24, 25, 1 Pet. 1. 7). But if you “sit down,” and instead of rejoicing in Christ’s work, and love’s response to it, try and excuse sin and “alter” the “debt” (Luke 16. 6), how sad will be your future. And the world **LAUGHS** at those who profess to be God’s children and “give up.” Only a **living** and consistent believer is respected (1 Pet. 2. 12). Do not be an imitation, and counterfeit! Do not be a hypocrite! It is important to be **really** “in Christ Jesus,” **or not** to profess His Name at all. Do not try to be a Christian **AND** “One of the world.” Do not deceive yourself. Do not try to deceive others:—You cannot deceive God!

“Sitting down” we find true rest,
In our Saviour fully blest,
Then we call to mind the “cost”
Of His blood to save the lost.

Nothing can we add to this,
All redemption’s “cost” was His:
Guilt and shame were curs, but He
Died to set poor sinners free.

We are building for Him now—
He “supplies,” and shows us how,
“Costly,” do you say, “the task”?—
But He gives the strength we ask.

“Giving up” the things of earth
We have wealth of heavenly worth:
When earth’s tinsel we refuse
Riches with our Lord we choose.

Do not “think” that you are His
If your hope unfounded is:
Do not “try” the *work* to do
Till with *faith* you’re born anew.

If you **NOW** your need behold,
(Not of this are merely “told”),
Come, a needy, burdened one,
Christ *His* “work” for you hath done.

The Tabernacle of the Congregation.

No. 23.

"The Cloths of Service"

(Ex. 31. 10).

WHEN the tribes of Israel encamped, the Tabernacle was first set up, and immediately around it the Levites pitched their tents, the remaining tribes forming an outer circle with theirs, each family encamping under one of four standards, namely, of Judah, of Reuben, of Ephraim, and of Dan. (Num. 1. 51-54).

"At the Commandment of the Lord they rested in their tents, and at the Commandment of the Lord they journeyed." The will of God was made known to Israel by means of the pillar of cloud and of fire (Num. 9. 15-23).

As in the Camp, the Tabernacle was central, so was it on the march through the wilderness, the most conspicuous object being the Ark of the Covenant, because of its outward covering of blue. The Ark was first covered with the Veil, taken down by Aaron and his sons from their golden taches, and over this was placed a covering of "badgers' skins," upon which was spread "a cloth wholly of blue." The Holy Table also was covered with a blue cloth, upon which were placed its vessels, then it received a covering of scarlet and, over all, "badgers' skins." The lampstand, the golden altar, and their several accessories, together with "all the instruments of ministry, wherewith they minister in the sanctuary," were covered each with a blue cloth, over which were badgers' skins. The brazen altar was similarly "clothed," except that its under covering was coloured purple.

When all was ready, and the staves put in, and the bar—in the case of the lampstand,—the Kohathites, a Levite family, bore these things upon their shoulders, but for the remaining parts of the tabernacle, wagons and oxen were provided (see Numbers 4).

Now all these cloths of blue, purple, and scarlet, which colours are seen in many parts of the sanctuary, are mentioned four times, namely, in Exodus 31. 10, 35. 19, 39. 1, 41. There they are called "Cloths of service," and twice are they stated "to do service in the holy place." They are always seen in association with "the holy garments for Aaron," for they themselves were garments, or raiment, as the word implies.

One thought that seems presented to the mind is that, as these inanimate articles were carried upon the shoulders of living men, the living Lord

is symbolised, and their clothing, by means of their colours, speak of His moral glory, His heavenliness, His royalty, and His suffering. The cloths were especially kept for the journeys of Israel, and it is delightful to realise that He Who was in the midst when they rested in their tents was also among His people in their walking through the great and terrible wilderness.

The lesson for believers to-day is very plain, and may be summed up in the words, "And, lo, I am with you all the days, even unto the end of the age."

A further thought is suggested by the prominence given to the Ark of the Covenant, which was known, not by its shape or by any appearance, but by the cloth of blue, the only colour to be seen throughout the great procession. Blue, the heavenly colour, is over the place of atonement—the mercy-seat, and seems to be the wilderness reminder of the Holy of Holies its peculiar sanctuary, for heaven itself is typified by that cubical room.

The work of Christ has, for one of its results, the marking off a people with a heavenly calling. They are not only justified but are sanctified, and their citizenship is in heaven.

They, too, are on a journey, for "they seek a country," "that is, an heavenly, wherefore God is not ashamed to be called their God, for He hath prepared for them a City." They carry no material vessels, for their service is spiritual. Like the outward coverings of "badgers' skins," the exact nature of which is unknown, so the Church of Christ pursues her pilgrim journey unrecognised by man, yet very conscious of the foundation of all her hope in the midst, the True "Mercy-seat," Christ—veiled from her eyes by the heavens, as the Golden mercy-seat, was veiled by the cloth of blue from the eyes of the children of Israel, who yet knew that beneath that covering was the appointed meeting-place of God and His chosen.

Be it ours who "have this treasure in earthen vessels," who bear the Holy Name of the Lord Jesus, to value this great blessing, immeasurably superior to that of the Kohathites, precious as their burdens were, and to pray that all the children of God may be together, both on pilgrimage and in worship, (even as Israel walked and worshipped as one), until the day when we reach the "promised land."

E.K.

Do not be anxious for to-morrow, do not boast of it, but let to-day be the Lord's preparation for it, if He grants us the privilege; so will both days please Him.

**"I bare you on Eagles' wings and
BROUGHT YOU UNTO MYSELF."**

Exodus 19. 4.

NOT—"I brought you to this mountain" albeit God had appointed so to do (Ex. 3. 12). The deep thought before us is—not "unto Sinai," but "unto Myself." And, beloved fellow believers, God speaks to us thereby. This message is of present importance to you, to me. But let us meditate awhile on His dealings with Israel of old, that we may hear His call to us the more clearly. When just delivered from Egypt, they rejoiced, but Pharaoh soon followed behind, and the Red Sea was in front. What could they do? They were alarmed. Moses cried unto the Lord. Why were they troubled? They did not know that God was bringing them to Himself. He, not they, could divide the Red Sea. He was drawing their fullest confidence to Himself. Having passed through, on dry ground, "they sang His praise." But they soon came to Marah and its bitter water embittered them. "They soon forgot": they did not realize they were being brought once again unto Himself. Have you thought much of the words "They saw My work . . . they have not known My ways" (Ps. 95. 9, 10)? They bring to mind, "He made known His ways unto Moses, His acts unto the children of Israel" (Ps. 103. 7). "Acts" are separate things, but His ways are the revelation of His personal character, of One on Whom His redeemed may fully depend, for "His ways are everlasting" (Hab. 3. 6). "His way is in the sanctuary" (Ps. 77. 13), and we recall Isaiah 55. 9, "As the heavens are higher than the earth, so are My ways higher than your ways." Moses desired to know the Lord (Ex. 33. 13), by knowing His way. Those who are thus in the secret of the Lord are conscious of His abiding attributes, and they can fully trust Him. Every trial but brings them to Himself. God continued to show Israel His mercies in the wilderness. But when they needed food, they complained instead of asking in faith. "They waited not for His counsel." Yet He gave them Manna, and fed them with the bread of heaven daily. He withheld it not even when they grumbled. Surely such regularity should have brought before them His ways of grace. "But for all this they sinned still, and believed not for His wondrous works" may be written across their history (Ps. 78. 32). The inference of faith would have been "God is" (Heb. 11. 6), "God can"—but "they said, Can God?" (Ps. 78. 19). They did not see that He was bringing them, not to blessings, but to Himself

the Blessor. Some mercies were regular, some unexpected. Why? That they might feel they were brought unto Himself, and simple confidence in Himself, as All-Able and All-Wise, and All-Loving. They did not have fields to sow: they could not earn their bread by earthly toil and business. Factories were not found in the wilderness, nor could they build cities therein, but God was there, and that was enough.

We return to ourselves. Our hearts have been as their hearts, but shall our unbelief remain as theirs? God seeks our full confidence. He has been revealed as our Father (John 17. 26). When we cannot see, He can. If we do not know, "your Heavenly Father knoweth." When the Good Shepherd put forth His own sheep, He went before—rather, "He goeth before them"—it is the present tense of His present love, His constant love, His love now, for He is "the Same" (Heb. 13. 8), our Fore-runner unto Whom we are still bidden to look (Heb. 12. 2). We are not brought unto circumstances but unto Himself. He shuts us up, not to men, not to pleasing surroundings, not to natural and worldlywise human reasoning but unto Himself. O troubled, worried and worrying saint, God is God, your Father knows about to-morrow. If there is an empty cupboard, it is that He may provide. While I have "it" I am in danger of looking to "it," and He may in love cut me off from "it" that I may not forget Him. If I can use "it" in dependence on Him, all is well, but if not, how much better to be without it than without Him (Hab. 3. 17-19). Of old they said to Naomi that Ruth was better to her than seven sons, and Elkanah asked Hannah if he was not better to her than ten sons, and the psalmist spoke of the law of God's mouth as being better to him than thousands of gold and silver, and no contrast can be found regarding earthly things that can fully express the infinite value beyond all else of the Lord Himself and His words. They fail, He faileth not. "I have made and I will bear" were His mighty words (Isa. 46. 4), when speaking of the idols that must be borne (cf. Isa. 46. 7, and Jer. 10. 5), and His Message of love still rings out, and applies to us, as the Holy Spirit directs our eyes heavenward, "I bare you on eagles' wings, and BROUGHT YOU UNTO MYSELF!"

God delights in His children's childlike confidence in Himself. Lack of confidence is a dishonouring of His love, and of His truth as well. Worry actually complains of Him, and criticizes His affection for His own.

Mirage or Reality?

The Lying Gospel of Evolution or The Gospel of Christ?

WILL you choose a lie, an empty thing, a vanity of vanities? There are still many who "love death." The tempter said, "Ye shall not surely die." A cruel lie, an abominable attempt to hide realities, and to engulf others in his own doom. There are many similar lies to-day. They are dressed up in beautiful language, but they are lies, barefaced lies. Avoid them, turn from them and pass away. Evolution says—"There is no sin, you are not fallen, you are 'rising.'" Lie number one, with its attempt to dope and dupe men, so that they do not see the condition in which they actually are.

Evolution says as a consequence, "Christ did not need to die for sinners": Lie number two. The Deity of the Lord Jesus, His incarnation, His gracious bearing of wrath for sinners are all thrust aside. That which is the joy of heaven is despised and denied and hated. But the fact still remains, "There is none other name under heaven, given among men, whereby we must be saved" (Acts 4. 12). A bloodless gospel is a helpless gospel: eliminate the death of Christ, and you have "social reform" at the best, and the collapse of civilization in universal war at the worst, and in any case nothing for the heart's peace, nothing for eternity! Evolution has no room for a broken heart, no room for repentance, no room for a new creation, no room for prayer, no room for worship, no room for love.

Evolution is essentially "selfish" in its root-principles. It imagines self-improving development because of self-wishes. There is no place for the first commandment nor for the second. Logically evolution brutally crushes out others: it has no room for pity, sympathy, and grace to the needy.

This lying gospel makes a man's goal **his own**, self-centred, mock-divinity, to be attained without a tear of contrition. **But it will never be attained.** The devil shuts men's eyes to reality, and to the deadly goal: faith sees a real fall, a real sinner, and a real Saviour. The gospel of Christ satisfies an awakened conscience, a broken heart, a burdened mind. It reveals love and justice blessedly united. It denies the cruel centre of "self," and directs the heart to God, to worship and to please Him: and next directs the heart to men, to love, and seek, and bless, and help. There is a mighty lever in the gospel, yea, more, an inworking power. If an evolutionist is kind, it is in spite of his creed: if a Christian is unkind, it is in spite of his faith, and a disgrace

to it. That is the difference. A loving evolutionist is an anomaly: a loving believer is what we should expect. His message and his attitude harmonize. And, thank God, the true gospel of Christ, of a mighty Saviour for guilty sinners is **the** living gospel to-day. Evolution has no good news for the depressed: but the Lord Jesus Christ has a present and eternal salvation for the hopeless. Evolution flatters a man to his ruin, degrading him all the while: the gospel of Christ unveils the real condition to a sinner, humbling him to his everlasting joy and exalting him, all along the way. Which is **your** Gospel?

"Bless the Lord, O my soul" begins Psalm 103 and 104 likewise. "O give thanks unto the Lord" adds Psalm 105, and 106 follows with "Praise ye the Lord," and again in 107 we read "O give thanks unto the Lord." Do we only read? Do we not feel? Cannot our hearts say, "O God, my heart is fixed; I will sing and give praise, even with my glory" (Ps. 108. 1). This is verily the book of "Praises" and our life should be a corresponding one. If there is no similar book in the New Testament it may be to remind us that we are to be the Lord's books of praise, as well as His living epistles.

"In their set office they sanctified themselves in holiness" (2 Chron. 31. 18). This godly order encourages. But the verse means much more. The margin is "trust." But it is the word "truth"—"In their truth they sanctified themselves in sanctification." The union of truth and holiness is found again in John 17. 19 "For their sakes I sanctify Myself that they also might be sanctified in truth" (see also verse 17). O that this may be our characteristic (1 John 3. 18).

The spiritual freshness of a child of God is as important as accuracy regarding Divine appointment. "If ye love Me, keep My commandments" implies that (a) love and (b) **personal** relationship must precede, and fill, the **only** obedience to His words which our beloved Lord approves. Strictness of a formal character is nothing at all: all must be living and loving.

Faith never boasts of itself although it has wondrous victories and blessings. Faith realizes the One in Whom we believe and the fulness of His power in our powerlessness.

True Faith is not merely a mental persuasion, it is the response of the whole being to God and His words.

Suggested Daily Readings.

"IF THE LORD WILL."—JAN, 1948.

Day	READING		LEARNING	
	Leviticus	Mark	Lev. 25. 11, 2	Rev.
1	22. 1-16	14. 35-52	3.5	3.5
2	21. 17-33	14. 53-74	3	6
3	23. 1-14	15. 1-14	4	7
4	23. 15-32	15. 15-30	5	8
5	23. 33-44	15. 31-47	6,7	9
6	24. 1-9	16. 1-20	8	10
7	24. 10-23	Luke 1. 1-17	9	11
8	25. 1-17	1. 18-29	10	12
9	25. 18-38	1. 30-45	11	13
10	25. 39-55	1. 46-67	12,13	14
11	26. 1-20	1. 64-80	Luke 2. 8	15
12	26. 21-35	2. 1-20	9	16
13	26. 36-46	2. 21-39	10	17
14	27. 1-13	2. 40-52	11	18
15	27. 14-34	3. 1-14	12	19
16	Num. 1. 1-31	3. 15-28	13	20
17	1. 32-54	4. 1-15	14	21
18	2. 1-17	4. 16-32	15	22
19	2. 18-34	4. 33-44	16	1,4
20	3. 5-32	5. 1-15	17	2
21	3. 33-51	5. 16-31	18	3
22	4. 1-16	5. 33-6. 11	19	4
23	4. 17-33	6. 12-26	20	5
24	4. 34-49	6. 27-40	Num. 7. 1	6
25	5. 1-10	6. 41-7. 10	2	7
26	5. 11-31	7. 11-30	3	8
27	6. 1-13	7. 31-50	4,5	9
28	6. 13-27	8. 1-18	6	10
29	7. 1-41	8. 19-35	7	11
30	7. 42-89	8. 37-56	8	5,1
31	8. 1-17	9. 1-17	9	2

Notes on Memorized Verses.**LEVITICUS 25. 1-13.**

1, The Lord spake saying, Speak. The message is from Him. He uses appointed means, and gives the responsibility not to withhold His words. 2, The seventh-year Sabbath was of deep importance: it was given as a test of faith (verse 21) and its non-observance *throughout* led to captivity (2 Chron. 36. 21, with Lev. 26. 34, 35). Hereby, too, is a precious parallel with Matthew 6. 31-33, and for us to day. 3, Six years; as the six days (Ex. 20. 9); contrast grace and resurrection *first* in the present dispensation and work *after*. (In neither period approved idleness). 5, No "reaping," contrast eating in passing through (ch. 23. 22, Matt. 12. 1): hence a reminder of the Manna, and the absence of storing (cf. Matt. 6. 26, Luke 12. 24—contrast verse 18 and the poor rich man). 8, Something further. Faith leads to faith. 9, (a) Trumpet cf. 23. 24, (b) Jubilee: Pentecost was the jubilee of *days*, 23. 15, (c) Atonement the ground of all blessing. 10, ((a) Holiness, (b) Liberty, (c) Possession. "Possession" (13) *after* primary blessing reminds of dispensational teaching in Numbers 35. 28, and of Leviticus 14. 8-20 (observe "out of his tent," first, *then* the fuller blessing, and the 8th day). Is there not a parallel now in a *deeper* experience which saints receive (John 10. 10)? 11, A further dependence on God. Note the *climax* as in Pentecost and in Ch. 23.

39 is linked with the eighth day (see booklet on The First Day of the Week: gladly sent). 12, Holy unto you (cf. Ex. 12. 2, 6 "a keeping to you," 13. 14, 40. 32).

LUKE 2. 8-20.

Shepherds here, in the same country: wise men (Gentiles) came later from another country (appropriately in Matthew with its stress on the "Church," and "the kingdom of the heavens"). 9, Fear first, as in 1. 12, 39, *but* again the words "Fear not," linked with "joy" (cf. John 12. 15, with Zech. 9. 9). "All the people" (cf. Heb. 2. 17). 11, Cf. "to-day" elsewhere in this Gospel, e.g., 4. 21, 5. 26, 19. 5, 9, 22. 34, 23. 43, 24. 21. 12, The "sign" was the opposite of outward majesty: Christ's birth in a manger, and death on the cross, must *speak* to many regarding grand buildings and organs, or attire with jewels and gold (even a "cross") Christendom has become *used* to a travesty of Christ and of His teaching,—but those who criticize it often undo their testimony by eccentricities of self, and claims that seem to exalt their separatedness. Only a humble soul, without self-seeking, can rightly cry against it. Denunciation *in the flesh*, and not in the Spirit, and apart from spiritual brightness of holy likeness to the Lord Jesus, may do more harm than good. But the *fact* remains:—Christendom travesties Christ, and its wealth is *not* its weal. 13, Fellowship in praise (cf. Isa. 6. 3, 2 Chron. 5. 13, Heb. 2. 12). 14, Surely *not* "peace to men of good will" (Douay). "Peace among men in Whom He is well pleased" (R. V.) is far better: all is grace. Or it may be "Peace of good pleasure" is a name of Christ. For the *first* time God the Father found One in Whom He was well pleased (Matt. 3. 17, 17. 5), and the Spirit could abide on Him (John 1. 33). 15, Promptness of love. 16, Haste, Psalm 119. 60. 18, 19, How many wonder, how few keep in their heart (2 Pet. 2. 20, 21). 20, Joy and praise linked (24. 52, 53): all other joy is vain.

NUMBERS 7. 1-9.

A leaflet on this chapter is available. 1, "Fully set up": completeness in God's work, and in worship. Anointing and sanctifying joined, cf. the priests and the cleansed leper (Lev. 14). 3, "To the face of the Lord": how lovingly He has respect. Six, twelve: fellowship, and personal responsibility. 5, Take, give: He deigns to take and use (Rom. 6. 13, 1 Cor. 16. 1, 2). 7, 8, Godly order. 9, A holy contrast, yet failure in 1 Chronicles 13, though with godly intentions. O that we may keep to God's will in all (Ex. 25. 40). A booklet "Because we sought Him not after the due order" (1 Chron. 15. 12, 13) gladly sent. "Shoulders" elsewhere helpful (Ex. 28. 12, Isa. 9. 6, Luke 15. 5, Zeph. 3. 9).

How often when seeking to pass on a message we feel we need it more than others, and sometimes we hesitate, feeling unfit, and lest any should think we were speaking to them as those who had attained beyond our brethren. O how tender is God to use us at all. Yet how we long not only to be used, but more usable.

God's Promises are not only pillows and pillars, but power within, when applied by the Holy Spirit.

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Thoughts from The Word of God

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

A PERIODICAL, BY GOD'S GRACE, WITH A
DEFINITE OBJECT, THE GLORY OF GOD.

Vol. 44 No. 2
FEB., 1943.
Free.

"If ye bite and devour
one another, take heed
that ye be not consumed
one of another."

Galatians 5. 15.

"I have no man like
minded who will naturally
care for your state: for all
seek their own, not the
things which are Jesus
Christ's; but ye know the
proof of him."

Philippians 2. 20-22.

"His brethren . . . hated
him, and could not speak
peaceably unto him."

Genesis 37. 4.

"Let brotherly love con-

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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time." Hebrews 13. 1.
"There was also a strife
among them, which of them
should be accounted the
greatest." Luke 22. 24.
"Nothing, through strife
or vain glory; but in lowli-
ness of mind let each esteem
other better than them-
selves." Philippians 2. 3.
"Diotrephes, who loveth
to have the preeminence
among them, receiveth us
not." 3 John 9.
"His dear Son . . . that
in all things He might
have the preeminence."

Colossians 1. 13, 18.

"OUR GOD . . . IS ABLE."—Daniel 3. 17.

Words of Introduction.

ETERNITY will have many blessed privileges, but it will have no opportunity for bearing our Lord's Name in an *earthen* vessel, or of *suffering* for Him, no opportunity of enduring "hardness as a good soldier of Jesus Christ," no opportunity to "lay aside every weight." Now is the time of strain and stress, of temptation and testing, of victory by faith and patience. The idea of many that even believers must now be slaves of circumstances, and only work, and eat, and sleep, and be too worn out to live for the Lord, is utterly wrong. We are bought with a price, and are not to be servants of men (1 Cor. 7. 23). The thought of time for the Lord, "when" one retires from business, later on, is a fallacy. NOW we must put the Lord *first*. This may mean reducing the standard of living, it may mean setting aside of usual accompaniments of one's station in life, but it will mean freedom to follow our beloved Lord, in the power of the Spirit; and these pages will, by grace, at all costs, re-affirm, again and again, this birth-right of saints!

"He did foreknow . . . predestinate to be conformed to the image of His Son."

Romans 8. 29.

Our gracious God, foreknowing,
Elected us in Christ,
Eternal life bestowing,
For His life-blood sufficed:
His purpose is completed;
The victory is won,
Yea, Satan is defeated,—
Proclaim it, "He hath done."

Unto His praise and glory
Lift up your heart and voice;
Tell out the wondrous story,
And in the Lord rejoice;
He will, as we are needing,
All grace and power give;
His Holy Spirit's leading,
For 'tis in Him we live.

A.W.H.

Words of Encouragement.

Philippians 4. 19 is well known—as 1 John 4. 19. **“My God I shall supply all your God means what He says need.”** and means His children to be encouraged. He has no joy in our joylessness. He is not the God of remorse or depression. He comforts those who are cast down: He does not cast them down further. That is the enemy's work, and he will persuade some—those who are wearied—that they have failed so much, they should not be restored to joy. How different is our Father's attitude to those who are tender-hearted. And for every saint He has hidden supplies of blessing awaiting our condition to receive, enjoy, and use. **“My God,”** says the apostle, with the consciousness of God's personal interest, and his own personal intimacy and delight. Moreover, he implies, **“I cannot repay you, but ‘my God’ will not fail”** (Heb. 6. 10). So is it still. He will supply, or **“fill.”** He delights in **FULNESS.** A concordance reminds us of this. Our heart-knowledge of Himself illustrates **“All your need”** or **“Every need of yours,”** i.e., whether one view each need separately or all our neediness as one whole, we find His grace, strength, and sufficiency. Rejoice in this, dear fellow believer, and take Him at His word: rejoice in Him. He will not give every luxury: He will not fill each natural wish: He will deal with each need. And not sparingly or stingingly, because of His limited resources or stinginess of character. He delights to give full measure, and to pour out such a blessing that it overflows to others, for it is not out of His poverty, nor even out of His riches but **“according to them”** (note Est. 1. 7, a contrast in character, but a help as to the word **“according”**), and they are in glory. And all is **“in Christ Jesus.”** Thanks be to God. Let us live resting in this, and give our encouragement to others **“in Christ Jesus.”**

Poems to Help Christian Experience.—135.

I remember thee, the kindness of thy youth,
the love of thine espousals, when thou wentest
after Me in the Wilderness, in a land that was
not sown.

Jer. 2. 2.

Is thine heart right with thy Lord Jesus,
To hear His inward call?
Is He alone thy Well-beloved;
Is Christ thine All in All?

Thou on His finished work art resting—
The death He died for thee;
He suffered so for thy salvation,
That thou shouldst holy be.

Thou callest Him alone thy Saviour—
Thou ownest Him as Lord,
But is thine heart in ev'ry motion
With His in one accord?

Thine early love doth He remember,—
How thou didst follow Him,
Yea, through the desert as a pilgrim,—
A love that hath grown dim?

Ill are the words that, seeming holy,
Yet are a veil for sin,
Vain are the works, appearing righteous,
If truth reign not within.

For thou must stand before His **“Bema,”**
And of thy work and way,
And ev'ry idle word shall render
Account in that great Day.

Repent and turn to thy Lord Jesus,
If thou the **“first works”** do
Again, within thy heart shall kindle
Affection pure and true.

Should not the love of Jesus move thee—
He is thy Lord and God—
To follow faithfully and fully,
To tread where He has trod?

O sanctify thy One Lord, Jesus,
Within thy very heart;
Let Him possess thy whole affection;
Ne'er from His love depart!

Communion shall with thy Lord Jesus
Be blessedly restored,
And thou shall long for His appearing—
Thine own Beloved Lord.

F.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 FEBRUARY.

ISRAEL AND THE RELATION OF BELIEVERS TO THEM NOW.

1. The Olive Tree of Romans 11.
2. The Past and Present and Future of the Now Scattered Nation (Jer. 31. 10, 11).
3. Israel and the Lord, including the Sabbath (Ex. 31. 12-18), and the Types in that Day (Isa. 58. 13, 14, Ezek. 45. 21-46. 1).
4. Preaching to Israel in the Book of Acts, and our Privilege (Rom. 1. 16).
5. Prayer for Israel (Rom. 10. 1, see Isa. 62. 6, 7), and for Jerusalem (Ps. 122. 6).
6. The Solemn Message of Zechariah 13. 8.
7. The Believer's Hatred of Anti-Semitism.

The Epistle to the Hebrews is pondered sometimes alternate weeks, or Questions (ever welcomed in these pages, too) are pondered, not for mental knowledge or mere analysis, but that loving worship and obedience may be entwined, in holy expectation of reviving and our Lord's near coming. Write, too, about any possible meetings near you.

Some Houses in the Earthly Life of the Lord Jesus.

SCRIPITURAL emphasis on the home is precious. We remember the passover and Israel's houses. The present dispensation, too, is marked by such words as "Thou shalt be saved, and thy house," "Rejoicing in God with all his house," and "The church that is in their house."

Various houses are mentioned in the gospels, as that of Zacharias and Elisabeth, but we would now notice some to which the Lord Jesus came with blessing. Salvation and forgiveness are joined with the houses of Simon the Pharisee and Zacchæus the publican (Luke 7. 36-50, 19. 5-10), nor can we forget the gracious witness in the house of Levi, or Matthew, another tax-gatherer (Luke 5. 27-32). Truly the love of the Lord was, and is, to the lost.

And Simon's house comes before us in connection with "love," and the two contrasted ones loving much and the other little (Luke 7. 47). This leads us on to the house of Simon,* graciously healed, it seems, of leprosy, and the manifestation of Mary's devoted love there (Matt. 26. 6-13). John 12. 1-8 shows that this was the house of Martha and her sister Mary, which is also seen in Luke 10. 38-42 with deep practical lessons as to devotion, and yet again in John 11. 1-31, and thus becomes the most emphasized house of the gospels. O that we may learn what our Lord has to teach us.

We think of the unnamed one in whose house there was the first "breaking of the loaf" (Matt. 26. 17-29), and the Lord's giving: in Matthew 2. 11, He, in childhood, was in a house (quite distinct from and long after the manger of Luke 2), and gifts—rich in symbolic meaning as to His glory, obedience and suffering—were given to Him (Matt. 2. 11).

Then we are also helped by His healing of Peter's wife's mother at home (Matt. 8. 14, 15), and the blessing in her ministry and at the door (Mark 1. 32-34), and likewise His healing of Jairus' daughter (Matt. 9. 18-26). But the house He did not enter was equally blest. His work was with power (Matt. 8. 8).

In other houses He ministered blessing (Matt. 9. 28) and preached the word (Matt. 13. 36). Synagogue, mountain, plain, desert, garden and house were all His spheres of devoted service. Luke 14. 1 is the background for parables concerning feasts that deeply touch our hearts. And in resurrection we see Him twice on the Lord's

* The same, or another?

Day evening in the house (John 20. 19, 26), nor would we overlook the somewhat earlier making Himself known to those whose sadness had been changed to a burning heart, in the house at Emmaus (Luke 24. 20-32). Appropriately did the present dispensation begin with the baptizing in the Holy Spirit and His power in "the house where they were sitting" (Acts 2. 2, with Luke 24. 49 "sit"), and the prospect of the marriage supper of the Lord is before our waiting hearts (Luke 22. 30).

But is that all? O that our houses may be the place of His working—the inner houses of our hearts (John 14. 22, 23), and our unworldly dwelling places, where He is not only "the Head of this house" in a wall motto, but in the every day realities which bring out the real character, which the Holy Spirit moulds and mellows as we "abide in Christ" and feed on His words.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitation of Psalm 66. 18.

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

Colossians 4. 2.

"The prayer of the upright is His delight."

Proverbs 15. 8.

1. For God's gracious constant reviving of His own (Isa. 57. 15).
2. For the families of children of God, that the central joy in Christ in the home may be graciously used to the blessing of all (Acts 16. 31).
3. For aged believers, and those whose bodies and minds are weary, that they may "rest in the Lord and wait patiently for Him."
4. For those whose consciences are now concerned as to anything in business, circumstances, or assembly, that there may be a tender heart (2 Chron. 34. 27) and a good conscience (Heb. 13. 18, 1 Pet. 3. 16).
5. For lands that we often forget:—Luxemburg, Liechtenstein, Arabia, Tibet, Liberia, Guatemala, New Zealand.
6. For the Lord's work lovingly committed to our care, that ALL may be in His will, with His supply of grace, and of workers, and of all that is to His glory (2 Cor. 9. 8), that all may go forward to His praise, in literature, meetings, conversation; and that there may be a revival among His own, and gatherings in accord with His loving word and way and will in all parts as we look for "that blessed Hope."
7. For our brother M. Ruda in Australia, and our brother J. McKerrell, and beloved fellow believers in Central Europe with whom we cannot have "contact" now by letters (as I. Sofer, M. Waszczuk, and brethren in Latvia), that our prayer help may not slacken and that we may see "afterward" how our God and Father "only doeth wondrous things." "Every day will I bless Thee" (Psalm 145. 2).

YOUNG PEOPLE'S COLUMNS.

The Corn of wheat.

A VERY little thing. What can I learn from it? Much. Why? How? When? Answer to last question first:—NOW! Why? Because God has wrapped up many lessons in "the corn of wheat." He **needed** not to make it so. Plants could have grown without seeds: food can have been supplied without plants: "multiplying" could have been arranged in quite another way: a seed of corn **need** not have been small: there could have been fruitfulness without putting it in the ground: it had no necessity to contain the various parts found within it:—a hundred other things might be said. God was not compelled to make anything as He made it: He **chose**, and He has a **purpose**. I am willing to learn what He has to teach me. Are you? How unwise it is to refuse the teaching of the One Who Himself **made** all, His book of nature. Ah, it is more than unwise: there are lessons of greater value here than any of us realize. "How then can we understand aright?" God Himself has given the key in Scripture, and if we know the gracious work of the Holy Spirit our hearts, as well as our minds, will truly understand. This is my heart's desire. Is it yours?

The seed sets forth God's provision for man's need. Gold and silver, and things not "essential," do not grow, but **food** increases so rapidly: "some thirty and some sixty and some an hundred" (Mark 4. 8). Nature is full of reminders of God's bountiful care for His creation. How grateful men should be (Ps. 145. 9)! The seed contains **life** inside its covering: what a precious lesson as to the great importance of a work **FIRST within**. Many there are who are satisfied to "profess a religion." But **that** will save no one. Knowledge of truth in the head and brain will bring no one into God's presence. Have you and I a work **within** our hearts, or not? Remarkably in the seed there is, **with** the centre of life, its **nourishment**. God always provides this. So when any are "born again" (John 3. 3). He lovingly gives them, from the very first, the food of His own words (1 Pet. 2. 2). If you have come to Christ as your Saviour, there is the heavenly food in the Scriptures waiting for you. God makes the Bible a living book to His children (Rev. 2. 7).

The way in which the outer covering dies away and the seed springs up (see John 12. 24) gives one of the wonderful pictures of resurrection, of which nature is full. God ever keeps this before us. So many think only of the present life, but it is only a few years, in which to come to Christ as Saviour, and then to live for Him, with the

bright hope of being with Him soon, in glorified bodies (Col. 3. 4). Yes, He is coming soon to reign; His kingdom will be over the whole earth (Ps. 72. 8). Will you be **with Him** then, or not? Some will be sent away from Him (2 Thess. 1. 7-9). It is a fearful thing **NOT** to be saved. Many still forget this, and live as if they were only like animals. The question is important: "Where will you spend eternity?"

But "the corn of wheat" is specially before us as a Picture of the Lord Jesus. It is thus He uses the words in John 12. 24. Our translation says "a corn" but the first language of the New Testament, the Greek, which the Holy Spirit employed, says, "**the Corn**." We remember other names of the Lord Jesus in the same gospel, "I am the Door," "I am the Way, and the Truth and the Life."

What a beautiful description of Him,—for the precious seed of **wheat** (unlike the seed-stones of fruit trees) is our food, and Christ Himself is the food for those for whom He **died**. Ah, here is the thought we need to mention every day, and again and again. He **died** to save! It is this to which He Himself refers in our verse. "The Seed of Corn," containing the Life within, died, that those who were viewed by God's purpose in Him, should spring up as "much fruit." How "much" there is! "A great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues" (Rev. 7. 9, cf. 5. 9). Not one would be before the throne if He had not died, not one! They are all His fruit (cf. Isa. 53. 11), and they are all to bring forth fruit unto Him (John 15. 1-6). Are you among those who are His fruit? Notice all are **united** to Him, all upheld by Him, and all to be like to Him.

Here is a wonderful picture of salvation by the blood of Christ, and of the fruits of His death and resurrection and God wrapped it up in a tiny "corn of wheat," which men possess all over the world, yet many never take its message to their heart!

"The Corn of Wheat" fell in the ground and died,—The Saviour came—so humble—crucified! But 'tis thereby "much fruit," *His* fruit, is found In every land, and ever to abound.

Am I this fruit? Have I new life in Him? This parable of nature is not dim:— 'Tis by *His* death I live, my life is *HIS*! How blessed to be saved, if thus it is.

It *IS* if I have "come" to Him as lost, And seen by faith He bought at priceless cost. All types in Him unite—the Seed, the Bread, The Way, the Door, the Shepherd, and the Head.

Apart from Him, there's nought but death and doom: Apart from Him, there's nought but grief and gloom. In Him is life,—and peace, and joy for aye: No troubled sinner will He turn away.

The Tabernacle of the Congregation.

No. 24.

The Clothing of the Priests (Exodus 28 and 39)

WHEN all the various parts of the tabernacle had been made by Bezaleel and his co-workers, he turned his attention, first to the "cloths of service," and then to the garments "for glory and for beauty," "holy garments." Indeed, the work of the sanctuary was not complete until these were all ready to be put upon Aaron and his sons. "Thus was all the work of the tabernacle of the tent of the congregation finished" (Ex. 39. 32).

No less than five times are the garments mentioned specifically. A simple list is first given, comprising Breastplate, Ephod, Robe (of the Ephod), Brodered Coat, Mitre, and Girdle (Ex. 28. 4). In this chapter is recorded the command of God as to their preparation, beginning with the Ephod (v. 6). In chapter 39, they are said to be made in this order, except that the Golden Plate is mentioned last, instead of directly after the Robe of the Ephod. As to the enrobing, mentioned both in Exodus 29 and Leviticus 8, the Embroidered Coat is first put on. Observe that these five records are not exactly parallel nor do they follow the same order. In the bare list, six parts are mentioned. In Exodus 29, seven parts, and the other three, eight parts. So in the gospels of the life of the Lord Jesus Christ, certain facts and discourses, included in some, are omitted in others. No contradiction is thereby assumed, unless omission were contradiction, which it is not.

There may be instruction intended to be conveyed by these numbers, six, seven, and eight, reminding of a work commanded, a work completed, and of resurrection. For Aaron was the High Priest of Israel and foreshadowed the Great High Priest, Christ Jesus the Lord.

That there is something to be learned from what is first mentioned in these descriptions of the priestly garment is clear, for there is remarkable order and structure in Holy Scripture, as previous studies have shown.

First of all, the Breastplate stands at the head. Why? Because it symbolises the Love and Righteousness of God, and that Love is both the foundation and the fountain of all His dealings with the children of men who, by nature evil, are in sovereign love and electing grace brought

to a resting place in the Divine Bosom. Herein we see the Father's loving choice. True it is, that Aaron, who wore the breastplate, represents Christ, yet the names typify those given by God the Father to His Beloved Son.

In the command to make and the actual making, the Ephod is first. Why? Because it is that part of the High Priest's dress peculiar to priesthood (1 Sam. 22. 18). And how fitting that a type of the Lord's ministry as a Mediator by means of His sacrificial work should next be presented to the mind! As God ordained, so was He obeyed. The Ephod was made first. As Christ received a Commandment from His Father, so He delighted to obey. He laid down His life for the sheep. Herein we see the Son's loving work.

When Aaron was consecrated, he was first stripped of his old garments, washed all over with water, and then the brodered linen coat was put upon, and girded to him. This was not visible afterwards, for other garments covered him. It may be regarded as something personal; the first thing put on. And as linen symbolises righteousness, it suggests, in Aaron's case, justification by the work of Another, that is "the righteousness of God, which is by faith of Jesus Christ unto all, and upon all, them that believe." But as Aaron is a type of Christ, the washing and clothing with linen reminds of Him Who was alone personally holy, and Who stands in the presence of God as the Only Obedient One, having fulfilled all righteousness. In the glory He is now, at the right hand of the Father, not as Aaron who entered the Holiest once a year, but for ever there, having obtained eternal redemption, and there as the High Priest for His redeemed. Herein we see the Risen Lord interceding.

Thus the believer, having eyes to see, and ears to hear, can delight in these foreshowings of the Love of the Father and His Son, and by the grace of the Holy Spirit, delight in the present enjoyment of that love so sovereign, abounding, and free. Let his own heart be responsive. "We love Him, because He first loved us."

E.K.

"God is Faithful." Do I believe this? Of course I do. What is the evidence of this faith to others? What is the fruit of my faith in love's complete dependence on Him? In true restfulness and rejoicing? How blessed when every promise is enjoyed by the whole heart as well as mentally known!

"Can God?"

MANY have asked such a question, as Israel of old. The psalmist, reading it, continues, "They believed not in God and trusted not in His salvation" (Ps. 78. 19, 22). **GOD CAN**: for "with God all things are possible."

Who has not troubles? You have. So have I. **Can God** step in? I know He can. If I am ill, He can make me well in a moment. When Job spoke of God the thing that was right, he said, "I know that Thou canst do everything and that no thought can be withholden from Thee" (Job 42. 2).

Before this he had been inclined to question "Why?"—but here He leaves all in God's hands **RESTFULLY**.

Many to-day doubt God's power, or they add, "If God can, **WHY** does He **NOT** do this, or that?" It is very easy to be one of **GOD'S CRITICS**: but it is not wise. It is worse than folly. Let God criticize me, but let me not criticize God. Job found the blessedness of this, and **EXPERIENCED** that the Lord was "very pitiful, and of tender mercy" (Jas. 5. 11). Unbelief is blind: faith has insight. "**GOD CAN**." That is my rock-foundation. God can cut short my life and yours, or He can give time for repentance and blessing. "Why does not God stop this or that?" say many. "Why does not God stop me?" He is speaking loudly to-day by all that is happening. Am I listening, or complaining? Men look to men for help, and to God to blame: reverse this entirely.

"God can" change things suddenly, "God can" overrule the darkest events to bring blessing, "God can" work miracles to-day, and He is working them. Souls are being saved eternally. The deliverance from sin is a more marvellous miracle than the healing of a body. God still does both.

"Why does not God stop the war?" you ask. Men do not wish Him to do so. "What?" you say. They want Him to stop just one part of "the great war" against Him ever since Adam sinned, but not to deal with the whole of it, including their life. If I had a business, and it was in a bad way, and I asked you to help me, but wished to confine you to one department, what would you say? "**All, or nothing**." Men do not want God to deal with their sins first, but with their troubles. They want a "**Helper**," not a "**Saviour**" (Matt. 1. 21). Not to deal with their **SINS**, but with other people's. The blessing is when we come to God as broken hearted-sinners.

We all like our "own way" (Isa. 53. 6): that is the ruin. We all see other people's sins, and hate the sins that are against us, but think little of those only against God. God is sometimes silent (Ps. 50. 3, 21). He can and will arise, but He waits in **LONGSUFFERING**. Is your answer criticism of Him, dear reader, or of yourself? The Lord Jesus has died, not to help, not merely to show a possible salvation, but to be a complete Saviour for a completely lost sinner. "I am not so bad as that" you say. You mean that the curse He became was **NOT FOR YOU** (Gal. 3. 13). Then **SOME ONE ELSE MUST BE YOUR SAVIOUR**. Who? But if you own God's truthfulness in the death of Christ for a sinner like you, the gospel is still the **POWER** of God unto salvation (Rom. 1. 16), and your life will begin with the joy of "God can," and every day will add another verse to the poem of your redeemed life. "God can" meet each need, "God can" make to-day brighter than yesterday. Faith is a wide opened mouth for God to fill (Ps. 81. 10). Believing reader, look up, never be doubtful or discouraged, "God can." Abide in Christ and in His will, and you will **PROVE** this (Mal. 3. 10).

Three Godly Women at the beginning of Luke.

OUR hearts have been refreshed to see that on the resurrection day the Lord Jesus appeared to women **FIRST**, and the **SECOND** time too. Thus in Romans 16 a woman is mentioned **FIRST** with heartfelt commendation, and the **SECOND** one too is a sister in Christ. This has a real and deep meaning. It presents such a marked and intended contrast with Genesis 3. Then we realize the "praise" of the Lord Jesus (Rom. 2. 29),—"O woman, great is thy faith: be it unto thee even as thou wilt," and again His precious words, "Verily I say unto you, whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" (Matt. 15. 28, 26. 13). Next we call to mind godly women in the Acts as Lydia and Priscilla, and in the Epistles as Lois and Eunice, and we are refreshed again in the Lord.

And these are examples: there are others. At the beginning of the gospel of Acts how much emphasis we have on women:—Elizabeth, Mary, Anna! Different in their experiences and ages, but alike in wondrous privilege, and alike used of God. And the heartfelt praise of all is re-

corded, and in two cases the exact words are given. The historian was moved of God to incorporate the praiseful "Psalm" of Mary, and to lay stress on the definite, loving, personal witness of aged Anna, united with a life of unusual prayerfulness. Such were the women who are in the background of the gospel narrative. The home is before us, so dear to God. The true position of a believing woman, and help "meet" for her husband, who "will do him good, and not evil, all the days of her life" (Prov. 31:12). Such is the encouragement which we have. Zacharias faltered, and became dumb for months. There is no suggestion that Elizabeth thus hesitated. And Mary's honour was unique. The story of Simeon has its counterpart in Anna, and she was in close touch with God and instant, in season and out of season. Her great age did not hinder her from pointing all she could reach to the Lord Jesus, and her faith realized, what so few recognised then, that He had come to bring redemption. Yes, redemption is emphasized at the beginning. Zacharias spoke of it. The angel told of a Saviour to the shepherds (cf. Matt. 1:21), and Simeon and Anna had this priceless theme. The incarnation was to lead up to the atonement. Christ became Man that He might die,—might die to save sinners. Thanks be to God for the women who realized this then and who realize it now, in a way that transforms the life.

Questions and Answers.

Daniel 7. 2, Revelation 13. 1: the Same Sea?

Daniel 7 definitely says "the Great Sea": Numbers 34. 6, 7, Joshua 14, and Ezekiel 47 show this is the Mediterranean—the sea near Jerusalem, God's centre. In Revelation the word "sea" usually denotes contrast with land (21 times). This would balance with ch. 13. 11 "out of the earth." But the parallels in description (verses 1 and 2) with Daniel 7 seem to show Antichrist in the middle of the 7 years will have a definite relation to the Mediterranean, and the destruction of the whore (suggesting Rome primarily) at that time (ch. 17. 16) seems to corroborate.

Does Deuteronomy 14. 25, 26 give permission in general, or to Israel in particular as a precept?

The Nazarite Vow, dealing with all produce of the vine, fermented and unfermented (Num. 6. 3, 4) shows it was all viewed as luxury, rather than provision of needful "bread" (cf.

Isa. 3:1, Rev. 6:6). No doubt, as Luke 5. 39 indicates, men often preferred the fermented, but in Deuteronomy the words are generic—both "new" and "old" being included in "wine." Leviticus 10. 9 and Proverbs 20. 1, 23. 31, 32 give God's testimony as to ferment, and its danger, though God tested men, without general prohibition, in His law (cf. slavery, &c.). The passage speaks of "delicacies" of the farm, that Israel might desire in their rejoicing before God, and fuller statements are not given in the one passage, but we need to compare Scriptures. Certainly it is not a general precept as to all nations, or as to languages where fermented "wine" alone is called by that name, or as to lands of drugged wines, &c.

Should the Lord's Supper be an Annual Memorial instead of the Passover?

1. There is no suggestion of this in Scripture. The annual sacrifice is expressly excluded: Christ was "the Lamb of God."

2. Indeed there is nothing annual in the present dispensation (Gal. 4. 10: note Acts 21. 4 in view of 20. 16). The first day of the week is the only measure of time emphasized for believers now.

3. The epistle which explains the Lord's Supper connects it with assembly "in church" (not a material building, 1 Cor. 11. 18. 22), and the same letter strikingly links the first day with the "fellowship" and with not coming before the Lord "empty" (ch. 16. 1. 2, note Ex. 23. 15).

4. The word rendered "Lord's" only occurs for "the Lord's Supper" and "the Lord's Day" (1 Cor. 11. 20, Rev. 1. 10).

5. The thought that "the breaking of the bread" does not mean the Lord's Supper (see 1 Cor. 10-16) because the cup is not mentioned always, seems to forget that when we say A.B.C. we mean all the alphabet, and our initials represent our name. The bread was first. The emphasis on waiting seven days and the first day in Acts 20. 6, 7, is too definite to be overlooked. To make this an ordinary meal would seem unfitting, and we may notice the Holy Spirit's mention that it was after the time when an "annual" memorial would have been made if there had been such. May our hearts see, and respond to our Lord's loving will.

Illness of the soul is far more serious than of the body, and more contagious, yet far less feared.

Suggested Daily Readings.

"IF THE LORD WILL."—FEBRUARY, 1943.

Day	READING		LEARNING	
	Numbers	Luke	Num. 12.	Rev. 5.
1	8. 18-26	9. 18-36	1	2
2	9. 1-14	9. 37-50	2	3
3	9. 15-10.6	9. 51-62	3	4
4	10. 7-28	10. 1-16	4	5
5	10. 29-11.9	10. 17-37	5	6
6	11. 10-23	10. 38-11.13	6	7
7	11. 24-35	11. 14-28	7	8
8	12. 1-16	11. 29-41	8,9	9
9	13. 1-20	11. 45-12.12	10	10
10	13. 21-33	12. 13-30	11	11
11	14. 1-14	12. 31-48	12	12
12	14. 15-34	12. 49-13.5	13	13
13	14. 35-45	13. 6-23	14	14
14	15. 1-21	13. 24-35	15,16	6.1
15	15. 22-41	14. 1-14	Luke 16.1	2
16	16. 1-11	14. 15-35	2	3
17	16. 12-30	15. 1-19	3	4
18	16. 31-50	15. 20-32	4	5
19	17. 1-13	16. 1-18	5	6
20	18. 1-19	16. 19-31	6,7	7
21	18. 20-32	17. 1-19	8	8
22	19. 1-10	17. 20-37	9	9
23	19. 11-22	18. 1-17	10	10
24	20. 1-13	18. 18-34	11,12	11
25	20. 14-29	18. 35-19.10	13	12
26	21. 1-16	19. 11-27	14	13
27	21. 17-35	19. 28-48	15	14
28	22. 1-14	20. 1-18	16,17	15

NUMBERS 12. 1-16.

1, Not the last "speaking against." There is not evidence that Moses had done this recently: it is a common practice, when the heart is ill-affected, to bring up matters of years ago, nursed grievances (and even things that did not exist): how subtle is the flesh as to concealed jealousy. 2, The language of pride, yet mentioning the Lord (cf. Num. 16. 3), "The Lord heard": how different Malachi 3. 16. 3, Moses, like Mary in Luke 10. 39-42 (cf. Matt. 26. 10), did not vindicate himself. The Holy Spirit's testimony as to servants of God excelling in one way or another is striking (see 2 Kings 18. 5, 23. 25). O that we may grow up into Christ in all things (Eph. 4. 15). Yet Moses failed in this very matter (Ps. 106. 33): let us never trust to our strong points. 4, The Lord intervened: He is concerned as to differences among His own. Friction among those who have influence will soon be reflected, and spread. 6, 7, More than a prophet (Matt. 11. 9): God's testimony was with a view to Hebrews 3. 5, and Moses' faithfulness was a background to show forth the perfect faithfulness of the One Who became the Faithful Servant, but Who IS Son over His house (Heb. 3. 6). Are we faithful (Luke 16. 10, 11)? How great the privilege of intimacy (Ezek. 44. 15, 2 Cor. 3. 18), yet we often neglect access and prayer. Why? 10, A type of death: leprosy has a solemn message, it cuts off from the sanctuary (2 Chron. 26. 21): no disease is mentioned as this (Lev. 13): Miriam's name is first in verse 1, and the verb "spoke"

(spoke against) is feminine, yet she had been a blessing to Moses (Ex. 2. 7, 8, no jealousy then). 11, Reverence, and fear: but O how much better to realize sin *before* it (a) calls forth God's displeasure (verse 9), and (b) brings heavy chastening. A sensitive heart has a wondrous privilege. 13, He who intreated for Pharaoh (Ex. 8. 28, 29) prayed without bitterness for Miriam. 14, Vindication, a certain parallel with Leviticus 13 and 14 (i.e., outside and 7 days in restoration), and a manifestation to all of God's reproof (1 Tim. 5. 20). May we be kept from unguarded words (Ps. 141. 3, Col. 4. 6).

LUKE 16. 1-17.

A wondrous message as to (a) natural self-centredness and its evil; (b) the meaning of true stewardship, and (c) the character of God's gospel, contrasted with all human counterfeits; (d) Israel's (temporary) removal from misused privilege (cf. Matt. 21. 33-41). It is important to see how the Lord Jesus combines practical instruction for every day with that which is typical and prophetic. 1, Do we waste, or use, that which is of God, entrusted to us? *We* are not our own. 3, No sense of sin: no thought of personal humbling before God (remarkably absent from the words of verses 24. 27, 28, 30 also, though speaking of *others* repenting). "I cannot," "I am ashamed": "I" the centre: how blessed, in the Gospel, to realize though we "*cannot*" die or gain salvation, we are caused to be ashamed, to "*beg*" for mercy. 4, Quickly he decides (cf. 12. 18): again self the centre, and the "*present*" is *all* to this steward (cf. Gen. 25. 32). 5, Observe he still says "*my lord*": space for repentance may be implied, as well as his use of religious wording. 6, He does *not* say "accept what the creditor *has* written," nor does he reduce the debt to "*one measure*," nor does he cancel it: contrast *the* gospel: The sinner acknowledges what God *has* written, and then rejoices in grace blotting out all (Matt. 18. 33). Note how men delight to think they can pay "*their*" *part*: they are flattered by the thought of meeting God half way. But the heart-broken sinner can "*sit down*" because all is "*finished*," and faith has God's own receipt (Isa. 44. 22). 7, The *twofold* illustration emphasizes: he seeks friends here by pleasing them untruthfully and unjustly: contrast where the believer is told to make friends *out of* (i.e. by godly use of) the "*mammon*" (possessions) HERE "*linked with the unrighteousness*" (i.e., in this record, *not* in the believer's life), that he may (using aright all trusteeship), have those to whom he has been a blessing (poor and needy—physically and spiritually) awaiting him *THERE* in the "*everlasting habitations*" (an evidence of *recognition* in glory! 8, "The lord," not "the Lord": the master commended the sagacity of the man for his own interests: how often unsaved ones are more devoted to worldly self-interest than believers to their *true* gain, and reward in "*that Day*." 9, 10, Faithfulness and giving to God, to His workers, to needy ones, are not "*wasting*," nor misuse of trusteeship:—Nay, this is *God's will* (Phil. 4. 16, Heb. 6. 10). Are we *THUS* faithful? 12, In *that Day*. 13, Do not serve mammon: serve God: use all for Him. 14, Man's wicked answer cf. 15. 1. 15, How blessed a contrast in Philipians 3. 5, 9. 16, 18, Why introduced here?—Evidently the unjust steward pictures those who compromise the sinner's *debt*, and teach escape from law *without* the death of Christ (18 with Rom. 7. 3, 4). How marvellous is the allegory here as to *how* our debt is removed, and *how* law is honoured (Rom. 3. 31), yet *how* grace reigns through righteousness (Rom. 5. 21). Glory be to God.

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Thoughts from The Word of God

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

A PERIODICAL AS GOD GIVES GRACE AND
ENABLING IN MINISTRY, AND ALL OTHER
SUPPLIES, TO GLORIFY HIM, AND TELL OF
HIS LOVE AND HIS TRUTH, LEADING TO THE
OBEDIENCE OF FAITH.

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Free.

"In thy Seed shall all the
nations of the earth be
blessed; because thou hast
OBEYED My voice."

Genesis 22. 18.

"If ye be willing and
OBEDIENT, ye shall eat the
good of the land."

Isaiah 1. 19.

"OBEY I beseech thee,
the voice of the Lord."

Jeremiah 38. 20.

"He became the Author of
eternal salvation unto all
them that OBEY Him."

Heb. 5. 9.

"By Whom we have re-
ceived grace and apostleship,

Some lovingly enquire about the "Subscription." Valsing 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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for OBEDIENCE to the
faith among all nations for
His name." Romans 1. 5.

"The revelation of the
mystery . . . now . . . made
manifest, and . . . made
known to all nations for the
OBEDIENCE of faith."

Romans 16. 26.

"Elect, according to the
foreknowledge of God the
Father, through sanctifica-
tion of the Spirit, unto
OBEDIENCE and sprink-
ling of the blood of Jesus
Christ: Grace unto you, and
peace, be multiplied."

1 Peter 1. 2.

"In All the Scriptures the things concerning Himself."—Luke 24, 27.

Words of Introduction.

AGAIN we "thank God," and we would also "take
courage." "He crowneth us," "He leadeth us,"
His "mercies are new every morning," "He giveth
more grace," and so, having obtained help of God, we
continue. Hence these pages go forth "to the praise
of the glory of His grace," and we trust they will not
mix truth and error, but emphasize, in the Holy Spirit,
the word of the truth of the Gospel," and never "draw
away the disciples," but ever lead to Christ, that He
in all things may have the preeminence. Our longing
is that those who know not Christ may be drawn to
Him, quickened from the dead, and that backsliders may
be converted to Him and strengthen their brethren, that
young believers may desire the sincere milk of the word,
that they may grow thereby, that older ones, too, may
be strengthened with all might, and that there may be
a seeking after the things above, and the unity for which
our Lord prayed, as we look for that blessed Hope—
through prayerful reading of these pages. Is it so, dear
readers? It is a joy to hear from ALL who are helped
and ALL the glory is His.

"This same Jesus . . . shall so come in like manner
as ye have seen Him go into heaven."

Acts 1. 11.

Soon the Lord from heav'n descending,
Shall by every eye be seen,
Glory, might and power blending
In His bright majestic mien.

Soon for ever and for ever
We, redeemed, shall be with Christ,
Where no pow'r nor might can sever,
Pleasing Him,—with Him sufficed.

Soon shall countless hosts adore Him,—
Glorious, the Living Word,—
Cast their victors' crowns before Him,
Giving praise to Him their Lord.

A.W.H.

Words of Encouragement.

"Save Thy people, and bless Thine inheritance." God is pleased to encourage His redeemed. Names given to His own are full of refreshment, and He caused His prophets and psalmists of old to plead for His people, as His inheritance. He delighted to identify Himself, and His interests with them and theirs. And He has just the same delight to-day. The verse before us contains four precious petitions,—

"Save, bless, feed, lift up." Each is full of meaning, and their very order is appointed. And with the last, and the added words "for ever," this psalm reaches its glad climax. The emphasis on resurrection, and eternal joy, is very definite in the Old Testament, though in the New "life and incorruption" are brought to light (2 Tim. 1. 10). If the psalmist then could say, "Why art thou cast down, O my soul?" much more should we know that the Lord Jesus has died and risen, and we are members of Him. The believer's "goodly heritage" is rich indeed: we are blessed with all spiritual blessings in Him (Eph. 1. 3), and as all things are ours "in Christ" they are in safe keeping. Let the redeemed of the Lord say what He has done for their souls (Ps. 66. 16, 107. 2), and attract others to Him.

Poems to Help Christian Experience.—136.

A HYMN OF PRAISE AND ADORATION.

Praised be the Only God,
In Majesty supernal,
The Triune God, alone
Immortal and Eternal,
Who by His Only Son
Hath all Creation made;
Who spake and it was done,
On Whom all things are stayed!

The High and Lofly One
Eternity indwellesh!
Within the Holy Place
Transcendent worship swelleth
From that unfallen host—
The angels of His might,
In all His will engrossed—
These dwellers in the light.

There, in the Father's throne
The Glorious Son is seated,
Who suffered for His own,
And by His death defeated
The death that had been theirs,
With everlasting shame;
Now sons of God and heirs,
They bear His beauteous Name.

Father of Mercies still,
And God of Consolation,
He promised, and He will
Perform His full salvation!
Now from all hearts in tune
With Him, to Him be praise—
Our glorious God Triune,—
And to eternal days!

E.K.

"Saturday Night."

IT is "Saturday night." Shops are no longer open late, but public-houses are still full. Work may have been "war overtime," but many connect "Saturday" with extra "amusement." Yet men are blind to real pleasures (Ps. 16. 11). They mistakenly think the gospel is a Kill-joy: it is a Kill-anxiety, a Kill-worry, a Kill-fear, a Kill-gloom. What does "Saturday night" mean to you? In the ten commandments, Saturday meant rest after "work" done. Yet none, except One, have obeyed God's law. To the disciples when Christ died it meant darkness. Why? Because they had forgotten His words about resurrection. To the believer now, it means the First Day is near, the Lord's Day, with its blessed message of an exalted Lord Jesus, a finished work, the privilege of gathering to please Him, a bright hope of His Coming. It suggests the joy of preparation, whether alone in village or on ship, or gathered with other believers, (O for old-fashioned prayer meetings and prayerful Bible readings) enjoying the hour's fellowship with God, that one may not rise on the Lord's day, dilatorily, to lose its opportunities. Every day belongs to Him, but only one day is thus named. Every meal belongs to Him, but only one is "the Lord's Supper." A believer should be always in communion, but there are special seasons of waiting on God. All our money and goods are His, yet there are particular "givings," not with compulsion, but gladly. Is all this foreign to you? Then is it not doubtful if you really belong to Him? And willing to remain uncertain? To live undecided? To die without knowing? To find you are lost?

Even the days, and the planets, are named after idols: this world has a strange, sad history! But God is living, and He is still saving souls, and our hearts cling to that fact, and come to you. We are **fishing to catch men**. We do not go to the dry ground to obtain fish, **we go where they are**. But we do not become as they are. The fisher should not be under the water: we cannot be, as we once were, "of the world."

Christ has really saved us out, and given us a new life. We long for others to share this. Those not saved do not know what it means to be saved; those saved alone know both sides, and the delightful change. Christ died to save completely. A "caught" fish is no longer where it was, nor what it was! But there is a really NEW life and joy, now and for ever, in Christ Jesus, Who died to save sinners!

How are you spending your "Saturday nights"? How do you use your "free time" from daily duties? Do you say, "I never have free time"? You may be in a bustle, but if you are not in God's family, is it not time to stop, and think, and seek the Lord? If you are one of His children, is there not a danger lest "many things" are choking the Word, and robbing you of the one thing "needful" (Luke 10. 41, 42), so that your life is full of "work," but empty of "fruit"?

The Fullness of Christ.

(Concluded from August, 1942.)

It may be helpful now to call to mind other "fulnesses" which are His. When He laid aside glory, in one sense, He, like the ark, which had both wood and gold, was still glorious before the Father (Isa. 49. 5), and those who have eyes to see, from God's standpoint, behold "His glory," for He was FULL of grace and truth," and this FULNESS is emphasized again (John 1. 14, 16). Thus if He did not manifest the glory of ruling, there was the glory of grace. He ever pressed on with grace before God and man (Luke 2. 52), and grace was poured over His lips (Ps. 45. 2, Luke 4. 22), shining forth in all His life. There was no emptiness here, nothing but fulness (Col. 1. 19, 20).

He is seen to have been full of the Spirit in Luke 4. 1, and ever filling, or fulfilling the Scriptures (e.g. Matt. 4. 14, 5. 17, 26. 54, Luke 4. 21). We notice too the words "to fill all righteousness" (Matt. 3. 15). Thus He Who was filled, and ever willing to serve, filled all the will of God. And now that He has finished the work, and is highly exalted, He is still full, and is to fill all things (Eph. 4. 10). He is glorified again in heaven, but He has now also a fulness available for those for whom He died, which could not have been theirs except by His death. "In Him dwelleth all the fulness of the God-head bodily, and ye have been filled in Him" (Col. 2. 9, 10). There is no emptiness here, and no "shadow" here. Truly "out of His fulness

have all we received, and grace for grace" (John 1. 16). This Fountain of Living Waters will never run dry, never be exhausted, never become intermittent.

Moreover, He has made His redeemed to be His fulness, without them He would not be satisfied, nor be complete (Eph. 1. 23), any more than the Mercy Seat without the cherubim (Ex. 25. 19). How amazing is grace, and how bright is the prospect, as we look up to the Head, and look forward "till we all come into the unity of the faith, and of the knowledge of the Son of God into a perfect man, into the measure of the stature of the fulness of Christ" (Eph. 4. 13), "filled into all the fulness of God" (Eph. 3. 19). Eight times in Ephesians and seven in Colossians is this thought of fulness before us, and ever in association with the Lord Jesus Christ, and His precious accomplished work for His redeemed. Thus we may read Philippians 2. 7 together with 2 Corinthians 8. 9, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty, might be rich." All our fulness is because He was willing to empty Himself, we live because He died, and because He became a curse for us we are blessed with all spiritual blessings in Himself (Gal. 3. 13, Eph. 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.

REQUESTS FOR PRAYER AND PRAISE.

"God is our Refuge and Strength" (Ps 46. 1).

1. For God's gracious over-ruling of all (authorities, international problems, personal circumstances), and His inworking in His children, to His glory.
2. For believers in "trying situations" that their faith may "grow" exceedingly thereby (2 Thess. 1. 3), and that they may lay hold of His promises with definite confidence and joy.
3. For godliness in the home, and the claiming of "thy house" (Acts 16. 31), simply, continually, WITH OBEDIENCE IN LIFE.
4. For lands that we often overlook:—Finland, Iceland, Arabia, Madagascar, San Salvador.
5. For the Lord's work committed to our care and prayer, that all workers may "abide" in Christ (John 15. 4), and "walk in the Spirit," and that there may be an ever-increasing likeness to Him, a simplicity of dependence, a receiving from Him, and a preparation for fuller reviving as He has promised,—that in meetings and other ministry there may be the anointing "with fresh oil," and the supply of all need (Phil. 4. 19),—remembering believers in other lands and their far greater trials.

"Trust in the Lord with ALL thine heart, and lean not unto thine own understanding" (Proverbs 3. 5).

YOUNG PEOPLE'S COLUMNS.

"God Created"

Genesis 1. 1, 27.

THE words above us are not strange. We see around a beautiful world. We look at the sun, moon, and stars: we find living people who need food and the food is ready for them: we see that everything fits together. This is not a mere chance. Things do not "happen" without a cause. They could not make themselves. If they only "happened," they would soon be in disorder. But there is a **plan**. A Person, Who has a wonderful mind and power, has been and is evidently at work, and in simple words the Bible says, "God created."

I do not see Him, but I do not see the air. Yet I breathe it. I do not see electricity, yet I can work by the light it causes. I do not see my own thoughts, or my own "life," but I feel them: they are very real, and "God is a Spirit" (John 4. 24), invisible, but very real.

I cannot see Him, yet I can see His work. I cannot see Him, yet I can know Him. But how? For though there is wonderful order in the world, there is also death, there are many strange things. The plants grow wonderfully, but disease sometimes spoils them. Men are often ill. I hear of an earthquake, too. There is something wrong. What is it? The Bible says that "By one man sin entered into the world, and death by sin" (Rom. 5. 12). This gives me the key. God "is" (Heb. 11. 6), but there is that which is against Him, and so "nature" is not working perfectly now. Hence trouble, pain, and death. The simple words of Genesis 3 tell the sad story. "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"—"Because thou hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee" (Verses 11, 17, 18).

The sinner is away from God. But is there a way back? There is. God Himself speaks of **keeping** "the WAY of the tree of life" (Gen. 3. 24). In "the fulness of time" there came One Who did not sin, Who went about doing good, and yet was "despised and rejected of men," "Whom they slew and hanged on a tree." But He was raised from the dead, and it was made known that He was God, yet manifested in the flesh, that the judgment might be taken away from sinners who believe into Him, and that

they might "**Know God**." I am sure I have done wrong: I am a sinner. I ought to be punished. But my heart longs to be saved, both from the sin itself, and from its judgment. I own my sin, and ask God's forgiveness because this wonderful Saviour died for sinners, and now I can humbly say that a new life is mine, and I **know God**. "This is life eternal that they might know Thee" (John 17. 3). "God created" in the beginning, but now I can go further and say, "where sin abounded, grace did much more abound" (Rom. 5. 20), and I am "a new creation in Christ Jesus" (2 Cor. 5. 17). This is God's plan of salvation. Do you know Him too? If not, your earthly life is only a few years, and it will be a failure, with a sad "afterwards." Would you not rejoice to be saved from both sin and its judgment? If you feel your wrong actions a burden, and feel so sad that the heart that leads to them is wrong, you are welcomed to-day to come to Christ, as your own Lord and Saviour. He will not only show you the judgment was on Him for you, but you will be "His workmanship, created in Christ Jesus" (Eph. 2. 10), receiving quite a new power for daily life, and all things will be "new." You will **understand** by faith (Heb. 11. 3, John 7. 17), and **know God Who is True** (1 John 5. 20), the Bible will be spiritual food for your new life, and you will be glad to "please God" (Heb. 11. 6). Will your heart still say "No," or do you long for **such a salvation** to-day?

"God created": nature speaketh
Of His power, and His plan:
Happy is the one who seeketh
Knowledge of His love to man.

"God created": evolution
Is a "theory" without base:
Vain its pride and elocution;
Happy they who know God's grace.

For sin entered, judgment bringing:
New creation now we need!
Christ hath died, His song we're singing,
Others too His work can plead!

"God created," He upholdeth,
All is in His mighty hand:
His'ry still His plan unfoldeth,
And His counsel firm must stand.

To be "quickened" is a blessing:—
New our life, and all things new,
"In Christ Jesus" all possessing.
Needy one, this is for you!

Come,—the Saviour waiteth ready,
And He will not cast away:
Stands His gospel fixed and steady,
Free for sinners, free to-day.

The Tabernacle of the Congregation.

THE CLOTHING OF THE PRIESTS

(Continued).

THE EMBROIDERED LINEN COAT.

ALL the garments, seen or unseen, were "for glory and for beauty." Their material preciousness was intended to set forth the loveliness of Him Who is "Altogether lovely." Choice metals, jewels, and varied colours symbolise spiritual and moral value, and this is seen now that the Great Antitype has appeared.

Clothing is appointed by God for all His human creatures. Its absence is connected with degradation, shamelessness, and insanity. Man by nature is all this, in the moral and spiritual sphere. He is bare of all righteousness, and therefore unfit for the presence of God.

God gave a type of His requirements when He made Coats of Skin for Adam and his wife, for nakedness is a shame to man and an offence to God. Great is the stress of God's holy law thereon.

All clothing symbolises the Covering required by men to fit them for God, as may be gathered from such words as, "Garments of Salvation . . ." "robe of righteousness," the "wedding garment," "fragrant garments," "beautiful garments," "brodered garments," "clothing of wrought gold," all of which are in contrast with the rags, faded clothes, and "spiders' webs" of man's own making. Nothing but the righteousness of God, imputed to the sinner, in absolute grace, can make him acceptable in the "high and holy place."

Man, then, being destitute of that which God requires, needs a Substitute and a Mediator, and Such God provided, in Aaron as a type and in Christ as the Fulfilment of all the promises of Salvation. One Who acts thus must Himself be personally holy and righteous; He must be without sin, and in all His life wholly obedient to God. The washing of Aaron typifies holiness, the linen coat righteousness.

The word "Coat," used first in Genesis 3. 21, and later in Genesis 37. 3, may signify to "conceal" or "cover." Thus, these two scriptures illustrate its use, and also show forth sonship and favour. In 2 Samuel 13. 18, the wearing of such a coat indicated royal relationship and virginity, whilst in Isaiah 22. 21, rule, authority and dignity are symbolised by the "robe," literally "Coat."

Already, much has been said about "fine linen," but in addition to the thought of "com-

pleteness," or a finished work, the freedom from admixture with wool (Lev. 19. 19) which would cause sweat, a reminder of the curse (Ezek. 44. 18), is also suggested.

As to its weaving and decoration, the words, "brodered" (Ex. 28. 4), "embroider" (28. 39), "embroiderer" (35. 35, 38. 23) are all very interesting to the heart, for they mean, respectively, "interweave in squares," "enchase," or "set as gems" (28. 20) and "variegate in colour." The word "manifold" in the New Testament has the same meaning as this last rendering.

Finally, a girdle, similarly woven and worked; caused the coat to be bound closely to the person. As the "girdle" of Isaiah 22. 21 is the same word, rule and authority are again symbolised.

Summarising the thoughts before us, we surely see the Lord Jesus, the Son of God's love, and His delight; The Word become flesh, His purity and separateness from sinners, the Blessed One, Who yet bore the Curse; That One in Whom all fulness dwells, Whose grace is manifold; The Girded One, unceasing in His priestly work, ever-living to make intercession for us.

The garments were made, not by, but for, Aaron and his sons. The wise-hearted, filled with the spirit of wisdom were the workmen, but the Lord's work is by Himself and for His Father's glory, and with a view to us. "His work is honourable and glorious." "Such an High Priest became us." "We have such an High Priest. Who is set on the right hand of the throne of the Majesty in the heavens" (Heb. 7. 26, 8. 1). We may therefore "Come boldly unto the throne of grace, that we may obtain mercy and find grace to help in the time of need" (Heb. 4. 16).

E.K.

The Devil's Work as seen in The Revelation.

THE devil is mentioned five times by this name in the last book of Scripture, and eight times as "Satan," and apart from this we have the solemn references to the dragon, (thirteen times), the serpent (five times), the deceiver, and the accuser. The awful reality of Satan's work is before us. He is no mere imagination of the brain. From the first book of Scripture to the end, we see a deadly activity in evil. In Genesis 3 we are told of his solemn deceiving (2 Cor. 11. 3, 1 Tim. 2. 14), and of Adam's definite breaking of the covenant (Hos. 6. 7, marg.), so that man's appointed sovereignty was betrayed and sur-

rendered (Luke 4. 6). How wondrous is the thought that whereas all who died lived less than 1,000 years (Gen. 5), yet Satan shall be bound 1,000 years, and redeemed ones will live and reign with Christ (Rev. 20. 2, 4).

But the binding is not now. The enemy goes about as a "roaring lion" (1 Pet. 5. 8), or disguised as "an angel of light" (2 Cor. 11. 14). We behold his aim and working throughout Scripture,—rivalry against God, and a counterfeit of God's work. And Revelation strikingly unveils this again and again. Hence we have "the synagogue of Satan" in ch. 2. 9, and 3. 9, in opposition to the assembly of God. Notice, moreover, the varied methods or "devices" (2 Cor. 2. 11). "The devil shall cast of you into prison" (Rev. 2. 10) but he also used those who had Balaam's doctrine, and a Jezebel, to entice (Rev. 2. 14, 20-24). "The depths of Satan" are the parody of "the deep things of God" (1 Cor. 2. 10). Nor can we overlook the "throne" of Satan in Revelation 2. 13, where he dwelt. Strikingly this refers to Pergamum, whither Babylon's priests had actually gone, and they had become priest-kings, in a daring travesty of the Greater than Melchisedek.* How definitely the assemblies were reminded of the work of Satan to hinder and to baulk.

The view of Revelation 9 with Abaddon the "destroyer" as king (verse 11) either presents the arch-enemy himself (verse 1) or one in evil authority associated with him. God's overruling of all does not make the guilt less: Isaiah 10 shows Sennacherib overruled and Antichrist too, for the judgment on "an hypocritical nation," but the fruit of the stout heart of the King of Assyria must be punished.

We remember that in Revelation there are parallel lines: hence the same period comes before us more than once, and chapter 12 goes back in history before the climax in ch. 11. There we behold the devil's spite against that which is symbolized by a "woman" on high (Gal. 4. 26 helps). The antagonism against those "in Christ Jesus" is manifest throughout. Mark the bitter persecution of Revelation 12. 13, and the stress on the name "serpent," as well as the word "dragon," reminding of Genesis 3. 15. This is the more evident as we read of "war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12. 17). The union of the Lord's redeemed with Himself in victory over Satan is promised us in Romans 16. 20, and over the world in Revelation 2. 27, 12. 5, with Psalm 2. 9.

* Leaflet gladly sent.

To Adam was given dominion, to Israel was given dominion, to Christ was given dominion, and in each case we see Satan's conflict, but his victory in the two former cases is followed by crushing defeat in the third. And, thanks be to God, Christ's victory is ours in and by Him. The very description "dragon" implies a travesty of Him Whose "eyes are as a flame of fire" (Rev. 1. 14). Travesty throughout! The dragon, the beast, the false prophet, opposed to God the Father, the Lord Jesus, and the Holy Spirit! The beast and the harlot, an unholy forgery of the Lamb and the bride. But all the travesty shall be laid low. There is no uncertainty as to the issue. The book of Revelation is one of victory, and of the glory of God in power of triumph. Thus though chapters 2, 3, 12, 13, 20 specially make known Satan's attacks, we are conscious of his antipathy and antagonism throughout, and that the times and seasons are in God's authority, so that He overrules for the call and testing of all whose names are in the Lamb's Book of Life, and not one shall be lost (John 18. 9 with 6. 37, 10. 27, 28). Thanks be unto God, He our Father is mightier than the dragon, and the Lamb overcomes the beast, and the Holy Spirit prepares the bride for the Bridegroom, undeterred by the efforts of the false prophet and his image. But do we realize the enemy's craft? Do we resist the devil (Jas. 4. 7), and have we the holy steadfastness of which 1 Peter 5. 8, 9 speaks? All Scripture is practical: all is to affect our daily walk and work. The Holy Spirit does not show us the enemy's wiles as a merely mental study for a meeting, but that we may be on our guard, and separated from the whole world, that lieth in the wicked one. The foe does not always hinder mere "religion": far otherwise, he can plant and encourage "tares" to look like wheat awhile. He does not remove the fine flour of sound doctrine, but seeks to leaven it, even as he does not aim at a separate "tree," but at a change from herb to tree, with his birds of the air then nesting in its branches. "Change," and "counterfeit" are his watchwords. O that we may cling to our Lord and to the simple truth as at the beginning, loving and valuing God's will all the more as we see how Satan hates it. Precious, indeed, is the kingdom for which we look: the devil hates the Coming of Christ, and His rule. Hence the climax prayer is a holy witness against the evil one, "Even so, come Lord Jesus!"

Trials are triumphs in embryo, if received gratefully, in the enabling of the Holy Spirit.

The Gospel Set Forth in Baptism.

THE Lord Jesus said, after His resurrection, "Go ye therefore, and make disciples of all nations, baptizing them into the Name!" Many have asked "Why?" What is the answer? Let HIS own teaching be sought. On the Day of Pentecost Peter preached in the power of the Spirit, and when the hearers were pricked in their hearts (O that it may be so to day), he said, "Repent, and be baptized every one of you in the name of the Lord Jesus for the remission of sins" (Acts 2. 38). **Does baptism then save?** "Yes, *ex opere operato*" answers the "Roman Catholic." "No, water baptism is not necessary," is the reply of the Quaker. Are not both wrong? Let us hear the Holy Spirit's own answer, "**The like figure whereunto baptism doth also now save us** (not the putting away of the filth of the flesh, but the request of a good conscience toward God, by the resurrection of Christ." Here then we have a plain command of Christ, **AND a figure or type of salvation.**

If you are a child of God, the command applies to you, for you are "in a law to Christ," and if you have not yet obeyed, "What doth hinder?" (Acts 8. 36) "Arise and be baptized" (Acts 22. 16), that you, too, may be privileged to say "I made haste, and delayed not, to keep Thy commandments" (Ps. 119. 60).

But let us also search out the **GOSPEL PREACHED IN BAPTISM.** The gospel message in the **TYPES OF THE TABERNACLE** is a wondrous theme. All speak of **CHRIST.** And it is just the same with baptism and the Lord's Supper. **CHRIST IS CENTRAL.** But how does baptism preach the gospel? First, it shows that the sinner deserves judgment. It is **the water of wrath**, not "the water of life" to refresh. It is water in which to **drown, UNLESS** there is a rising up. The Holy Spirit points in 1 Peter 3 to **THE FLOOD AS A PARALLEL.** And there is no mere sprinkling or pouring, there is a **complete** submerging. There is no escape. We cannot breathe our old life, we cannot claim one limb is exempt, the sinner is fallen, lost, condemned. Nothing short of this will suit the **TYPE** the Lord has appointed. Dear reader, if you are unsaved, this is a solemn message to **YOU.** You are still under **wrath.**

But baptism is **not followed** by remaining under water. It would be, apart from the **resurrection of Christ.** But He is raised. Why did He need to be raised? Because He died. Why did He die? The Sinless One under law **CANNOT DIE,** except there is **SUBSTITU-**

TION. My baptism set forth therefore that He bore **MY SINS, His** death was **mine**—legally, judicially, righteously. Reader, that is the **Gospel of Christ.** He took my place. Can you also say "And mine"? Is He your Substitute, or not? Have you this Sacrifice? There is **NONE OTHER RAISED FROM THE DEAD.** All other sacrifices died, and remained dead. Hence trust in them would mean "Ye are yet in your sins" (1 Cor. 15. 17). True trust in Him means, "I live to righteousness in Him." And baptism typifies, claims and testifies this. It crystallizes the heart message of the gospel. To refuse it wilfully is to refuse the gospel. To omit it ignorantly is, alas, to lose this request of a good conscience for an interest in the gospel. To delay it hesitatingly is to dishonour Him Who is the Centre of the gospel. But the thought of baptizing one not yet believing **personally** is to attack the whole principle of the gospel, and untruthfully to bring one who is "dead" to steal, or try to steal, a privilege only for one trusting in Christ. Your **SPRINKLING IN INFANCY WAS NOT VALID BAPTISM.** Do not **ADD** to, nor **TAKE FROM** the word of the Lord Jesus. Baptism is "the request of a **good conscience.**" Has an infant this? An unintelligent act is **NOT BAPTISM AT ALL.**

Hence baptism sets forth:

- (a) **MY SIN AND DOOM.**
- (b) **CHRIST'S DEATH AND RESURRECTION FOR SINNERS.**

It indicates **FAITH AS THE LIVING MEANS OF BLESSING.** Have you such faith into Christ?

The baptism thus proclaims loudly **THE RESURRECTION OF THE LORD JESUS**—setting forth the heart of the gospel—and the result is that believers are "a **new creation**" (2 Cor. 5. 17), "not of the world" (John 15. 19, 17. 14, 16). Is this true of **you?** Believers are to bear no other "Name" but their Lord's. You may be in any religion, and any denomination, and still be **UNSAVED.** Dear reader, this is vital. Moreover, believers are to live now in the **POWER OF CHRIST'S RESURRECTION** (Phil. 3. 10) and baptism pictures this, they are to show the spiritual counterpart—"baptized in one Spirit into one body" (1 Cor. 12. 13). A changed view of all befits the Lord's redeemed (Rom. 6. 4), while "looking for that blessed Hope" (Tit. 2. 13), when the bodies will be changed and made like to His (Phil. 3. 21), as Baptism beautifully prophesies (Rom. 6. 5). Yes, eternal glory instead of eternal judgment is for these for whom the Lord Jesus

(Continued on Page 24.)

Suggested Daily Readings.

"IF THE LORD WILL."—MARCH, 1943.

Day	READING			LEARNING	
	Numbers	Luke	Num. 22	Rev.	
1	22. 15-27	20. 19-38	2,3	6.17	
2	22. 28-41	20. 39-41	4	7.1	
3	23. 1-16	21. 10-24	5	2	
4	23. 17-30	21. 25-38	6	3	
5	24. 1-14	22. 1-18	7	4	
6	24. 15-25	22. 19-38	8	5	
7	25. 1-18	22. 39-53	9,10	6	
8	26. 1-34	22. 54-71	11	7	
9	26. 35-65	23. 1-19	12	8	
10	27. 1-11	23. 20-38	13,14	9	
11	27. 12-23	23. 39-56	15,16	10	
12	28. 1-15	24. 1-18	17	11	
13	28. 16-31	24. 19-35	18	12	
14	29. 1-19	24. 36-53	19	13	
15	29. 20-40	John 1.1-14	20	14	
16	30. 1-16	1. 15-28	21	15	
17	31. 1-24	1. 29-42	22	16	
18	31. 25-54	1. 43-2.11	23	17	
19	32. 1-15	2. 12-25	24,25	8.1	
20	32. 16-42	3. 1-17	26	2	
21	33. 1-49	3. 18-36	27	3	
22	33. 50-34.8	4. 1-15	28	4	
23	34. 7-29	4. 16-30	29,30	5	
24	35. 1-15	4. 31-42	31	6	
25	35. 16-31	4. 43-54	32	7	
26	36. 1-13	5. 1-16	33	8	
27	Deut. 1. 1-18	5. 17-31	34	9	
28	1. 19-33	5. 32-47	35	10	
29	1. 34-46	6. 1-14	36	11	
30	2. 1-15	6. 15-31	37	12	
31	2. 16-37	6. 32-59	38	13	

Notes on Memorized Verses.

NUMBERS 22. 2-38.

One of the saddest Old Testament histories. 2, 3, "Saw," "afraid," but did not act as Rahab (Jos. 2. 11, 12). 5, No seeking of peace, nor seeking of God, but self's own "way" (John 11. 48, Jude 11): but how do we react to God's voice in circumstances: do we always at once seek God's will? 6, Human reasoning, as if Balaam was *dispenser* of events: cf. human theory as to "whatsoever thou shalt bind on earth shall be bound in heaven" (Matt. 16. 19), as if the *cause* were on earth: Balaam *knew* in himself it was the exact *opposite* order (verse 18), yet "*loved* the wages of unrighteousness" (2 Pet. 2. 15): O that our love and knowledge may harmonize. "Rewards of divination," lit: "divinations," so closely linked—the character of a false prophet (Mic. 3. 5, 7. 3). 9, An opportunity to confess sin given, as with Adam and Cain (Gen. 3. 9, 4. 9): contrast David and Hezekiah when God dealt with them (2 Sam. 12. 1-14, Isa. 39. 3): O that we may ever take God's warnings. 12, This should have been sufficient for Balaam: but he tried to "reason himself aside" (Jas. 1. 22): never let us seek to change God's will, but respond to it (John 7. 17). 13, No delight in God's delight in Israel: actually

a complaint against God: he wished to use his "gift" for his own "profit" (note this peril in Corinth.) *Never* let us seek "gifts" beyond "grace" (1 Cor. 13), or "knowledge" instead of love (see 1leb. 10. 26 with 2 Thess. 2. 10), or something for the head without the heart; or a "blessing" instead of the wish of Him Who blesses, that all may be sanctified to His glory. 15-17, Balak knew how *he* himself would look at things, and probably sensed Balaam's well-known character (remember Judas, and 1 Tim. 6. 10): that words "not greedy of filthy lucre" are not unneeded (1 Tim. 3. 3, 8, Tit. 1. 7), nor the message of Joshua 7, of Acts 5. 1-11, and Acts 20. 33. 18, "I cannot" distinguish "I would not." Beyond: his wish implied. 19, It is a terrible thing to *wish* to change God's revealed will, and bend it to ours: what if we gain our request as a *judgment* (Ps. 106. 15)? 20, How different Moses' tender experience (Deut. 3. 28): God loves *His* own too much to give them *their* own way. 21, *Readiness*: no sign he waited for them first. 22, God's permission is not always God's approval. 23, "His sword" (31), observe Genesis 3. 24, 1 Chronicles 21. 16, 27, 30, Zechariah 13. 7: never provoke God (1 Cor. 10. 22). 24, Step by step—LONG-suffering (Tit. 3. 10). 27, Three warnings, cf. Peter's experience, but there was no money-loving with him, and how graciously he was "converted" (Luke 22. 39): the contrasts with Peter, (and with *Paul* on the way to Damascus), and the parallels with Judas are deeply impressive: also contrasts with "the man of God," who *thought* God had changed His word, and, not being sensitive to Him, died accordingly (1 Kings 13. 23, 24, note "ass" there also). 28, 2 Peter 2. 16, a *contrast* with a *man* used to humble a man; it is strange that one can claim to be a believer and doubt miracles: there is no "difficulty" with God, and He is not "confined" *by* His usual means and appointments: every "exception" has His solemn message. 31, Are we ever blind to God's merciful placing of obstacles? Never let us omit to praise God for *closed* doors as much as *open*. 32, Margin, see Isaiah 63. 10, and Exodus 23. 22. 34, So said Saul (1 Sam. 15. 24, 26, 21), but how differently David spoke thus (2 Sam. 12. 13, 24. 10): "*words*" are not enough "If" he *knew* it was evil. 35, "Fill up the measure of your fathers" may sadly illustrate: it is a terrible thing to be "left" to our own way (Hos. 4. 17). 36, 37, Two evil men: a "welcome," to try and frustrate God's purpose, yet in vain (Jos. 24. 9, 10, Mic. 6. 5, Rev. 2. 14). 38, "Have I any *power*?" no love to God's words as we see from ch. 25. 1-3, 31. 8, 16, Jos. 13. 22: it was Balaam's "counsel," even as Satan used Eve. Let us not say "Lead us not into temptation," and then run into it. "In my mouth" (not in my heart, 2 Sam. 7. 27).

(Continued from Page 23.)

went under the floods of wrath! Is He **your** Saviour? Is he **your** Saviour now? Or are the floods of wrath awaiting **you**? Do not, I beseech **you**, make light of His words, and if you feel your guilt and need, **come to Him** at once, repent, and then, as a humble believing one, be baptized without delay, and take your place with His obedient disciples.

Correspondence from any Believers and Enquirers:—
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Thoughts from The Word of God

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

A PERIODICAL, AS GOD ENABLES, SETTING
FORTH SOMETHING OF HIS GRACE AND LOVING
KINDNESS, AND THE PLAIN PATH FOR HIS
CHILDREN IN THIS PRESENT EVIL AGE.

Vol. 44 No. 4
APRIL, 1943.
Free.

"With my mouth will I
make known Thy faithfulness
to all generations."

Psalm 89. 1.

"God is Faithful, by
Whom ye were called unto
the fellowship of His Son
Christ Jesus our Lord."

1 Corinthians 1. 9

"He is Faithful and Just,
to forgive us our sins, and
to cleanse us from all un-
righteousness." 1 John 1. 9.

"Thus saith the High
and Lofty One, That in-
habiteth eternity, Whose
Name is Holy; I dwell in
the high and holy place,
with him also that is of a

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contrite and humble spirit,
to revive." Isaiah 57. 15.

"Quicken Thou me in
Thy way." Psalm 119. 37.

"They came, every one
whose heart stirred him up,
and every one whom his
spirit made willing."

Exodus 35. 21.

"Who then is willing to
consecrate his service this
day unto the Lord?"

1 Chronicles 29. 5

"The chariots of My
willing people."

Song 6. 12 Margin.

"God is able to make all
grace abound."

2 Corinthians 9. 8.

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

"HE EVER LIVETH."—Hebrews 7. 25.

Words of Introduction.

A GAIN we record the faithfulness of God, and we look forward, onward, upward. This is not a magazine for a sect or a society, but for the exaltation of the Lord Jesus. There is none other name for salvation (Acts 4. 12), and into none other name are we baptised, into none other name gathered. He is the First and He must have the Pre-eminence. The days are dark but "the lesser light" is not to be ruled by the night, but to keep the heavenly position and prospect. May we behold Him, and thus endure. Let us endeavour to keep the unity of the Spirit in the bond of the peace, till we all come into the unity of the faith. We need you, you need us: the manifestation of Christ personally (Gal. 2. 20), and of Christ collectively by members of the body locally, and then throughout the earth should be the aim, the longing, the joy of His redeemed. The Holy Spirit ever leads to this, and that which is otherwise, however successful numerically or financially, is not His leading.

Are we willing? Let us be REALLY "joints and bands" (Col. 2. 19).

"If we ask anything according to HIS Will, He heareth us." 1 John 5. 14.

"Yield yourselves unto God . . . and your members as instruments of righteousness unto God."

Romans 6. 13.

Yielded I would ever be,
Yielded, blessed Lord, to Thee:
Not alone Thy power give,
But within me do Thou live,
That these members may express
Grace and truth and righteousness.
As I think and speak and move,
Thine inworking I would prove,
Know Thy Spirit's blest control,
Not of part, Lord, but the whole.
Just surrendered I would be,
All surrendered unto Thee.

A.W.H.

Words of Encouragement.

"These are the words." The Lord Jesus reminded them of the words. The angels caused the women to recollect His words (Luke 24. 44). The Holy Spirit delights to bring His words to remembrance (John 14. 26). Why are we sometimes discouraged? Is it not because we forget the words of our Lord? John 2. 22 has a deeper meaning than we realize, and likewise Acts 11. 16. If only we had His word in our midst how we should be kept from sinning against Him (Ps. 119. 11), and if the word of Christ dwells in us richly we shall sing (Col. 3. 16, 17). "These are the words which I spake," He lovingly said, and then also directed them to the earlier Scriptures, showing the gracious and precious fulfilment. If I believe the prophecies and types, if I rejoice in the fulfilment of what God has said, I shall be delivered from worry and anxiety (Acts 27. 25). "They found even as He had said unto them" we read in Luke 19. 32. Thus is it ever. Do not forget His words, dear tired fellow believer. The Holy Spirit is still bringing them before the loving memory of believers (Acts 20. 35). Let us expect what He has said shall be and do what He has said should be, so shall the joy of the Lord be our strength indeed.

"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 LORD JESUS AND GENTILES IN HIS EARTHLY LIFE.

1. The message of Romans 15. 8.
2. The Prophecy of Simeon (Luke 3. 32).
3. Wise men from the East (Matt. 2. 1-12).
4. The ministry in Samaria (John 4).
5. The Centurion who loved Israel (Luke 7. 1-10), and the One at the Crucifixion (Matt. 27. 54): note also Luke 23. 34.
6. The Syrophenician woman, and the "little dogs" (Matt. 15. 21-28).
7. The Greeks of John 12. 20-32. Did the Lord Jesus see them?
8. The appointment of Matthew 10. 5, 6.
9. Prayerful Thoughts as to Matthew 21. 37, 23. 38, Acts 3. 26, 13. 46, 28. 26, Rom. 1. 16.
10. The Type of Jonah, and Resurrection witness to "all nations" (Matt. 12. 39-41, 28. 19, 20, Rom. 15. 9-12).

Holiday Gatherings unto the Lord, 23rd and 26th, 3 and 6, at 61, Upton Lane, E.7, 2, Crosby Street, Stockport, and elsewhere. Prayer, in the Holy Spirit (Jude 20), deeply important.

Poems to Help Christian Experience.—137.

"He was wounded for our transgressions." Isaiah 53. 5.
"Who loved me and gave Himself for me." Galatians 2. 20.

Oh, can I cease to wonder
At love Divine, so free,
For none can put asunder
My glorious Lord and me?
Great powers may endeavour
To draw me from His love,
But I am His for ever—
My living Lord above.

Abundantly He dowers,
And souls on Him that rest
With richer, fuller showers
Of blessing shall be blest:
Since He was pleased to choose them
And peace and truth unfold,
No grace will He refuse them,
No good will He withhold.

Whene'er with eyes o'erflowing,
Toward His cross I turn,
By grace, of His bestowing,
My selfish ways I spurn;
Then sin, for ever hateful,
More sinful doth appear;
Oh, for a heart more grateful
To Him Who made me near!

O may I never dally
With sin, or be its friend,
But, in the lowly valley
Of meekness, comprehend
More feelingly the wonder,
And glory, of the cross,—
The world and me to sunder,
And show its pleasures dress.

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.

1. (a) For kings, and all that are in authority; (b) that we may lead a quiet and peaceable life, (c) in all godliness and honesty:—for this is good and acceptable in the sight of God our Saviour" (1 Tim. 3. 2, 3).
2. For aged believers, and those suffering, and for those who have lost much, in varied lands, through warfare, that they may have the peace of God, which passeth all understanding (Phil. 4. 7).
3. For a definite concern among believers regarding the unity for which our Lord prayed (John 17), and for a related separation from the world and worldliness (Jas. 4. 4, 1 John 2. 15), that we may pray in living power for the promised reviving.
4. For lands that we often forget:—Bulgaria, Transjordan, Algeria, Alaska, Cuba.
5. For the Lord's work committed to our care, that it may have His leadership manifestly, His supply, His power, and, preserved from evil, be fragrant to Him and fruitful.
6. Earnest Prayer for the increase of the fellowship of love among God's Children (1 Thess. 3. 12), for it is very precious.
"The prayer of the upright is His delight" (Proverbs 15. 8).

The Power of the Scriptures.

GOD is pleased to use the written words. Let us notice some illustrations of this. We think of those saved at Berea. They "searched the Scriptures daily, whether these things were so: **therefore** many of them believed" (Acts 17. 11, 12). Mark the word "therefore": it is the Holy Spirit's own emphasis. Strikingly a sad contrast has the same message. When the rich man, who died with religious profession but without a Saviour, was in hell, and felt that a special messenger would effect the **change** of others, the Lord Jesus approved the statement "If they hear not **Moses and the prophets**, neither will they be persuaded, though one rose from the dead" (Luke 16. 31). It is deeply important to see the value of Scripture in the home, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3. 15). But observe the added words "through faith which is in Christ Jesus." The Scriptures are not to be mentally exalted, with a confidence in them, instead of in the Lord Jesus. Where there was head-knowledge, without coming to Him, all was vain. "Ye search the Scriptures; for in **THEM** ye **THINK** that ye have eternal life: and they **are** they which testify of **Me**: and ye will not come to **ME** that ye might **HAVE** life" (John 5. 39, 40). How empty is natural confidence in one's own acquaintance with facts. We call to mind the scribes, who were bitterly against the Lord Jesus. As with preaching, so with reading of Scripture, the word does not profit unless "mixed with faith" (Heb. 4. 2). But it is often God's **appointed** means of blessing, even as He uses preaching (John 20. 31, 1 Cor. 1. 21). And, afterwards, the food of the believing life is found in the Scriptures. Matthew 4. 4 implies this, and 1 Peter 2. 2, in the light of 1. 25, suggests the same. Daniel prayed with power when he read the Scriptures aright. In the days of Josiah the Scriptures led to revival, and in those of Ezra and Nehemiah when they found what was written, there was obedience, and thus there was fruit. So is it still. A neglected Bible is evidence of heart-backsliding. If there is a mistaken view of the leading of the Holy Spirit without the Scriptures, we find that the tendency will be to be led astray. God's touchstone can never be overlooked without spiritual loss. The saints of old delighted in God's written words, and prophets quoted from them, showing where their meditations were. May

you and I not only know these facts, but live accordingly in the Spirit, Who delights to use the written words in ever fresh and refreshing power (Rev. 2. 7).

Showing Christ Together.

I LIKE the precious thought that I need you, and you need me. We can set forth our Lord Jesus together. One member is not the whole body. You are "necessary" dear feeble saint (1 Cor. 12. 22): don't disparage yourself. Thank God for what He has done, is doing, and will do for you.

The type of the Lord's Supper illustrates this, does it not? The bread and fruit of the vine are **united** in the united saints. To break bread and then divide, and never to be together again, is a great departure from the Lord's gracious teaching. Theories of a special "celebration" of the Lord's Supper quite miss the point. And so is it if we come together the Lord's Day evening and avoid one another all the week.

But I would impress on my heart, and yours, another part of God's truth, Though as to gifts and the unity of the body, I cannot represent Christ **alone**, yet as to **graces**, and holy likeness to Him I **should** be concerned to set forth His character much more fully in my personal life. I have sometimes thought what a beautiful Christian life we could build up from a **number** of believers. One is so gentle, another is so firm: one is so patient, another is so enthusiastic. I quite realize God means us to supplement "one another," and fill up one another's needs, but is there not a danger lest "I" become one-sided, and lest "flies of death" hinder my Christlikeness? I **do** want to please the Lord, but possibly I spoil myself by "always wanting the last word." I **do** love Him and fellow saints, but sometimes I say a few words with an "insinuation," that cuts and wounds. I am sorry in a moment, **BUT** the word is spoken. I am so thankful for prayer, and delight in this, and would confess my sins, **BUT** there is a "light" word sometimes which **mars** the **FULL** witness. And so it may be as to thoughtlessness for others, forgetfulness, excusing my own faults, criticizing, nagging, etc., etc.—whatever it may be, and specially, as James 3 indicates, I find these sins are sins of the tongue. O that there may be much more victory, and all-round likeness to our precious Lord Jesus, in the power of the Holy Spirit. It is possible. It is possible to-day, and from to-day!

YOUNG PEOPLE'S COLUMNS.

The Sand

WE may well think of a countless number whenever we speak of the stars, the dust, the hairs of our head, and the sand of the sea. God not only knows all, but He has created all. We cannot remember too often the greatness and majesty of God. The largest things are not too large for Him, nor are the smallest too insignificant!

The first mention of the sand is in His promise to the one whom He marked out for exceeding great promises, even Abraham (Gen. 22. 17). And God will keep His word. Yes, whether we think of (a) the spiritual family blest with believing Abraham, saved from all nations, or (b) of those who will be both spiritually and nationally the restored Israel when Christ reigns, the Word of God must stand (Isa. 40. 8). An illustration was given in the prosperous days of Solomon (1 Kings 4. 20, Heb. 11. 12), yet how soon everything was spoiled. But the Greater than Solomon (Matt. 12. 42) will bring lasting glory (Hos. 1. 10). God never forgets His Word. At the present time Israel may be reduced (Isa. 10. 22), and scattered and hated. We call to mind the words of Psalm 107. 39 "Again they are minished and brought low, through oppression, affliction, and sorrow." Sin always brings trouble, but Haman could not **destroy** Israel in the days of Esther. Nor can Hitler or any European nation to-day! God is greater! "In the thing wherein they dealt proudly **He was above them**" (Ex. 18. 11). The Anti-Semite movement is really anti-God, but it cannot stand (Isa. 8. 10).

It is delightful to think that God has a plan and He will do all that He has purposed, though there may seem to be a time of waiting. There is also revealed a sad contrast with God's purpose. Satan has a plan. He had, of old, his city Babylon against God's Jerusalem. You will remember that it was there men began to erect a tower; yet they could not finish, nor could they reach "heaven" (Gen. 11. 1-8). How different was it with God's building at Jerusalem, His temple, of which we read "Solomon began to build," and then, "Thus all the work that Solomon made for the house of the Lord was **finished**" (2 Chron. 3. 1, 5. 1), and Satan's final plan, too, will be broken, just like the tower of old. We read of the large number who will follow him, even at the end of the thousand years glorious reign of the Lord Jesus when "Satan shall be loosed out of his prison and shall go out to deceive." Concerning the army of men willing to follow him we read "the number of whom is as

the sand of the sea" (Rev. 20. 8). But they will be laid low. How clearly the need is not only to have good surroundings and a good government but a work within the heart. Thus is it now, and therefore we would ever tell you, and all, of the Lord Jesus and His death to **save**, and remember His own words to Nicodemus, "Marvel not that I said unto thee, Ye must be born again" (John 3. 7). Yes, this is **your** need and mine. Has it been met? Can **you** say that **you** have really come to Christ, and that He is **your** personal Saviour? There are the two great families, the two ways, and the two ends. "In Adam" or "in Christ," which is your condition? The question is of the first importance **TO-DAY**. The sand is also before us with regard to the unwise builder who has no foundation (Matt. 7. 26), a sad picture of the one who rejects the Lord Jesus and His words. O that you may not be such. It will be sad to "think" oneself saved, and yet to find out **too late** it is not so. Those who will say "Lord, Lord, open to us" (Matt. 25. 11) will knock in **vain**! Do not rest till you know you are upon the **Rock**, the Lord Jesus, trusting in His finished work (John 19. 30), and the only real **proof** of this will be **hearing** His sayings and **doing** them (Matt. 7. 24). To **talk** about Christ's work or to **claim** salvation is nothing, unless there is the evidence by a life that shows loving obedience to the One to Whom saved ones belong.

Countless ones will praise the Lord,
 Countless as the sand!
 He will be for aye adored,
 Heavenly joy is planned:—
 'Tis a prospect real and vast,
 But will **YOU** be there?
 God's own word stands sure and fast!
 But **NOT ALL** will share!
 Countless names were written down
 In the Book of Life:
 Many soon will have a crown
 After storm and strife,
 For the *many* Christ hath died,
Many have believed:
 But have **YOU** on Him relied,
 And His life received?
 Countless ones from every land
 Will His glory see.
 All upholders by His hand,
 Saved eternally!
 Saints from every tribe and tongue
 Will rejoice for aye,
 Then His glory shall be sung:
 Will **YOU** share "that Day"?
 Oh, dear reader, seek to know
 If you are forgiv'n,
 If along His path you go
 Or the way to heav'n.
Many go destruction's way!
 Thus *two* paths are shown.
 O be sure of "*life*" **TO-DAY**,
 'Tis "in Christ" alone!

The Tabernacle of the Congregation.

No. 26.

THE CLOTHING OF THE PRIESTS

(Continued).

THE ROBE OF THE EPHOD

(Ex. 28. 31-35, 39. 22-25.)

THIS was a garment "all of blue"; it formed a foundation for the ephod, and hung from the shoulders. It is called a "robe," the word signifying a "Covering." It is rendered "coat," "cloak," "mantle," "robe" (1 Sam. 2. 19, Isa. 59. 17, 1 Sam. 28. 14, Isa. 61. 10).

The "top" and the "hem" are specially mentioned. The former had a "binding of woven work," to prevent it from being rent. This "hole" was "in the midst," and as there appeared to be no fastening, the robe was probably put on from above.

Upon the hem were fastened pomegranates—blue, purple, scarlet and linen,—and alternating with these were golden bells, so that the fruit and the bells were equal in number, although that number is unknown.

The robe was "to minister," and Aaron's sound was to be "heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not."

What is the symbolic significance of this beautiful robe? First, the heavenly character and ministry of our Lord are set forth, for it was "all of blue." Secondly, its preservation from being rent tell both of His perfectness and of His joy, for the rending of clothes was an act of mourning.

Thirdly, the equal balance of bells and pomegranates remind of His life of fruitfulness both in word and work. The gospels tell of all that, "Jesus began both to do and teach." He indeed loved, "not in word and in tongue, but in deed and in truth." His words were always pure gold, exceedingly precious, and are ever so to the ears of the believer, who not only hears His voice, but depends upon His work. "His fruit" is sweet to their taste.

But the sound of the golden bells on Aaron's robe was for the ear of God, "that he die not." How much more precious is the Son of God to the Father, in His going in and coming out. "When He cometh into the world He saith . . . Lo I come . . . to do Thy will, O God." And when "His hour was come that He should depart out of the world unto the Father" (John 13. 1), He said, "I come to Thee" (John 17. 11). Golden words indeed! And what took place in

between these sounds, so delightful to the Father's ears? The most blessedly fruitful life that ever was lived on the earth. The blue, purple, scarlet, and fine linen pomegranates, telling of the heavenly and royal (yet suffering) Saviour, set forth in symbol what He is to His redeemed. There, in the glory, He intercedes for them as their High Priest, and there He pleads His own fruitful work. Fruitful indeed, for "He shall see of the travail of His soul and shall be satisfied." "That He die not" is said concerning Aaron, but of Christ, "He ever liveth."

The exact number of bells and pomegranates is not known, but God knew. So He only knows the infinite value of Christ. Only He can perfectly appraise the glory of His Beloved Son.

Therefore we see a little in this exquisite type of what Christ is to the Father and what He is to us. How grateful should we be for the gift of eternal life, bestowed upon us, that we "Might know Thee, the Only True God, and Jesus Christ, Whom Thou hast sent."

The Ephod.

The Ephod was a peculiarly priestly garment (1 Sam. 22. 18). It was commanded to be made (Ex. 28. 4, 6) and made according to the command (39. 2). It was commanded to be worn by the high priest (29. 5) and worn according to the command (Lev. 8. 7). Thus, exact obedience to God was required and rendered, as in all things connected with the Sanctuary.

This garment appears to have consisted of two parts, back and front, made into one by the two "shoulder-pieces" (Ex. 28. 7) and sufficiently long to be secured by a girdle. Both the ephod and the girdle were of fine linen, into which were worked the colours of blue, purple, and scarlet. In addition, gold was beaten out into thin plates and cut into wires, which were woven into the fabric as embroidery. It is noteworthy that the gold was worked into the blue and the purple and the scarlet and the fine linen, thus giving added glory to that which was already possessed of beauty, and such as symbolised the moral glory of the Lord Jesus.

Upon each of the two shoulder-pieces were placed onyx stones, set in "ouches" or settings of gold. These were engraved with the names of the children of Israel, in order of birth. In the names of the first and the last, Reuben and Benjamin (meaning respectively, "See a Son" and "Son of the right hand") there is a Divine emphasis upon Sonship. Thus, "birth" is doubly stressed, and, by inference, the sovereignty of God, Who alone is the Author and Giver of Life.

Balanced upon the two shoulders, the place of strength, these twelve names, deeply cut into the precious stones, are figurative of those brought into the blessings of eternal salvation, apart from personal merit or power,—for no one is responsible for his natural birth, neither can he, by his personal effort, secure his birth from above. “But as many as received Him, to them gave He the right to become the sons of God, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, **but of God.**”

Further, the “onyx” was a very precious stone, associated with others of great value, as the “beryl” and “jasper” (Ezek. 28. 13) and with the “gold of Ophir” (Job 28. 16). It is first mentioned in Genesis 2, also together with gold. Twice, then, Eden, the garden of God, is brought to mind by the onyx stone.

The engraving was “like the engraving of a signet (or seal),” and the stones were for a “memorial,” a very interesting and precious word, signifying to “mark,” “remember” and “mention.” The word “record” in Exodus 20. 24 is similar. “And Aaron shall bear their names before the Lord upon his two shoulders for a memorial” (Ex. 28. 12).

Summarising these meditations, it will be clear that the work of the Lord Jesus Christ, God’s Great High Priest, is presented under the symbol of the ephod.

It is He Who has found His sheep and laid them upon His shoulders, and Who upholds them by His strength. It is because of Him alone that they have preciousness before the eye of God, Who will bring them into a richer inheritance than that of Eden. It is by reason of God-given faith and hope in Him that His redeemed “are sealed with that Holy Spirit of promise.”

Behind the ephod, in David’s day (1 Sam. 21. 9), wrapped in a linen cloth, hung the sword of Goliath, that which executed judgment upon the great foe of Israel. “There is none like that,” said David, “Give it me.” But behind the ephod worn by Israel’s High Priest, there beat a living loving heart, that desired only the good of his people.

Who can estimate the great deeps of love in the heart of our Glorious Redeemer, against Whom was lifted up the sword of judgment, borne in the stead of His chosen?

“Worthy is the Lamb That was slain.”

“We have such an High Priest! . . . An High Priest of good things to come . . . entered in once into the Holy Place, having obtained eternal redemption.” E.K.

Questions and Answers.

Paul was blind three days. All numbers have meaning.

Apart from the precious teaching of a deepened experience by **feeling** his needs more, may we not have that which would remind him of Exodus 10. 22, and of 2 Kings 20. 5, 8? But, beyond all, do we not see a reminder of the words “Saul, Saul, why persecutest thou ME? i.e., Christ’s redeemed are united **with Him**, and members of Himself. **HE** was raised the third day: it was fitting that Saul should enter into the blessedness **then**, and that Ananias (whose name signifies “the grace of the Lord”) should come **then**, and that the type of death and resurrection in baptism should be **then**, moreover, Saul was a type of those who will be brought to believe from Israel when they look upon Him Whom they pierced (1 Tim. 1. 16, Zech. 12. 10) and **they** will have the **third** day of a thousand years (Hos. 6. 2) (see other dates and times in Acts, including the **midday** of his conversion, recalling the **darkness** the Lord Jesus went through then, Matt. 27. 45. Leaflet gladly).

1 John 4. 1-3?

This is primarily concerning “spirits” (cf. 1 Cor. 12. 3). Messengers of Satan could be “transformed” in appearance (2 Cor. 11. 13, 14), and thus lyingly, step by step, introduce deadly doctrines (2 Thess. 2. 2). Hence these **tests**. It is noteworthy that evil spirits did not call Christ “Lord,” and when Satan had put evil in the heart of Judas and was just entering into him, he said “Rabbi” whereas others said, “Lord” (Matt. 26. 22, 25). So the denial of Jesus Christ having come **in the flesh** (and “coming,” see 2 John 7 lit:) was a beacon. “Jesus **is** the Christ” (1 John 5. 1). Some taught that “Christ” came on “Jesus” at His baptism, and there is similar deadly teaching to-day. Observe,—**not** in the likeness of flesh (He really became man), but not in **sinful** flesh (Rom. 8. 3). How exact are the words of the Holy Spirit. Cherish and emphasize both His Deity and His Humanity.

* The tendency in emotionalism to use the name “Jesus” much without *addressing* Him as “the Lord” may open the way to the power of evil spirits. Let us be on our guard.

Christian Love is not that we “like” this person and that one because of natural similarity of temperament, but that we take our Lord’s standpoint to those whom He loves and love them with His love and for His sake, though their temperament may be quite different from ours.

Passed Away

"HE has passed away": we hear the words, and become used to them. They are an attempt to omit the word "death." Why? Death IS a solemn word: "By one man sin entered into the world, and

DEATH BY SIN "

(Rom. 5. 12). Seek to avoid the WORD as you will, you cannot avoid the FACT: "It is appointed unto men once to die."

"He passed away at ten o'clock last night." You know **when** but do you know **where**? "Away"—but **whither**? Did he know, or was it a leap in the dark, a dread uncertainty? To some it is. To many it is. Would it be so to you? It is not so to all. I know of one who **truthfully** wrote, "To depart and be with Christ—which is far better" (Phil. 1. 23). Said another of old, "I know that my Redeemer liveth" (Job. 19. 25), and there are those who can still say the same with confidence and joy,—but NOT ALL.

"He passed away last night." His "will" must now be read; ah, it is not really his "will" in the sense of "wish." He "gives and bequeaths": rather he "leaves" because he must!

"He passed away." Yes, and "the world passeth away, and the desire of it" (1 John 2. 17). Everything of earth is changeable. Of old the question was asked, "Your fathers, where are they?" A very simple question, but it means far more than we think at first. Where are those who were found in London a hundred years ago? They are not there now. Fifty years ago? Most have died! Death comes, can men escape it?

Can science show us life, or analyse death? "I," the living person, what am I, and whither am I going? Shall I **pass away**? Will it be said of me, "He has **died**"? Will that body be laid in a grave? But that body was **my** tool, **my** musical instrument, if you will. "It" did not think of itself, nor speak by itself, but "I" used it, "I" spoke through it. If I "pass away," where shall "I" be?

Is there no answer, only of uncertainty, a leap in the dark, agnosticism, a "mystery" in the modern sense of that word? Is that **all**? Is that satisfaction? Is there no key? Research fails. Ecclesiastes repeats itself. But where man falters God **has** revealed. Where man must be silent, or only guess, God still speaks, and speaks to the heart. He makes known a blessed future, a true future of joy, and a present rest and peace for all who believe into the name of the Lord Jesus. He died, for others, not for Himself. He

had no reason to die, yea, He could NOT die, as the Righteous One, had He not been **pleased** to answer for the guilty. And I was one of those guilty, and He answered for me.

My sin was upon him,—a load—He took the curse I deserved, became a curse for me, and not only for me, but for a great number whom you and I cannot number (Gal. 3. 13). There is no uncertainty, no leap in the dark, no agnosticism, no mere guessing, no need for questioning fear if you and I come to Him. But how? As a guilty sinner,—ah, that is the "stumbling block" with many! But when I see mySELF, and my forgetfulness of God, and thoughtlessness as to man, and recognize what I am, and my need, the broken and contrite heart finds a welcome in a Saviour's love. Repentance is then entwined with faith in His death for ME, and His death was (in view of God's law) mine, His life is mine, and my place is in Him, my hope is to be with Him. If I "pass away," it will not be from Him, and He is coming soon, and so shall we, who love Him, "ever be with the Lord" (1 Thess. 4. 17). But will you be there, or will yours be a leap in the dark indeed?

I feel the need for a condition before the Lord that is neither "careless" nor "care-full" but which is "care-less," and withal "careful" to glorify Him. How great is the difference a hyphen can make in spelling a word.

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but FAITH WHICH WORKETH BY LOVE."—Galatians 5. 6.

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision but A NEW CREATION."—Galatians 6. 15.

"Circumcision is nothing, and uncircumcision is nothing, but THE KEEPING OF THE COMMANDMENTS OF GOD."—1 Corinthians 7. 19.

May we not link the three verses and thus learn that the new creation is manifested by the work of faith, and faith keeps to the word and commandments of God? Thus His grace and His will are alike emphasized.

How many more trials we might have. We have no "reason" for complaint. No "reason"?

"They believed not"

"Neither believed they them"

"Their unbelief"

"He that believeth"

"Them that believe"

Mark 16. 11, 13, 14, 16, 17.

Suggested Daily Readings.

"IF THE LORD WILL."—APRIL, 1943.

Day	READING		LEARNING	
	Deuteronomy	John	Deut. 12.	Rev. 9.
1	3. 1-17	6. 60-71	1	1
2	3. 18-29	7. 1-13	2	2
3	4. 1-13	7. 14-31	3,4	3
4	4. 14-28	7. 32-8.1	5	4
5	4. 29-49	9. 2-18	6	5
6	5. 1-21	8. 19-38	7	6
7	5. 22-33	8. 39-59	8	7
8	6. 1-15	9. 1-17	9	8
9	6. 16-7.6	9. 18-34	10	9
10	7. 7-19	9. 35-10.10	11	10
11	7. 20-8.4	10. 11-30	12	11
12	8. 5-20	10. 31-42	13	12
13	9. 1-14	11. 1-16	14	13
14	9. 15-29	11. 17-37	15,16	14
15	10. 1-11	11. 38-57	17	15
16	10. 12-22	12. 1-19	18,19	16
17	11. 1-17	12. 20-36	Job 13.1	17
18	11. 18-32	12. 37-50	2	18
19	12. 1-16	13. 1-17	3	19
20	12. 17-32	13. 18-38	4	20
21	13. 1-18	14. 1-14	5	21
22	14. 1-29	14. 15-31	6	10.1
23	15. 1-23	15. 1-14	7	2
24	16. 1-12	15. 15-27	8,9	3
25	16. 13-22	16. 1-16	10	4
26	17. 1-20	16. 17-37	11	5
27	18. 1-14	17. 1-13	12	6
28	18. 15-19.6	17. 14-26	13,14	7
29	19. 7-21	18. 1-18	15	8
30	20. 1-20	18. 19-40	16,17	9

Notes on Memorized Verses.

DEUTERONOMY 12. 1-18.

1, "These are"—how often, such "pointing out" words come (a) to impress (cf. "Lo!"), and (b) to arrange. God is a God of holy order. Note link of His "giving," and His people's "doing": both are precious: let us respond to His love. 2, 3. No "half-measures": we think of Josiah in 2 Chronicles 35, and how the Lord blessed him. 4, A holy contrast: cf. the tabernacle, etc., and the worshipper facing *west* (Ezek. 8. 16), God's testimony against sun-worship: how different the attitude of many (not only in Romanism) adopting and *nominally* "christianizing all." 5, "THE place": how many times mentioned (Concordance helps: an intensely valuable book), "the place of the Name" (Isa. 18. 7), "the place of My feet" (Isa. 60. 13), and do not forget John 14. 2, 3. "Shall choose": ever realize God's choice (Ps. 78. 68, 87. 2, are we willing He should choose our way (Num. 9. 15-23, 10. 33), and that our times should be in His hand (Ps. 31. 15), and that He should choose our inheritance *for us* (Ps. 47. 4). 6, "Ye shall cause to come": ourselves, and our gifts together: observe appointed offerings (necessary), and free will offerings blessedly combined: a twofold aspect of love's simple obedience. 7, Not mere duty, but joy, joy *before* the Lord (and in Him, Phil. 4. 4), the joy of the household (Acts 16. 34). 8, Rest and inheritance,

two delightful aspects (Heb. 1. 14, 4. 9, 11). 11, Choosing, causing to dwell, commanding. 12, Joy again. 13, Danger of the eyes (Gen. 3. 6, Num. 15. 39). 16, "Blood" never given as food (Gen. 9. 4): the remembrance of *salvation* by the blood of Christ is throughout Scripture from God's *first* work after Adam sinned (Gen. 3. 21), on to the precious words "the throne of God and of the Lamb" (Rev. 22. 1). 17, cf. 16. 5: always to be a prophecy of Christ's death at *Jerusalem*, and the fellowship and *joy* it brings. God's centre: the danger to-day is ever man's centre (Heb. 2. 12, see Rev. 3. 20, outside).

JOHN 13. 1-17.

1, A wondrous stress in all four gospels on *this* pass-over: the antitype fulfilled. "When Jesus knew," lit. "Jesus knowing," so verse 3, Ch. 6. 15, etc. This seems to emphasize His glory, cf. Ch. 4 ("as therefore the Lord knew"). "His hour": note 2. 4. 7. 30, 8. 20. 12. 23, 27. 17. 1, see Mark 14. 41, Luke 22. 53. "His own," contrast viewpoint of ch. 1. 11: ch. 13 "second part": the "world" has rejected Him, including Israel, —part of the world (note climax of ch. 12. 44-50, "judgment" ahead). "Having loved, He loved" (Deut. 7. 7, 8, Jer. 31. 3, Song 8. 6. 2. "Supper having become" or "becoming." The devil's steps, verse 27, contrast Luke 22. 31, 32, and (yet more fully, John 14. 30). 3, Ch. 5. 20, 27, Matthew 23. 19, 20. 4, Wondrous condescension (see Luke 12. 37, 17. 7-10). 5, Water, God's words symbolized, cleansing, tender; washing, love's application,—not scrubbing, or cutting away dirt of contact with earth: wiping, gentle attitude *after* applying the truth (the *girded* towel implies this—do not we often spoil all at the *end* by omitting *this* lowly gentleness? "Self" comes in). 6, Peter's love (as in Matt. 16. 22, Luke 23. 56) yet mistaken—O to "love" within His will! If we say "Lord," let *Him* decide. 7, 12, They knew the *outward* action: what the Lord did, and commanded, was the spiritual parallel (leaflet gladly). 8, Part with Him (Isa. 53. 12, Rev. 3. 21). 9, The natural tendency to a pendulum-swing: love longs to be with Him, to have a "part" with Him. 10, Lit.: "he that hath been bathed" (the complete work of grace, Heb. 10. 22) needeth not save to wash his feet (*constant* cleansing with the water because of contact with earth: so the type of baptism is *once*, that of the Lord's supper (*another* aspect of our need of food and strengthening) is repeated. 11, Judas had, as Simon, in Acts 8, the type without the reality. 13, "Master (Teacher) and Lord: Lord and Teacher": changed order: can we learn aright till we realize His loving lordship? Till we *feel* this, we speak, and seek to decide. 14, Not to wash His feet (John 14. 30): our High Priest had no defilement in walking this earth (Heb. 7. 26), and needed no laver. 15. 16. He is *both* Example and Lord to those whom He is first the Redeemer by His blood. 17, Knowing, doing, joy, contrast James 4. 17.

The Holy Spirit will not lead *me* to oppose the Holy Spirit's work in *you*, nor sanctify contraries. We all *should* be together (Ps. 133). Let us *pray* and *correspond*, concerning our Lord's will in this.

It is easy to talk spiritually on set occasions. What are we when we are "off duty," shall I put it? You reply "A Christian should never be off duty." Right. That is the point, our life should be one whole, unto the Lord.

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Thoughts from The Word of God

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

A PERIODICAL, BY GOD'S ENABLING GRACE,
SEEKING TO PLEASE HIM, AND HALLOW HIS
NAME, IN THE PATH OF OBEDIENCE FOR HIS
REDEEMED.

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"I will give them one heart, and one way that they may fear me for ever, for the good of them, and of their children after them."

Jeremiah 32. 39.

"Will a man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken? Because My people have forgotten Me."

Jeremiah 18. 14, 15.

"O Israel, return unto the Lord thy God: for thou hast fallen by thine iniquity."

Hosea 14. 1.

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

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"O house of Jacob, come ye, and let us walk in the light of the Lord."

Isaiah 2. 5.

"Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up."

Hosea 6. 1.

"They shall ask the way to Zion, with their faces thitherward. Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

Jeremiah 50. 5.

"Pray for the peace of Jerusalem." .. Psalm 122. 6.

SET YOUR HEART ON YOUR WAYS.—Haggai 1. 5. margin.

Words of Introduction.

THE tide of time reminds us that we shall soon see our Lord. The privilege of representing Him "in the midst of a crooked and perverse generation" (Phil. 2. 15) will soon be past. The privilege of service while in this body of humiliation will soon be over. These pages are sent forth that we may stir up one another's "pure minds by way of remembrance," and, "endeavouring to keep the unity of the Spirit in the bond of the peace," "run with patience the race set before us," and be "a people prepared for the Lord." It is easy to slow down, easy to "become dull of hearing," easy to be in some measure like the world, and we need grace "to provoke one another to love and good works" (Heb. 10. 24). The desire of our hearts is that reading the articles may *not* be the "end," but *likeness to Christ*. If we only "read," and do not (as sheep) *hear His voice*, and follow *Him*, all is vain. A separated people, judging sectarianism and pride and worldly ambition, will witness,

"This is my Beloved and This is my Friend." Song of Songs 5. 16.
"Having loved His own ... He loved them unto the end." .. John 13. 1.

Thou art our Lord and Master,
Saviour, Beloved, Friend,
Thine own hast loved and lovest still,
And wilt unto the end.
Thy ways are ways of pleasantness
And all Thy paths are peace:
O, may we own Thy right alone,
Our praises never cease.

The grace-link none can sever,
Nor waters *Thy* love quench;
The tie that binds can never break,
Though Satan oft may wrench.
Thou wilt that Thine own shall be
With Thee in Heav'n above:
'Tis ever new, 'tis ever true,—
The story of Thy love.

A. W. H.

Words of Encouragement.

It is a joy to know God works in His people (Phil. 2. 13), and with them (Mark 16. 20). There is no room for self-confidence (2 Cor. 3. 5): pride is an abomination, and utterly foolish. But it is not wrong to tell humbly what He has done for our souls (Ps. 66. 16), and the blessings He has granted to cause great joy unto all the brethren (Acts 15. 3, Rom. 15. 18). The attitude is deeply important, and we should ever remember the primary ground of rejoicing, that our names are written in heaven (Luke 10. 20). We are not able to do that which we think we can do best, any more than Peter, the fisherman, could catch fish in John 21, till the Lord appointed, (verse 6). Our strong points are our weak points as Moses found (Num. 12. 3, Ps. 106. 33). But if we are kept humbly at the feet of our Lord we may be meet for His use (2 Tim. 2. 21). And then it is our privilege to tell of His faithfulness. Let us never forget "God giveth the increase" (1 Cor. 3. 7), and among His own "One soweth and another reapeth," "that both he that soweth and he that reapeth may rejoice together" (John 4. 36, 37). Hence we would seek to be clean, and lowly, that the Lord's strength may be perfect in weakness (2 Cor. 12. 9), and that our members may be His instruments, whereby the Holy Spirit may cause fruit from, and for, our Lord Jesus Whose Name we bear (Rom. 6. 13).

"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. PRAISE, WORSHIP AND THANKSGIVING.

1. The emphasis of Scripture on a right and reverent approach to God in His glory.
2. Worship in Heaven (Isa. 6 and Rev. 5).
3. Israel's worship, and the Privilege of the Saints to-day (John 4. 22-24).
4. Is there any Difference between Praise and Worship? If so, what is it?
5. The Danger of Self-centring, and the stress on a Sermon.
6. Counterfeits of Worship, and the climax of this Age (Rev. 13. 4—worship throughout the last book of Scripture should be pondered).
7. The Bearing of this Subject on the Deity of the Lord Jesus.

Questions are welcome from brethren attending. Alternate weeks we are seeking to go through Hebrews. Prayerful meditation through a book is truly precious and profitable.

Poems to Help Christian Experience.—138.

"I am a rose of Sharon, a lily of the valleys."
"As a lily among the thorns, so is My love among the daughters." Song 2. 1, 2.

I am but a rose of Sharon,
Just a flower of the plain,
On the gift of God dependent—
His the sunshine and the rain.

Maybe I am not regarded
By the world; 'tis no surprise;
Yet have I found grace and favour
In the Holy Lover's eyes.

I am happy, since He careth
For the fragrance and the bloom,
Flourishing in lowly places,
In the shade, but not the gloom.

Yea, a lily of the valleys
Am I, only Him to please,
For the beauty He bestoweth
Is the comeliness He sees.

Though the hue be bright and beauteous
Of my raiment rich and red,
How it bringeth to remembrance
That He suffered in my stead!

All around in wild abundance
Grow the briar and the thorn;
'Tis a world that seldom spareth
Its aversion and its scorn.

Glad am I that He regardeth;
By experience He knows
What it is to be derided
In the midst of many foes!

Now above it all He dwelleth;
He is hidden from mine eyes,
But a little while—how little!—
And His voice shall call, "Arise."

E.K.

Unity where God appoints separation, and separation where He appoints unity.

THANKS be to God, the work of the Lord Jesus is perfect, and He shall see of the travail of His soul, and be satisfied (Isa. 53. 11): "many sons" shall be brought into glory (Heb. 2. 10). We have no doubt as to what He has accomplished, no doubt as to the blessed future. But how are we pleasing Him in the present interval? "The Lord God is a Sun and Shield: the Lord will give GRACE and GLORY," but in between there comes our "walking uprightly" (Ps. 84. 11). That is vitally important. "GRACE . . . GLORY" (1 Pet. 5. 10), but are we experiencing the "fitting together," the "stablishing," the "strengthening" which 1 Peter 5. 10 emphasizes now?

Where has God put the barrier? Among believers? Or between the world and believers? Where has He lovingly caused and commanded unity? With the world? No, a thousand times,

No! It is among His redeemed, indwelt by one Holy Spirit.

I received a letter signed, "Your affectionate yet sorrowing brother," mourning the lack of communion among believers—brethren—in one family. I do thank God for such letters. But should we not, and would we not go **further**? The Holy Spirit leads to action. The failures of the past are not the measure of His power, but the result of our unbelief. The same letter says "It is useless in 999 cases out of a thousand to try to turn anyone into another path; it means breaking ties, etc." But, O beloved fellow believers, "untie" and "unite" contain the same letters, and, **because** we are "united" to Christ we should be made willing to be "untied" from whatever is not His loving will? "With God all things are possible."

Separation from the world! Yes, from its standpoint and aspirations! They are quite different from those of any "in Christ Jesus." The blood of Christ claims our wholehearted loyalty to Him. The Red Sea typifies baptism, and our entire separation from "Egypt" of the world (Ex. 14. 30). The three words of Nehemiah 2. 20 still mean much, "Ye have no **portion**, nor **right**, nor **memorial** in Jerusalem." Only those "in Christ" have portion, right and memorial among the children of God. The holy reproof of James 4. 4 is not out of date, "Ye adulteresses, know ye not that the friendship of the world is enmity with God?" "Wherefore come out from among them, and be ye **separate**" (2 Cor. 6. 17):—out from the friendships, unions, societies that embrace unbelievers and believers, however plausible the reasons for remaining, and advantageous the membership, and seemingly laudable the object. The Lord's word is enough: you are "His,"—altogether His! You have said so in baptism! He has claimed you, and **claims**! Not tomorrow, but **NOW**!

But why barriers among children of God? Am I erecting one by **ADDING** or **TAKING FROM** my Lord's will? He appoints "assemblies" to be the complete "societies" of His own, with an holy intimacy as of a flock, a family, a body. Do I omit the privilege of baptism which He appointed at the beginning, and at the entrance? Then I make a barrier against **myself**. Do I arrange the Lord's supper so that some **CANNOT CONSCIENTIOUSLY PARTAKE OF IT**, because symbols, or time, have no ground in His words? Then I erect a barrier against **others**. Why? O let it not be so. For His glory let it not be so. The Holy Spirit never leads to such disunity.

"But I have been so blessed in my present actions." Yes, because you wished to please Him up to light given: with more light let there be more love and obedience. "But godly men have done this or that." Yes, but Christ, not they, is our Lord, and they would surely wish us to put Him **FIRST**. "But there have always been differences." Yes, but the Holy Spirit is living. "But I cannot change." No, not in human strength, He can enable. "But . . . !" Let every "but" be laid low. Let us trust the Lord more, and remember His one work, and the unity of His redeemed in Him, and to be manifested in that day, let us remember His prayer in John 17, let us remember 2 Corinthians 1. 19, 20, and go forward in quiet, simple, confiding and confident faith. Ask your Father to show you the **first** action, and let not the sun go down before it is begun. And then the second! The third . . . He will.

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.

That He would grant unto us that we might serve Him (a) without fear, (b) in holiness and righteousness, (c) all the days of our life." Luke 1. 74, 75.

1. For God's own overruling of the solemn world-tumult and warfare, and His protecting hand over His redeemed in various lands.
2. For aged and weak believers, that they may be restful in the Lord (Ps. 37. 3-7).
3. For victory over anxiety, and nervousness and depression, and all forms of self-occupation and distrust, to the glory of God, among all His own, whatever be their "natural temperament," "inherited disposition" or "circumstances."
4. For God's gracious drawing of the children of His children early to Himself, and that Ephesians 6. 4 may never become a dead letter.
5. For lands that we often overlook:—Latvia, Bulgaria, Egypt, Irak, Alaska, Guatemala, Haiti, Tasmania.
6. For God's work entrusted to our prayerful responsibilities that there may be "meat in due season," and "much fruit," and that needed workers, and all needs, may be met day by day out of His fulness, and according to His riches in glory in Christ Jesus, and that the privilege of reaching those of varied nations may be increased. Please specially remember our brother I. Sofer in Lithuania, and M. Waszczuk in Poland: though we have not "news," they are in the Lord's mighty hands. Do not forget brethren specially on our hearts in Australia (e.g., M. Ruda, J. McKerrell), and "all saints."

"Have faith in God" (see Mark 11. 22). See marg.

YOUNG PEOPLE'S COLUMNS.

"O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches." Psalm 104. 24.

LOOK at the stars; can you count them? How many, too, are the blessings we receive by the sun! And your breakfast table is more wonderful than you realize! Bread is not only one thing, but a wonderful combining of many. When you think of the different forms of nourishment in milk, or fruit or a common cabbage, —some to build up the tissues of the body, some to warm, some to strengthen against illness, or to help the nerves—you may well say, "How many things do I eat? Who has put them all there, in perfect balance, unless it is God?" If the heavens declare the glory of God, so does your breakfast table.

You look at a watch, and say, "There must have been a watchmaker." You look at "nature," and realize there is One who made and sustains it all. And the Maker is far greater than the thing made. The way everything "fits" is remarkable. The sun keeps to its course. We can tell at what time its bright shining will be ours, and at what time in Australia, and can speak, months and years before, of the date of an eclipse. Why? There is no chance. There is God's order, and everything harmonizes. Give me nitrogen without oxygen or oxygen alone and it will injure and kill me: give me them together in the air, and I breathe, and live. And there is provision for the plants which need what I do not need, and I need what they do not need, but I need them. And so throughout. God is not only arranging some things sometimes, but all things always.

Can I know Him? Yes, and not only as Creator, but as Father, if I truly feel my need of Him, and seek Him aright. But how? Not by a long journey: not by much close study (Job 11. 7): but by His own grace, and through the death of the Lord Jesus. Why through His death? Because I am a sinner: I know it: I have a mind and conscience, and am compelled to own I have done wrong, because of wrong in me: yes, I am wrong. Sin is a fact: it cannot be excused. But if the Saviour took my judgment, then I have His life as well as freedom from my deserved judgment. Thus the precious work to set me free gives me a new life to please Him, that I may not misuse the new "freedom," but be truly free, and not in name only, but "free" to do His will. And I receive this by faith. But what is faith?

Look at that electric lamp. What does it give to the current of electricity? Nothing. Yet it

makes that hidden current manifest. Why? It is in a condition to receive, and there is contact. Do you think God put electricity in the universe without a lesson?

Here is the meaning of the parable. I am helpless, but by the grace of God am brought to feel my need, and I receive all from an unseen river of blessing, from an unseen Source. Men say, "Where is the Lord Jesus? I cannot see Him." Can they see electricity? But if you come to Christ, (a quarter of an inch will spoil the "contact" of the lamp), you will be able to show an unseen Lord Jesus in your changed life. What a difference between dull wires, and a shining lamp! What is needful? (a) A right condition, (b) contact all the time, (c) a clean bulb, (d) absence of anything to cover it up. The "contact" pictures "faith." If any say, "I do not believe, and will not come," how can they expect to experience. They are like one who desires electricity and keeps his lamp away. What then? I must show him by my lamp what Christ is to me. The Root is "seen" in the fruit! And the electric current gives light, and heat, and power. I need to know God's truth, I need light, and to give light. I also need a warm love, and power to serve Him. And the same flow of the life of the Lord Jesus, through the same faith, leads to all. But a wrong contact can give a shock, and even kill and destroy! O do not meet the Lord Jesus as Judge but come to Him now as Lord and Saviour. He is waiting to receive, and save, and bless.

O Lord, Thy works are manifold,
In wisdom all are made:
Thy love and goodness are untold,
In nature well displayed.
But all are "parables" of grace,
Thy grace is more than all:
I marvel at Thy wondrous ways,
In praiseful worship fall.
And by Thy love Thy love I feel,
And see not only might,
But grace to save, and grace to heal;
And in such grace delight.
A sinner lost I come, and find,
Salvation e'en for me:
Thou art so gracious, good, and kind!
Christ's death sets sinners free.
"Free" not to sin, but sin to leave,
In faith and love to go:
Faith is the hand that can receive,
And thus my Lord I know.
O give me grace to know Thee more,
As day by day I claim
Thy promised grace, and I adore,
And bear Thy holy Name.
Let me be like the One I love
Because He loved me:
Himself to show, His power to prove,
That all Himself may see!

The Tabernacle of the Congregation.

No. 27.

THE CLOTHING OF THE PRIESTS

(Continued).

THE BREASTPLATE OF JUDGMENT.

(Exodus 28. 15-30, 39. 8-21.)

THE breastplate was made "after the work of the ephod . . . of gold, of blue, and of purple, and of scarlet, and of fine twined linen." It was "foursquare," a span in length and breadth, and therefore small. It was double, presumably forming a pocket, because it was to contain the Urim and the Thummim. Upon the breastplate were four rows of precious stones, three in each row, all varying in colour, and, probably, in brilliance. They were "set in gold in their enclosings." Each stone was engraved, as a signet, with the names of the children of Israel, "according to their names," and "according to the twelve tribes." Upon the two ends, apparently the upper corners, were two rings of gold, into which were fastened "wreathen" chains of gold. The upper ends of these two chains were secured in the golden ouches upon the shoulder-pieces of the ephod.

Upon the inside of the breastplate, at its lower corners, were fastened two golden rings. These corresponded to similar golden rings on the ephod, situated above the "curious" girdle. A lace of blue tied each pair of rings together, and thus, by their means and by the wreathen chains, the breastplate was held fast, "that it be not loosed from the ephod."

Now, what did all this rich symbolism foreshadow? What is its meaning for us, "upon whom the ends of the age are come"?

Since Aaron was a type of our Great High Priest, the Lord Jesus Christ, there are certain features which stand out with such clearness that their significance cannot be missed. First, it shows forth His great and unchangeable love for His elect. Their names, worthless in themselves, are all known to Him and pressed to His loving heart. "Aaron shall bear the names of the children of Israel in the breastplate . . . upon his heart" (Ex. 28. 29). Those names were esteemed, a treasure—a rich jewel—set in gold, the symbol of glory. 'Tis sovereign grace that the redeemed have a place upon the breast of their Redeemer. They had no preciousness naturally, for they were deep in the corruption and guilt of sin, deserving rather to be trodden in the winepress of wrath, than to be exalted to

a share in the Divine Affection. His precious blood has redeemed them; for He loved them and gave Himself for them. Can we boast, beloved fellow-Christian, since we are what we are, only by grace? But let us humbly give Him the glory, and rest in peace upon that unchanging love, as the beloved disciple leaned upon the bosom of Jesus.

It is important to notice, however, that the names were upon Aaron's heart, "when he goeth in unto the holy place, for a memorial before the Lord continually." Here, also, it seems impossible not to see what "the Holy Ghost is signifying," for our High Priest has entered into the Holiest of all, into the presence of the Father, and it is there that He bears each name of all His own. He "abideth a priest continually," and "ever liveth to make intercession for them." His ascension thither is a pledge that all the elect will be with Him, for it is impossible that their names can be written upon His heart, and yet their persons be ultimately excluded from His presence. God is faithful, and His word is faithful, and "He will not suffer His faithfulness to fail."

Thus, Israel's names were upon the shoulder and upon the heart of the High Priest, and the words of the Song of Songs come to mind: "Set me as a seal upon Thine heart, as a seal upon Thine arm, for love is strong as death; jealousy is hard as the grave. The coals thereof are coals of fire; it hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned."

"We love Him because He first loved us."

E. K.

Questions and Answers.

"Why does Exodus place the golden altar in 'the Holy Place' but Hebrews in 'the Holy of Holies' (9. 4)?"

Some translate thus, but is not *thuSiasterion*, not *thuMiasterion*, used for the altar of incense in Revelation? Is it not remarkable that the censer was associated with the Holiest of All on one day in the year (Lev. 16. 12-14) and is not *this day* the standpoint of Hebrews 9, and the fulfilment of its types? If so, the very difficulty becomes a blessing; and leads to more prayer for Israel in accord with Zechariah 12. 10.

Genesis 15. 13, Exodus 12. 40, 41, Gal. 3. 17?
 "All Scripture is given by inspiration of God." As we compare we find rich blessing, and see God's ways, and order.

"A land not theirs (cf. Heb. 11. 9),—

"Shall serve THEM" (no antecedent! not the "land" mentioned),—

"THEY shall afflict"—400 years **ALTOGETHER**.

430 years thus comprises—

5 years (Acts 7. 2, Gen. 11. 31, 12. 3)—for the revelation was **some** time before Haran—undated elsewhere):

25 years (Gen. 12. 4, 21. 5):

60 years (Gen. 25. 26):

130 years (Gen. 48. 9): hence

210 years (**TO** Exodus 12. 40, 41, "self-same day").

This gives 215 in Canaan, 215 in other lands.

Observe punctuation* should be—"A land not theirs: and shall serve them: and they shall afflict them:—400 years." So "The **sojourning** of the children of Israel (**WHO DWELT** in Egypt) was 430 years" (Ex. 12. 40)—**NOT** "sojourning in Egypt."

One real difficulty remains—Why "Children (sons) of Israel"? Let us remember the Hebrew idiom, "Sons of death" (Ps. 102. 20), "Son of 20 years" (Num. 1. 3), "Sons of the troop" (2 Chron. 25. 13). "Israel" means "Prince of God," **revealed** to Jacob when he had power with God in prayer (Gen. 32. 28), but Abraham, "the friend of God," had this (Gen. 18. 22, 33, 19. 29), and the name, (given to Christ also, Isa. 49. 3), may well be viewed as his spiritually (cf. Sarah, "princess"), even as the name rendered "LORD" is used before its fuller application (Ex. 6. 3). Cf. the twofoldness of prophecy (Hos. 11. 1, Matt. 2. 15). May not Jeremiah 2. 2, 3 fit with Hebrews 11. 8 when as a "first fruits" Abram went out "not knowing whither," across a wilderness to the promised land?

* Leaflet available.

"NOT My people" (Hos. 1. 9) sound forth, and while still they have no ease nor rest among the nations (Deut. 28. 65). The nerve strain of some is indicated "The sound of a shaken leaf shall chase them" (Lev. 26. 36). Poor Israel! "A nation scattered and peeled" (Isa. 18. 7), "wanderers among the nations" (Hos. 9. 17).

Is it nothing to us that they so suffer?—to us who, as sinners saved from the Gentiles, own that to them were committed the oracles of God (Rom. 3. 2), and that we have been made partakers of their spiritual things (Rom. 15. 27), and grafted in the Olive Tree of Romans 11? Is it nothing to us that so large a part of the nation among whom were all the writers of Scripture, except one, as far as we know, and of whom were all the apostles, and from whom, as concerning the flesh, Christ came (Rom. 9. 5), are not only in exile, but in anguish, and in blindness spiritually? Is it nothing to us that an anti-Semitic movement is more than this, even an evidence of **Satan's** enmity against God and God's purpose? True the awful words of Matthew 27. 25 have been terribly fulfilled. True they have illustrated Isaiah 10. 6 as a hypocritical nation, but God will yet punish "the fruit of the stout heart" (verse 12) of those against the nation beloved for the father's sakes (Rom. 11. 28), and prove the truth of the warning to the nations that have spoiled them, "He that toucheth you toucheth the apple of his eye" (Zech. 2. 8). Men may scheme, and say, "Come, and let us cut them off from being a nation; that the name of Israel be no more in remembrance" (Ps. 83. 4), and daringly excuse themselves, "We offend not, because they have sinned against the Lord" (Jer. 50. 7), but it shall be with such as with Haman and his ten sons. God has not forgotten, He will arise, He will be exalted. At first it seemed as if Pharaoh would go on forwardly, but the words came literally true, "Now thou shalt see what I will do" (Ex. 6. 1), and thus will it be.

Israel may be brought very low, but there shall be at least a very small remnant, and the remnant shall return to the mighty God (Isa. 1. 9, 10. 21). He That scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. 31. 10). There is no doubt as to God's truthfulness, or regarding His faithfulness. But are we faithful in our prayers as the Lord's remembrancers (Isa. 62. 6, 7)? Is it nothing to us who have become partakers of their spiritual things (Rom. 15. 27), that they are now repressed and oppressed? We cannot put the world right, but we can pray. We cannot

Is it nothing to you all ye that pass by?

MANY have taken both Lamentations 1. 12 and Isaiah 63. 3 as if referring to the death of the Lord Jesus, but is it not clear that the one speaks of **Israel's** sufferings, and the other of the **return** of the Lord in glory and power? How real is the prospect of His triumph, but how solemnizing is Israel's condition, while the words

reach all, but we can reach some. We cannot deal with the sorrowing nation, but can we not be a blessing to individuals. **Is it nothing to us?** Are these awful events of to-day merely events in history to us, or are we **grieved** for the affliction of Joseph (Amos 6. 6)? Do we really enter into the loving attitude of our Lord Who beheld the city of Jerusalem (Luke 19. 41, 42), and of the faithful and imitating servant who had such deep sorrow (Rom. 9. 2)? Or do we pass by on the other side, as it were, and **"is it nothing" to us?**

"The foolishness of God is wiser than men; and the weakness of God is stronger than men."

1 Corinthians 1. 25.

THIS striking and humbling verse has appeared to me as God's emphasis on that which men think and dare to call "foolishness" (cf. verse 23, ch. 2. 14). With holy irony the Holy Spirit rebukes their judgment on God's own testimony. They are blinded, by the god of this age (2 Cor. 4. 4), and even see "no beauty" in One Who is "altogether lovely." We might almost print thus, "The 'foolishness' of God is wiser than men."

But I feel there are further thoughts to help God's children. May we not also read in the light of the subsequent context? "God hath chosen the foolish things of the world," and "God hath chosen the weak things of the world." Here the **persons** whom He has graciously claimed are characterized as "foolish things,"—esteemed as such, and as worthless, by the wise of this age. Hence verse 25 may read, "The foolishness belonging to God is wiser than men." Dear children of God, **BELONGING TO HIM**, who may be ignorant, and even unable to read, are wiser than the men of this age for they behold Christ as the Power of God and the Wisdom of God (verse 24). And well would it be for many an evolutionary philosopher if he became a fool, that he might be truly wise (ch. 3. 18: observe in 4. 10 the continuance of this solemn thought as to the world's ruin, and the holy reproof of the Corinthians for taking the **standpoint** of the world out of which they had been chosen). Hath not God made foolish the wisdom of the world (ch. 1. 20), and are not the leaders of **this** sinful age coming to nought? (ch. 2. 6). A man of **this** world is in a sad condition, one whose horizon is this age has a dismal future. The grace of God lifts a poor guilty sinner out of the doomed environment, brings him out of the judged family of Adam into the glorious height of the family of God "in Christ

Jesus." And "the weakness belonging to God is stronger than men." Blessed be God when we see this now, and when a poor, weak believer has power in prayer to claim a soul for Christ. It is a glorious fact that our felt weakness is our strength (2 Cor. 12. 9), and the words "out of weakness were made strong" (Heb. 11. 34) mean so much. And how thrilling when a foolish one puts to silence the ignorance of the wise who are really foolish (1 Pet. 2. 15), and an objector is caused to seek the Saviour. Yes, a philosopher may be convicted by a peasant, a rabbi may be reached by the words of a child. God sovereignly uses weak instruments, earthen vessel, cakes of barley bread. Glory be to His Name.

Extract from "Modern Science and Christianity" by Prof. F. Bettex.

"FOR men do not escape the miraculous, however far in space and time they may relegate it; even the materialist believes in it, sworn enemy to the supernatural though he be. Not indeed in those which occurred 1,800 years ago, and were confirmed by the testimony of many credible witnesses, a number of whom joyfully laid down their lives for the truth of that testimony; but, in others which are alleged to have happened millions of years back, and were observed by no eye-witness who could accredit their genuineness. To avoid believing in creation he believes in an unattested spontaneous generation, or imports germs of life at great expense from unknown worlds. He cannot believe that Christ raised a man from the grave, in other words, requicken an organism that had already been alive; but then he does believe, to be sure, that organisms were once upon a time generated out of a concourse of atoms. That God should have, for a specific end, opened the mouth of an ass to speak a few words he will never credit; but that an ape, one fine day, began little by little to speak without knowing why, and acquired a human larynx—that he can easily accept! It seems to him an insipid myth that the Creator both of fire and mankind should have made three men fire-proof for a few moments: yet he complacently believes that organic bioplasms retained their germinancy, enveloped in an igneous cloud, or embedded in molten granite, for millions of years. Indeed, a scientist like Tyndall contrives to hold that all the seeds of life, 'emotion, intellect, will and all their phenomena were once latent in a fiery cloud.' A most astounding miracle that." (Page 173.)

Suggested Daily Readings.

"IF THE LORD WILL."—MAY, 1943.

Day	READING	LEARNING
1	Deuteronomy 21. 1-23	John 19. 1-18
2	22. 1-21	19. 19-37
3	22. 22-23.9	19. 38-20.10
4	23. 1-10-25	20. 1-11-31
5	24. 1-22	21. 1-14
6	25. 1-19	21. 15-25
7	26. 1-19	Acts 1. 1-14
8	27. 1-13	1. 15-26
9	27. 14-28.6	2. 1-20
10	28. 7-29	2. 21-36
11	28. 30-52	2. 37-47
12	28. 53-68	3. 1-13
13	29. 1-15	3. 14-26
14	29. 16-29	4. 1-14
15	30. 1-20	4. 15-30
16	31. 1-15	4. 31-5.11
17	31. 16-30	5. 12-28
18	32. 1-14	5. 29-42
19	32. 15-33	6. 1-15
20	32. 34-52	7. 1-16
21	33. 1-12	7. 17-36
22	33. 13-29	7. 37-53
23	34. 1-12	7. 54-8.8
24	Jos. 1. 1-18	8. 9-25
25	2. 1-24	8. 26-40
26	3. 1-17	9. 1-16
27	4. 1-24	9. 17-31
28	5. 1-15	9. 32-10.8
29	6. 1-16	10. 9-26
30	6. 17-27	10. 27-48
31	7. 1-15	11. 1-18

Notes on Memorized Verses.

DEUTERONOMY 26. 5-27. 8.

5, Humility, we had nothing in ourselves (1 Cor. 4. 7). "Became a nation" (Ex. 1. 12). 6, Cf. Genesis 15. 13. 7, How important is the cry (Ex. 3. 7), even when faith is weak, and there are so many failures. 8, Fulfilling His word (Ex. 6. 6-8). 9, "Out" that He might bring "in" (Ex. 15. 13, 17), and is not this ever God's plan (John 5. 24, 1 Pet. 2. 9)? We are brought into His family into a banqueting house (Song 2. 4), and into a Kingdom (Col. 1. 13), with the prospect of "that Day" (see Heb. 4. 10, 11). "Having": He gives richly (John 1. 14-17, Rom. 8. 32). 10, The result is our giving (1 Chron. 29. 16): "blessed be the God and Father of our Lord Jesus Christ Who hath blessed us" (Eph. 1. 3, cf. 1 John 4. 19): do we thus render again with joy, or withhold? If we use blessings for "self" we may doubt if we know the inner meaning of salvation. "And worship" (John 4. 24). 11, Then rejoicing: when God is in His right place there is gladness (Ps. 42. 4, Dent. 12. 7, 12, 18). "Every good" (Phm. 5, 6). 12, A further special title: how much Israel gave to God and His work. And why not? He gave all, and enabled. Emphasis on 3rd and 7th is important (cf. Num. 19. 12):

the 3rd alludes to the resurrection background of types (note Heb. 6. 2). 13, 14, The principle of Matthew 5. 24 with Psalm 66. 18. 15, Heaven and earth united. 16, "This day": a holy emphasis on definiteness (27. 1). 17, "Avouched" "causing a saying": the heart within manifested without (cf. the heart and doing in 6). 18, "As" Thus we ever find it (27. 3, Jos. 23. 10, Luke 22. 13, Acts 27. 25). Promises and commandments linked (cf. Eph. 6. 2): as the bells and pomegranates each leads to the other. 19, "High" and "holy" (note Phil. 3. 14, Heb. 3. 1. 27, 2, Promptness. 3, The type of baptism followed by the "all things" (Matt. 28. 19). 4, Wondrous that this should be on the mountain of the curse (Verse 13), and that the altar of unhewn stones should be there: no tool must be upon these stones, for Christ's life needed no shaping (contrast ours 1 Kings 6. 7). But in the same place the sacrifice is smitten with the tool of iron, for the One Who lived perfectly in the world, amid the curse, bore and became the curse (Gal. 3. 13). It is all so wonderful. So we have peace (Verse 7), and His loving call to obedience (8). Do we realize the types as we should?

ACTS 8. 26. 36.

26, The Lord's people should be willing,—on the alert for His direction (Num. 9. 15-23): He may suddenly alter "plans" (2 Cor. 1. 17, note 2 Tim. 2. 4): to none other can we rightly yield that precious absolute obedience which He rightly claims. "South" or "midday," cf. 16. 8. "Desert," but God's opportunity. 27, Cf. "Let there be light, and there was light": shall stormy wind fulfil His word (Ps. 148. 8), and shall we hesitate? (Note helpfully Acts 9. 12, 17). "Behold": when we obey we shall soon reach a "behold." Philip went to Gentiles (mark order in Acts 1. 8), and quickly the Lord takes him further to one of Ham's line: this must remind us of Matthew 12. 42 and the days of Solomon. 28, The appropriate time. It is blessed to read Scripture on a journey: when had you this privilege last?—Thank God, many will answer "To-day." 29, If we obey in one step, the Lord will lead to the next. 30, "Ran" (Ps. 119. 60). 31, Reading is important, even if at first we do not understand (Rev. 1. 3): the Holy Spirit will meet our need, but not if we are careless. "Guide" the word of John 16. 13: He uses means, but He is the Guide. Mark the humility of the one who had charge of all the treasure (here is a richer treasure, 2 Cor. 4. 7). 32, This ch. is omitted in synagogue "Haphtaroth." 33, Repeated "His": Christ ever central. 34, A suited question for answering. 35, "Beginning" (Luke 24. 27: how important to compare Scriptures. 36, The emphasis on the Lord Jesus leads to His words and to prompt and complete discipleship (Matt. 28. 19): why do any omit baptism?

Do not let us bring the workshop into worship, nor the laboratory analysis to hinder the enjoyment of the spiritual food. We do not "mix" the kitchen and the meal: badly cooked food may make it indigestible and harmful, and so is it spiritually. O that we may "serve" the meal in due season in a way that glorifies God.

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Thoughts from The Word of God

Edited by
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Correspondence
Concerning the Will
of GOD welcome.

A PERIODICAL IN THE GRACIOUS ENABLING
OF OUR GOD AND FATHER, TO LEAD HIS
CHILDREN TO THANKSGIVING AND LOVE'S
SIMPLE OBEDIENCE WITH JOY, IN VIEW OF
THAT BLESSED HOPE.

Vol. 44 No. 6
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Free.

"Arise and go . . . and
he arose and went."

Acts 8. 26, 27.

"I have heard . . . But
the Lord said unto him, Go
thy way . . . And Ananias
went his way."

Acts 9. 13-17.

"I made haste, and de-
layed not, to keep Thy com-
mandments." Psalm 119. 60.

"Blessed is the man that
heareth Me, watching daily
at My gates, waiting at the
posts of My doors."

Proverbs 8. 34.

"I will instruct thee and
teach thee in the way which
thou shalt go: I will guide

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thee with Mine eye."

Psalm 32. 8.

"I said, What shall I do,
Lord? And the Lord said
unto me, Arise, and go into
Damascus; and there it shall
be told thee of all things
which are appointed for thee
to do."

Acts 22. 10.

"Forbidden . . . the Spirit
suffered them not . . .
assuredly gathering that the
Lord had called us."

Acts 16. 6-10, note 13. 2.

"The Father Which sent
Me, He gave Me a com-
mandment, what I should
say, and what I should
speak."

John 12. 49.

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.

REJOICE IN THE LORD ALWAYS.—Philippians 4. 4.

Words of Introduction.

It is not a small privilege to tell of the Lord Jesus. Though He was, and is, over all God blessed for ever (Rom. 9. 5) He died for such sinners as we were to make us members of Himself, and His representatives, to act in His Name (Col. 3. 17) in this world where He is still rejected. The privilege, the holy dignity, and the responsibility are more than words can set forth. And we need the Holy Spirit's constant enabling that we may thus bring glory to our Lord and Saviour. It is with this desire that these pages go forth in their ministry for Himself. We value the prayer of like minded believers, and a closer contact with such for did He not emphasize the loving and manifest unity of His own? Why should there be anything else?

"Holy, holy, holy, Lord God Almighty, Which was, and is, and is to come." Revelation 4. 8.

O great and glorious mystery!
The Lord our God is One, yet Three,
Who was and is and is to be,—
We worship and adore.

Angelic hosts with perfect praise
Fill heaven, yet our humbler lays
From ransomed hearts with joy we raise,
To worship and adore.

Our gracious Father seeketh such,
So may the Holy Spirit touch
Our hearts, that we may love Him much,
And worship and adore.

Soon in that day of days to be,
When every eye our Lord shall see,
Our all redeemed and perfect, we
Shall worship and adore.

A. W. H.

Words of Encouragement.

Again in verse 22 we read "that," "That they —yes, the Lord's own purpose is all may be before us—"that they may be one." one." We reach verse 23, and John 17. 21. "that" is again before us, and again we see unity, "Be made perfect into one." Now we come to verse 24, and "that" is yet again prominent, and the glory with Himself. The Lord Jesus has a plan, an object, a definite purpose. Is it ours? Are His interests ours? Is His will ours? We remember the words "We have the mind of Christ" (1 Cor. 2. 16). Is this now being manifested? Or have we settled down to the present conditions in the world? Do we take disunity as a matter of course? Are we ready to be content with the "best thing under the circumstances," or is His will more to us than "circumstances," and do we mount above them in living faith? Let us be encouraged to know that "He shall see of the travail of His soul, and be satisfied" (Isa. 53. 11), and let us seek to enjoy, anticipate, and illustrate more and more fully in the enabling of the Holy Spirit the emphasized words of Him Who owns us, "that they may be one." Different standpoints and "doctrines," and assembly arrangements cannot be of Him. We should be manifestly together, "in all the will of God" (Col. 4. 12). The "overruling" of all must never be misused to "excuse": let us be humbled before God, and seek to go back, as Abraham, to the place at the first (Gen. 13. 4). God is sufficient to meet our need. If we make different ties, and opinions, stronger than the Holy Spirit, do we not sin? Let us be encouraged to know that God is able to make all grace abound, and that revival on the line of our Lord's revealed will is not to be sidetracked, or viewed as impossible. Faith claims, faith expects, faith receives!

Poems to Help Christian Experience.—139.

SOWING AND REAPING.

"Whatsoever a man soweth that shall he also reap." Galatians 6. 7.

Our Father, there is nothing here
Whereon to lean
Passing is all that doth appear;
The things unseen
Are to Thy trusting ones more dear
And e'er have been.
This world is but unkindly soil
For holy things.
To make it pleasant man doth toil,
To earth he clings:
Yet these his efforts tend to foil—
The thorns and stings.

Who soweth for the present, he
But vainly sows
The sorry harvest cannot see,
Nor cares, nor knows:
What from the seeds of ill can be
But endless woes?

But to the Spirit I would sow
In that blest clime
Where Thou art, whence Thy blessings flow,
And in due time
I shall, if I not weary grow,
Reap fruit sublime.

O let me sow in hope, I pray
Mingled with fear,
In view of that great reaping Day,
Whilst I am here,
And at His feet the increase lay—
My Saviour dear.

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 JUNE. UNITY.

1. God's Arrangements among Israel, and Contrasted Division (2 Sam. 20. 1, 2, 1 Kings 12. 1-33).
2. Unity in Days of Revival (2 Chron. 30. 12, Neh. 8. 1).
3. The unity the Lord Jesus emphasized in John 17.
4. The early church (Acts 2. 47, 4. 32).
5. Wrong Unity (1 Cor. 6. 15, 16, Rev. 17. 1-5, 2 Cor. 6. 14-18, Jas. 4. 4, note Gen. 11. 1-9).
6. The Lord's will for His Redeemed To-day (Heb. 13. 13-15, Haggai 1. 3-8, 2. 15-19, Neh. 8. 14, 13. 1-3, etc.).

On alternate weeks Epistle to the Hebrews, and associated subjects, the Lord enabling.

Holiday Bible Gatherings, 14th, 3 and 6, at 61, Upton Lane, Forest Gate, London, E.7. Let there be increased concern to be gathered in His will.

Spiritual Instinct.

"THE ear trieth words as the palate tasteth meat" (Job 34. 3). God has granted us varied natural powers, they cause the enjoyment of natural life. The eye can see, and there is, usually, some linked perception of beauty, and realization of that which is ugly and terrifying. The ear can hear, and there is, normally, a joined perception, in some measure, of harmony or discord. The brain works with the faculties. Is it not thus also in connexion with the mind and conscience? Unless the latter is seared, has it not a perception of much? True, the affections and will must be changed that the perception may be rightly used. But the perception is used by God to instruct.

How much, therefore, beyond the natural man, in the new creation, should the believer have a

perception and a will, a realization and an affection, regarding that which pleases God. This is the blessed "instinct" of the new life, quite beyond animal instinct, in that it is enjoyed, and "growing," in the delight of the new life. What manner of persons ought we to be!

When I write I do not think how to form "letters." At first I needed so to do, but not now. When I speak, I do not have to think, in general, what part of a verb to employ. I do not mistake "him" for "he," or "I" for "me." Why not? Habit has caused a subconscious knowledge of that which is grammatically right, so that the "law" of language is written deeply in my very being, and the wish of the mind seems to pass instantaneously to the organ expressing it without delay as to the "how." Should not this have a spiritual parallel? Should I not be so acquainted with the will of God that I express myself spontaneously, both in word and deed, accordingly, and acceptably to Him, without any "process"? The words "Why even of yourselves judge ye not what is right?" (Luke 12. 57) may speak searchingly to us if we have not this instinctive realization of the will of our Father. (Matt. 12. 50).

God's limitations of Satan's activity in disease.

LET us trust to God our Father more and more regarding all our needs. He knoweth our frame (Ps. 103. 14), and it is refreshing indeed to read that our bodies belong to Christ (1 Cor. 6. 15, 20). I have been impressed by the words of Luke 13. 16 "whom Satan hath bound," and of Acts 10. 38 "Healing all that were oppressed of the devil." May not they help us to understand why the Lord "rebuked the fever" in Luke 4. 39? We should have expected such words for unclean spirits rather than a fever? May not this help us as to the emphasis on Satan's permitted smiting of Job awhile (ch. 2. 7), and as to the "messenger of Satan" in 2 Corinthians 12. 7? In both cases God overruled to lead away from pride. Is not this deeply important in connexion with the "body of humiliation" (Phil. 3. 21)? A striking contrast, yet equal illustration of God's chastening and Satan's permitted instrumentality is found in "the destruction of the flesh" in 1 Corinthians 5. 5. Does not all this unveiling draw us to bring everything to God in prayer, and keep us from the usual standpoint of the natural man, as to illnesses, doctors, drugs, and many, many other arrangements of "to-day"? God is really interested in His children: we can never trust

Him too much.

It is not only in the gospels that we find the bringing of illnesses to the Lord. The psalmist had the same attitude (Ps. 6. 2), and the message of Exodus 15. 26 is precious. True we have the strengthlessness of Ephaphroditus permitted up to a point, but God's intervention is before us. And though He may use means as with Timothy, the apostle, not an ordinary doctor, prescribed. And is it not impressive that, whether in Philippians or 1 Timothy 5, as in 2 Corinthians 12 and 2 Timothy 4 the word is "strengthlessness" rather than "disease" concerning these dear servants? We find both words of the Lord in the gospels. Our hearts call to mind the stress on "the diseases of Egypt" in Deuteronomy 7. 15, 28. 27, 60. May it not be that our Father, in His gracious working out of Romans 8. 28, is willing to prevent certain forms of illness for His trusting people far more than we have realized? Satan may have great power to oppress, but he is not almighty nor independent of the restraining of our gracious God. O that we may live and act in simple faith.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.

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

"There he builded an altar unto the Lord, and called upon the name of the Lord." Genesis 12. 8.

1. For God's gracious reviving among His children, bringing them together (Eph. 4. 3, 13).
2. For separation from worldliness, in its various forms (Jas. 4. 4), and that there may be a glad willingness for the full will of the Lord (Ps. 40. 6-8, Rom. 15. 13).
3. For the homes of believers that these may be united in faith and joy (Acts 16. 31, 34), and that this may be expected, and that nothing may be allowed to hinder.
4. For lands that we often overlook:—Yugoslavia, Arabia, Honduras, Paraguay, New Zealand.
5. For the work of the Lord with which we are entrusted (1 Cor. 4. 2 is searching) that there may be a constant freshness among those engaged in it (Ps. 92. 10), that we may realize the spiritual parallel with such verses as Deuteronomy 8. 1 ("multiply," "go in," "possess"), and that we may not be slack (Jos. 18. 3), that open doors and hearts may be granted, that literature, meetings and conversations may be in the Spirit of God and used of God, and that fruit may be to His glory, "much fruit" (John 15. 8). It will be a joy to hear of more opportunities among those of other nations in England, that such missionary service may go forward. Earnest remembrance of our brother M. Ruda, and of Israel, desired.

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

YOUNG PEOPLE'S COLUMNS.

Round and Square.

GOD has a wonderful message in everything. One verse of Scripture reminds us that no "voice" is "without" signification, and we may say this of all **nature**, and of all that God appointed, in olden days, for example in the tabernacle which Moses made, to picture the Lord Jesus:—His saving work and its fruit in His redeemed.

Think of the first thing seen in the courtyard. What was it? The altar, where the sacrifices were offered. This was "foursquare"—five cubits each way (Ex. 27. 1, cf. 2 Chron. 4. 1). Why? It pictures the beautiful **regular** and perfectly ordered life of the Lord Jesus, doing all the will of the Father, and **standing firmly** against all that was wrong. How different was Adam, and how different you and I have been. The other altar—the golden one for incense—was equally "foursquare" (Ex. 30. 1). There was nothing irregular in the Lord Jesus. The fine flour of the meal offering in Leviticus 2, so "even," has the same message. He indeed could be "depended on." Of some people it has been said, "We never know what they will do." One action spoils another, and "undoes" what has been done. Not so with the Lord Jesus. And He can be "depended on" to-day, depended on to save all who **come** to Him. Have you **come**?

We notice, too, how the new Jerusalem is not only "foursquare," but a perfect cube. Revelation 21. 16 says, "The city lieth foursquare, and the length is as large as the breadth": then it adds "The length and the breadth and the height of it are equal." Our thoughts go back to "the most holy house" in the temple (2 Chron. 3. 8), and it seems clear that in the tabernacle "the holiest of all" was similarly ten cubits by ten by ten, making a thousand cubic cubits (Ex. 26. 1-25). God is a God of order. All these measurements are given us to show how He has a wonderful **plan**, and everything will fit in. Yes, all the seats will be occupied at the feast of which Luke 14. 23 speaks, and in like manner there will be no unfinished building, as there was with the Tower of Babel. Are you and I part of God's building (1 Cor. 3. 9), a building that is perfectly built (Matt. 16. 18), and will never fall? It is a wonderful thing to know the sureness of **everything** God does in grace. We remember the verse, "For ever, O Lord, Thy word is settled in heaven" (Ps. 119. 89), and we think of David's last words, "ordered in all things, and sure" (2 Sam. 23. 5). God's salvation will never be a ruin.

Shall we change from a square to a circle?

Many things in nature have a roundness. God has His purpose in this. It gives a beauty to the fruit, and we cannot but think of the sun and the moon, which are said to be "signs" or "types" and "tokens" (Gen. 1. 14), evidently concerning the Lord Jesus, and His people.

Can you tell me where a circle begins or ends? You rightly answer "No." God Himself is without beginning and without end. Notice, too, the wondrous type of the eternal Lord Jesus in Hebrews 7. 3 for He is over all God blessed for ever (Rom. 9. 5) yet became Man, to save sinners. Now I can see why there is a gift of a **ring** in Luke 15. 22. How blessed it is to know that God loves with "an everlasting love," which will never, never end (Jer. 31. 3). How thankful and trustful God's children can be. And the thought of a ring having a centre may also be before us, and we think of a king's signet ring (Est. 3. 10), and remember how He describes Zerubbabel, a type of those whom He makes His own (Hag. 2. 23).

And now I think you will understand why I like to think of squares and circles, to remind me of a work that shall never **fall** because of One Who has neither beginning nor end and Who gives me a "token" of His everlasting grace. Have you, dear reader—this is all-important—really felt your **need**, and come to thank Him, and to receive this precious "token" of love to you a lost sinner? **All** salvation is by the precious blood of Christ! And salvation must be now!

The altar stood, firm and foursquare,
It pictured Christ, Whose work can ne'er
Be overthrown, or changed, or fall:
Happy are those on Him who call!
The heav'nly city stands unmoved,
The building has been tried and proved,
The length and breadth and height are one,
Christ's work can never be undone.
But are *you* saved, and do *you* know,
The blessedness, while here below,
Of resting on the One Who died
That saved ones may "in Him" abide?
The lost son found was clothed anew,
A ring bestowed, a token true
Of love that never has an end,
Which none can mar, nor need to mend.
What wondrous love to sinners lost!
Christ's precious blood the priceless cost!
Happy the sinner saved who leaves
His sin, and *into* Christ believes.
And such are "found," and we can say
We *know* His love is ours to-day:
But can you add,—“And I as well,
Deserving wrath, His grace can tell”?
Then let your life His love make known,
In all its days His will be shown.
But if you have not come, to-day
He welcomes sinners: why delay?

The Tabernacle of the Congregation.

THE URIM AND THE THUMMIM.

(Exodus 28. 30.)

THAT beautiful foursquare embroidered linen "pocket," upon which were secured the precious stones engraved with the names of the children of Israel, was borne upon Aaron's heart, and was called "the breastplate of judgment." The word "judgment" is of frequent occurrence in the Old Testament Scriptures, but does not necessarily imply condemnation. In Psalm 119 it denotes the pronouncements of the righteous and holy God, and as such were acceptable and precious to the psalmist. "My soul breaketh for the longing that it hath unto Thy judgments at all times." God's will is enshrined in His words and therein, by the anointing of the Holy Ghost, the believer may learn how to order his way, for God has revealed His unchangeable principles in Holy Scripture. Sometimes, however, special guidance is needed in peculiar circumstances, and the believer is encouraged to wait on the Lord and expect "wisdom" from Him Who "giveth to all liberally and upbraideth not."

So it was in the experience of Israel. They had a law which was holy, and a commandment holy and just and good. Its statutes governed the whole life of the nation, physical, moral, and spiritual. Yet unusual difficulties needed the Divine instruction, and for this God made provision in giving the Urim and the Thummim." See Numbers 27. 11, 21 for an illustration of the use of the word "judgment" in its general and special significance.

It would seem, then, that as the ark was made to receive the law, so the breastplate was made to receive this mysterious twofold gift, by which God was pleased to make known His will for the people.

What exactly was the form of the Urim and the Thummim? We cannot tell. God has been pleased to veil their description, and though men, in their love of speculation, have sought to conjecture what they were, it is our wisdom to be silent where God has not spoken.

They are mentioned with a suddenness, parallel with the appearance of Melchizedek upon the pages of Holy Writ. "The Urim and The Thummim" implies that Moses knew well what they were and that they had been in his charge on behalf of the nation before the command was given for the making of the Sanctuary. The

words may be translated "Lights and Perfections." The Septuagint renders them "Manifestation and Truth." It is somewhat interesting to observe that, in James, chapter 1, in a context relating to a believer seeking wisdom from God, it is written, "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights"; also in chapter 3. 17, "The wisdom that is from above is first pure, then peaceable."

Joshua was a man in whom was the Spirit, and upon whom was some of Moses' honour, yet even he needed guidance through the mediatorship of Eleazar, the high priest, "who shall ask Counsel for him after the judgment of Urim before the Lord" (Num. 27. 18-21).

Even in the sad period of the Judges it seems that God was sought by this means, though Urim and Thummim are not expressly mentioned (Jud. 1. 1, 20. 18).

David enquired of God and received instruction thereby (1 Sam. 23. 6-12, 30. 7, 8), but Saul had the awful experience of receiving no answer from God, although Urim was available (1 Sam. 28. 6).

The last mention of Urim and Thummim is in the parallel records of Ezra 2. 63, and Nehemiah 7. 65, from which we learn that a man's genealogy, if the records were lost, could not be ascertained until a Priest stood up with Urim and Thummim, and that, in the meantime, though he might think himself to belong to the priestly family, the eating of holy things was forbidden to him. Evidently this is an allusion to the Coming of Christ, when Israel will be restored and settled again in the land, according to their tribes (Ezekiel 48).

Blessed be God, the names of His chosen are all recorded in the Lamb's Book of Life. They are the "people that shall be born" (Psalm 22. 30, 31), the seed that the Saviour saw when His soul was made an offering for sin (Isa. 53). Descended as they are from Adam, their genealogy is worthless, but, having been born from above, they are the sons of the Living God, and may eat and drink of spiritual things, the Food of the True Offering.

When Urim and Thummim were imparted, we know not. When they departed we know not. But the True Lights and Perfections can never be quenched, for they are in the bosom of our Great High Priest, Who ever liveth.

The children of Israel had no other appointed means of knowing God's mind, apart from the written law, except by the Urim and the Thummim. Therefore, they must—

(Continued on page 46.)

Questions and Answers.

84.

Hebrews 10. 26-39?

Notice first the tense—a continuance, present sense of sin. For wilfulness cf. Numbers 15. 30 and margin. "Knowledge of the truth" may be only mental (2 Pet. 2. 20-22 is the fullest parallel, a washed sow, or a dog, contrast the sheep of 1 Pet. 2 that returns not to its vomit, but to the shepherd. A dog has no shepherd: Eastern dogs unowned, and wolflike). We may notice Matt. 12. 44, 45: "last" worse than the "first" in both). Contrast "love of the truth" (2 Thess. 2. 10), and "grace and knowledge of our Lord" (2 Pet. 3. 18).

"No more sacrifice for sins": the types led up to a fuller antitype, but Christ will not return with a "larger hope."

The fearful ("terrifying") expectation of judgment is not the anxious sinner's fright lest he has committed an unpardonable sin (the broken heart is still welcome), but (as the fiery "zeal" or "jealousy," Isa. 59. 17) the Lord's holy expectation (same word in Heb. 10. 13) against His "enemies" ("adversaries"). "The blood wherewith He (Christ) was sanctified" is despised, and the Holy Spirit Who convicts (John 16. 8-16 with Gen. 6. 3 "judge among men") is outrageously treated. What a mercy is the contrast of a tender heart. True believers are warned, but thereby distinguished (Heb. 6. 9, 10. 38, 39). May we respond!

85.

Malachi 1. 11, Hebrews 13. 10?

Malachi 1 is misunderstood by Romanism. It prophesies the definite fulfilment of Ezekiel 43, and has nothing to suggest that the Lord's supper is a "sacrifice," or that incense should be now used. In the present dispensation the sacrifices are spiritual (1 Pet. 2. 5), and the prayers of saints are as incense. Hebrews 13. 10 leads to 11, which evidently alludes to the type of Leviticus 6. 30 (i.e., the sin offerings of Lev. 4. 2-21 as distinct from those of verses 22-35, for in the former the priests were viewed as guilty ones). The wondrous thought is that believers in the antitype are blessed infinitely more. Though we have been guilty, we are called to partake of Christ, Who once for all suffered, and His blood is accepted "within the veil," and He has also brought us to a position "outside the camp" (Heb. 10. 19, 20, 13. 13, 14, a wondrous twofoldness). The "court" (where He died) is thus a view of Jerusalem, the place of earthly

worship, "cast out" now, (Rev. 11. 2 marg., see John 4. 21), for our worship is spiritual and heavenly, belonging to a heavenly people. Romanism takes the rejected court, and condemns itself.

86.

The difference between peace left, and peace given in John 14. 27?

The Holy Spirit shows first, I would suggest, our beloved Lord's loving emphasis by repetition (cf. Isa. 26. 3 marg, 57. 19, note "Grace, grace," Zech. 4. 7, and John 10. 11). But you are right that there is more here, for the second is "My peace." May there not be first the peace of salvation and, afterwards, the peace of service? Our beloved Lord did not need the first: rather, He Himself made it for us (Eph. 2. 14). But He also "gives" His peace, to love's obedience, the peace of harmony with God's will to those who follow Him (Phil. 4. 7). We may well compare Matthew 11. 28, "rest" of salvation, then verse 29, "rest" in the holy bearing of His yoke, fellowship with Him in doing His will. So the Spirit of God first quickens, and then indwells. There is ever this blessed twofoldness, and we rejoice. Thus we find a fuller experience, as we follow on to know the Lord. It is noteworthy that the first three portions of "the fruit of the Spirit" in Galatians 5. 22, 23 are all linked with Himself here, "My love" (John 15. 10), "My joy" (John 15. 11), and here "My peace": thus all blessed experiences are in relation to Himself. Beautifully in resurrection the first greeting "Peace be unto you" is associated with His finished work (John 20. 19, 20), and the second with the words "so send I you" (verse 21). May we ever enjoy both aspects, in the Holy Spirit.

(Continued from page 45.)

- (a) Come to their high priest;
- (b) Be ready and willing to "Come";
- (c) Be prepared to abide by what he declared at the mouth of God.

The teaching for the saints to-day is not difficult to perceive. Let them seek their Lord in this way, keeping within the sphere of His loving will, and they shall experience the fulness of the words, "The meek will He guide in judgment and the meek will He teach His way."

E. K.

"I verily thought with myself."

Acts 26. 9.

YOU feel you are sincere, but does that make the thinking true? Surely not. A man who honestly thinks he has £1,000 does not possess it through thinking. And you would lovingly warn unsaved souls not to "think" they are saved unless they have God's own gracious words and evidence. You would remind them, it may be, of the five foolish virgins, who, indeed, went out to meet the Bridegroom, and who were surprised that they were not welcomed within. You would plead with them not to rely on a groundless hoping and thinking.

And what about you and me?

By God's grace we are believers, we can humbly say, and the Holy Spirit bears witness with our spirit that we are children of God. But what about our privileges of obedience? Here is a believer who has never been baptized as such (Mark 16. 16, Acts 18. 8). Does "thinking" that the act of immersion, or sprinkling, in infancy, done "in good faith" by others, was baptism, make it the reality? And shall we encourage loss at the Judgment Seat of Christ by the "thought" — "They are godly, we do not want to cause difficulties. God is gracious, if they think it was baptism, we are not sure if we can doubt it. God looks at the heart, and accepts the wish"? Is it fair to these believers so to refuse loving help? Shall we make light of trusteeship? God **does** accept the heart, and He will reward all that is in the heart, **but the heart cannot be baptized**, the body has this privilege. If I omit confessing the Lord with **the mouth**, and say "the Lord accepts **the heart**," I am **misusing** a precious privilege. So as to other actions. Many a believer "thinks" he is pleasing the Lord when breaking His loving commandments. Shall we say, "If they **think** there is obedience, it is enough," and shall it become a general theory, "Let each one think what he feels: do not emphasize what you feel is God's will for fear of offending"? Rather dear fellow believers, let a homely and family frankness be found among the dearly bought children of God, that all in Scripture can be weighed, and that each one can mention what is in his heart, without the fear of one being offended, another losing his temper, and a third suggesting indirectly that care about the words of the Lord must be unspiritual and critical. Let love be a reality, love in the Spirit, love that never becomes irritated, love that does not interrupt with sarcastic words, love that does not speak behind the back, love that remembers the consciences of others as well as one's own, love that distinguishes conscience and personal wish,

love that truly longs for the conscious unity of the Lord's redeemed, love that has no need to be afraid of being misunderstood because it is the love of each and all, in the gracious ministry of the **one** Holy Spirit.

"Father, forgive them; for they know not what they do."

Luke 23. 34.

THE glory of Christ's character ever shines out. O that we may realize this more, and that ours may be affected. We observe these words in the very midst of two references to the soldiers who nailed Him, and we cannot but see the answer to His prayer begun in Matthew 27. 54. Why should it be thought a thing incredible that the centurion and others could be changed from their previous attitude as quickly as the thief, and the jailer of Philippi? With God all things are possible, and grace reigns.

Do the words mean a merit in ignorance? By no means. But the word "for" shows the Lord's knowledge of the heart, and also the state of many to-day. "They know not." Ignorance does not excuse sin (Lev. 5. 17, Acts 13. 27, 1 Tim. 1. 13), but knowledge increases it immensely (Matt. 21. 38, Luke 12. 47). This must affect **our** tenderness in dealing with souls.

And all this has a bearing, a deep bearing on our own daily lives. Sin is sin, but the more we know the more are we responsible. Much has been committed to us: of us the more is rightly expected. Let us remember this in all relations with fellow believers, who may not have had so many privileges as we. So shall we be held back from harshness on the one hand, and pride on the other. Let us ever call to mind that when we see truth afresh there is to be the fruit of the knowing. Unsanctified knowledge is the greatest peril. Only as knowing leads to loving, and obeying, is it precious. We ever know "in part," and only realize in part the fulness of God's love and God's will, but that which we know may be more fully applied; so shall we learn yet more what He would have us do, for the **principle** ever applies, "If any one will to do His will, he shall know" (John 7. 17). Thus a mellowed Christian character will not speak harshly of those slowly learning God's will, but it will lead to holy firmness with ourselves. The tendency to hasty judgment of others is often joined with self-excusing. Patience and a winsome love toward the ignorant and those that are out of the way (Heb. 5. 2) will be a mighty spiritual power, while we hate whatever is spotted by the flesh (Jude 23).

Suggested Daily Readings.

"IF THE LORD WILL."—JUNE, 1943.

Day	READING				LEARNING	
	Joshua		Acts		Joshua	Rev. 12.
1	7.	16-8.8	11.	19-30	20.1,2	11
2	8.	9-29	12.	1-12	3	12
3	8.	30-9.13	12.	13-25	4	13
4	9.	14-27	13.	1-13	5	14
5	10.	1-14	13.	14-25	6	15
6	10.	15-30	13.	26-37	7	16
7	10.	31-11.5	13.	38-52	8	17
8	11.	6-23	14.	1-18	9	13.1
9	12.	1-24	14.	19-28	Acts 15.1	2
10	13.	1-14	15.	1-12	2	3
11	13.	15-33	15.	13-29	3	4
12	14.	1-15	15.	30-41	4	5
13	15.	1-19	16.	1-15	5	6
14	15.	20-63	16.	16-28	6,7	7
15	16.	1-17.6	16.	29-40	8,9	8
16	17.	7-13	17.	1-17	10,11	9
17	18.	1-28	17.	18-34	12	10
18	19.	1-31	18.	1-17	21.4	11
19	19.	32-51	18.	18-28	5	12
20	20.	1-21.8	19.	1-20	21.17,18	13
21	21.	9-45	19.	21-41	19,20	14
22	22.	1-20	20.	1-12	21	15
23	22.	21-34	20.	13-27	22,23	16
24	23.	1-16	20.	28-21.6	24	17
25	24.	1-15	21.	7-25	25	18
26	24.	16-33	21.	26-40	26	14.1
27	Jud.	1.1-15	22.	1-16	27	2
28	1.	16-36	22.	17-30	28	3
29	2.	1-15	23.	1-15	29	4
30	2.	16-3.11	23.	16-35	30	5

Notes on Memorized Verses.

JOSHUA 20. 1-9.

1, 2, God's plan in Numbers 35 was not forgotten. 3, Continued care for those who act "unawares and unwittingly," yet carelessness is never excused. But hereby the Holy Spirit emphasizes the enormity of deliberate and premeditated sins. 4, "Flee," "a place": our hope is infinitely beyond this (Heb. 6. 18, 19, John 14. 2, 3). 6, First, the examination as to his truthfulness before the congregation: if it is established, he must still be without inheritance till the death of the high priest—the one use of this death to set forth Christ's work (usually it told of failure, Num. 20. 24-29, Heb. 7. 23). "His own city": full restoration: a type of complete dispensational blessings in that Day (and now for us spiritually). 7, From north to south, and accessible to all: "holiness," "a shoulder" (strength), "fellowship" suggested by their names. 8, The remotest not forgotten. 9, The "stranger" equally protected: God's thought for the Gentiles as well has a peculiarly helpful message. Remarkably the name for the avenger of blood also means kinsman-redeemer (Isa. 59. 16-19, 63. 3. 4 will explain): the type could not give life to the slain man, the Antitype gives life to those delivered "from the enemy" (Isa. 49. 25).

ACTS 15. 1-12.

1, How many were Satan's attempts to sow discord among brethren (Prov. 6. 19): how he sought to misuse God's own appointments (Gen. 17. 9-14). 2, Holy determination (Gal. 2. 5, Jude 3). 3, Acts 11. 18, 21. 19, Luke 15. 6, 7. Do we rejoice in the Lord's own work? Contrast Luke 15. 28-30 (cf. 1 Thess. 2. 16): are the Lord's interests ours, or not? 4, "God had done" (12, Mark 16. 20). 5, "Pharisees—which believed": they retained their "Pharisaic traditions": let our "believing" be deliverance from all mere natural and national characteristics. 6, Fellowship is important (Neh. 8. 13), but how needful ever to have open hearts for all God's will (note the mistake in ch. 21. 18-25). 7, "Disputing": how precious is prayer that this may be kept down when believers come together over "differences." "God made choice": if only we realized His sovereignty more! "God bore them witness" 8, "put no difference," 9:—no distinction, 11: why then a difference in ch. 21. 21, 25 and in Galatians 2. 12? How easy it is to leave the principles we have already confessed (Gal. 2. 18)! 10, Contrast the "yoke" of Matthew 11. 29. 11, Ephesians 2. 8, with Romans 4. 16: do we realize *grace* as we should? It does not lead to lawlessness, but it rebukes confidence in the flesh, forbids despair, and sets aside "carnal ordinances" (Heb. 9. 10, Eph. 2. 15, Col. 2. 20).

ACTS 21. 4, 5, 17-30.

4, A gracious warning, but not realized: even godly devotedness may be misused if we press forward without being sure of God's time, and God's own will in *all* (verse 13). 5, Fellowship in prayer (36): do not forget "children." 17, Ch. 28. 15, Psalm 119. 74. 18, The position of James seems unusual: and is it ever specially commended by the Holy Spirit? He was *not* one of the twelve: note Galatians 2. 9. We need to have the authority of the Lord for each action. 19, "Saluted," greeted (Rom. 16), "God had wrought" (cf. 16. 4, Rom. 15. 18, 19, 2 Cor. 3. 5, 6). 20, A wish to glorify God, but a quick addition of something else. How often we, too, are affected by our own "prejudices," and previous arrangements, and by not wishing to make a difficulty with "thousands." 21, "Informed": what do we say about others in their absence?—How often "my" path has been troublous, through scandal:—but have I caused the same trouble for others? Let us be searched (Ps. 139. 24, see Ps. 141. 3, Col. 4. 6). 22, 23, Expedience instead of seeking the mind of the Lord (contrast Num. 15. 34. 35, 27. 5, 2 Sam. 5. 19, 20). 24, Share in a Nazarite vow: observe *indirect* participation was the same as *direct* before God: a vow was associated with an *oath*, now forbidden (binding, Num. 30. 2), and the sacrifices were in the temple that was "left" ("Your house," "desolate," Matt. 23. 38), with its Christ-rejecting and Christ-rejected priesthood. And yet there was no wish to broaden: we are all weaker than we think, and easily talked into compromise for peace' sake, unless we bring *everything* at once to God (26). 27, All seemed going on well, BUT . . . ! 28, 29, These appeared to understand Paul's true attitude better—he had indeed realized the unity with Trophimus in the temple (Eph. 2. 19-22): why had he gone back to the shadow, and a wall of partition? How strikingly is this recorded to give us loving warning how we may fail even when earnest in pleasing God. 30, Shut outside: a wondrous lesson—of blessing. God's overruling does not excuse the compromise (any more than Jonah's sin), but it lights up the passage for our edification.

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Thoughts from The Word of God

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

A PERIODICAL, AS GOD ENABLES, FROM DAY
TO DAY, TO TELL OF HIS GRACE, HIS
PROMISES, HIS COMMANDMENTS: — THAT
BELIEVERS MAY ENJOY AND DO HIS WILL.

Vol. 44 No. 7
JULY, 1943.
Free.

"We came unto the land
whither thou sentest us, and
surely it floweth with milk
and honey; and this is the
fruit of it; nevertheless the
people be strong that dwell
in the land."

Numbers 13. 27, 28.

"Caleb stilled the people
before Moses, and said, Let
us go up at once, and possess
it."

Numbers 13. 30.

"If the Lord delight in us,
then He will bring us into
this land."

Numbers 14. 8.

"She judged Him faith-
ful Who had promised."

Hebrews 11. 11.

"Believe in the Lord your

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God, so shall ye be estab-
lished." 2 Chronicles 20. 20.
"I will hear what God the
Lord will speak."

Psalms 85. 8.

"We . . . will go up unto
the place which the Lord
hath promised . . . wherefore
now do ye transgress the
commandment of the Lord?
. . . Go not up, for the Lord
is not among you . . . But
they presumed to go up . . .
The Amalekites came down
. . . and smote them." Num-
bers 14. 40-44. See also
Numbers 9. 23, 1 Chronicles
14. 10, 14, 15, Hebrews
11. 29.

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.

PRAY WITHOUT CEASING.—1 Thessalonians 5. 17.

Words of Introduction.

IT is easy to write, easy to talk, but it is not easy to
live. Nor is it easy to write or talk, just according
to God's will, at the right time, unless we are "kept"
in loving dependence on Him. An attitude of ready
responsiveness is our need. And "contact" is all-
important. There is no fruitful branch without contact.
There is no fruitful believer apart from receiving (all
the while) that which is of the Lord. He is full, His
fulness meets our need. This we need ever to learn,
accuracy and activity are not enough: *they* may mislead.
We value prayer that these pages may always contain
appointed "meat in due season"; that we may never
minister in our own strength, nor what *we* think suit-
able, but be, willingly and humbly, within the gracious
leading of the Holy Spirit. And is not this your desire
for yourself? And is not unity among brethren to be
felt and manifest thus?

"His wife hath made herself ready." Revelation 19. 7.

O, grant a deep and lasting heart-reviving,
An e'er increasing love, O Lord, to Thee;
Not merely daily longing, ever striving,
But, consciously, an inward victory.

Thy Holy Spirit graciously bestowing,
Thou hast provided well for ev'ry need,—
Fresh rivers, inly rising, outward flowing,
If only to His leading we will heed.

O may we be responsive to His teaching,
For none there is that teacheth like to Him,
So learning Christ and upward forward reaching,
With living faith, unfalt'ring, never dim.

Soon in that blessed day so fast approaching,
When, in a moment, faith will change to sight,
No more the flesh with evil wish encroaching,
We shall for ever bear Thine Image bright.

A. W. H.

Words of Encouragement.

Colossians 1 is full of the glory of the Lord Jesus. Verse 18 emphasizes a preeminence. "That" is a frequent word in Holy Scripture to set forth God's definite plan. There is no chance in nature, but God's design. There is no chance in grace, but His glorious appointment. And here we see His revealed will, that His purpose may become ours. Christ is the Head: there is no doubt as to this fact. Then we are encouraged to manifest His headship. The thought of preeminence is common and popular among men: the word "prince" means "one who takes first," and we think of the offices of "premier" and "primate" in the arrangements men make. But the important thing for us is the primacy of the Lord Jesus Christ, and that He, Who is the First, should be recognized and realized as FIRST in all things. All lack of this is failure. We would ever in our gathering together, and in our personal life, too, be the opposite of Laodicea. How sorrowful it is to see the Lord Jesus outside there. The true blessedness of a believer and of an assembly can only be He has His rightful position in the midst, cheerfully acknowledged, not only sometimes and in some things, but always and in everything.

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.
- "Our Father . . . Thy will be done." Matthew 6. 9, 10.
1. In holy accord with 1 Timothy 2. 1.4.
 2. For God's dear children in internment and prison camps, etc., in various lands, that they may adorn His doctrine, and experience His sustaining a day at a time, without worry (Phil. 4. 6, 7).
 3. For godly homes in which the power of Christ may be felt (Luke 11. 33, cf. 1 Cor. 14. 25).
 4. For believers naturally "fearful" and "undecided," that they may have grace to be definite and decided for their Lord (1 Cor. 15. 58).
 5. For lands that we often overlook: Hungary, Nigeria, Alaska, Venezuela, New Zealand.
 6. For the Lord's work, entrusted to our care, that there may be His sustaining, and supply of all helpful workers, and all needed grace and patience, and every "detail" (paper included), that we may be in consistent glad conformity with all His will, and that there may be real "fruit," much fruit to His joy, His praise, His glory. All else is vain.
 7. For beloved brethren, as S. Duce, M. Ruda, specially known to us in foreign lands, that they may be FaithFUL, but not only for these, for all the Lord's redeemed ones in all lands (Eph. 6. 18), for all members of His body, and that He may grant a true missionary attitude, and a holy separation from worldly names, alliances, customs, building up what is of Himself, and breaking

up what is not of Himself, in accord with the revival He Himself has promised, and that all our hearts may say "Even so, come Lord Jesus."

Poems to Help Christian Experience.—140.

"Son, go work to-day in My Vineyard."

Matthew 21. 28.

O Father, there is work to do
Within Thy vineyard, but how few
Seem to obey Thy calling voice
And make Thy ministry their choice!
The love of ease, the fear of man,
Refusal of the Cross, its ban
On earthly prospects; such exert
Their numbing influence and hurt.

But, Ah, 'tis easy mores to see
In others' eyes, and yet to be
Regardless that in mine a beam
May dull the sight, that so I seem.
In mine opinion, much more true
To Thee, Thy glory more in view,
And yet to self ne'er to have died!
O Father, save me from this pride.

Search me, O God, and know my ways.
And try my thoughts, that, in the blaze
Of truth, this failing heart of mine
May humbled be. My God refine;
Be pleased to purge away the dross.
Let me embrace my Saviour's Cross
And tell of saving, keeping, grace,
Until I see Him face to face.

F. K.

Marvellous answers of the Lord Jesus.

MATTHEW 22 has been viewed as a record of "the day of questions" leading to the climax. (a) "No one able to answer Him a word, (b) neither didst any one from that day forth ask Him any more." The majesty of Christ shone forth. The first question emphasizes Herodians as well as Pharisees: there was a sinful uniting of factions (as of Pilate and Herod) against the Lord. The Herodians' political attitude is revealed in the economic question, to "entangle Him." But He was not entangled. His reply not only met every issue then, but has provided living and spiritual instruction for His redeemed ever since. Tribute was not a man's all, he himself owes himself to God. Man was originally in God's image (Gen. 1. 26): the loss through the fall (Gen. 5. 3, Rom. 1. 23) makes the need for redemption, pictured by silver (Ex. 30. 11-16). But redemption does not leave us as a block of precious metal, without any impression, or to be melted to any shape. We are, (as the silver "penny," or "denarius," suggested), to bear the image of our Lord (Col. 3. 10). And He said "Me and My words," hence the "image and superscription" are together, and they tell of one and not of two. There is no dual ownership (Matt. 6. 24). But is this all? Nay, the stamping is by authority, and then right use becomes possible, with the business of the Kingdom to which we belong. Any other image

would show we do not belong to the kingdom of God's Son. His "image" must not be defaced. O, to speak ever of Him by what we are!

The second question was of Sadducees, and attempted to entangle, and to involve what they imagined to be an absurdity. The Herodians acknowledged money, and the Lord made that speak to them: the Sadducees acknowledged the five books, and He made His quotation thence. "The God of Abraham": these words do not only mean continuance of life, but a guarantee of resurrection to receive the promised land: the words "unto thee and to thy Seed" are precious. The "Seed" implies risen union (and, in glory, as stars), of a great number "in Christ" (Gal. 3. 16); and "as the dust" refers to the blessings on the earth. The Sadducees were put to silence by the Scriptures they acknowledged, yet did not "know,"—silenced by "the power of God" (Matt. 22. 29). The fact that the third question was "tempting" and that the answer included Deuteronomy 6. 4 (Mark 12. 29) may suggest an objection to Christ's Deity. Israel ever use this verse to oppose, but it tells the other way. In Hebrew it reads "The Lord, our God (plu.), is one Lord." And Christ does not stop there, "and thou shalt love." Absence of love means absence of obedience. Thus the Lord convicted: it is a joy to see the questioner ceased to tempt (Mark 12. 32-34). The Lord always gives more than is asked. He speaks of the second commandment also. Men isolate this, and then change its wording, "Do as you would be done by." No, it is not only **do**, but **love**: not only as "you would" be treated—you may wish wrongly: **God's appointed love** is before us. But where is room for the **second** command? None, if it stands isolatedly. "All thy heart" is to be for God. The only room is **within** the love of God: this is wonderful! O that all our other actions may be inside, and part of, our happy and devoted love to God Himself.

And now the Lord Jesus searchingly asks a **twofold** question? "Whose Son is He?" and then, "How then . . . 'Lord' . . . , how is He his Son?" A wondrous unfolding! If the former query referred to the Godhead of our Lord Jesus this explains more fully, and shows His **two natures**. We call to mind the twofoldness of other passages ("A Son . . . God with us: a Child . . . the Mighty God: a Rod . . . the Root: a Righteous Branch . . . the Lord our Righteousness: The Root and Offspring of David, Isa. 7. 14, 9. 6, 11. 1-10, Jer. 23. 5, 6, Rev. 22. 16). But let us never forget the practical aspect, as throughout this chapter, "The Lord said unto my Lord." O let us not only bear His stamped image, but **feel** our responsibility to obey unhesitatingly our beloved Lord.

We cannot be too devoted, too obedient, too responsive.

By this time we may begin to see the link of all these passages. Not only did the Lord silence the various "parties" among Israel, but He has unveiled full-orbed truth. The ruin of the sinner, the redemption work of the Saviour, living union with Him, the nature of sanctification, the writing of His words upon us, the importance of love, the true attitude to others within the right relation to God, the Deity of Christ, and His two natures, the Hope of His coming to claim the earth and the land:—all these things are included.

And though the message was suited to the hearers **just then**, it applies ever since, and has simplicity for the youngest saint, and depth for the oldest. Unlike our answers, it may be, when any heckle us in the open-air, there is nothing of mere verbal argument, there is fulness and spiritual food. We pause and adore Him Who thus answered.

And remarkably all the answers seem to refer to a wondrous complex unity, if I may so word it. For example, in the first we see Christ and His people: His image upon them, and another wondrous twofoldness in the inseparable association of Himself and His perfect words. In the second, the promise to the Seed reminds us of the great number all united in one Lord Jesus (Gal. 3. 16). In the reference to Deuteronomy we have seen the tri-unity of God, and the way in which love to others must be included in and because of love to God first. And then we behold in Psalm 110 the twofold nature of our beloved Lord, His true Deity and His real humanity. This unveiling of complex unity throughout must impress our hearts, the more so as it invites simple faith in the very revelation as to which men would seek to argue. May ours be the simplicity of children, and the faith of disciples, in the enabling of the Holy Spirit.

"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.

Believers and the world in John 17.

1. Given out of it (6).
2. Not of it (14, 16).
3. Sent into it—as a witness, representing the Lord Jesus (18).
4. Kept in it (11, 15).
5. Hated by it (14).
6. A means of blessing to souls in it (20, 21, 23).

What a wondrous privilege and responsibility, individually and unitedly! Hebrews alternate weeks will probably be followed by another book of Holy Scripture. Prayerful going *through* together (as well as alone) is helpful indeed.

YOUNG PEOPLE'S COLUMNS.

The Lost Book

THE book had been lost. There was no doubt as to this. And what book was it? "A book of the law of the Lord" (2 Chron. 34. 14). What a serious loss. Sometimes when anything is lost, we are at once very troubled about it, and look everywhere for it. But this book was both lost and forgotten. Men did not even realize it was lost. And at times people do not realize they themselves are lost. That is a different subject, but it fits here. A lost child may be quite happy, till he knows he is lost. Then the tears flow. The change is not in the fact, but in the realizing of it. How important it is to find out before it is too late if we are LOST SINNERS.

But we return to the book. Why was it lost? Evidently the people had become careless about it. Ah, the carelessness included those who ought to have guided the people. We read in Deuteronomy 17. 18 that the king himself was to write out his own copy from that which was in the possession of the priests. This was a wonderful plan, when there was no printing. Even to-day, when a printed Bible is so cheap, it may be we should value the book more if we wrote out our own copy. But in 2 Chronicles 34 it appears even the king did not know of it, nor the priests. The very ones specially mentioned were ignorant. God's words were forgotten. And how true this is still. Further, where was the book lost? It was existing, and in a "safe" place, yet no one knew of it. And strangely it was in the temple. The very building where God's words ought to have been remembered was the place where they were quite forgotten. How far reaching are the results of sin. And to-day there are many who have many outward forms and ceremonies, but they have forgotten God's book, and they do not know His salvation. People are sometimes asked if they have a Bible, and the answer is "yes," and yet a "prayer book," compiled by men, is brought out. The words of God are forgotten by many to-day: in one sense, the book is lost.

What was the result of losing it? The house of God was not in repair (2 Chron. 34. 10). One sin soon leads to another (Isa. 30. 1), and so everything was in confusion. And this was at Jerusalem itself.

But the story does not end there! The book was found. This was a blessed change. It was found in the house of the Lord, when they were cleansing and clearing it up. And the king, who

ought to have already written a copy, had it brought before him. It was read to him. Did he show an "interest" in it? Yes, and more than interest. Unlike the other king, who had a pen-knife to cut up and burn up God's holy message when it told of sin (Jer. 36. 23), Josiah tore his clothes, an Eastern way of showing his intense grief and shame (2 Chron. 34. 19). The result of finding the lost book was repentance. Will it be so with others to-day? If you are brought to "find" God's words in a truly new way, will you be sad over your sins? Josiah felt God's judgment was a reality. There are many, very many, who show though they do not believe this at all. If we see what sin is, and what sin will bring, and what it cost the Lord Jesus to bear the wrath which guilty sinners deserved, we shall be troubled over our sins, and be in earnest to know that these sins are forgiven. Josiah was in earnest, and God gave him words of peace, and he continued in the will of the Lord, rejoicing to do what was written in the book that was no longer lost. He also led others to the same earnestness for God's written words (2 Chron. 34. 31). Is THE book, lost or found, in your life? Is the Saviour, Who died for sinners, known or not known, TO YOU?

The book was lost, none read therein;
They wandered on, in paths of sin:
The city God had made His own
Was darkness: all seemed left alone.

But God was working in the shade,
Soon was His light to be displayed:
The youthful king the Lord then sought,
His opened heart by God was taught.

Though he had not God's book to read
He wished his people to be freed
From hateful idols—this he urged—
And next the temple must be purged.

'Twas then Hilkiah "found the book,"
Which Shaphan to Josiah took:
He read therein: the king's deep grief
Was met by God, Who gave relief.

He sought God's voice;—God's answer came,
God saw his humble heart and shame:
Gave words of peace, rejoiced and stirred
The king to carry out His word.

The Passover was then fulfilled,
As God had said, His will was willed:
Revival and its blessings flowed,
And God's rich bounty was bestowed.

And what of you? Is God's book lost?
He tells therein redemptions cost,
And then His will in love makes known,
The way of pleasing Him alone.

Happy are you if, saved by grace,
You keep His word, and seek His face:
But if the book is "lost," beware
Lest you, "lost" too, His judgment bear!

The Tabernacle of the Congregation.

(Continued).

No. 29.

THE CLOTHING OF THE PRIESTS THE HEAD COVERINGS.

NO mention is made of shoes or sandals, and there can be little doubt that the priests of Israel ministered to God with their feet uncovered. Such an inference may be drawn from other parts of Scripture, as Exodus 3. 5 and Joshua 5. 15. At the place of the burning bush, that great sight which Moses turned aside to see, God commanded, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The Captain of the Lord's host said unto Joshua, "Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so."

All the Tabernacle, with "His" furniture, was holy. It was a Sanctuary—God's dwelling place—and therefore "holy ground."

Although the priests were barefoot during their service, they had the head covered, and that by Divine instruction. In this is seen a difference from the present command to believers, for, from 1 Corinthians 11. 4, 7, it is learned that a worshipping brother should have his head uncovered. A sister at prayer, on the other hand, must be covered, because **God has said so**. This is no human arrangement. The Holy Spirit inspired the words written herein. Such covering indicates subjection to authority,—the authority of the husband, if the sister be married, and ultimately, and in every case, the headship of Christ (see verse 3).

Now the priest of Israel was separated to God (Lev. 21. 6) and was subject to His law. The precepts of God were to be his delight, for he was also to teach them to the children of Israel (Lev. 10. 11). Very fitting, therefore, was it that he should have his head covered,* and, as the representative of the people, whom God brought into a marriage-relationship with Himself, their subjection was thus manifested in his person. In absolute contrast, the leper's head

was bare, for he was unclean, and separated from the camp and the Sanctuary.

Two words are used to describe the head-covering of these ministers of God, a "mitre" for the high priest, and "bonnets" for his sons. The word "mitre," however, is hardly fitting as a translation of the Hebrew word, which suggests "wrapping" or "rolling." The "bonnets" were probably similar, inasmuch as they may have been a kind of turban. All, however, were made of fine linen. Thus the servants of God were crowned with a symbol of righteousness, and the word "mitre" is elsewhere translated "diadem."

But was not Aaron a type of the Lord Jesus? Then, not only as to his personal attitude, but in his official capacity, Israel's high priest prefigured the Lord voluntarily humbling Himself in obedience to the Father. His was a subjection in righteousness, with a full knowledge of the will of the Father, and whither it was leading Him, accompanied by a delight in that will. His was a subjection associated with strength of purpose. Like Ezekiel the priest, He possessed the adamant forehead against evil and the face set as flint, the face set stedfastly toward Jerusalem, where He was to suffer (Isa. 50. 7, Ezek. 3. 8, 9, Luke 9. 51) and so fulfil the will of the Father to the uttermost.

But this is not all. The head covering was not complete without the "holy crown." Nay, more, the tabernacle itself was not regarded as finished until this golden plate had been fitted with its lace of blue.

"And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, **HOLINESS TO THE LORD**, and they tied unto it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses. Thus was all the work of the tabernacle of the tent of the congregation finished."

The word "crown" indeed conveys the idea of royalty for it is used of a king's crown, but in itself is contained the thought of "separation," the word Nazarite being derived therefrom.

The word "plate" is elsewhere rendered "flower" (Ps. 103. 15, Isa. 28. 1-4, 40. 6-8). In these verses man and his glory are before the mind as that which is passing and fading, though brightly blossoming and flourishing for a brief span; but that upon the high priest's brow represented an illustrious, unfading and unchanging glory, belonging to Him Who is glorious in holiness, yet is Himself the **Man**, Christ Jesus.

* Similar teaching, by comparison with 1 Corinthians 11, is seen in the law of the Nazarite, whose long hair, unusual for a man, indicated his separation and subjection to God, whose delight in unquestioning obedience is further seen in the burning of the hair at "the end of the days," in the fire under the sacrifice of the peace offerings (Num. 6).

It bore the ineffable Name of God, with an inscription, engraved like a seal, ascribing holiness to Him, and declaring what He desires from His redeemed and those who minister among them.

The lace of blue fastened it securely to Aaron's "mitre," of linen, thus uniting by the heavenly symbol "holiness" and "righteousness." It was to be "upon the forefront," "upon Aaron's forehead always," "on high." The Name was above all, and it was ever before the eye of God.

One more very important feature remains for our meditation. It is found in Exodus 28. 38. "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord."

This was a very gracious provision made by the God of Israel. Sin is not excused, even the imperfect motives mingled with the holiest service, but Aaron bore this "iniquity," that the worshipper might be accepted, even though unsuspected failure might accompany his offerings.

Do we not see in all these delightful types the Glorious Person and work of our Redeemer? His heavenliness and glory, His righteousness and holiness; His perfection as the Man, His blessed obedience, assuring for Him the Name above every Name? Not only are our persons accepted in the Beloved, but our service, with all its imperfections, is welcomed because of Him Who is ever before the Father and bears the iniquity of our holy things.

"Blessed be the God and Father of our Lord Jesus Christ Who hath blessed us with all spiritual blessings in Christ Jesus."

E. K.

Questions and Answers.

87.

What is Grace?

Who can explain its fulness? The word has a special Divinely rich meaning in the new covenant. "Finding grace in the eyes of the Lord" is strikingly repeated in the Old Testament, and emphasizes that grace cannot be impersonal. It is **personal**:—both sides. The Greek word is allied with "joy": there is nothing of grudging or necessity. A word, like a man, is known by its companions, and we find "mercy," "love" and "kindness" in Ephesians 2. A word is defined by contrasts, and we see "law" in John

1. 17. Moreover, the distinction from "forbearance" (Rom. 3. 25), and from **long** suffering (Rom. 2. 4), reminds us that these **wait** for man, but grace reigns (Rom. 5. 21). Hence "faith," "grace," "sure" are together (Rom. 4. 16): observe "**all** the seed" (cf. John 6. 37, John 18. 9), as it reigns "**through righteousness**," there is no "indulgence" but law is established (Rom. 3. 31), and eternal life given, hence "peace" follows (cf. Epistle greetings) and "glory" (Ps. 84. 11), and "thanksgiving" or "gratitude" (a word from the same root) is the response. "What shall I render unto the Lord for all His benefits toward me?" (Ps. 116. 12).

88.

"Be not righteous overmuch."

Ecclesiastes 7. 16.

The standpoint of the book surely gives a key, "under the sun." **There** all is confused (ch. 4. 1): and "much wisdom" leads to "much sorrow" there (ch. 1. 18). Translators seem to have missed this, in **adding** the word "over." Lit.: "Be not righteous much." The circumstances of a ruined world would bring a "sinful" man into intricate and hopeless problems if he could be exactly "righteous": all would be out of joint. But how different is everything when we are quickened to know Him Who is "the Wisdom of God," and Who is made unto us Wisdom and Righteousness (1 Cor. 1. 24, 30), and caused to "sit together in heavenly places." Thus this is another of the varied verses in the wonderful book of Ecclesiastes which shows a **cul-de-sac** till we come to **Christ**, and which manifest the need for Him, and shut us up to Him! How blessed is this mode of studying Ecclesiastes, how blessed the goal,—finding all in the Lord Jesus!

Of old Israel had one sanctuary. But "in that Day" the nation will be priestly (Isa. 61. 6), and on **every** dwelling there will be God's cloud (Isa. 4. 5). In like manner, not only will the high priest have "bells," and "Holiness unto the Lord," but even the horses, no longer in human commerce or warfare, and the pots of Jerusalem will **all** become sanctuary vessels (Zech. 14. 20, 21). Is not this bright hope a call to us **NOW** to realize the sanctifying of the common round, and of the commonplace, in our daily walk with God (Gen. 5. 24)?

"Comparative Religion," or a Superlative Gospel.

THE apostle said "I am not ashamed of the Gospel of Christ" (Rom. 1. 16), and we may well understand such a note of confidence, joy, triumph, and testimony. It may be the reader is a "stranger" to the power of the gospel. He may have studied religions, even at a university, and yet know **nothing** of "the Gospel of the grace of God." For the Gospel is NOT a religion, and the Lord Jesus Christ did not come to found or propagate a religion, but "to give His life a ransom for many" (Matt. 20. 28), that all who believe into Him might **have** everlasting life and show the fruit, and enjoy their privileges "in Christ Jesus." We have not a mere religion, but a Saviour, Who again and again used the words "Life," "Eternal Life."

"Comparative religion" is a dead study of human opinions, the Gospel is a living fountain of Divine grace. If you wish to "compare" Hinduism and Buddhism, Confucianism and Mohammedanism, you have your reward,—in brain work, and you may be able to argue, and to give a lecture, and to have the reputation for cleverness; but all **this** will never give you "peace with God, through our Lord Jesus Christ" (Rom. 5. 1). And **that** is vital, for you are not a brain but a man, you are not a book-shelf but one who will be for ever—**somewhere**—in **some** condition. And the only answer of real blessedness is if you come to the Lord Jesus Who did what neither Confucius nor Buddha could do, because He was "over all God blessed for ever," and "became flesh," and "loved and gave Himself" for guilty sinners. There is nothing "comparative" with the superlative Gospel. And there is nothing to **negative** its glorious **positive**. And it all circles round God's Centre, the Person of the Son of God and His finished work. O that there may be in the hearts of many who read these pages a definite longing for Himself.

There are **those** who have known Him, and loved Him, ten years—twenty—thirty, and more, and they are able to bear a simple, but definite, testimony. "He is not a religion, but He is my Saviour," and that means "joy and peace in believing." We have a "treasure" (2 Cor. 4. 7), we have "riches" (Eph. 2. 7), we have "a sure foundation" (Isa. 28. 16), we have "an anchor of the soul" (Heb. 6. 19). None can say all that the Gospel is to those who are "in Christ Jesus." You are missing everything unless you come to Him. Thanks be unto God, it is

possible to come to Him for He is living, and waiting—He calls, He invites heartily—He welcomes, He keeps, He enriches, He satisfies, He becomes the "All in all" for His own. The world is dissatisfied because men want to have what they have not; the only dissatisfaction a believer can rightly know is that he does not fully appropriate what he has. We do not need more, but **room within and readiness to embrace** the "much more," which is ours already in Him Who for our sakes died and rose again! What a glorious salvation! What a glorious Saviour! Is He yours?

Ephesians 1. 4, 5, 2. 4, 5, Jeremiah 31. 3.

Loved eternally, and still,
'Tis God's "purpose" and His "will,"
Saints will never be outcast,
Love for aye will ne'er be past,
Why such love? Himself the Cause!
And our hearts adoring pause!

Loved when dead, and caused to live,
Nought we gave, God loved to give,
Reigning grace abides for aye,
God will never cast away.
Hence responding love delights
In our Saviour's sovereign rights.

Loved when lost, and loved when found,
Grace o'erflowed, and will abound;
Love that never love denies,
Love that ever love applies;
Love that ne'er will leave nor lose
Those whom God in love did choose.

Loved to love! Ah, let it be
That our love flows constantly;
Not self-love, and flesh disguised,
Self-deceiving, self-devised,
But a love God's will to own,
And to please Himself alone.

The faith of God's elect is a living faith, a steadfast faith, a childlike faith, a fruitful faith, a God-honouring faith. To believe a fact, without love, as the demons do, and without good works, as a hypocrite or false professor may do, can never bring glory to God, nor blessing to the one who thus believes. How "precious" is the faith of a child of God (2 Pet. 1. 1).

An analyzing self may be as harmful as a careless self, and a self ever pondering failure and remorse may hinder victory and joy in Christ. Yes, a repentance—occupied with self's judged sin may be as dangerous as a proud self full of self's obedience. O that Christ may be **All** in all, and that we may look off unto Him.

Suggested Daily Readings.

"IF THE LORD WILL."—JULY, 1949.

Day	READING		LEARNING	
	Judges	Acts	Jud.	Rev.
1	3. 12-31	24. 1-16	7.9	14.6
2	4. 1-17	24. 17-27	10	7
3	4. 18-5.10	25. 1-13	11	8
4	5. 11-31	25. 14-27	12	9
5	6. 1-18	26. 1-18	13	10
6	6. 19-40	26. 19-32	14	11
7	7. 1-14	27. 1-19	15	12
8	7. 15-25	27. 20-38	16	13
9	8. 1-17	27. 39-28.10	17	14
10	8. 18-35	28. 1-31	18	15
11	9. 1-21	Rom. 1.1-16	19	16
12	9. 22-45	1. 17-32	20	17
13	9. 46-10.2	2. 1-11	21	18
14	10. 3-18	2. 12-29	Rom. 4.1	19
15	11. 1-18	3. 1-18	2	20
16	11. 19-40	3. 19-31	3	15.1
17	12. 1-15	4. 1-12	4	2
18	13. 1-25	4. 13-25	5	3
19	14. 1-20	5. 1-11	6	4
20	15. 1-20	5. 12-6.7	7	5
21	16. 1-14	6. 8-23	8	6
22	16. 15-31	7. 1-16	9	7
23	17. 1-13	7. 17-8.8	10	8
24	18. 1-13	8. 9-27	11	16.1
25	18. 14-31	8. 28-39	12	2
26	19. 1-21	9. 1-18	13	3
27	19. 22-20.11	9. 19-33	14	4
28	20. 12-34	10. 1-13	15	5
29	20. 35-48	10. 14-11.6	16	6
30	21. 1-25	11. 7-24	17	7
31	Ruth 1. 1-18	11. 25-12.2	18	8

Notes on Memorized Verses.**JUDGES 7. 8-21.**

9, 10. The story of Gideon is one of the longest in this book, and full of simple indications of God's tenderness with one who was naturally shrinking (6. 16, 23, 27, 36-40): "if thou fear" was *God's* condescension; we think of 2 Timothy 1. 7, 8. God knows our frame, too, our temperament, all. But fear must not hinder faith: faith must restrain fear. 12. Difficulties are real, but what are they to God (2 Chron. 16. 8)? 13. "A cake of barley bread," quite "unable" to do anything (John 15. 5, 2 Cor. 4. 7), but "with God all things are possible" (and see Dan. 11. 32). 14. They were conscious of this, yet continued warfare (Jos. 2. 10, 1 Sam. 4. 8, 9). 15. "He worshipped": the right attitude (Ex. 4. 31). "The Lord hath delivered": faith views the work as *done* (2 Chron. 20. 22): indeed it *is* done from God's standpoint (Ps. 119. 89, cf. "shall have been bound," Matt. 18. 18). 17. Harmony: we have a Greater than Gideon: do we look to Him, and imitate Him (1 Cor. 11. 1)? 19. So few: human trust in numbers, money, might is one of the greatest perils of *to-day*. 20, 2 Corinthians 4. 6, 7 refers to this "light" in an earthen vessel: and the added verses ("troubled," "perplexed," "always delivered unto death") show the

apostle's broken pitcher, that Christ's light might shine out. Possibly *we* are too careful for our bodies, to shine for Him (John 12. 25): not that there should be *natural* carelessness (see Eph. 5. 29 with Acts 20. 24 and Phil. 2. 30). 21. Faith's victory and encouragement: but observe that *none fled* till the act of faith, without *seeing* anything first!

ROMANS 4. 1-18.

4. "What shall we say then?"—The questions of Scripture (even as "Behold's") are to help our ever awakened interest, and concentration of heart (cf. 6. 1, 7. 7, 8. 31). 1, 2. The "flesh" and "works" are put aside as to "justification." 3. Faith rests upon God's faithfulness, not man's fitfulness. How blessed is the Divine "reckoning." Observe the faith of Genesis 15. 6 was not a bare recognition, but acknowledgement of (a) God *personally*, (b) His *words*, (c) a *heavenly* hope in His *united*, redeemed ones ("seed" is singular, Gal. 3. 16). 4. A contrast with "reward" and "debt" (1 Cor. 4. 7, Eph. 2. 8, 9). 5. Not only believing *about* a "Supreme" Being, but "*on* Him Who *justifieth* the ungodly *one*" (personal realization of my guilt and salvation). 6. Abraham has been emphasized as without works of righteousness: David reminds here of evil works: grace deals righteously with *both* aspects. 7. True *happiness*: is it yours and mine? 8. The same individual has all three linked blessings: wherever iniquities are forgiven sin is not imputed (wherever sin is not imputed, righteousness *is* imputed: and observe how Ps. 32. 2 continues:—*the fruit*: cf. John 1. 47, and Rom. 8. 4 with 8. 1: let our *walk* EVER correspond with our heavenly calling). 9, 10. God appointed of old the *order* of Genesis 15 and 17, to encourage Gentile believers, and to shut out all boasting (Rom. 3. 27): the perfect arrangement of *all*, hundreds of years before the unveiled "*reason*" for this arrangement, reveals, and glorifies, God. 11. So baptism comes *after* living faith, and the Lord's Supper after we partake of Christ spiritually. 12. The outward without the inward is vain (cf. ch. 2. 25, 28). "The steps," cf. "How beautiful are the feet" (ch. 10. 15), and the washed feet of John 13. 8, to have a "part" with the Lord, "walk with" God, so 1 Peter 2. 21 and Hebrews 6. 20, 12. 1. (*Forerunner*: let *us* run): "the steps of a man are ordered by the Lord: and He delighteth in his way." 13. "Heir of the world" (cf. Heb. 11. 7), in Hebrew and Greek the same word for "land" and "earth" (Ps. 37. 9, 11, 22, 29, 34, Matt. 5. 5). 14. "They" cannot *thus* inherit: only *One* is *entitled* to all (ch. 10. 4, 5): we (unworthy in ourselves) receive by faith. 15. Law leads to knowledge of sin (ch. 3. 20, 7. 7). But the law is not *against* the promises (Gal. 3. 21): all lines converge in One Person, all problems find One Key—the Lord Jesus and His substitutionary work: O to praise Him more. 16. Grace, faith, sureness (Eph. 2. 7, 8), but only to the seed (no universalism). 17. "Many nations," cf. "all nations" (Gen. 22. 18, Matt. 23. 19, Rev. 5. 9). Note the emphasis on God's dealing with *death* throughout (types in Heb. 11. 12, 19, and the actuality in Christ's death). 18. Against *natural* hope: how important for us to take this childlike attitude: it affects us as to all God's dealings, including those regarding our *bodies*. "That he might become": if we are to become a blessing to others we must be men and women of faith,—real, living, strong faith: note "not weak," "he staggered not," "strong in faith," "fully persuaded" (19-21, 2 Thess. 1. 3).

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Concerning the Will
of GOD welcome.

A PERIODICAL IN GOD'S ENABLING, TO SET
FORTH HIS LOVE, HIS PURPOSE, HIS WILL,
AND HIS WILLINGNESS TO USE THOSE WHO
ARE HIS CHILDREN.

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"The Lord alone shall be
exalted in that Day."

Isaiah 2. 11.

"Exalt ye the Lord our
God, and worship at His
footstool; for He is holy."

Psalms 99. 5.

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

Eph. 1. 6, 12, 14.

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

1 Peter 4. 11.

"And Pharaoh said, Who
is the Lord, that I should

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obey His voice?"

Exodus 5. 2.

"Our lips are our own:
Who is lord over us?"

Psalms 12. 4.

"He saith, By the
strength of my hand I have
done."

Isaiah 10. 13.

"I will ascend above the
heights of the clouds; I will
be like the Most High."

Isaiah 14. 14.

"By the grace of God I
am what I am."

1 Corinthians 15. 10.

"Hath raised up together,
and made sit together in
heavenly places in Christ
Jesus."

Ephesians 2. 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.

"WE ARE HIS WORKMANSHIP."—Ephesians 2. 10.

Words of Introduction.

A GAIN we praise our gracious God for His sustaining and enabling. If these pages glorify Him, and are a blessing to you, render Him the glory; and pray for us, that, in all preparation and sending forth, there may be loving sensitiveness and conformity to His will, and a holy, happy joy in doing whatever pleases Him. The days hurry on, the Lord's redeemed are not always warm and earnest, the unity of children of God is not as dear to our hearts as it should be, the darkness around is not felt with a deepened concern to "shine," in holy separatedness from the world. May it not be that we have quite underestimated the evil of sin, and also underestimated the possibilities of the humble life in the Spirit? Who can say what would be possible through even a few children of God, yielded for Him to work through them? "With God all things are possible," and "All things are possible to him that believeth."

HEBREWS 12.

How sweet the story of His love,
That Christ for me should die!
To make for me a place above,
He laid His glory by.
Yea, with me, too, a countless host
He ransomed with His blood;
Hath giv'n, within, the Holy Ghost,
A life that's hid in God.
A kingdom that can ne'er be moved
Is ours,—how rich His grace!
And daily is His kindness proved,
And strength to run the race.
O, may we to His glory live,
Who lives to dwell within,
And will out from His fulness give,
To break the pow'r of sin.

A. W. H.

Words of Encouragement.

Those to whom these words "As ye see" were written were so discouraged. Some had become "dull of hearing." They were reminded of "the former days," in which, after they were illuminated, they endured "a great fight of afflictions" (verse 32). To these the message was given, "Ye see the day approaching." Their eyes were directed, not to circumstances as circumstances, but as tokens of God's fulfilment of what He had foreshown. Do we always seek this standpoint? Let us "see," in events, a call to look up: (Luke 21. 28), and "see," in trials, an invitation to trust. "Ye see" with the eye of faith, "ye see" through the prophecies of Scripture, "ye see" through the very concern among your fellow believers to have victory over the enemy's attempt to cause slackening—"ye see the day approaching." Let us never take our eyes off the Lord, or off His sure promises. If we "see the day approaching" we shall be stimulated, we shall long to be getting "ready," we shall be awakened from sleep (Rom. 13. 11, 12). The day is approaching, our salvation is nearer than when we believed, soon shall we see our Lord face to face. Each Lord's Day reminds us of the coming "Day of the Lord." The Lord's Supper is a prophecy of the Marriage Supper of the Lamb. "Surely I come quickly" is not a bare word. Let our eyes be upward more and more. Then, as the verse shows, we shall be glad to gather together more, and glad to exhort and encourage one another more (Mal. 3. 16). Ah, dear fellow believers, let this be our constant attitude. Do not let us settle down; nor be discouraged; let the hands that hang down be lifted up, and the feeble knees be confirmed, and let the words be said to him that is of a fearful heart. "Be strong, fear not" (Isa. 35. 4). God IS (Heb. 11. 6). Encourage others, and you will be encouraged yourself.

Poems to Help Christian Experience.—141.

"Thou hast loved my soul from the pit of corruption." Isaiah 38. 17, margin.

"Thou hast known my soul in adversities." Psalm 31. 7.

Thou hast loved my soul, O Thou God of grace,
Though I most unlovely be
In Thy holy eyes and before Thy face;
In my heart was enmity.

There could ne'er in me, O my God, be found
Any cause for such great love,
And the work of Christ is the only ground
For my access—now—above.

Thou didst send, and draw from a deep, dark pit
Where I, in corruption, lay
In my ignorance. Thou hast made me fit
For Thy light, Thine endless day.

O Thou Father—God, Thou hast known my soul
In adversity and grief,
And my care Thou callest on Thee to roll,
And to know Thy kind relief.

Thou hast said to me, "I will never leave,
I will ne'er, no, ne'er forsake"
And Thou canst not, Father, Thy child deceive.
And Thy word wilt never break.

So in peace, my God, I will lay me down
By night, and by day be calm,
And soon at Thy feet I will cast my crown
And will join in a joyous psalm.

E. K.

PRAISE—AND PRAYER.

WE thank God for the magazines "hitherto," and all supply of paper. There is nothing of more "national importance" than the acknowledgment of God, and the testimony of the gospel of His grace is ever the great need. The honouring of governmental restrictions leads to prayerful concern how we may still reach all we can in this and other lands. To post only once in two months would reduce loving exhortation (Heb. 10. 25), and to reduce 8 pages is not easy, though we know God can use "five words." What is His will? We long that no copies may be wasted, yet dread any "reader" giving up. What is the Lord's loving solution? (1) Some can lend copies. (2) We would pray for thinner, yet opaque, paper. (3) We still have supplies of leaflets on deeply important subjects (from past years), always in date, even if paper is "discoloured." Many have not seen these. (4) May it not be God's will to issue "Thoughts from the Word of God" for Aug. and Sept., and "The Student of Scripture" for Sept. and Oct., and to send out one each month, with a booklet, or 4 or 5 leaflets on precious themes from our stock? Will those who circulate 6-12 or more magazines monthly use the leaflets enclosed in the same way, with loving prayer? We would record to God's glory how useful a large stock of back gospel leaflets has proved in sending forth parcels to varied towns, villages, countries. There must not be a spiritual famine, though we praise God He is not dependent on His children, their lips or their pens. It is His grace to use us.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18. (1)

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.

"I love the Lord because He hath heard my voice and my supplication." Psalm 116. 1.

1. For those in authority (1 Tim. 2. 1-4). Let not this become formal.
2. For the *simple* blessings of the disciples' prayer, ever putting God's glory first (Matt. 6. 9-13).
3. For godliness in daily home and business life, that others may see in the redeemed a real reminder of the Lord Jesus, and feel the real presence of the Holy Spirit by Whom they are sealed (Eph. 4. 30).
4. For believers suffering for conscience before God, either through unkindness, or financial loss. O for a readiness to give up any situation, or part of work, or any association, that is not *His* will, and to leave results with Him: it is vain to stay in the wrong, and give the profits to His work (Deut. 23. 18).
5. For lands that we often overlook:—Liechtenstein, Czechoslovakia, Korea, Algeria, San Domingo, Windward Islands.
6. For the Lord's work entrusted to our care, that it may be all in His Name,—literature according to His will, and meat in due season, meetings with fresh anointing for Him (Ps. 92. 10), workers enabled, and in the power of the Holy Spirit, and further openings to His glory. Specially remember our brother M. Ruda, and His children in foreign lands.

"The joy of the Lord is your strength."

Nehemiah 8. 10.

The Lord's Feet.

WE remember the first promise includes "Thou shalt bruise His heel" (Gen. 3. 15), and from that passage onwards the feet of the Lord Jesus are specially before us. Nor is this surprising, for the feet specially touch the earth, and thus not only is His real humanity before us but the perfection of His walk, for we well recollect how He said "Ye also ought to wash one another's feet" (John 13. 14), but there was no suggestion that *His* feet needed this. If the thought had been one of refreshment alone, or the humility of service, it would have been different, but there was the linked, and emphasized, reminder of cleansing, and He needed no cleansing.

We praise God for the passover lamb, of which not a bone was to be broken. (Ex. 12. 46), the same words being used of the Righteous One in Psalms 34. 20, and then we think of the dying thieves, and the breaking of their legs (John 19. 32).

His pierced feet are before us (Ps. 22. 16), which He lovingly showed to the disciples unit-

ing with the word "Peace" (John 20. 19, 20). Yes, we have peace indeed, and peace for ever by the blood of His cross (Col. 1. 20). And His feet are before us again and again. Mary was ever "at His feet." She heard His word there (Luke 10. 39), she uttered her deep concern there (John 11. 32). She anointed His feet (John 12. 3), and if John 11. 2 is retrospective, and implies that she had anointed His feet before, and was the woman of Luke 7. 36-50; then, too, she was ever "at His feet" (verses 38, 44, 45). In any case the name "Simon" (Luke 7. 40, Matt. 26. 6-13) seems intended to cause a link of deepest spiritual instruction. O that we likewise may be ever at His feet (Deut. 33. 3).

And now that He is exalted, we look for His coming, and He will then claim the footstool of His feet (Ps. 110. 1), but we, redeemed by His precious blood, shall never be under His feet (1 Cor. 15. 25). How blessed to be made members of His body. His feet shall stand on the Mount of Olives (Zech. 14. 4), and the place of His feet will be made glorious (Isa. 60. 13). Glory be unto His Name!

"I can't get this."

COMPLAINING when one cannot get just what he or she wishes is natural. It does not belong to the one who is spiritual and who desires to see the Lord's will in *all* that comes, and in *all* withheld. Queues, and complaining as to food, may occupy the minds of many, but possibly the call to God's dear children is to be SIMPLER. Any who have travelled in some lands know what a *high* "standard" of living there is here, and how much we have that is not our "need," and yet we have come to view as such. If the Lord appoints more than "necessities" we may well be grateful, but let us beware lest we misuse, and lest we demand this. As one walks along a street and sees prices, one feels how much money is spent beyond wisdom, and how simplicity is cheaper, and might often obviate much of the expense on "medicines" which, by the number of chemists, appear to claim much of the world's money. May it not be, moreover, that the "improvements" of human science, illustrated sometimes by white flour and sugar, and attractions to the eye, eliminate properties God put in nature, which are then expensively added in a way quite unsuccessful, compared with His proportionate arrangements? May not the results include nerve and other diseases of a civilization that forgets Him as to the soul and body alike?

YOUNG PEOPLE'S COLUMNS.

Three True Stories.

MANY like stories that are not true: I like those that are. And where can we find more wonderful stories than in the Bible? No-where! And they alone are told perfectly. So frequently do people tell wrongly that the very word "story" has come to mean a "lie," just as the word "doubtless" has come to mean uncertainty, and "presently" changed to mean the future! Why? Because people said "doubtless" when they had a doubt, and "put off" what they said they were doing immediately! The history of words shows us the power of sin. Coming back to our three true stories we will turn to one chapter of Scripture, and find them. But if I name them first, can you find the chapter?—

- (a) A lost night, and a morning's find?
- (b) A man who was told long before how he would die?
- (c) Should we be inquisitive about other people?

Seven people were together one night: some at least were good fishermen, but not one fish did they catch. Yet night was the best time. Why? They themselves proposed going, there is no suggestion that they asked God's will. **Nothing** should be done without seeking God! The morning came. One Who looked like a stranger asked them if they had anything to eat. They said, No—then He told them where to cast the net. Once was enough, the net was quite full. They now knew it was no stranger on the shore. One of them, evidently John the Apostle, said, "It is **the Lord**." A wondrous story. And He makes all the difference to-day. Is He **your** Lord?

Peter swam to land, and then helped the others with the net. There was no hole in it. They counted the fish; there was not one small one among them. A picture of those redeemed by the blood of Christ! They are all together, not one shall be lost. Are **you** among them? And the Lord had a breakfast ready, and invited the disciples. What a difference was that "fire of coals" from the other where Peter warmed himself in the high priest's palace (John 18. 18, 21. 9). Did he remember this? Was it a loving reminder? The next story shows, I think, that it was. Has the Lord Jesus made all the difference in your life? Have you toiled and got nothing? Are you weary? Does He not still say "Come unto Me all ye that labour, and are heavy laden" (Matt. 11. 28)? And for His people the great lesson is, "Never do anything without seeking His will." Prayer is a wonderful joy.

The second story was another loving reminder to Peter. **Three** times—the very number of times he denied his Lord—the Lord asked, "Lovest thou Me?" If Peter had **loved** more, he would not have denied once. The Lord Jesus seeks not lip-profession but true love. I wonder how many who read these lines really **love** Him because He first loved them, and gave Himself for sinners, such as they know they were? And then Peter was told how he would become older and would be taken at his word, "I will lay down my life for Thy sake," and would be put to death on a cross. He thought he **had** been willing, but he was not willing even then, when Christ spoke ("where thou **willest** not"), but surely he was made willing when older, and could rejoice even to die for his Lord's glory.

Peter turned round, and saw John. The Gospel begins with the Lord Jesus turning round (John 1. 38), and He asked a beautiful question, and in ch. 20 He asked another question where He turned round, and saw Mary weeping (verses 14, 15). How much **His** questions taught! But Peter's question almost seemed to put aside the loving message just heard. But the Lord Jesus used it to keep us from wanting to know too much. It is enough that the Lord knows all about my future and yours. "My times are in Thy hand," said the psalmist (Ps. 31. 15). If I die, or if I live to the Coming of the Lord (1 Thess. 4. 17), it is well, for the Lord Jesus says "If I **will**." How blessed to see His own will. And, through the question, He gave a lesson about His coming back, and how His redeemed ones should be expecting this! Am I among them? Am I longing for His coming? Can I say, "I shall see the One Who died for me"? Do you wonder that Scripture speaks of "that blessed Hope" (Tit. 2. 13).

A failure when the seven sought
To fish without the Lord!
But, when He guided, much they caught,
According to His word.
So is it still, to-day in all
I want Himself to guide,
But first I need on Him to call
Who for lost sinners died.
He lives to save, He lives to keep,
He loves, and seeks my love:
He will not lose but feed His sheep,
Though seated now above.
'Tis wonderful the Lord to know,—
In Him find all I need!—
In life or death His path to go
Wherever He doth lead.
If He shall come, or if I die,
I'm in His loving will:
// I am saved, to God made nigh,
To me can come no ill.
Is He your Saviour? Can you add—
"He brought me from the deep,
My life He changed, and I am glad,
His loved one and His sheep"?

The Tabernacle of the Congregation.

No. 30.

THE TABERNACLE SET UP.

"AND Moses saw all the work, and, behold, they had done it, as the Lord had commanded—so had they done it. And Moses blessed them" (Ex. 39. 43). A completed work was before his eyes, a type of the greater and more perfect work of Him Who said, "It hath been finished." But He Who uttered those glorious words is expecting a consummation of His work—the final gathering in of His elect, for "He shall see of the travail of His Soul and shall be satisfied." A foreshadowing of that Day, with its "powers of the age to come," was given at Pentecost and in the succeeding days. And do we not see in the uprearing of the Tabernacle and its being filled with the glory of the Lord, a yet earlier foreshowing of the purpose of God connected with the "exceeding riches of His grace in His kindness toward us through Christ Jesus."?

The first day of the first month was chosen by God for the setting up of His Sanctuary. A new year, associated also with the passover, introduced the redeemed people to a fresh experience of the kindness of God to them, just as the work of Christ has brought those who trust Him into a new sphere. "If any man be in Christ there is a new Creation: old things are passed away, behold, all things are become new, and all things are of God" (2 Cor. 5. 17, 18).

Although Aaron and his sons were to minister in the Tabernacle, not he, but Moses, was chosen to set it up. No less than seventeen times are the words "Thou shalt" addressed to Moses. The phrase, "As the Lord commanded Moses," occurs seven times in Exodus 40, and once the words, "According to all that the Lord commanded Moses."

First, the structure was erected. Two words are used, one signifying "upright" or "erect," the other, "cause to rise," also used for "resurrection." Thus again, He Who came "by a greater and more perfect tabernacle" is symbolised as to His standing up in resurrection.

Then the ark was brought in and covered with the veil, never to be drawn aside until the Day of Atonement. The table, the lampstand, and the golden altar, were brought into the holy place and the curtain forming the door hung in its appointed position. This was followed by the brazen altar and the laver being set up, the court erected and the gate hung upon its pillars.

It is worthy of notice how the command "Thou shalt" in Exodus 40. 1-16 was translated into exact obedience by Moses and that this included anointing the tabernacle and all its vessels and furniture. This meant sanctification, and necessarily preceded the incoming of the Divine Glory.

Moses put the testimony into the ark, for it was he who had received the tables from the hand of God. But Aaron had to teach the law to the people.

Moses arranged the first shewbread on the holy table, but Aaron replenished it with fresh loaves week by week.

Moses lighted the lamps, but Aaron followed on by dressing, trimming and refilling them with pure olive oil, that they might burn continuously.

Moses burnt the first incense on the golden altar, and offered the first burnt offering on the brazen altar.

When he set up the laver, he washed hands and feet with water which he had poured in, but Aaron and his sons needed to use it constantly.

Finally, when he had "hung up the curtain of the gate of the court," the words are recorded, "And so Moses finished the work."

Yet all was continued by Aaron, thus—in some respects—showing that both Moses and he together were needed to give a very precious type of Christ, the Mediator and High Priest.

The time came, however, when even Moses could not enter the Tabernacle, for it was filled with the Glory of the Lord. Thus there was no room for man, and Aaron even afterwards could only enter by strictly obeying God's commands as to time and manner.

And is this not as it should be in the experience of the believer? His body is a tabernacle—yea, a temple of the Holy Ghost, to be filled with His presence, to the casting out and keeping out of all that defiles. Should he make provision for the flesh, that would-be intruder into the sanctuary? Nay, rather, let these words be realized in our experience; "And the very God of peace sanctify you wholly; and (I pray God) your whole spirit and soul and body be preserved blameless in the coming of our Lord Jesus Christ. Faithful is He Who calleth you, Who also will do it."

E. K.

Is not our Lord worthy of our confidence for to-day's breakfast as well as for the Marriage Supper of that Day?

"No more conscience of sins."

SOME do not understand the fourfold reference to "conscience" in Hebrews 9. 9, 14, 10. 2, 22. Shall we seek to realize its meaning simply? The law made nothing perfect (Heb. 7. 19), the oft repeated sacrifices, and ordinances "imposed" ("lying upon") the worshippers, gave them no foundation upon which they could rest. The priests stood, and did not sit (Heb. 10. 11, 12). Nothing was brought to the goal. There was only a shadow, not the substance; the purifying of the flesh, not the purging of the conscience (Heb. 9. 13, 14); the remembrance of sins, not the remembrance of the sacrifice (Heb. 10. 3, 17, Luke 22. 19). The blood of animals could not give peace. The sin was only put aside typically, not put away actually. Hence the sinner ever had a legal "something" between him and God. His conscience—his inner knowledge—convicted him that there was not an established peace. He was let off, not justified; reprieved, not guiltless. But the work of Christ is substance not shadow, it brings to the goal, not half way, it cannot be repeated. He sits down! If I still have anything legally between me and God, then I am not in Christ. If any sin can come up again, He did not remove it. "No more" is "no more" (Heb. 10. 17). The justification from God's righteous standpoint was completed when Christ died (Rom. 4. 25). Either the sin was put away, or not (Heb. 9. 26); either the sacrifice was substitutionary, or not. If the former, my faith may, and does, affect the present enjoyment of His work, but cannot make efficacious that which is already efficacious, or add to the perfection of that which is essentially perfect. Hence for me to retain a sense of sin before God as Judge is to deny the work of the Lord Jesus Christ. It is not humility as to my failure, but a proud assumption (however unconsciously) that my faith has a climax power as to removing the wrath of God. This at once gives me a personal legal standing and a possibility of a meritoriousness! But when I realize that the work of Christ is complete, I see that there is no legal conscience of sins, but my acceptance is all and altogether in Him. His justification is my justification, and thus to disparage mine would be to disparage Him.

What then have I, with regard to any sins? A deep consciousness in the new sphere of grace and of the family, that anything which grieves my Father should grieve me, and I go to Him as Father, (not as Judge), to confess. Christ bore nothing of the Father's chastisement for me: here I have humbling remembrance of myself, and I need cleansing. I accomplished nothing

of the legal justification: there I have grateful remembrance of Himself and can only praise. Thus grace leads to devoted obedience in the Spirit.

"I'm not interested."

MY heart has been gladdened many times with the way in which these printed messages have been received. Again and again, while returning through coach after coach of a long-distance train, my heart has been caused to rejoice in beholding men and women, of different stations in life, reading the good news of a full and free salvation. Frequently my heart has ascended in prayer to God for His blessing, by the sight of a man standing in a quiet place reading the message that had been passed on to him a few minutes before.

Only yesterday, while seeking to reach some of other nations, I could not help observing the interest of a dear man who had received a leaflet in his own tongue. He would read a little, and next take a few steps, with his eyes still fixed upon the printed page. Soon he would stop, apparently gripped by the message. Just then my dear fellow labourer passed him, and, seeing him reading intently, offered him a larger booklet which he thankfully accepted. There has also been the still greater joy of hearing how the message has become a permanent blessing to the recipient; but sometimes the good news is refused without any explanation, at other times the words quoted in our title are uttered in parrot fashion. On the top deck of a steamer recently I noticed a gentleman with his eyes fixed upon the waters, apparently deep in thought. I drew near, and offered him the precious message that spoke of salvation for the lost, and pardon for the guilty, and an assured passage to the glory, all because of the poured out blood of the Lord Jesus. His only response was, alas, a definite and decided refusal, quoting the words, "I'm not interested," with the additional statement, "I detest this distribution of tracts." I ventured to suggest that he could not possibly realise what was at stake, and proceeded to illustrate the position by reminding him that he would hardly blame me for earnestly throwing a lifebelt to a drowning man overboard, nor yet for seeking earnestly to waken a man asleep in a burning building. He agreed that he would not blame me for so doing, and, seeing the application of the illustration, said, "You mean, then, that we are all in danger." Yes, all in danger, all who have not been saved from the consequences of their sins,

from a lost eternity, from the place where there will be weeping and wailing and gnashing of teeth. The danger is indescribably worse than that of the man drowning, or of another in a burning building. We cannot conceive the drowning man, nor yet any in a blazing building, making use of the statement, "I'm not interested" when those around seek to use all possible means with a view to their deliverance and salvation.

Noah did not use such words when God told him that He was about to destroy man from the earth! It is true that multitudes whom he sought to warn of **impending judgment** acted in this foolish way, but they suffered as a consequence, for the flood **did** come, and swept them all away (Matt. 24. 39). Many also in Lot's day paid no heed to the words of warning, and were consumed with fire and brimstone from heaven, and the Lord Jesus showed that as it was in the days of Noah and Lot, so it shall be in the days of the Son of Man. There were only the two classes then, those who were saved, and those who

suffered! There will be these two classes when the Lord Jesus comes back again,—only these two classes in eternity. Which class? O, dear friend, **ask yourself**, "Which class shall I be in?" You have received the message, and you have read so far: I am thankful for this, but stay one moment more. Have you answered your own question? Can you answer it? Will you give yourself time to think about this, since it is of more importance to you than anything else in the world? Do you know that nothing that defileth shall enter heaven, not even that which maketh a lie? If you feel yourself to be a guilty sinner deserving hell, you need not continue in such a burdened condition. Listen to these words, "Be it known unto you, that through this Man (the One Who became Man to save men, the Lord Jesus Christ), is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13. 38, 39). "Behold the Lamb of God, Who taketh away the sin of the world!"

W. F.

Suggested Daily Readings.

"IF THE LORD WILL."—AUGUST, 1948.

Day	READING		LEARNING	
	Roth	Romans	1 Sam.	Rev. 16.
1	2.	1-23	12.	8-21
2	3.	1-18	13.	1-14
3	4.	1-22	14.	1-13
4	1 Sam.	1.1-18	14.	14-15.4
5	1.	19-2.11	15.	5-19
6	2.	12-26	15.	20-33
7	2.	27-36	16.	1-16
8	3.	1-14	16.	17-27
9	3.	15-4.9	1 Cor.	1.1-17
10	4.	10-22	1.	18-31
11	5.	1-12	2.	1-16
12	6.	1-21	3.	1-15
13	7.	1-17	3.	16-4.5
14	8.	1-18	4.	6-21
15	8.	19-9.10	5.	1-18
16	9.	11-24	6.	1-20
17	9.	25-10.8	7.	1-19
18	10.	9-27	7.	20-40
19	11.	1-15	8.	1-13
20	12.	1-18	9.	1-16
21	12.	14-25	9.	17-27
22	13.	1-14	10.	1-14
23	13.	15-14.10	10.	15-38
24	14.	11-26	11.	1-16
25	14.	27-39	11.	17-34
26	14.	40-15.5	12.	1-13
27	15.	6-23	12.	14-31
28	15.	24-35	13.	1-13
29	16.	1-13	14.	1-13
30	16.	14-17.11	14.	13-28
31	17.	13-29	14.	27-40

Notes on Memorized Verses.

1 SAMUEL 6. 19-7. 12.

19, A deeply important message: (a) a time of blessing is a time of danger. (b) Did curiosity come in? (c) Was there irreverence? (d) God's words and will were not sought in the unexpected emergency. (e) Typically, to face the *law*, without the blood-sprinkled mercy seat is DEATH. "Of the people," not only of Beth-shemesh. 20, A realization of God's holiness, but was there a spiritual humbling? 7. 1, God's grace in the emergency. 2, A long while *without* further united exercise of soul. 3, The Lord's time of speaking through His servant: O for grace to know when this is. "All your hearts": still more impressively "all your heart," (a) the *whole* heart, and (b) a united people. "Put away," the outward expression necessary: the heart *first*. "Prepare your heart," same word "fixed" (Ps. 57. 7), "prepared not" (2 Chron. 12. 14), note Hezekiah and Ezra (2 Chron. 30. 19, Ezra 7. 10): ourselves? "Only" (Matt. 4. 10). 6, A gathered people, a sense of sin. 7, Another gathering: when God works we may meet difficulties. 8, Continued intercession, as in Exodus 17. 11, 12. 9, The ground of prayer (observe 2 Chron. 6-13, the scaffold the same size as the altar: likewise the *altar* of incense is named after the *altar* of burnt offering, though no sacrifice could be offered on it ("altar"—place of *sacrifice*). 10, The burnt offering ever emphasized—all for the Lord (Lev. 1): another blessing simultaneous in 2 Chronicles 29. 27. 12, "Remember His marvellous works" (Ps. 105. 5): "His love in time past," stirs praise, and hope.

1 CORINTHIANS 10. 1-17.

1, "For I would not," an emphasis on godly concern lest we should be *outwardly* blest, *professedly* blessed, *together* with others who are blessed, *expecting* to be blessed, and yet not among those with whom God is "well pleased" (4): this impresses ch. 9. 24-27 on *all* our hearts. The apostle applied truth ere he preached it: Are we "ignorant"? 2, 3, 4, *Types* of Baptism and the Lord's Supper—of what the Corinthians had (1. 13, 10. 16): *but* . . . ! 6, Examples, ensamples (11):

the word is "types": God's solemnizing *picturebook*. "To the intent": O that our hearts may be exercised: God's object (6-10): *five* special cases before us. *Varied dangers*. 9, "Christ," (some MSS. "the Lord"): how striking after verse 4: note, too, Hebrews 11. 26, how the glory of our Lord Jesus shines forth: cf. John 12. 41 with Isaiah 6 (Mic. 5. 2). 11, Written for us (9. 10): do we receive the admonition? "Ends of the ages": each previous age, with God's records of His varied dealings, to be a blessing in our experience NOW. 12, "Wherefore," the inference of personal humility, but let us not alter by leaving out the word "thinketh":

the danger is *our* side: the faithfulness is ever on God's side. Cf. 13, *Not* "instead of" but "with" the temptation. Not "a step out" but "a way out": do not hurry God's discipline. "Able to escape"?—true, but the word is "able to *bear*." 14, Another inference: let us not trifle with sin: the history of Israel shows how easy it is to *presume* on blessings. 16, A wondrous privilege, and picture of union, communion, unity. The bread pictures first "Christ for us," then we have *faith* (partaking), next the bread is found in the *living* tissues of the united saints: so our Lord Jesus Christ is to be represented livingly by a united assembly. Is this so?

Notes on Memorized Verses.

1 SAMUEL 23. 1-18.

1, God appoints what we hear, and when we hear it: but we are responsible to respond aright. 2, David's love to Israel (verse 5), and dependence on the Lord as to all (2 Sam. 5. 19, 23). 3, A contrast with their leader. 4, Constant enquiring of the Lord. 7, The inference of ungodliness with words of godliness (Isa. 66. 5). 9, Knowledge yet no revenge (1 Sam. 26. 9, 10). 11, Seeking the Lord, the Lord's guidance: He is willing (Phil. 4. 6, 7). 12, Ingratitude (Ps. 118. 8). 13, God's way out, *but* trials (Heb. 11. 38). 14, Saul, God: man's power limited. 16, 18, Beautiful love, *but* . . . Jonathan lacked full faith. Note "the word," "his house" with John 7. 53, 8. 1. 17, True, when he alluded to God's word: unfulfilled when he gave his inferences and wishes, but lacked definite identification with the rejected one (what message has this for *us* to-day? 2 Tim. 2. 12).

GALATIANS 6. 1-12.

1, Leaflet available. 'Tis not only *what* we do, but *how*: and "*who*" should do, and *when* and *why*. 2, All "one another" look back to John 13. 34, 35. "The law of Christ" (Rom. 8. 2, 1 Cor. 9. 21, cf. Matt. 11. 29): we are not saved to be lawless. 3, Linked with verse 1: "I should not do this" is pride (Matt. 26. 33). 4, Do we *test* our work as fully as we "criticize" others? 5, "Shall bear": Is this the "reward," the weight of glory in that Day (2 Cor. 4. 17, 18)? Note here, "nothing," "one another," "his own," cf. 1 Cor. 3. 7, 8. 6, Fellowship, not opposition (Heb. 13. 16, 17, see Gal. 4. 15, 16). 7, *Now*, as well as "in that Day": addressed to believers. 8, Sowing, *into* the flesh: do we use our time, our gifts (as the Corinthians), our privileges, etc., for the flesh? *We* may have "eternal life," and yet reap *corruption* as to our service (1 Cor. 3. 15). "Sowing into the spirit" may suggest a planting of what God grants in the new life, and thus the *blending* of the gift with the new life (contrast Heb. 4. 2) will mean fruit to "remain" (John 15. 16). 9, It is easy to be weary. A precious "if." 10, We have "opportunity": let us not fail to "do." Let us not forget the unsaved though specially remembering our brethren's needs (Acts 11. 29). 11, "With how large letters" (lit.): eyesight trial?—Love's earnestness. 12, Contrast "in the Spirit." The cross of Christ means rejection. Are we willing?

Suggested Daily Readings.

"IF THE LORD WILL."—SEPTEMBER, 1949.

Day	READING		LEARNING	
	1 Samuel	1 Cor.	1 Sam. 23	Rev. 18
1	17. 30-47	15. 1-19	1	1
2	17. 48-18.4	15. 20-38	2	2
3	18. 5-21	15. 39-58	3	3
4	18. 22-19.7	16. 1-24	4	4
5	19. 8-24	2 Cor. 1-11	5	5
6	20. 1-17	1. 12-24	6	6
7	20. 18-40	2. 1-17	7	7
8	20. 41-21.15	3. 1-18	8	8
9	22. 1-16	4. 1-18	9	9
10	22. 17-23.8	5. 1-15	10	10
11	23. 9-29	5. 16-6.3	11	11
12	24. 1-22	6. 4-18	12	12
13	25. 1-17	7. 1-16	13	13
14	25. 18-35	8. 1-24	14	14
15	25. 36-26.5	9. 1-15	15	15
16	26. 6-25	10. 1-18	16	16
17	27. 1-12	11. 1-15	17	17
18	28. 1-14	11. 16-33	18	18
19	28. 15-25	12. 1-21	Gal. 6.1	19
20	29. 1-11	13. 1-14	2	20
21	30. 1-15	Gal. 1. 1-12	3	21
22	30. 16-31	1. 13-24	4	22
23	31. 1-13	2. 1-13	5	23
24	2 Sam. 1. 1-16	2. 14-3.6	6	24
25	1. 17-27	3. 7-28	7	19.1
26	2. 1-17	3. 23-4.7	8	2
27	2. 18-32	4. 8-20	9	3
28	3. 1-21	4. 21-5.1	10	4
29	3. 22-39	5. 2-21	11	5
30	4. 1-12	5. 22-6.18	12	6

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Thoughts from The Word of God

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

A PERIODICAL SUSTAINED IN GOD'S LOVE, AND
RETAINING THE FAITH OF GOD'S ELECT, AND
MAINTAINING A LOVING WITNESS FOR HIS
REVEALED WILL TO GUIDE HIS REDEEMED.

Vol. 44 Nos. 10, 11
OCT. NOV., '43
Free.

"What shall I render
unto the Lord for all His
benefits toward me?"

Psalm 116. 12.
"Rejoice, inasmuch as ye
are partakers of Christ's
sufferings; that, when His
glory shall be revealed, ye
may be glad also with ex-
ceeding joy." 1 Peter 4. 13.

"The afflictions of Christ
in my flesh."

Colossians 1. 24.
"Our light affliction,
which is but for a moment,
worketh for us a far more
exceeding and eternal weight
of glory; while we look not
at the things which are

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seem."

2 Corinthians 4. 17, 18.
"Take heed, regard not
iniquity; for this hast thou
chosen rather than affliction.
Behold God exalteth by His
power: who teacheth like
Him?" Job 36. 21, 22.

"Choosing rather to suffer
affliction with the people of
God than to enjoy the
pleasures of sin for a season;
esteeming the reproach of
Christ greater riches than
the treasures of Egypt."

Hebrews 11. 25, 26.
"If we suffer we shall
also reign with Him."

2 Timothy 2. 12.

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

"HE IS THE LIVING GOD, AND STEDFAST FOR EVER."—Daniel 6. 26

Words of Encouragement.

"My Lord and my God." John 20. 28.

BY the grace of God we can record grace. How blessed to trust the Lord at *all* times. "Appearances" and "circumstances" are not the ground of *faith*; nor do *they* decide the measure of *faith*. The Lord is our Sufficiency, we look to *Him*, not to any "it" or "them." The days pass by, the problems come (and go), the Lord abides. *Our* hearts' concern is for His glory, is it not? Do not *you* agree? Will earthly success satisfy *us*? Never. Will prosperity in outward Christian work be enough? No. We want the glory of the Lord Jesus. He bought us: we are His! Our hope is restfully fixed on Himself. If you are His, and if you *believe* His words, and desire simply to represent *Him* in the earth and rejoice in the unity of His own—the witness of members of the body should ever be to *the* Head, in the power of the Holy Spirit. This is the object of these pages.

O how I long, my Lord, my God, to know
More of Thy perfect love as on I go,
Toward that blessed hope, for in that day,
We, in the fulness of its glorious ray,
Shall on Thy wondrous form enraptured gaze,
And join with ransomed voices heaven's praise.
E'en NOW is giv'n the "earnest" of Thy love,
And we would more Thy fulness daily prove,
More than we ever asked or even thought,
By Thee indwelt and by Thy Spirit taught:
We praise Thee for our present part in Thee,—
Sweet foretaste of a blest eternity!

A. W. H.

Words of Encouragement.

"He will rest in His love . . ." (margin). Our gracious God and Father delights to think of His own never-forgotten love and loved ones. Zeph. 3. 17.

He is silent in His love. May it not be that we should be much more grateful if we were sometimes silent in contemplation and adoration? Not that He is always silent, the verse adds "He will joy over thee with singing." Yes, there is a harmonious fulness in His loving attitude and actions toward His redeemed.

"He will rest in His love." There is no unrest, there is no disquiet. He has no rest in a ruined creation but He has silent restfulness in His love. He has nothing to say against us! His judgment has been fully met, fully borne, fully settled. The sin of Adam disturbed God's rest, and there has been confusion throughout the world. Not till the Lord Jesus came could there be found One in Whom the Father was fully pleased, on Him the Holy Spirit could abide as a dove. There was nothing in Him to burn. It is all so wondrous to silence our unrest, that we may think more of His love and then love Him "because He first loved us."

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.

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

"Pray for us." Hebrews 13. 18.

1. For the powers that be, ordained of God (Rom. 13. 1).
2. For God's dear children who are aged, sick, troubled, surrounded by special difficulties through war-time, that they may not be occupied with their circumstances but "rest in the Lord and wait patiently for Him." "He shall not be afraid of evil tidings" is a refreshing promise. Are you *ill*?—All is *well*. There is no "promise" that the sickness is "incurable": there is a "promise" that "my God shall supply all your need, according to His riches in glory, in Christ Jesus."
3. For lands that we often overlook: Hungary, Egypt, Turkestan, Kenya, Honduras, Paraguay, Uruguay.
4. For the Lord's work (and the Lord's workers), specially—that entrusted to us in literature, that paper, and all such needs, may be so met that we may be encouraged in God's sufficiency beyond measure, and that all opportunities may be spiritually "taken," including those for varied nations, in the power of the Holy Spirit. (Particulars *always* welcome.) Do not forget brethren, as S. Duce and M. Ruda, specially laid on our hearts, for prayer:—in distant lands.

"The prayer of faith."

James 5. 15.

"The bricks are fallen down,
but we will build with hewn stones:
the sycamores are cut down, but we
will change them into cedars."

Isaiah 9. 10.

THUS Israel answered God's dealings and warnings of old: whether they answered in word or in action, or by both, the attitude was essentially the same. And there is a generation to-day characterized by the same reply to God's voice in circumstances and history. Have not we, too, a grave danger lest we, instead of being humbled, show the same misunderstanding, the same unconcern, which may pass, step by step, into the same defiance?

God speaks in your life, and mine, personally: He speaks by losses, by pain, by problems, by broken ships (1 Kings 22. 48) or broken plans of some other kind. Do we bow ourselves before Him, and, asking what He in mercy reproves, learn the lesson, and repent? Or do we go on forwardly in the way of our own heart?

There is a blessing when men humbly say "The Lord is righteous" (2 Chron. 12. 6, 7), when Nineveh's nobles sit in sackcloth, and when even an Ahab bows before God's words (1 Kings 21. 22-29). Such blessing is temporary, it holds back judgment awhile: There is an immediate peril when any say, "Who is the Lord, that I should obey His voice?" (Ex. 5. 2).

Oh, say most, we would not dare to speak thus. But there is also a peril when any think they are far better than Pharaoh yet say, "My power and the might of mine hand" (Deut. 8. 17), and when God's voice is unheard in calling to repentance (Isa. 22. 12, 13). Whether men trifle thus, or say, "Tomorrow shall be as this day, and much more abundant" (Isa. 56. 12) with their "plan" and "expectations," it comes to the same thing. "I spake unto thee in thy prosperity" (Jer. 22. 21) is one aspect: and the other is when God uses adversity: "I also have given you . . . want of bread . . . yet have ye not returned unto Me, saith the Lord" (Amos. 4. 6). He spoke to Israel by the weather (Amos 4. 7) but they heard not. "When Ephraim saw his sickness . . . then went Ephraim to the Assyrian (Hos. 5. 13); anything and everything may be done, except turning to the Lord. Is it so to-day? Is it so personally? Is it so nationally? How often an individual forgets that the "nation" is made up of persons, and when many are together they often encourage one another to still more confidence in men. "Unity is strength," they say. No! Not without God. Genesis 11, and the history of Babel show this!

"An hypocritical nation," says Isaiah 10. 6, where God tells of using a **wicked** enemy awhile. Is there any parallel—an unheeded parallel—to-day? A nation ever needs to be reminded of all this. A providentially favoured nation needs to be reminded most of all. God speaks, and speaks to-day. The Lord's voice still cries to the city (Mic. 6. 9). Is there a willingness to "**hear the rod**," or NOT? Is there not a peril of national boasting, as of individual? "Planning," "planning," "planning"; is this forgetting God? God's "new order" is "in Christ," for sinners personally, and for the earth—millennially. Forget the blood of Christ personally, and you are lost for ever, whatever temporal blessings you have. Forgetfulness of God nationally leads up to Antichrist, and the terrifying **crash** of this age. **Christ's** millennium is the one hope; man's millennium must totter. Men are nearer a precipice than they realize.

Change bricks to stones, and though this may seem the opposite to what was done at Babel, and may be linked with words of social reform, you will find the same goal, **while God is**, in reality, left out! If sycamores are cut down, the change to cedars of **man** will fail too (Zech. 11. 2). "Betterment" without Christ is doomed to failure. "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth: serve the Lord with fear, and rejoice with trembling: **Kiss the Son** lest He be angry, and ye perish from the way when His wrath is kindled but a little. **Blessed are all they that put their trust in Him**" (Ps. 2. 10-12). Temporary blessings, as Ahab's and Nineveh's, will NOT suffice. Reader, you need a personal Saviour, and an eternal salvation **now**. There is **ONLY ONE**—Christ died to save sinners.

The Prayers of Parents.

PARENTS have the most comprehensive promise of any to expect the much prayed-for, longed-for and lived-for salvation of their offspring (Prov. 22. 6). Unless our lives correspond with our prayers the latter fail. Children should find in their parents not only their teachers and guides, but their closest friends, and their most impressive examples, so that they see in both father and mother the most attractive likeness to the Lord Jesus that they can find anywhere. Their loving awakened consciences should spontaneously see what God's grace can do, and what all-round godliness is, in the lives of their parents. Such are the characteristics of a truly believing home. The enemy may attack

this expectation in the home. There may, and will, be problems. Temperaments may seem inexplicably different, and one may not understand "why," but God will not break His promise, nor fail the obedient faith that simply counts on Him. Nor will such faith be intermittent. It will cling, it will continue to expect, it will not sleep nor take a denial, it will importune, and it will receive the joy of God's answer, followed by the thanksgiving that encourages yet more and more prayer for the deepened experiences of the beloved children, after they are brought to Christ, that there may be growth. And the same prayer will be joined with a longing for personal growth also that the home example may not be marred, and that the children's defects may not be the result of copying parental unlikeness to Christ. The heart will seek communion and contact that there may be a realization of undetected blemishes, and that the manner of obedience may be spontaneous, unforced and joyous, that the very atmosphere of the home may glorify the One Who died to make such homes a reality.

Poems to Help Christian Experience.—142.

In Thy light shall we see light. Psalm 36. 9.

"I am God Almighty." Genesis 17. 1.

Omnipotent, Omniscient,
Thou Who art God alone,
We worship Thee, our praise present
Before Thy gracious throne.
Who can by searching find out Thee,
Who perfectly can know,
Thyself? But in Thy light we see
Light, though we dwell below.
Amid the darkness we are light;
Mid death we are in life;
Thy peace within and calm delight
Are ours amid the strife.
Almighty, Thou art on our side;
What should we fear from man,
If we but in Thy strength confide
Who grace in us began?
What lies ahead—of stress and storm—
We know not, nor aspire
To see before. Thou wilt perform
Thy purpose. We desire
Nought but that holy will of Thine,
And all that Thou hast planned,
And what for us Thou dost design,
In grace alone to stand.
Yea, All-Sufficient God art Thou,
Our times are in Thine hand;
We know not all Thou doest now,
But we *shall* understand.
We walk by faith, nor trust our sight,
For all the way unknown
To us, though rugged, must be right.
It leadeth to Thy throne.

E. K.

YOUNG PEOPLE'S COLUMNS.

The Coming of the Lord Jesus.

TO what does our title refer? To the **past** coming, or the **future**? When He, the Lord of Glory, was born at Bethlehem it was in love to sinners as you and I. He lived at despised Nazareth. Then He died on the cross at Jerusalem. This is not only history. No! "This is a faithful saying, and **worthy of all acceptance**, that Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). And now, because He came and died, sinners—young and old—may come unto Him and they become His own, united to Him, not only for a few days, or even a lifetime, but for ever and ever. It is a wonderful message of a wonderful gospel concerning the One Who's Name is "Wonderful."

But that is not the whole story. He is now in heaven, and now waiting. What is He expecting? A world-wide kingdom. But is that all? By no means. Before leaving His disciples He said, "If I go and prepare a place for you, I will come again, and receive you unto Myself." That is not "I will receive you when you die," but "I will **come**." "The Lord Himself shall descend from heaven with a shout" (1 Thess. 4. 16). How different from His first coming, when there was "no room" for Him. He is coming back in power and glory. This is not only a guess, not only what we might "wish." It is a reality, it is sure: He has said so. "**When? Where? How?**" If you and I really wish to know, and to be ready if He should come **in our lifetime**, can we find out? Surely—from the Bible, which is God's own book. Millions acknowledge this, but many of them rarely read it. **Do you read your Bible every day?** If you do, if you seek to know what God has said, ask Him to speak to **your heart** by the precious words. Then they will have a fresh beauty and force in your life. A **real Christian** is one who gladly hears the Lord's voice. He said, "**My sheep hear My voice**" (John 10. 27).

When is the Lord Jesus coming? He has not given the date. Indeed He said to some once, "It is not for you to know the times or the seasons" (Acts 1. 7). But He did say "Surely I come **quickly**" (Rev. 22. 20), and "Be ye also **ready**" (Matt. 24. 44), and so I will not say "My Lord **delayeth** His coming," nor shall I say "It may be to-day," or "tomorrow," but I shall seek to live as a "ready" one (Matt. 25. 10), to "live . . . looking for that blessed Hope" (Tit. 2. 13). I am glad that He will come at **the right time** and that His "will" decides who will be alive then (John 21. 22, 23).

If I am unsaved, I **cannot** be ready. If I am seeking my own way, I cannot be ready. But if He is my Lord and Saviour, and I am seeking every day to please Him, I shall be ready. But what if I die? That will not matter, for those who have died "in Christ" will rise when He comes again, a thousand years before those "dead in trespasses and sins" (1 Thess. 4. 16, Rev. 20. 4, 5). Why? That they may share in the kingdom of the Lord Jesus. What a bright prospect.

If you ask me next, "**Where** will the Lord Jesus come?" I can answer, "First to the **air**, and then to this very **earth**." "But to what **place?**" you ask. Ah, He will show His glory in the land of Edom (Isa. 63. 1), and then in the South of Palestine (Zech 12. 7), and at Jerusalem (Zech 14. 4). But it will not be necessary for His people to **go**, like the shepherds, to Bethlehem. Why not? Have we not seen they will be caught up to meet Him in the air (1 Thess. 4. 17)? Then their bodies, too, will be changed? Yes, Philippians 3. 20, 21 shows that. What a wonderful Hope, but, best of all, there will be seeing Him, Who loved, and loves, so much, and freedom from all sin. Of what do you and I think more: of escape from punishment or freedom from sin? It is our heart's desire that those who read these pages may **first** be born from above (John 3. 3), and **then** live daily lives of holy devotion to their Lord Jesus. A child of God is **indwelt** by the Holy Spirit (Rom. 8. 11). Listen to the remarkable words, telling of the great change, "Ye were **once** darkness, but **now** are ye light in the Lord" (Eph. 5. 8). Do you wonder it adds, "Walk as children of light"? We all know the entire difference between **darkness** and **light**, and there is something wrong if people cannot tell who are Christians. There ought to be a tremendous difference. Coming back to the thought of "where," though the Lord Jesus will reign at Jerusalem (Isa. 24. 23), His kingdom will be from sea to sea (Ps. 72. 8) and **that** is the only real hope of lasting peace and blessing on the earth. We have now partly answered the question "**How?**" He is coming "with clouds," "with power and great glory" (Rev. 1. 7, Matt. 24. 30). But what about those who do not love Him? Ah, there will be righteous punishment (2 Thess. 1. 8, 9). It is not a small thing to sin against God! If the Lord of Glory died because sin is so terrible, and any one's **actions** say, "It is not," that is making out God is a liar (1 John 5. 10). Are you surprised that will mean they will be treated as the **enemies** of Christ (Ps. 110. 1)? You need not **say** with your lips "I don't believe

God," nor need you do a "great" sin, or even one more sin, to be lost. We are lost, and the only right thing, the only safe thing, is to own this, to confess sin, and with sorrow to enter God's one "ark" of safety. The Lord Jesus is **ready to-day**. Are you unready? Then if you do not **come to Him**, you cannot expect Him to come for you. We are so glad that "the day of salvation" has not gone, but there will come a time when many will call on the rocks to cover them (Rev. 6. 16, 17) **because** they did not call on the Name of the Lord for salvation (Rom. 10. 13).

Christ has come to this poor earth,
Wondrous life with wondrous birth,
Then He died the lost to save
'Twas for such His life He gave.

He is coming back again,
Coming surely back to reign;
First His people rise and meet,—
How their joy will be complete.
Then to earth will He descend,
Man's rebellion thus to end:
He will reign as Prince of peace,
Wars and tumults then must cease.

But are you and I prepared?
Have we His salvation shared?
If you love Him you can pray:
"Come, Lord, quickly," join to say.

But if not!—where will you be
When His might your eyes will see?
'Tis for you our heart now yearns:
Come to Him, ere He returns.

"It is Finished."

John 19. 30.

WHEN the Lord Jesus uttered these memorable words, and died, there was the central event of all history. The writing in the Lamb's Book of Life led up to it, and our eternal life depends on it. Up to that moment, none were actually saved in the full meaning of the word, for sin was not taken away, but when He, the Lord of Glory, died, every sin of all His elect was removed and put away. The purpose of God stood from eternity, there was no doubt as to its fulfilment, but the work whereby grace reigns through righteousness was unaccomplished. The Lord Jesus did not die to cause the eternal love of our Triune God, but in manifestation of that love, and to make the manifestation of that love possible without one iota of God's holy law being set aside.

At one and the same moment our glorious Lord was in two relationships. Personally holy, He was the delight of the Father: "made a curse for us," He was bearing righteous, and govern-

mental, wrath. Indeed, the one would have been impossible without the other. The Father's delight included His fulfilling of all that He came to do at the appointed moment. And only the Perfect One could bear substitutionary judgment. Thus, all lines converged, and that which was the wondrous manifestation of **grace** was also the fullest display of **wrath**. What it must have meant to the Sinless One to be made Sin, as a Sin Offering (2 Cor. 5. 21); what it must have meant to the Beloved One to bear the guilt that was hated with perfect hatred and which He Himself equally hated! And it was all in the outflowing of infinite mercy to sinners such as you and I were! How praiseful we should be at all times!

Moreover, the active and passive obedience of the Lord Jesus culminated the very same moment—nor could it be otherwise. If either had finished earlier, it would have been incomplete! But this was impossible. Hence He "did" (Ps. 22. 31) till the very moment when He committed His Spirit to the Father, and then and there He suffered the just doom for those whose case He took in hand, and for whom He answered. The bearing of the utmost limit of judgment, the drinking of the very dregs of the cup, were His active, as well as passive, response to the Father's will, and "the Lord is well pleased for His righteousness' sake." Nothing remains undone or unborne; the whole work of our adorable Lord involves the whole acceptance of His redeemed for time and eternity in Himself. His death, as the final act of obedient doing, makes His resurrection life an assured certainty (Lev. 18. 5, lit.), and His sacrificial death as the termination of living under the law, as the One obeying, make His resurrection life possible,—a new sphere, but the same blessed Person. He died, and He rose, He Himself remains Himself but He is no longer alone. "A seed shall serve Him," a great number, whom no man can number, are "made the righteousness of God in Him." Yes, it is finished, God the Father is satisfied, and all is to the praise of the glory of His grace.

"IF THE LORD WILL."

We are thankful to God for blessing on the ministry of our brother E. Kirk concerning **The Tabernacle of the Congregation**, and to look forward to similar meditations on **The Offerings of the Lord**, beginning next issue. (Five booklets on The Tabernacle are now ready.)

A Wreck.

HAVE you ever been wrecked at sea? Most answer, No. An old seafaring man steps forward, "Yes, more than once," and we listen to his graphic story. If his more than once spared life is now in the service of the Lord Jesus, well may he rejoice in the twofold blessing he can record. Accounts of a storm at sea may almost take away our breath. Sometimes in the Book of books God makes a very brief reference, for example in 1 Kings 22. 48, "the ships were broken at Ezion-Geber." But who can forget the preservation from a wreck in Psalm 107:—

"They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And His wonders in the deep.
For He commandeth, and raiseth the stormy
wind,
Which lifteth up the waves thereof.
They mount up to the heaven,
They go down again to the depths:
Their soul is melted because of trouble.
They reel to and fro,
And stagger like a drunken man,
And are at their wit's end.
Then they cry unto the Lord in their trouble.
And He bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So He bringeth them unto their desired haven.
Oh that men would praise the Lord for His
goodness,
And for His wonderful works to the children
of men."

The best known stormy scenes of Scripture are in Jonah 1 and Acts 27. We all remember Jonah's remarkable experiences and deliverance, with its type of the Lord Jesus, Who for the sins of others, not His own, met wrath and judgment. Safe and happy, indeed, are all those who trust in Him. Do you?

But Acts 27 is the longest record, and no other chapter is like it in the Bible. There we find 20 verses of storm, and the experiences of the 276 sailors and soldiers with Paul on a ship of Alexandria en route for Italy, but broken up off Malta. The wind is described, and the efforts made to keep her afloat, and what they did with the cargo, and all about tackling, sails, boats, and ropes is minutely recorded. A sailor should read with deepest interest. But why is all this written? One thing I know, it shows God's hand

and power amid all, and His care for His people, and how He can keep from a complete wreck till the right moment to escape to an island that has been more before us recently than ever before! God is wonderful, and a very present Help!

276 "souls" aboard: 276 saved. Why? Listen to the words of God's servant Paul, "There stood by me this night the angel of God, (Whose I am, and Whom I serve), saying, Fear not, Paul; thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee: wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me" (verses 23-25). And it was so. God never breaks His word.

But are you "given" to a greater than Paul (John 6. 37), and is your rejoicing to be saved because of His word, ah, and His work? Paul could not die to save the 276. The Lord Jesus Christ has died to save a great number whom no man can number! In Acts 27 the ship was lost, and all your hope must be taken away (verse 20), and all your "good works," as a ground of salvation, broken up, that you may be saved, only and altogether, as an unworthy and lost sinner, by the blood of Christ. This story is not only a true one it gives a picture of the way of salvation. Ah, my reader, have you a hope in Christ that makes you ashamed of every other hope. Do you know Him as your Lord and Saviour? If not, there will be a wreck without escape, a ship will go down without a life boat, a captain and crew will be lost without survivors, (as regards blessing), and that ship will be yours, that captain will be you, that crew will be all your powers and faculties, for ever lost, and under God's judgment! Thank God, that end is not reached yet. The Gospel reaches your eye and ear once more: but, O dear reader, do not put it aside: does God's gospel reach your heart NOW, or are you believing men against God's warnings of love? Are you willing to become a wreck for ever?

FROM A LETTER (Ireland):

"During an illness . . . the June issue came . . . the article . . . entitled "God's limitation of Satan's activity in disease" was very specially blessed to me at that time . . . We looked to and trusted Himself as our Healer and viewed the means used through Him . . . You will welcome this testimony to the Glory of God and be pleased to hear how the Lord was pleased to . . . have it sent and timed . . . long before the month it was issued for." We do praise God and seek prayer as to EVERYTHING.

Christ Central.

WE can easily have much religion without one thought of the Lord Jesus. Christendom is not Christ. Christianity, in the present use of the word, is not full of Christ. We hear of Christian countries, and Christian names, and christening, but the Lord Jesus Christ is left out. We own His Name, but do we manifest His life? We rejoice in His work for us, but do we show His work in us? "That He might in all things have the pre-eminence" should be the aim and motto of our daily life. He is the Alpha and the Omega. Is this evident in all our appointments? He is the Divinely emphasized Centre. Does everything in our home and business revolve round this Centre? The Lord Jesus is not to be like the figureheads of old time sailing vessels, but the mainspring of all. He is not to be before us on the Lord's Day, misnamed "Sunday," and then forgotten in the rush and whirl, the wear and tear of daily occupation. What is the Lord Jesus to you, and to me, when we arise in the morning? When earthly duties surround? In the office, workshop, factory, market, or kitchen? In the odd moments? When we walk along the street, or travel? When we have great emergencies and when we have trivial details? When we retire at night? The Holy Spirit never leaves the Lord Jesus out, never puts the Lord Jesus second. He came for us, He intercedes for us, He is coming for us, He never forgets us. We are dearer to Him than we realize. Is He dear to us? I do not mean that we are to omit ordinary actions, but **they** are to be sanctified, however small, even as the pots of Jerusalem in Zechariah 14. The more like the Lord Jesus we are, the more glory will there be to His Name. Physically we have unconscious activities (e.g., the heart beating when we are well), and those which are semi-conscious, and others which are joined to definite thought and fully conscious earnestness. All three are expressions of **life**, and have there parallel in the spiritual. It is blessed to realize that without kneeling, without specially thinking of a verse of Scripture, our tiniest action may have a **new meaning and manner**, because in the power of unconscious union with our Lord, an unconscious yet very real, spiritual "beating" of a heart that loves Him. O to know this, and to rejoice in Him.

Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1943.

Day	READING		LEARNING	
	2 Samuel	Ephesians	2 Sam.	Rev. 19.
1	5. 1-25	1. 1-14	15,19	7
2	6. 1-23	1. 15-2.7	20	8
3	7. 1-17	2. 8-22	21	9
4	7. 18-29	3. 1-21	22	10
5	8. 1-18	4. 1-16	23	11
6	9. 1-13	4. 17-32	24	12
7	10. 1-19	5. 1-16	25	13
8	11. 1-17	5. 17-33	26	14
9	11. 18-12.6	6. 1-24	27	15
10	12. 7-18	Phil. 1.1-14	28,29	16
11	12. 19-31	1. 15-30	30	17
12	13. 1-20	2. 1-13	31	18
13	13. 21-39	2. 14-30	32	19
14	14. 1-20	3. 1-21	33	20
15	14. 21-15.6	4. 1-23	34	21
16	15. 7-23	Col. 1.1-14	1 Thes. 4.1,2	20.1
17	15. 24-37	1. 15-29	3	2
18	16. 1-23	2. 1-23	4,5	3
19	17. 1-23	3. 1-25	6	4
20	17. 24-18.8	4. 1-18	7	5
21	18. 9-27	1 Thes. 1.1-10	8	6
22	18. 28-19.10	2. 1-20	9	7
23	19. 11-30	3. 1-13	10	8
24	19. 31-43	4. 1-18	11	9
25	20. 1-26	5. 1-28	12	10
26	21. 1-22	2 Thes. 1.1-12	13	11
27	22. 1-25	2. 1-17	14	12
28	22. 26-51	3. 1-18	15	13
29	23. 1-17	1 Tim. 1.1-20	16	14
30	23. 18-24.4	2. 1-15	17	15
31	24. 5-25	3. 1-16	18	21,1

Notes on Memorized Verses.

1 THESSALONIANS 4. 1-18.

1, How real is the emphasis on "brethren," (a) separating from the world, (b) urging Christian love, (c) removing titles. "Ask and expect" (encourage): do we encourage "one another," as we should: this chapter begins and ends with this helpful thought (Heb. 10. 25). "How," the godly *manner* means so much. "Ought," not with a mere sense of duty: that will not "please God" for it will lack love (John 14. 15, 21, 23). "Abound," God delights in overflowing: rivers, not stagnant water; "more" (Prov. 4. 18). 2, 3, The *commandments*, by the Lord Jesus, and the *will* of God ever harmonize: the "commandments" emphasize *words*, and the "will" refers to His delight, and impresses the *manner* and *motive* of doing. Sanctification, that ye should *abstain*: the positive and the negative are ever emphasized (e.g., Matt. 6. 19, 20, Rom. 6. 13, Col. 3. 2, 5). 4, A personal devotedness. "Possessing" and using: the "vessel" is the body, to be used for the Lord (2 Cor. 4. 7, cf. 1 Cor. 6. 15, 20): cf. "a vessel unto honour" (Rom. 9. 21, 2 Tim. 2. 21). 5, A contrast with the "Gentiles" (Eph. 4. 17). 6, "Defraud," the word implies "covetousness," and that is idolatry before God, the opposite of love. 8, The power for obedience in

4, 30) the Holy Spirit. 9, "Ye need not" then does *not* mean "This does not apply to you" (see 5. 1). 10, Though one "does" this already, he should be exhorted (cf. 1 John 2. 27, Jer. 31. 34): independence of one another through theories of personal guidance alone, is sin. 11, Here is the true "independence." 12, A *further* "no need," when there is love's *practical* balance, sanity, and spirituality (Ps. 23. 1). 13, Loving concern to correct misunderstandings and worry. 14-17, The use of the names "Jesus" and "Lord" impressive. "Himself." Mark the "shall's" of complete confidence, and the word "with" (14, 17). 18, Do we obey? Are we encouraged? Do we "love His Appearing"?

2 SAMUEL 15. 19-34.

19, A "stranger" from Gath, contrasted with Goliath, and a blessed opposite to 1 Samuel 27. 2-4: "600" in both cases (18): thus the Holy Spirit links (we think of Ruth, and God's overruling). 21, Love and its devotedness ("death" mentioned first). 22, The little ones (Ex. 10. 9, 10: do not leave the children out, even from a happy prayer meeting, Acts 21. 5). 24, Contrast 1 Sam. 4. 3. 25, God's centre (Ps. 132). 30, Humiliation before God (16. 11). 31, Committing all to God (1 Pet. 2. 23, 4. 19). 34, Taking out of God's hands: and self-scheming involved deceit: do not go back from simple faith. Let God choose.

Notes on Memorized Verses.

1 KINGS 3. 5-15.

5, Burnt offering and blessing. "Ask" (Matt. 7. 7, Jas. 1. 5, 6, contrast Ahaz, Isa. 7. 11, 12). 6, Blessings in the home are very real. 7, "I know not" (2 Chron. 20. 12, Rom. 8. 26, 1 John 3. 2). 9, Cf. 1 Chronicles 28. 9, 29. 19, 10, Hebrews 13. 20, 21. 12, God delights in right words (Num. 14. 20, Jos. 10. 14, 1 John 5. 14, 15): contrast Numbers 14. 28, and words without a whole heart (Deut. 5. 28, 29). 13, "Exceeding abundantly above" (Eph. 3. 20). 14, *Then* an "if" (Zech. 3. 7), for a full cup is easily lost, and blessings are misused: never ask God for a blessing *without grace to employ it aright* (Neh. 9. 3-5). Do not blame the blessing: the Lord knows how a Samson would have failed *without* his strength.

HEBREWS 13. 1-25.

1, With 12. 28, 29. 2, A privilege (1 Pet. 4. 9). 3, "As" (a) "like"—sharing (10. 33), (b) *since* you are "bound" (Col. 2. 19) with them "in the body" of Christ. 4, This fits with hospitality, and the holiness of the *home*: the Lord has not appointed monasteries, nor a mistaken "spirituality." 5, "Things" "He hath said . . . I": how blessed to look at "things" in the light of Himself. 6, "The Lord" and "man" (Isa. 51. 12, 13). 7, "Remember": though their words seem passed, their example lives: praise God for saints who have left a witness; and that the Lord Jesus never dies (8). "Yesterday" was blessed, but never forget "today." Not only "tomorrow" but "for ever," including *separately* each tomorrow, to keep away ALL WORRY. 9, Ephesians 4. 14. 10, Christ's finished work: those who had only the shadow could *not* eat of the sacrifices that reminded of their *own* sins (Lev. 6. 30). 12, 13, Contrast our spiritual feeding on Christ. Another part of truth: the sanctuary—the holiest (10. 19) and "with-out the camp": do we have the *twofold* experience NOW? (Cf. Rev. 12.) 14, "We seek the one to come." 15, The inference of faith: love's "therefore." "Fruit," living (Isa. 38. 19). 16, Actions and gifts, as well as the *words* of praise (Col. 3. 16, 17). 17, Those who continue the loving labours of those in verse 7: it is easy to speak well of past guides, and to be "independent" now. "With joy" (Phil. 4. 1, 1 Thess. 2. 19, 20). But how earnest *such* "helpers" (2 Cor. 1. 24) should be. 18, 19, "Pray" and "the sooner." 20, "The peace": "Great—in the blood of the *everlasting* covenant!" 21, Fitting together, as in Ephesians 4. 11, 12: the opposite of a dislocation, or a torn net: how much this means spiritually. "Glory": praise the climax (Eph. 1. 6, 12, 14). 22, Encouragement. 23, "Sooner" again. 24, 25, True fellowship "all" three times.

Suggested Daily Readings.

"IF THE LORD WILL."—NOVEMBER, 1948.

Day	READING		LEARNING	
	1 Kings	1 Tim	1 Kings 3	Rev. 21
1	1. 1-21	4. 1-16	5	2
2	1. 22-40	5. 1-25	6	3
3	1. 41-2. 12	6. 1-21	7	4
4	2. 13-28	2 Tim. 1-1. 8	8	5
5	2. 29-46	2. 1-18	9	6
6	3. 1-15	2. 17-3. 9	10	7
7	3. 16-28	3. 10-4. 4	11	8
8	4. 1-34	4. 5-22	12	9
9	5. 1-18	Tit. 1. 1-16	13	10
10	6. 1-22	2. 1-15	14	11
11	6. 23-7. 6	3. 1-15	15	12
12	7. 7-26	Philemon	Heb. 13. 1, 2	13
13	7. 27-51	Heb. 1. 1-14	3	14
14	8. 1-21	2. 1-28	4	15
15	8. 22-43	3. 1-10	5	16
16	8. 44-66	4. 1-16	6	17
17	9. 1-14	5. 1-14	7, 8	18
18	9. 15-28	6. 1-20	9	19
19	10. 1-15	7. 1-14	10	20
20	10. 16-29	7. 15-28	11, 12	21
21	11. 1-22	8. 1-13	13, 14	22
22	11. 23-43	9. 1-14	15	23
23	12. 1-15	9. 15-28	16	24
24	12. 16-33	10. 1-18	17	25
25	13. 1-19	10. 19-39	18, 19	26
26	13. 20-34	11. 1-19	20	27
27	14. 1-16	11. 20-40	21	22, 2
28	14. 17-31	12. 1-13	22	2
29	15. 1-15	12. 14-29	23	3
30	15. 16-34	13. 1-25	24, 25	4

Correspondence from any Believers and Enquirers:—
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Thoughts from The Word of God

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

ISSUED, AS GOD ENABLES, TO EMPHASIZE
HIS SOVEREIGNTY, HIS LOVE, HIS WAY OF
SALVATION, HIS WILL, HIS GLORY. MAN'S
WAYS ARE NOT HIS, MAN'S METHODS ARE
NOT HIS.

Vol. 44-12 45-1
DEC. '43-JAN., '44
Free.

"The law of the Spirit of
life in Christ Jesus hath
made me free."

"In us, who walk not
after the flesh, but after the
Spirit."

"They that are after (ac-
cording to) the Spirit (do
mind) the things of the
Spirit."

"Ye are not in the flesh,
but in the Spirit, if so be
that the Spirit of God dwell
in you. Now if any man
have not the Spirit of Christ
he is none of His."

"He That raised up
Christ from the dead shall
also quicken your mortal

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bodies, because of His Spirit
That dwelleth in you."

"If ye through the Spirit
do mortify the deeds of the
body ye shall live."

"As many as are led by
the Spirit of God, they are
the sons of God."

"The Spirit of sonship."

"The Spirit . . . beareth
witness with our spirit."

"The Spirit also helpeth
our infirmities."

"He maketh intercession
for the saints according to
God."

Romans 8. 2, 4, 5, 9, 11,
13, 14, 15, 16, 26, 27.

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

"I REJOICE AT THY WORD."—Psalm 119. 162.

Words of Introduction.

A GAIN we record grace: it is all the grace of God. We had, and have, no merits of our own. It is by grace we are saved (Eph. 2. 8), and the Centre of our publications must be the Lord Jesus Christ, or all is vain. Precious are the words, "That in all things He might have the pre-eminence" (Col. 1. 18). But what if this is true of the printed page, and not of our daily details (Col. 3. 17)? What if we seek to please Him in the meeting and not in the kitchen? He has not bought a "share" of us, but the whole. And our heart's desire is that these pages may ever exalt our Triune God, with joy, and that His loving right to the full possession of His redeemed may be increasingly our experience, and our object, as well as our testimony. This will break down pride, worldliness, and sectarian barriers. This will affect actions, and manner and motive, and all should be in, and unto, Him!

"Let us run with patience." Hebrews 12. 1.

Run on to heav'n, to light, to love;—
Run on, "the time is short."
Press on to those bright realms above
Where joy surpasses thought.
Run on, beloved, to that goal;
Heed not the things of earth;
Nor let vain fears possess thy soul,
For glory comes to birth.
Run on, thou knowest not the hour
Thy Saviour doth appear:
Strive on, in resurrection pow'r,
And thou the trumpet shalt hear.
Run on, His face soon shalt thou see
Him Who before has gone:
Soon shalt thou in His likeness be,
Transformed! Be strong—run on.

S. D. (Syria).

Words of Encouragement.

Hosea gives many sad views of Israel's departure, but there are bright promises. So is it throughout Scripture. How we say."

Hos. 2. 23. should pray for that nation (Rom. 10. 1)! What a contrast between the "abiding" many days of ch. 3. 4, and the "returning" of verse 5: where the Hebrew word has the same letters. Thus the Holy Spirit impresses grace upon us. In like manner, there is the blessed intimation "Till . . . they seek . . . they will seek" (5. 15), with the added record of their words in 6. 1 ("Come, and let us return,"—the very words given as in 14. 1, 2). How great is the difference between the dead condition ch. 6. 2 implies (cf. Ezek. 37. 11), and the living in His sight.

The verse now before us shows the great principle that blessing is ever harmony with God, and responsiveness to Him. So is it in our lives. Faith is "Amen" to Him, to His promises and His precepts. The true building is within His building (Zech. 6. 13, 15), willing His will (John 7. 17), loving because He first loved (1 John 4. 19). May our "saying" ever accord with what He has said.

Poems to Help Christian Experience.—143.

"Thou shalt not be for another. So will I also be for Thee."

Hosea 3. 3.

I give myself to Thee,
Lord Jesus, for Thine own,
I would not for another be
But for Thyself alone.
Thou Whom my soul doth love,
Be Thou before mine eyes,
Let me toward Thyself, above
The things of earth, arise.
Forgive my faithlessness,
Oft have I turned aside:
Cleanse from the sins I now confess,
Come, Lord, in me abide.
Thy love in me implant,
Thy grace in me instil,
Thine overcoming power grant,
And love for Thy dear will.
What canst Thou not perform
Since Thou didst die for me?
Make mine affections living, warm,
E'er reaching out to Thee.
And, as I older grow,
O let me not decline,
But may my heart with ardour glow,
And may Thy grace refine.
Let me with unveiled face
Thy glory, Lord, behold,
Till in that blest, prepared place,
I share Thy joy untold.

E. K.

The Sin of Unreality.

THE whole of Scripture is practical. The book of Proverbs well illustrates this. The life of the Lord Jesus crystallizes beyond all else. God is never pleased with Pharisaism and its long prayers while widows' houses are devoured. And everything that tends, even slightly, in this direction must be judged. The "Corban" for the temple, and the neglected parents, drew forth the sternest words of the Lord Jesus (Mark 7. 11, 13). "Let us not love in word, neither in tongue; but in deed and in truth" (1 John 3. 18). It is easy to be onesided, in some measure, and if we say, "I am not a hypocrite, I shall not fall into this sin," we are in dire peril. The angel in Ephesus was earnest for the truth, but he left his first love (Rev. 2. 4). It is so important to grow up into Christ in all things, with truth and love (Eph. 4. 15). Because we, by God's grace, are "in Christ" we are not only occupied with heavenly things,—as if they were ethereal. We are to bring a heavenly standpoint, and "heavenliness," into earthly details, and the use of horses and pots, in business and home, should be sanctified (Zech. 14. 20). Let me repeat,—because we are, by grace, supernatural, we are not to be unnatural: because we are thus blest with superhuman blessings we are not to be inhuman. The Lord Jesus welcomed the children, wept with the widow, fed the hungry, and again and again we read He was moved with compassion—words only used of Himself, or of Divine grace in parables (Matt. 9. 36, 14. 14, 15. 32, 18. 27, 20. 34, Mark 1. 41, 6. 34, 8. 2, 9. 22, Luke 7. 13, 10. 33, 15. 20). The root idea is deep inward affection, and it implies we, too, should have deep feelings.* Cold philosophy ill befits a sinner saved by grace.

In the Old Testament we find an unusual stress on "the stranger, the fatherless, and the widow" (Deut. 16. 11, 14, 24. 19, 20, 21, 26. 12, 13). The attitude of God is to affect us: His love for the needy is to cause, and increase, our love. "He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment: love ye therefore the stranger" (Deut. 10. 18, 19).

The unreality of language and life, which often prevails, is to be set aside by children of God. There is to be no veneer, no avoidance of responsibility. Mark the words, "If thou sayest, Behold, we knew it not" (Prov. 24. 12); and the solemnizing record, "he passed by on the

* "Bowels" in 1 John 3. 17 is from the same root.

other side" (Luke 10. 31, 32). The precious doctrinal unveiling of the Good Samaritan and deliverance from the way to Jericho of the **curse**, and bringing to the "all-welcoming" inn of the assembly, by One Who did everything, and will come again, when the two pence (of the two "days") are spent, does **not** hinder the unveiling here of **love** instead of nationalism, and care for the **needy** whoever they may be.

The spiritual thoughts underlying Matthew 25 as to our union with Christ do not remove the call to love the hungry, the thirsty, the naked and the suffering. The mark of Messiah's Kingdom is "He shall spare the poor and needy and shall save the souls of the needy" (Ps. 72. 12-14), and if we are translated into the kingdom of the Son of God's love (Col. 1. 13), should not this be our characteristic now? Philanthropy is never to take the place of spiritual concern for eternal salvation, but the gospel of Christ looks after the **whole**,—and does not forget the body. "Pure religion and undefiled" is to be one expression of eternal life within (Jas. 1. 27). Faith without works is dead (Jas. 2. 14-17). This is not a social gospel: it knows nothing of amusing the world: nor is it organizing earthly betterment in worldly societies. Acknowledging God's use of the kindliness of natural men, we would realize the spiritual responsibility of believers to have love in the warp and woof of life, beyond mere "organization," that the world may see the tenderness and practical godliness of those who become increasingly like their Lord. If we cannot join in national prayer to God only as the Creator, our prayer to Him as Father must be far fuller: and, in like manner, if we cannot take part in the world's philanthropy, our real love should exceed that of others (Matt. 5. 47), or it is a farce. Widows were the care of the early church, and the thoughtfulness of Dorcas is Divinely recorded. Mary was not impractical: Martha's words "hath **left** me" may imply she had already helped in what was "needful." Paul was not a stoic (Rom. 12. 15). Every apostle or prophet used to write Scripture emphasizes practical godliness. Love is not a mere word of four letters. The thought that a merely mental faith alters a man's eternity has no idea of the radical change when one believes in Christ. A new creation is new. Exclusion from the assembly was not associated with ignorance and erring, but with evil in practical things, and persistence in the self-life,—choosing for oneself is implied in Titus 3. 10 ("Heretic"). The link of **evil doctrine and practice** is seen in 1 Corinthians 15. 12 and 33, in 2 John 9-11, and in Revelation 2. 14, 20. May we detect and hate

unreality, in the living power of the Holy Spirit. We cannot remove lovelessness by commanding love, but by beholding Christ (2 Cor. 3. 18). A theoretical agreement with this article means nothing. A factory works on material from without, an orchard deals with that which is living from within, and the assembly is not a factory, but an orchard, each believer being God's planting. "The fruit of the Spirit" in Galatians 5. 22, 23 is practical. Walking with God will judge wrong doctrine, but judging wrong doctrine will not always mean walking with 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 THANKSGIVING." Colossians 4. 2.

"I will yet for this be enquired of . . . to do it."

Ezekiel 36. 37.

1. For God's gracious overruling of all in authority in all lands (1 Tim. 2. 14), and that the earnest prayers of God's children may be a blessing to such.
2. For godly families, that there may be a delight in the will of the Lord, and training of children from earliest infancy, in His nurture and admonition (Eph. 6. 4).
3. For believers passing through deep waters, who are inclined to despondency, and thus to burden others, and make *others* despond, that they may claim the precious words, "Hope thou in God: for I shall yet praise Him, the Health of my countenance, and my God" (Ps. 42. 11).
4. For lands that we often overlook:—e.g., Luxembourg, Turkey, Lebanon, Nigeria, Barbados, Chile.
5. For the Lord's work lovingly entrusted to our care, that we may be faithful, with joy in His good, and acceptable and perfect will (Rom. 12. 2), and that He may supply *every* need in workers and work, and that the power of the Holy Spirit may be expected and felt (Acts 1. 8), and that what is not pleasing to the Lord may be kept out:—and what we desire for ourselves, we desire for others, and the reviving of His redeemed in all parts. We would specially think of those from other lands and languages in this land and desire *more* openings among such (as believers let us know), and also those known to us in other lands for whom there is a *peculiar* prayer responsibility, as Stanley Duce, M. Ruda, I. Sofer, M. Waszczuk, but we *do* remember "all saints" (Eph. 6. 18) all known to Him, and dear to Him—we think of all the names on the High Priest's breast and shoulders, and the precious "chains."

"I will joy in the God of my salvation."

Habakkuk 3. 18.

"I will go . . . unto God, my exceeding Joy."

Psalm 43. 4.

Please 'phone for new address of Tuesday Restaurant Bible Gatherings "unto the Lord."

YOUNG PEOPLE'S COLUMNS.

Some Proverbs.

EVERY nation has its proverbs,—short sentences “embodying” facts felt to be of great importance, to strike the reader, and help his memory. Some are thought by many to be in the Scripture which are not: for example “Cleanliness is next to godliness,” and “God helps those who help themselves.” It would be well if people knew what is really in the Bible, for (with regard to salvation) the latter proverb is the very **opposite** of God’s gracious **fulness** of love. He saves (and not only helps) those who **cannot** help themselves! How delightful it is to have such a wonderful salvation as a **personal** experience.

Many human proverbs are quite disappointing. For instance, “Honesty is the best **policy**,” seems to think more of advantages than of truth, at all costs. Again, “the voice of the people is the voice of God” is a Latin proverb that is quite untrue, for all are, by nature, sinners, and need a new life. “So many men, so many opinions” is also a sad reminder of self-will: how blessed if any can realize, “we have the **mind of Christ**” (1 Cor. 2. 16). “When at Rome do as Rome does” means “Fit in with others” instead of following God’s will everywhere. How different was Daniel: he did not do at Babylon what Babylon did, nor did Hananiah, Mishael and Azariah. Nor should we. God blest them, and will bless faith and obedience still.

Enough has been said to show that ordinary proverbs show “the thoughts of man” (Ps. 94. 11) and thus often excuse sin. It pleased God, when answering Solomon’s prayer for wisdom (1 Kings 3. 9, 12) to enable him to speak “3,000 proverbs” (1 Kings 4. 32), of which we have several hundred in the Book of Proverbs; some are connected closely together as chapters 2 and 8, others are strung as pearls, each verse complete in itself, though grouped, at times, by subjects (e.g., 26. 13-16, 27. 5, 7, 10, 14, 17).

This book is very practical. It speaks much about our five senses, and the right use of each member of the body, mentioning the tongue again and again. It deals with such subjects as laziness (10. 5, 19. 15, 24. 30-34), getting up early in the morning (26. 14), and flattery (2. 16, 27. 6, 14). The danger of talkativeness is often before us (10. 19, 14. 23). Untruthfulness (17. 7, 20. 14), envy (14. 30), pride (6. 17, 16. 18), and all such evils are unsparingly condemned. The danger of wrong friendship is shown (1. 10-15, 22. 24). “Putting off” is severely blamed (3. 27). Shutting one’s eyes to the needs of others

is reproved very strongly (24. 11, 12). The grave danger of drinking wine is set forth in a way that those who are wise can never forget (20. 1, 23. 29-35, 31. 4-7). Thus we see how God enters into every part of our lives, and warns us as to the many many temptations, and the peril of listening to them even for a moment (4. 15, 23, 27). It is so easy to have vain curiosity, and to wish to know a little about wrong things and then to be caught in a snare (7. 23). If business were conducted as this book appoints, how different it would be (11. 1, 26, 14. 31, 16. 11, 20. 14, 21. 6). The sinfulness of man is set forth even in childhood (13. 24), and the wondrous work of the Lord Jesus, not always on the surface, but, as ch. 2. 4 says, we must search for hid treasures. Then we shall see Christ in 16. 4 as the Wise One Who made atonement, and His precious work in verse 6 (the same verb).

In like manner the Lord Jesus is the Faithful Witness (14. 5, 25, cf. Rev. 1. 5), though such passages show us what a believer’s life should be. How wonderfully He illustrated 18. 10 and 18. 24. Indeed He is Central to those who are saved by His precious blood. Have you this blessed experience? If so, do others see it, and are you seeking to bring others to Him (11. 30)? We cannot be too thankful if our sins are forgiven, and we have the great privilege of a new life, and the indwelling of the Holy Spirit. Then we can expect God to speak to us in **daily** reading of Scripture and to show us how different from those who are not saved the child of God should be, in a daily life of Christlikeness. The world has a right to **expect much** from those who are really saved! Read the book of Proverbs to see how **practical** the Scriptures are.

The books of Scripture all unite
To tell of Christ, and lead aright
Those who find shelter in *His* Name,—
His glory is their constant aim.
The “proverbs” God has given declare
The daily walk that fits with prayer:
To do the will of God and be
And “practice” what He claims from “me.”
The book is “personal” indeed,
And I should seek God’s word to heed,
But first I want **HIMSELF** to know,
Then on His path by grace to go.
Salvation is the living root
That daily life may be the fruit.
And, therefore, I make bold to say,
“Is Christ *your* Saviour,—**YOURS**, to-day?
Without *His* blood all else is vain,
But *now* His *own* are born again:
Christ is their Life, their Joy, and they
Will dwell with Him, their Lord, for aye.
This is the wish I have for you.
To know the Lord, and prove Him true,
He welcomes, and will ne’er refuse,
He keeps, and He will never lose!

The Offerings of the Lord.—1

OUR studies in the "Tabernacle of the Congregation" may fitly be followed by meditation upon the offerings. Indeed, the two are complementary, inasmuch as every part of the tabernacle and its accessories were dedicated through sacrifice to the service of the Most High. That atoning, cleansing, and consecrating blood flowed from a clean creature, slain at the altar, "and almost all things are by the law purged with blood, and without shedding of blood is no remission" (Heb. 9. 22).

The idea of sacrifice did not originate with man, whatever may be stated to the contrary by students of comparative religion. True it is that animal sacrifices are found to be associated with many heathen religions, and these, indeed, with the thought of appeasement or propitiation. "But . . . the things which the Gentiles sacrifice, they sacrifice to demons, and not to God" (1 Cor. 10. 20). Of even the children of Israel, when their apostasy was foretold, it is said, "They sacrificed unto demons, not to God, to gods whom they knew not, to new gods that came newly up, whom your fathers feared not" (Deut. 32. 17). Fear of the harsh supernatural power was the motive, not love of a Benevolent Being.

It is outside the natural reasoning of man to conceive of the need of atonement to cover his sin. He may indeed be conscience-stricken beneath a burden of guilt, but the efficacy of the pouring out of the blood of Another as his Substitute would not occur to mind, apart from revelation. Since, then, the sacrifice of animals by way of expiation has been, and is still, to be found amongst heathen races, the only explanation seems to be that it is a perversion of truth once known in earlier generations. The work of the evil one in blinding the eyes of mankind (2 Cor. 4. 4) whilst allowing them to retain certain external aspects of truth, is thus seen in its fearful subtlety. And nothing is a greater enemy to man than his own religion, however degraded or refined. It makes him self-righteous, and independent of Christ.

Now, a true scriptural and spiritual view of sacrifice will not lead to self-exaltation, but to deep humility, and this is the sovereign work of the Spirit of the Living God.

The truth is that man could not imagine a Divine Plan of Salvation, and such a salvation as is revealed in Holy Writ. This is entirely apparent, both from the believer's experience, personally, and in dealing with the souls of others. No man, by nature, feels himself so utterly sinful as to need a Substitute to offer Himself in his stead.

We are forced to the conclusion that God both appointed offerings and revealed His will in regard to them. We go further, and show from Scripture that God Himself made the first sacrifice. Whence could come the coats of skin wherewith the parents of the human race were clothed in substitution for their wretched girdles of leaves? Surely some creature's life had been taken in order to provide that durable clothing. And, seeing that Adam had no thought of such a sacrifice, God, in infinite pity and sovereign grace, wrought for him, in type, a salvation, shedding blood to cover his sins, and making a coat to cover his person. Had the man realised the significance of this work of God, he would have been deeply humbled, as the believer now is humbled when the work of the Lord Jesus is revealed to his heart, in answer to his felt need.

The significance was, however, not lost upon Abel. He knew what God's requirement was. As a worshipper he approached the Most High, not without blood. The fat, too, he offered, the typical value of which will be apparent as our study proceeds.

By faith he offered a "much more" (Wycliffe) sacrifice than Cain. For his faith he suffered. Taught of God, he realised his need of atonement, yet had his own life cut short, as have many since who have stood for the truth of God and His one way of Salvation. Cain's attitude is typical of the natural man, whose inability to conceive of a Divine way of Salvation has already been touched upon.

Again, in God's appointment of sacrifice, there is set forth **His will to be worshipped**. This is conveyed in the record of Abel's offering, and emphasized still more in the burnt offerings presented by Noah after his deliverance from the flood and his coming out from the ark upon a fresh world, to commence a new life.

It is, however, in Genesis 22, that this God-appointed worship is exemplified at its highest, apart from that incomparable act of worship, when the Lord Jesus offered Himself without spot to God. Did not Abraham so regard this command of God? "Abide ye here . . . and I and the lad will go yonder and worship and come again to you" (verse 5). Observe, also, that worship consists not only in giving to God that which is nearest and dearest to the heart, as on the part of Abraham; but,—as the words of God made clear—Isaac was to be a burnt offering. So that, on the part of the son, another aspect of worship is to be seen, namely, the recognition of God's right to his whole being. Silently, therefore, and submissively, Isaac gave up himself to God. Is not this, so far as the believer is con-

cerned, just the teaching of Romans 12. 1, 2? That the type sets forth the love of the Heavenly Father and the Son's fulfilment of the Father's will in His substitution and sacrifice, is abundantly clear, but the saved one's worship in this twofold aspect is not to be overlooked.

Altars and offerings are associated with all these early saints of God, in Genesis and Exodus, and as the approach is made to the book of Leviticus, that central part of the Pentateuch, we are taught something of God's mind as to worship.

In Egypt the passover was in the home, a somewhat individual matter. In the wilderness, on the way to the land of promise, the sacrifices were connected with the centre of gathering—the Tabernacle, though, indeed, the individual did not lose his identity. Redemption leads on to worship, as ever it should, and must, if the soul is to prosper.

Summarising, we see that God has made known His plan of salvation, by means of the blood of atonement, also that He has a desire for worship and has appointed the means whereby His elect are not only saved, but made near to Him as worshippers. To Him, for such sovereign love and mercy, be all glory and praise!

E. K.

Questions and Answers.

No. 89.

Acts 2: 44, 45. Was this the Lord's will?

It is deeply precious to see, as the questioner says, "the outflow of the first love." Have not we become too calculating, too commercial, too occupied with the things of earth, instead of with the Lord, and His own? It is ever helpful first to come to the root-principle, "Ye are not your own, ye are bought with price." (1 Cor. 6. 19, 20). Hence all we have belongs to Him—money, time, all. Then there is to be the godly expression of this relationship, as He wills. And for this we need nearness to Himself to know. Peter and Paul were not always to be in prison: Abraham was not commanded each day to offer up his son, —but both were to be ready each day for the Lord's loving will, even if it included such experiences. In like manner, the Lord did not utter His words to the rich young ruler undiscerningly. He knew the need. In Acts 2 the Holy Spirit repeats a remarkably helpful tense. "All the believing ones were intent on the same object, and they (a) were having all things common, and (b) the possessions and the goods were selling, and (c) were distributing them to all—according

as any one was having a need." The three actions were associated with the "according," —with the "need." So is it in chapter 4, "Not one was saying (the same tense) that ought of the things which he possessed was his own, but all things were common to them, for neither was there any among them that lacked, for as many as were possessors of lands, or houses, selling, were bringing the prices of the things being sold, and were placing at the feet of the apostles, but distribution was being made to each, according as any one was having a need." Let us realize the thought:—their brethren were their closest possessions, not lands; hence 1 John 3. 17. This was not "communism" by law: "While it remained WAS IT NOT THINE OWN?" (Acts 5. 4). But no one was saying, "My own." Love does not talk from self's standpoint. "After it was sold, was it NOT IN THINE OWN AUTHORITY?" But it was not a self-pleasing authority. Thus was true love seen. It is precious to notice the word "contribution" in Romans 15. 26 is from the very root "common." Every free will gift should be a "communion," a good name for the collection. Your gift to the Lord is not grudgingly or of necessity, but a "fellowship." For all at once to sell up all goods might create need, but to cling to goods, to store up, to withhold, to settle down—must mean to sin against God. And do not let us persuade ourselves to explain away God's heart-searching messages. We rob ourselves of true blessing when we make self the centre. We cannot insure the future, or guarantee against "a rainy day," except in Christ. Worldly-wisdom, and "Christian commercialism" will never receive the Lord's commendation of Mary and the alabaster box, or of the poor widow who cast in her living. Be responsive to Him!

No. 90.

At what age can a young child die unsaved?

Matthew 2. 17, 18 ("Then was fulfilled," with Jer. 31. 15-17) encourages as to those who die in infancy being saved by the blood of Christ. Revelation 20. 12, 13 makes clear that those under judgment have definite works of evil. Realizing Genesis 18. 25, and knowing how different the mental conditions are and that God ever reckons circumstances (Rom. 2. 12), we would be restful. We would not enquire into what He has not revealed, but would rejoice that Matthew 18. 6 shows "little ones" can be brought to know Him as their Saviour (cf. Matt. 21. 16). May we buy up the opportunities!

* John 9. 41 would seem to include, indirectly, an encouragement as to the saving work of Christ for those imbecile throughout life.

No. 91.

"I have done things I have thought to be in God's will, and after have been disappointed, not sure whether in God's will, or not."

Am thankful for tender concern to know His will, and not to make mistakes. If we have failed, 1 John 1. 9 is precious, and He does not lead to remorse, but to a closer walk with Himself (Gen. 5. 24). May we not learn God's will, by "abiding" in Christ as to all? Through prayerful acquaintance with Scripture, we may become more and more sensitive to His guidance (Rom. 8. 14). The thought of seeking God's will only

as to certain things is far too limited. The principle of Colossians 4. 6 applies. As we seek to be "always" dependent, we shall be more and more fitted for varied "special" occasions. The knowledge of God's revealed will in Scripture has been mentioned above, and we would add the following helps: (a) "A good conscience," (b) an attitude of willingness to do (John 7. 17), (c) godly testing of our motives, (d) definite prayer, (e) confession when we have made a mistake, (f) readiness to change at God's indication (2 Sam. 7. 1-6), (g) prayerful fellowship with other earnest believers.

Suggested Daily Readings.

"IF THE LORD WILL."—DECEMBER, 1943.

Day	READING		LEARNING	
	1 Kings	James	1 Kings	Rev. 22.
1	16. 1-34	1. 1-17	19.1	6
2	17. 1-24	1. 18-2.9	2	7
3	18. 1-28	2. 10-26	3	8
4	18. 29-46	3. 1-18	4	9
5	19. 1-21	4. 1-17	5	10
6	20. 1-21	5. 1-20	6	11
7	20. 22-43	1 Pet. 1.1-16	7	12
8	21. 1-16	1. 17-2.8	8	13
9	21. 17-29	2. 9-25	9	14
10	22. 1-14	3. 1-16	10	15
11	22. 15-28	3. 17-4.6	11	16
12	22. 29-53	4. 7-19	12	17
13	2 Kings 1.1-18	5. 1-14	13	18
14	2. 1-11	2 Pet. 1.1-16	14	19
15	2. 12-25	1. 15-2.6	15	20
16	3. 1-13	2. 7-22	16	21
17	3. 14-27	3. 1-18	17	Matt. 1. 1
18	4. 1-17	1 John 1.1-10	18	2
19	4. 18-37	2. 1-14	1 John 5.1	3
20	4. 38-5.7	2. 15-29	2	4
21	5. 8-27	3. 1-12	3	5
22	6. 1-18	3. 13-24	4	6
23	6. 19-33	4. 1-21	5	7
24	7. 1-11	5. 1-21	6	8
25	7. 12-8.6	2 John	7,8	9
26	8. 7-24	3 John	9	10
27	8. 25-9.10	Jude. 1-13	10	11
28	9. 11-26	1. 14-25	11	12
29	9. 27-10.7	Rev. 1.1-20	12	13
30	10. 8-28	2. 1-17	13	14
31	10. 29-11.12	2. 18-29	14,15	15

Notes on Memorized Verses.

1 KINGS 19. 1-18.

1, The tongue shows the unchanged heart: contrast the homes of 2 Kings 4. 8, 9, Acts 18. 26: of what do we talk at home? 2, Defiance. 3, Reaction: how we need grace after, as well as in, emergencies (Matt. 11. 2, 3). 4, Not as with Jonah 4. 3, 8, but in discouraged overstrain: contrast Philipians 1. 20. 5, No reproach (Jas. 1. 5): let us remember link of physical with spiritual in

dealing with others. 6, How much "little things" mean in our lives: how often God works through a meal (and the contrary thought is seen in 1 Cor. 10. 7). 7, Doubled, as Pharaoh's dream: loving emphasis. Elijah was a weak man, *as we are* (Jas. 5. 17): God can use ordinary persons: He is not waiting for a super-man, or a genius. 9, The Lord deals further AFTER a time of rest. "Here": let Him choose our inheritance (Ps. 47. 4): wait till He says "Desert" (Acts 8. 26). 10, The danger of "I," not only in pride, but in meditating on the past, in discouragement, and in *everything*: remember the "I even I" of Isaiah 43. 25, 51. 12. Trust Him. 11, 12, The Lord's way: He leads from great things to little. 13, Again a doubling: again "here." 14, The lesson not yet learnt. 16, "In thy room," yet not to take away Elijah at once (see Num. 11. 17, 27. 15-23). 18, Romans 11. 4: not necessarily brought to confess the Lord then, but *elect*, and *restrained* by grace (cf. Rev. 13. 8, 17. 8).

1 JOHN 5. 1-15.

1, Believeth, hath been begotten: life leads to living faith. Believeth, loveth (Gal. 5. 6). 2, How often "in this we know" (cf. 3. 19, 24, 4. 13): God desires us to "know," and not to be uncertain. We do not really love God unless we love our brother (4. 21): we do not really love our brother unless we love God (5. 2): we do not really love God unless we keep His commandments (cf. John 14. 15). 3, 4, "Not grievous FOR whatsoever is BORN of God overcometh": they are grievous to the flesh. He overcame (John 16. 33), do we? 5, Overcometh, believeth: thank God for present tenses. 6, Through water (Christ's baptism) and blood (His death): some taught sad error that He was *not* Christ till after the Spirit came on Him, and so forth: the Scripture answers all evil doctrine: how important to be clear as to the person of "Jesus the Christ." 7, The errorists confused "Christ" and "the Spirit" but the Spirit was, and is, the witnessing One exalting Him (John 16. 14): no one is led by the Spirit who fails to glorify the Lord Jesus. 8, A continued witness: the Spirit of God indwells and inworks: and baptism and the Lord's Supper are standing witnesses to the unity of Christ's Person—God and Man, and also to the enjoyed unity of His own (Eph. 4. 3, 13). The enemy seeks after "reunion" and dead "uniformity" instead, and aims at *false* unity with the world—everything instead of the living unity of the body subject to the Head. 9, 10, How precious is the living witness within (Rom. 8. 15, 16): Every saint is a living miracle. 11, 12, The great contrast: where are we? 13, A blessed knowledge. 14, A holy confidence and *boldness* now, and in that Day (4. 17). Not only should our prayers be in His will, but our whole being is to be so in harmony with Him that we *will* His will in all.

Suggested Daily Readings.

"IF THE LORD WILL."—JANUARY, 1944.

Day	READING	Rev.	LEARNING	
	2 Kings		2 Kings 12	Matt. 1
1	11. 13-12.6	3. 1-13	2	15
2	12. 7-21	3. 14-4. 11	3	16
3	13. 1-25	5. 1-14	4	17
4	14. 1-14	6. 1-17	5	18
5	14. 15-29	7. 1-8. 1	6	19
6	15. 1-20	8. 2-13	7	20
7	15. 21-38	9. 1-21	8	21
8	16. 1-20	10. 1-11	9	22
9	17. 1-23	11. 1-19	10	23
10	17. 24-41	12. 1-17	11	24
11	18. 1-16	13. 1-18	12	25
12	18. 17-37	14. 1-20	13	26
13	19. 1-19	15. 1-16. 7	14	27
14	19. 20-37	16. 8-17. 2	15, 16	28
15	20. 1-21	17. 3-18	Matt. 5. 33	29
16	21. 1-18	18. 1-24	34	30
17	21. 19-22. 7	19. 1-21	35	31
18	22. 8-20	20. 1-15	36	32
19	23. 1-14	21. 1-14	37	33
20	23. 15-30	21. 15-27	38	34
21	23. 31-24. 7	22. 1-21	39	35
22	24. 8-20	Matt. 1-25	40	36
23	25. 1-17	2. 1-23	41	37
24	25. 18-30	3. 1-17	42	38
25	1 Chron. 1. 1-28	4. 1-17	43	39
26	1. 29-54	4. 18-5. 12	44	40
27	2. 1-24	5. 13-32	45	41
28	2. 25-55	5. 33-48	46	42
29	3. 1-24	6. 1-18	47	43
30	4. 1-23	6. 19-34	48	44
31	4. 24-43	7. 1-14	6. 1	45

Notes on Memorized Verses.

2 KINGS 12. 2-16.

2, A limitation: is our earnestness only because of others? 3, Another limitation. 4, 5, Earnestness awhile (yet 2 Chron. 24. 17, 81, 22: solemn are the possibilities IF we *begin* to go back). 8, Everybody's work was nobody's: hence godly arrangement (11, 12). 9, Exodus 23. 15. 10, Fellowship (1 Cor. 16. 3, 4, 2 Cor. 8. 16-24). 14, Work (Hag. 1. 14). 15, Faithfulness (1 Cor. 4. 1, 2).

MATTHEW 5. 33-48.

33, 34, The Lord Jesus did not oppose nor deny appointments of the Old Testament, but unveiled the distinct standpoint of His pilgrim people, with a heavenly calling: if this is realized, all harmonizes. The law did not approve false or hasty oaths, but judicial: disciples now are commanded to be separated from these, too, and not to stand up for their rights, nor for legal redress thereby: they are to be pilgrims manifestly. "I say unto you" repeated (22, 28, 32, 39, 44) emphasizes withal Christ's Deity and Majesty. The thought of an oath is "If I break my word, may I fall under God's *wrath*." The believer is delivered from *this*, not to be untrue but true beyond others (37, Jas. 5. 12, note 4. 15). 38, 39,

Retributive justice is exact: "the other also" *implies* this, but involves the reverse of exacting it, namely, the GUILTLESS ONE bearing it: hence the disciple's attitude ("grace," not "nature," nor "law"), is "an acted parable of the gospel of Christ." Thus His *substitution* is unveiled in the address on the mount: a contrast with the theory of those who view as mere "ethics," it is for a BELIEVING MINORITY NOW. 42, "Be imposed upon": this is *not* a command to give *what is asked* to a Christ-dishonouring society. 43, "I do not hate": but do you *love*? Love is (a) positive, (b) spontaneous (not "I try to"), (c) felt, (d) happy, (e) expressed in actions. 44, Prayer a part of love. 45, Observe God's *threefold* unveiling, (a) providentially tender, (b) graciously saving and seeking His people's intimacy, (c) judicially authoritative: our attitude to those not "in Christ" is to show the *first*, not friendship. 46, 47, Children of God are not to be as others, *much more* is expected (Luke 12. 48). 48, God cannot approve of incompleteness or imperfection (note 18. 32-35).

Faith is not "I believe because I have a liking for this, or that." Such an attitude is one of natural "wishful thinking," not of living faith. Yet faith does expect, faith does anticipate, faith does grasp what natural reasoning cannot find out; but it is the true "wishful" **knowing**, that comes from communion with God. Hence there is a desire, there is a loving of His will, but it is not self writ large, it is Christ writ large, and our will within His.

"I hate thoughts," said the psalmist (119. 113), "branching thoughts" of self's exalted reasoning, causing pride and division. And if our "thoughts" are not brought into captivity to the obedience of Christ (2 Cor. 10. 5) they are ever a peril. It is with a desire to hear His word, and to give the meditations He enables thereby, we send forth these pages, that His own may be strengthened and refreshed, and drawn to love Him, personally and also together, that Christ may be manifested in individual believers, and believers collectively, alike. Fellowship in the truth is God's will. His great object is our conformity to the image of His Son, in our present spiritual likeness (2 Cor. 3. 18), and our future bearing of His image (Ps. 17. 15, Rom. 8. 29, 1 Cor. 15. 49). O that this may be the joy of His saints as they read, and after they have read, as His word brings forth fruit, even much fruit in the Holy Spirit's power.

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