

Thoughts from The Word of God

Edited by
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Correspondence
Concerning the Will
of GOD welcome.

A PERIODICAL, AS GOD GIVES GRACE, TO
GLORIFY HIM BY PROCLAIMING "THE
GOSPEL OF THE GLORY OF CHRIST,"
AND HIS "GOOD AND ACCEPTABLE AND
PERFECT WILL."

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"Who is a God like unto
Thee That forgiveth (lit.
beareth) iniquity . . . He
will subdue our iniquities;
and Thou wilt cast all their
sins into the depths of the
sea." Micah 7. 18, 19.

"I will mention the
lovingkindnesses of the Lord,
the praises of the Lord,
according to all that the
Lord hath bestowed on us,
and the great goodness
toward the house of Israel,
which He hath bestowed on
them according to His
mercies and according to
the multitude of His loving-
kindnesses." Isaiah 63. 7.

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"Blindness in part is
happened to Israel, until
the fulness of the Gentiles
be come in: and so all
Israel shall be saved as it
is written."

Romans 11. 25, 26.

"I will pardon them
whom I reserve."

Jeremiah 50. 20.

"A Light to lighten the
Gentiles, and the Glory of
Thy people Israel."

Luke 2. 32.

"Pray for the peace of
Jerusalem, they shall prosper
that love thee."

Psalms 122. 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.

"Jesus Christ the Same yesterday, and to day, and for ever"—Hebrews 13. 8.

Words of Introduction.

"Christ liveth in me."

Galatians 2. 20.

BY God's grace we continue, having received the help of God, and desiring that He may be exalted, His redeemed drawn together and that there may be unity, and harmony, and love, and fellowship, and intensity, and true preparation for the near coming of our Lord Jesus—felt—enjoyed—manifested—in the present power of the Holy Spirit. With this object are these pages sent forth. Doctrine without love, without the obedience of faith, is empty. We need to "grow up into Christ in all things" (Eph. 4. 15). Only as the whole being responds to the Lord—conscience, mind, affections, activities—can there be true fulness of blessing, and revival. Onesidedness, disproportion, overstatement (with attendant misunderstanding, friction, and bitterness) are the tempter's aim; he delights in what God hates—"discord among brethren." Holy devotedness to Christ does *not* mean harshness, though it is definite—the definiteness of love in the Spirit.

Seems the pathway somewhat dreary?

Walk in fellowship with Him:

Art thou travel-stained and weary?

Rest, in fellowship with Him.

Trials are but to draw thee to Him.

Christ thy loving, living Lord,

That thou mayest triumph through Him.

Through thine ever-living Lord.

Is thy pathway bright and cheerful?

Walk in fellowship with Him:

Not alone when thou art tearful.

Needest thou to walk with Him.

Him receive, in Him abiding,

So thy Lord will live in thee:

Yielding all, in Him confiding,

Christ thy Lord will live in thee.

A.W.H.

Words of Encouragement.

Twenty-six times this word comes in the psalms, ever first (8 times rendered "happy" (127. 5, etc.), Ps. 84.5. but this is the only psalm that has it three times,—the happinesses of dwelling, of strength in the Lord, and of simple truth are before us. The expression is actually plural and thus reminds of fulness and completeness. And how blessed it is to have the strength of the Lord, and to find **all in Him**. In ourselves we are weak, yea, strengthless. "But God" appoints and commands our strength (Ps. 68. 28), the joy of the Lord is our strength (Neh. 8. 10). We remember the command to Daniel when he "retained no strength" (ch. 10. 8, 16, 17, 18, 19). And God is the Same to-day. Let us lay hold of His strength, believe His words, and enjoy Isaiah 40. 31, and Philippians 4. 13, in the Holy Spirit.

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.

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

1. For those in authority (1 Tim. 2. 1-4); and that the Lord's redeemed may realize their heavenly and pilgrim calling.
2. For aged, suffering tried saints that there may be a consciousness of the words "I have made, and I will bear" (Isa. 46. 4), and "Underneath are the everlasting arms" (Deut. 33. 27).
3. For godly homes in which there is the harmony of parents, and the delight of children in the emphasis on our Lord Jesus Christ, and no wish for the ways of the world, no curiosity to know that which hinders.
4. For lands that we often overlook:—Latvia, Lithuania, Esthonia, Turkey, Morocco, Brazil, Cuba.
5. "We much appreciate the kindness (Magazines regularly sent) and rejoice how united we feel with you in all you write. With age and infirmity. I ask your intercession. The Bible work still progresses with six good colporteurs, one being a blind man. . . Yours affectionately in the faith and hope."—Fred. C. Glass." (Brazil).
6. For the Lord's work in our care that He may both open doors and enable, and that harmony with His will, and quick perception of it, may be our joy. Specially we remember saints in foreign lands, as our brother Stanley Duce (Lebanon), and await news of our brother I. Sofer.

"With God all things are possible" Matthew 19. 26.

"He was somewhat provoked." "But were you somewhat provocative?" Let us see our own causing of sins, rather than first blame the effect in others,

Holy Determination.

I AM thankful for your prayers for this first meeting of this first day of another year.* I do hope that sooner or later it will be realised that God has answered our united prayers. The chapter read to us (Jos. 24) contains very much that may well provide us with food for thought at any time. One verse has impressed me as containing God's suited message for the present occasion. It is no obscure verse, rather one well known, and I wonder why it has not thus impressed me before and why I have not been caused to speak upon it previously. Yet I do believe in the possibility of all this being in the line of God's perfect will, and thus am quite restful, and more, I would be praiseful, knowing that He may have in mind to bless this particular passage to all our hearts at such a time as this.

How wondrous is His grace! The words of God's dear servant Joshua found in verse 15 are before me, "But as for me, and my house, we will serve the Lord." These words of holy determination were uttered almost at the close of his life, and the chapter also records the death of the dear man of God who gave expression to them. But they are not the words of one on a death bed. Some are moved at such times to expressions, which amount to promises of future devotedness, if only their life is spared. **These are the words of one rejoicing to live and serve his God.** Manifestly they cannot be classed with the resolutions of the thoughtless, but rather must be viewed as an indication of the **continued devotedness** of a determined child of God. We are earlier acquainted with Joshua's character. The first time that he is brought before us is in connection with the first enemies with whom Israel had to battle in their wilderness journey. Joshua was the appointed leader against the Amalekites. Victory crowned prayer and his effort on that occasion. Soon we see him as the servant of Moses. What a contrasted occupation to that of leader of the victorious army! But the previous victory had not spoiled him for the service that God intended he should perform. Throughout we observe that he was characterized by humility. Not only so, but we see his heart yearnings that the honour of the God Whom he sought to serve might be maintained.

You will remember when Israel experienced defeat before Ai, Joshua fell upon his face, and the burden of his heart was summed up with the words, "And what wilt Thou do unto Thy

* Ministry at Stockport.

great Name?" (Jos. 7. 9). In view of all this, and much more unmentioned, we are not surprised at his earnest expression of a determination and fixed purpose of heart. But why did he here make known his determination publicly? Was it that he sought the praise of the people? The past of his history forbids us to entertain such a thought. Rather we are led thereby to the conclusion that it was with the object of encouraging the people to do likewise. Is it not possible that the word regarding Abel can be repeated to-night concerning Joshua?—"He being dead yet speaketh." Will it be so in your experience and mine? Shall we hear the voice of Joshua saying to our hearts, "Choose ye this day whom ye will serve," and will our hearts be moved by his example, so that we are caused to take up his language, and make it our own, "As for me and my house, we will serve the Lord"?

Let us notice the **order** of the words. The speaker puts himself first. This is not what we expect in ordinary conversation, but it is what we expect when there is a matter of example. We cannot expect others to do what we are not doing ourselves. Joshua was the head of the house, and it was fitting that he should set the example; it was right that he should take the initiative. And that is still the order, the head of the house is to lead the way. There are many homes that are in confusion through lack of this. There are many sisters in Christ who feel the condition keenly, because the husband fails to fill the position allotted to him by God. O, dear brethren, may we all seek more and more the enabling grace of our gracious God, to be faithful stewards, fulfilling the responsibilities which God has entrusted to us. It is not easy, it may become a real burden at times, but His grace is bountiful. We may often be cast down, but let us remember He **careth** for us. We may have many an uphill fight, but we shall never be forsaken, and if we seek His face, we shall often hear His voice, saying, "Fear thou not: for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of My righteousness" (Isa. 41. 10). O do not let us faint in the day of adversity, for, if we do, it will be an indication and manifestation that our strength is small (Prov. 24. 10). We do not want to be **thus** humbled, rather we want to be honoured as was Abraham, to whom God bore testimony, saying, "I know him that he will command his children and his household after him" (Gen. 18. 19).

Note that it is not **compel**, but **command**. The thought is of arranging, setting in order. The same word is found in words addressed to Hezekiah, "Set thine house in order; for thou shalt die, and not live." We remember the contrast. When Ahithophel's counsel was set on one side, he felt it so keenly that he set his house in order, and went and hanged himself. Doubtless it will be a real trial to a godly man when his counsel with a view to pleasing the Lord is rejected, yet he is not to lose heart and lose patience, but rather to continue plodding on in meekness in the home. Even some of the household may take advantage of his meekness, but he can leave that with the Lord Who will deal with all in His own time and way.

David would not lay his hand upon Saul, and why not? He knew that this was beyond his jurisdiction; he was assured that God would deal with him, and he did. David's attitude toward Saul remained unchanged whatever Saul did. Such a condition of heart pleases God. Shall not you and I take up Joshua's language, and make it our own?—"As for me and my house, we will serve the Lord."

Observe that Joshua could **speak** not only for himself, but for his house. Can we? Are husband and wife **united** in this determination, or does one hinder the other? Does one build up, and the other pull down? One who stands in the way of united service in the home is in a solemn position, and needs to beware. Remember God's judgment upon Michal, David's wife, for her sad interference when David was so devoted to his God. Doubtless it was jealousy that troubled her, and caused her to act as she did, and reap such sad consequences. O that we may judge ourselves, so that we shall not be judged. The home is the most difficult place to serve the Lord. The question for each member of the household should be, Do I help or hinder? It is impressive to notice that David was returning to **bless his household** when his wife criticised him. If we are purposed in heart to arrange our homes for the blessing of all, and the glory of God, we may depend upon it, the enemy will oppose us, and seek to use any means most successful to him, and most detrimental to us. O that we may have the testimony that was borne to Daniel, He served God continually. Then we can expect **deliverance** from every lion that crosses our pathway, for our God is able to deliver, and we shall have the honour from the Father, of which the Lord Jesus spoke (John 12. 26). May it be so, for His own Name's sake! W.E.

"Seed time and Harvest . . . shall not cease."

Genesis 8. 22.

WE eat our food and enjoy it, but how little do most people, young and old, think of God's daily goodness. Year after year, year after year, the corn grows. We are hungry, and need the bread, and God opens His hand and satisfies the desire (Ps. 145. 16).

Not only so, the harvest is in accord with His promise, and every time it comes we might well remember Genesis 8. 22. It shall NOT cease. There will not be universal famine, any more than a world-wide flood. The rainbow is another witness (Gen. 9. 12, 13). God keeps His words. The rainbow is God's message of longsuffering. The harvest is God's testimony and token of mercy. He waits. He welcomes sinners and saves them. Are you saved? It is a joy to be one of His children NOW.

The way in which He brings about the harvest is wonderful. He could give bread directly. But no, He brings it "out of the earth" (Ps. 104. 14). He gives the seed, but it must be sown. He uses the sun and the rain. Then there must be reaping, milling, baking. Thus He provides activity to keep men from laziness, and uses means to show the sin of selfishness, and to teach love to the neighbour, inside love to God (Matt. 22. 37-39). And thus He shows too the importance of little things, as the seed, and growth. A little sin also can spread, but when one is saved by the grace of God, there is a precious beginning of a new and growing life (2 Pet. 3. 18), and a believer is to be a "missionary," even a young believer, to win souls (Prov. 11. 30). The seed seems to say "Never stand still: fruit is needed—expand!" The first mention of seed is a picture of missionary service (Gen. 1. 11).

"The Seed of Corn" was the Lord Jesus Himself (John 12. 24). Yes, and He died that sinners saved might be His fruit, joined to Him, with life in Him (1 John 5. 11, 12). What could be more wonderful? Are you content to be without this? Satisfied to be without salvation, satisfied to be lost? O that it may not be so.

Some seek for riches. These never satisfy (Eccl. 5. 10). Have you noticed how the things which we need, and which become part of our very life, multiply? It is not so with metals. You cannot "sow" silver and gold. These will not grow: they are not alive. God has put such a precious lesson here. Never set your heart on "money" (Ps. 62. 10, 1 Tim. 6. 10).

The true riches are the riches of His grace "in Christ Jesus" (Eph. 2. 7). Are these yours? Do not put aside this all-important question. Do not put off your present need of a present Saviour, dear reader.

How blessed it would be if next time we eat a slice of bread we remember:

- (a) God's goodness.
- (b) The flood, and what sin brought and brings.
- (c) God's sure promise.
- (d) His use of means, and of others, for our blessing.
- (e) His picture of the Lord Jesus Christ in "the Seed."
- (f) His call to His people to be fruitful.

If then we thanked Him lovingly, and learnt to love others with His love, and can lead them to the precious Lord Jesus Whom we have come to know, it will be blessed.

Each seed time comes, the years go round,
God's gifts are living, and abound:
Man's need and hunger are His care
How oft without one thankful prayer.

Each seed time tells God keeps His word,
This constant message should be heard:—
A call to see He is so kind,
Though many are to mercy blind.

Love undeserved each seed time shows,
The sun that shines, the wind that blows,
The rain that falls, the dew that lies,
All speak of God, so good and wise.
How thankful and how trustful too,
Are hearts which KNOW that God is true!
And heavenly seed is in their heart
Eternal blessings to impart.

Is Christ "the Corn of Wheat" to you?
Have you been born with life anew?
Ah, can you say, He died for me,
He lives—I live eternally?

Then you His gospel seed can sow
That others, too, His grace may know:
Those who receive can give around,
That so His glory may abound.

The atmosphere of "revival" will mean love and spirituality, that will prevent many difficulties which we anticipate when we look at our temperaments and circumstances, instead of looking to our Lord Jesus, and trusting Him more.

No farmer ever made a seed, but he can, and should, plant and protect it. So is it as to the seed which is the word of God. Sovereign grace never made a man lazy or fatalistic.

God has not given precepts without promises, nor promises without precepts.

Joseph—a Beloved Son.

No. 1.

A Type of the Lord and of His People.

THE story of Joseph will never lose its interest.

Apart from its deep spiritual value,—historically and symbolically,—its pathos and poignancy, its record of patience and enduring courage, crowned with unlooked-for yet glorious reward, have ever enthralled the child-mind, whether Hebrew or Gentile.

Joseph is included among those, in Hebrew 11, who lived by faith in a world which was not worthy of them. Bitter was his suffering. "His soul came into iron." "The word of the Lord tried him" (Ps. 105). By painful experience, he learned how fickle and wanton, how harsh and unsympathetic, men and women of the world can be. There is not a present-day saint, earnestly seeking to live according to the example of his Lord, who will fail to feel a spiritual kinship with Joseph, in a lesser or greater degree.

Typically, "the sufferings of Christ, and the glories that should follow," are in no other part of Scripture foreshadowed with such fulness. Each detail can bear a full weight of symbolic significance, as these proposed studies, if the Lord will and enable, may make clear.

By way of introduction and preparation let the record first be regarded, in an allegorical sense, as the spiritual history of a child of God.

First, as to his birth. He was a child of prayer and soul-anguish—the first born of Rachel the beloved, from whom God had withheld this blessing for a long time. In agony of mind, yet without due thought, she cried to her husband, "Give me children, or else I die." Very proper was the reproving reminder that GOD is the Sole Author of all life. But God remembered, and took away her reproach by giving Joseph, at the same time giving her a secret pledge that He would add another son.

And is not every person that has been born again the fruit of travail? First, of the Lord Jesus Christ's suffering and untold agony on the cross of shame. "He shall see of the travail of His soul and shall be satisfied." "He shall see seed," a seed that "shall be accounted to the Lord for a generation." 'Tis a solemn thought that those who have life from above received it solely because of the work of their Suffering Saviour, Who, with a far deeper longing than that of Rachel, but with a foreknowledge that she did not possess, yearned to have around Him a redeemed family. "Behold, I and the children which God hath given Me." And is

not the regeneration of a vessel of mercy an encouragement to expect that God will add other "sons"?

There is also a secondary sense in which a saved soul is a child of travail. "My little children," said Paul, "of whom I travail in birth again, until Christ be formed in you." Such words denote the intensity of prayer for the salvation of man. "My heart's desire and prayer . . . that they might be saved." Intense earnestness marked all his teaching, warning and admonishing, "serving the Lord with all humility of mind, and with many tears." 'Tis no marvel that God used such an one in bringing His elect to a knowledge and love of the Saviour.

One may call to mind the agonising of David Brainard—spending hours in fervent pleadings for his poor Red Indians—resulting, after his departure to be with Christ, in a great ingathering of souls to the Name of the Lord Jesus.

Yes, every saved one is the fruit of Christ's suffering, and, often, in the line of experience, of the heart-cryings of a friend or relative. But God is Sovereign. All life is from Him. Yet how deeply concerned should be the believer for those with whom he comes daily in contact, especially those of his own household. "Give me souls," will ever be the heart-cry of one who has an inwrought sense of the reality of heaven and hell, and of the value of a human soul.

Joseph was not only the answer to the agonized pleadings of his mother; he was the son of the first and best beloved. In that sense he was the "firstborn." Believers are such because of everlasting love—the love of the Father to the Son—and because of the first—the everlasting-covenant. The Church historically is later than the theocracy that was Israel's, yet is first in the loving purpose of God. The new covenant is older than the old covenant, for it is founded in love, the love of the Father to Him Who is "The Firstborn among many brethren." E.K.

(If the Lord will, to be continued)

The difficulties of faith are not so great as those of unbelief, and moreover, they are not without One Who can solve them. Such difficulties lead to praise, those of unbelief to a blank.

Godliness as a theme, theory or thesis will not suffice; we need a Person, the Lord Jesus, and likeness to Him in daily walk without, because of love to Him in constant experience within.

Service is not servility, nor servitude, any more than sanctity is sanctimoniousness.

Questions and Answers.

116

"How long wilt thou refuse?" (Ex. 10. 3).

"They refused to let them go" (Jer. 50. 33).

In each verse we see a refusal of those who brought Israel into bondage, in each passage we have God's release. The history of Israel is full of deep instruction. God's counsel shall stand (Isa. 40. 8, 46. 10). But across man's anti-semitism the words are written, "Take counsel together, and it shall come to nought; speak the word, and it shall not stand" (Isa. 8. 10). Man's refusal must break down, that the nations may know themselves to be but men. He that scattered Israel will gather him, and keep him, as a shepherd doth His flock: Israel shall blossom and bud, and fill the face of the earth with fruit. Yes, the nations shall see, and be confounded at all their might, when Jerusalem shall be "a praise in the earth" (Isa. 62. 6, 7).

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"Is there a crystal sea in heaven—of water?"

"It doth not yet appear what we shall be" (1 John 3. 2), so we cannot say all that God has provided. But the Scripture speaks rather of "a sea of glass like unto crystal" in Revelation 4. 6 and 15. 2, hence we would not say "water." In the new heaven and new earth there will be no more sea (Rev. 21. 1). But we are content to leave all with the thought that redeemed ones will be like Christ (cf. Ps. 17. 15).

118

"In what sense does the world know that the Lord Jesus loves the Father?" John 14. 31.

The context helps:—

- (a) By Christ's sinlessness and victory over Satan (verse 30) a witness to the word, and to evil principalities and powers also.
- (b) By His DOING the Father's commandments (31). Thus the emphasis here that love always leads to obedience.
- (c) By the going thence to Gethsemane and Golgotha (31). His death demonstrated His love.

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Should we repeat the same request in prayer in a meeting?

This question is asked in connexion with the possibility of one or two brethren seeming to cover all the ground, so that younger ones hesitate. A desire is expressed that different brethren should have some definite "this," and ask briefly, with thanksgiving.

One cannot make a rule: there is ever a danger of "remedies" increasing a "disease," when they are not the Lord's appointed means of healing from within. "Rut" is ever a peril, —copying the usual form of a meeting, instead

of being in the Spirit. Suggestions, however, are helpful, as distinct from rules. Those of us who pray often should beware lest we take the privilege as a matter of course, and lest the prayer becomes an echo of past prayer, "meandering" without godly definiteness and intensity. How we all need to be anointed with fresh oil. Undoubtedly dear younger brethren need to be encouraged to pray, (and nervous older ones too), that there may be fuller "fellowship." This helps other saints, even in physical attentiveness. God may use the change of voice to increase the intelligent "Amen." A long prayer may become tedious, and without spiritual emotion and power. There is often a brightness in unforced spontaneity of many. The root-remedy is united sensitiveness to God's guidance and responsiveness.

"Repetition" of the same request may be through carelessness, or through intensity. If laid on the heart, it is surely warranted (Mark 14. 39, Luke 18. 5). May our hearts be so attuned to the Lord that private prayer may be the preparation for united prayer, and, both being in the Spirit, illustrate Ephesians 2. 18, 3. 12, and 1 Corinthians 14. 15, and thus build up all (verse 17), and glorify our Father.

"Just and the Justifier."

Romans 3. 26.

"I CAN understand mercy," says a man, "if a criminal is pardoned freely, but I cannot see how there can be forgiveness, and yet the exaction of the punishment. That is a contradiction." Is it? Let us see.

Innocence is a condition of freedom from sin, or having sinned. Guilt is the contrast. It is impossible for the guilty ever to become "innocent" again. A criminal can be undetected; but that is only a defect. He can be excused, he can be let off; but in that case there is no display of righteousness. Can he be said to be truly "forgiven"? If the offence is without a definite appointed penalty—yes. But if there is a revealed and righteous punishment, and that is waived, the sinner is only let off, but the sin is never properly "sent away." The offender is not "justified." Can such an one ever be justified? Even if he bears the punishment, and is set free afterwards?—No! The punishment does not present a righteousness. He is not "righteous."

Dear reader, you and I are not innocent. We have, by nature and by practice, a guilty standing before a Holy God. He will by no means clear the guilty (Ex. 34. 7). Long-suffering is very wonderful but it is only "long," not for "ever"

(Rom. 2. 4). It is here that the glorious "gospel of the **Grace** of God," "the **power** of God unto salvation" (Rom. 1. 16) shines out, and answers your question and every question, and solves the problem as to the punishment, and forgiveness.

An excusing forgiveness will never do. If I receive the punishment, I am lost for ever. If a righteous Substitute receives it, I cannot be **excused**, but I can be **justified**, because my guilt is righteously and for ever taken away. But by God's appointment, the righteousness of that Substitute cannot be unrewarded. He was not guilty, though He bare my guilt. He **must** have life eternal. If I, too, do not receive this, He is not a Perfect Substitute for me. Hence I cannot have a part-righteousness, cannot be "excused," cannot have a half-and-half position. I can only be completely justified, righteously forgiven, and blest with eternal life in Him! Wonderful!

Behold the amazing glory of God's message. You cannot conceive of anything like it. There is no defect. You begin with a broken law, a

guilty man, and an impending doom. You reach a righteously honoured law, a justified man, and the judgment for ever removed. God, as Judge, is perfectly satisfied, the Lord Jesus, the Substitute, is perfectly honoured, the sinner is perfectly justified. Can you be surprised at our joy in declaring such a gospel? Can you be amazed at our "joy and peace in believing"? Anything else would be unfair and uncertain. This is both righteous and sure. Praise God! And you too, dear reader, if you own your guilt, and God's right to punish, you too, can humbly, yet confidently, come and receive and claim the fulness of blessing now, because God has Himself proclaimed it. **Grace** is reigning through righteousness (Rom. 5. 21), and believers are "**justified** freely by His **grace** through the redemption that is in Christ Jesus," "to declare at this time His righteousness; that He might be

JUST AND THE JUSTIFIER

of him which believeth in Jesus" (Rom. 3. 26). Do **Come to Him to-day!**

Suggested Daily Reading.

"IF THE LORD WILL."—FEBRUARY, 1946.

Day	READING		LEARNING	
	Zephaniah	Acts	Hag	Matthew
1	1. 1-18	24. 17-27	2, 1, 2	22, 32
2	2. 1-15	25. 1-12	3	33
3	3. 1-20	25. 13-27	4	34
4	Hag. 1. 1-15	26. 1-18	5	35
5	2. 1-9	26. 19-32	6, 7	36
6	2. 10-23	27. 1-9	8	37
7	Zech. 1. 1-11	27. 20-38	9	38
8	1. 12-21	27. 39-28. 6	10	39
9	2. 1-13	28. 7-20	11, 12	40
10	3. 1-10	28. 21-31	13	41
11	4. 1-14	Rom. 1. 1-13	14	42
12	5. 1-11	1. 14-25	15	43
13	6. 1-15	1. 26-2. 11	16, 17	44
14	7. 1-14	2. 12-29	18	45
15	8. 1-13	3. 1-18	19	46
16	8. 14-23	3. 19-31	Rom 8 1-2	23 1
17	9. 1-17	4. 1-12	3	2
18	10. 1-12	4. 13-25	4	3
19	11. 1-17	5. 1-11	5, 6	4
20	12. 1-14	5. 12-21	7, 8	5
21	13. 1-9	6. 1-12	9	6
22	14. 1-21	6. 12-23	10	7
23	Mal. 1. 1-14	7. 1-12	11	8
24	2. 1-17	7. 13-25	12, 13	9
25	3. 1-12	8. 1-14	14, 15	10
26	3. 13-4. 6	8. 15-27	16	11
27	Gen. 1. 1-19	8. 28-39	17	12
28	1. 20-2. 3	9. 1-16	18	13

Notes on Memorized Verses.

HAGGAI 2. 1-19

1, God lovingly *continued*. 2, "Do speak," a word of tenderness and encouragement. 3, Aged ones (Ezra 3. 12). "In your eyes" (see Zech 8. 6): God does not value by finance "Nothing" (1 Cor. 1. 28, 3. 7) (4), "Be strong," three times; the Lord stimulates each one. "Be strong (within), and work (without), For I am with you (the Cause and Power. 5, The word, My Spirit: inseparable (Isa. 59. 21, John 3. 34, 14. 24, 26, Rev. 19. 10). 6, 21, Hebrews 12. 26: do we realize the solemn future? 7, God delights to "fill" (Ex. 40. 35; 7 Chron. 5. 13, Luke 14. 23, Acts 2. 2). 8, "Mine," to give you: "Mine," for you to give many saints hinder joy and testimony by slackness and irregularity of giving. 9, The glory of Christ (2 Cor. 3. 10). 11, 12, A heart-searching question. No sanctification by contact. 13, Contamination by contact (Num. 19. 13, 16, see Heb. 7. 26). 14, Our work. 15, God would not keep His people waiting one day. "before." The *desire* to build was a foundation of blessing: a godly will is important. 16, We rob ourselves when we rob God. 17, Circumstances are meant to draw to Him (Heb. 12. 10) 18, Consider, "set your heart" (1. 5, 7). An unfixed heart stumbles (2 Chron. 12. 14). "And upward," *again*: heavenward, brighter (Prov. 4. 18): as the building goes "up," so the saint. 19, (Num. 6. 24, Prov. 10. 22, Eph. 1. 3). 22, Cf. Isaiah 29. 7, 8, Zechariah 12. 4. 23, Choice, personal grace, nearness, to be used ("saith the Lord," 3 times).

ROMANS 8. 1-18.

1, Mark the certainty, the completeness, the present blessedness all "in Christ Jesus." 2, It is impossible to be in relation to the two laws at once: when we are "the righteousness of God" in Christ (2 Cor. 5. 21), we cannot be still under the law or probation, or judgment. 3, The law cannot own anything except full obedience: hence it is "strengthless" because, the sinner is "strengthless" (ch. 5. 6: but Christ, in life and death, met every claim fully. My

sin was condemned in *His* flesh (Col. 1. 22, Heb. 10. 20): to bring this up in judgment a second time would be a slight on Him. 4, The believer "walks" according to "the Spirit of life," a new man in the new creation, which is always the resurrection side of the cross. 5, Two positions:—in Adam, in Christ; throughout Scripture, from Genesis⁴, TWO classes, only two (Rev. 22. 14, 15): human theories, of variations by a "shade," are set aside: am I in Christ, or in Adam? in the Spirit, or still in the flesh? 6, A sharp distinction again: "death," "life" (John. 3. 36, 5. 24, 1 John 3. 14, 5. 12). 7, 8, "Enmity," "not subject," not "pleasing": are we, continually, a CONTRAST with this condition? 9, The Spirit of God is the Spirit of Christ (cf. John 15. 26, 1 Pet. 1. 11). 10, Our "old"

relation to Adam is judged: Whenever "death" is mentioned "life" added at once (13, ch. 6. 11, 2 Cor. 5. 14, 15, Col. 2. 20, 3. 1, 3). 11, Raised (past), dwell (present), shall quicken (future): glorious! 12, The "therefore" of faith, love, responsiveness ("Debtors" as in 1. 14). 13, The *two* ways of living. All is "through the Spirit": "*ye*," not only "the Spirit through you" (responsibility). 14, Loving docility, (a) the whole being, (b) not only in special actions. 15, Servitude, sonship—contrasted (John 8. 35, Gal. 4. 7). "*We* cry" (see Gal. 4. 6). 16, Fellowship. 17, Literally, "heirs of God: BUT joint heirs with Christ *if* . . ." (Leaflet available). 18, A holy reckoning: let us have respect unto the recompense of the reward and the Rewarder (Heb. 11. 6, 26).

Suggested Daily Readings.

"IF THE LORD WILL."—MARCH, 1946.

Day	READING		LEARNING	
	Genesis	Romans	Genesis	Matt
1	2. 4-17	9. 17-31	9,1,2	23,14
2	2. 19-37	10. 1,13	3,1	15
3	3. 8-24	10. 14-11,6	5	16
4	4. 1-15	11. 7-18	6	17
5	4. 16-26	11. 19-36	7	18
6	5. 1-17	12. 1-13	8,9	19
7	5. 18-32	12. 14-21	10,11	20
8	6. 1-13	13. 1-14	12	21
9	6. 14-7,6	14. 1-13	13,14	22
10	7. 7-24	14. 14-15,4	15	23
11	8. 1-14	15. 5-19	16	24
12	8. 15-9,7	15. 20-33	17	25
13	9. 8-29	16. 1-16	1 Cor. 3.1,2	26
14	10. 1-20	16. 17-27	3	27
15	10. 21-11,9	1 Cor. 1.1-16	4	28
16	11. 10-32	1. 17-31	5	29
17	12. 1-20	2. 1-16	6,7	30
18	13. 1-18	3. 1-15	8	31
19	14. 1-16	3. 16-4,5	9	32
20	14. 17-15,6	4. 6-21	10	33
21	15. 7-21	5. 1-13	11	34
22	16. 1-16	6. 1-20	12	35
23	17. 1-14	7. 1-19	13	36
24	17. 15-27	7. 20-40	14	37
25	18. 1-15	8. 1-13	15	38
26	18. 16-33	9. 1-14	16,17	39
27	19. 1-16	9. 15-27	18	24,1
28	19. 17-38	10. 1-14	19	2
29	20. 1-18	10. 15-33	20,21	3
30	21. 1-21	11. 1-16	22	4
31	21. 22-34	11. 17-34	23	5

Notes on Memorized Verses.

GENESIS 9. 1-17.

1, Always "fruit" (ch. 1. 11, 28, so spiritually Matt. 21. 34, 41, 43, John 12. 24, 15. 16, Rev. 22. 2). 2, Fear and dread: not the harmony there will be when Christ reigns (Isa. 11. 6, 7). 3, "Meat" a reminder of sin and death: not appointed in 1. 29: do we realize the spiritual lessons? The death of *the* Sacrifice is before us. Even our meals are to remind us of Christ. 4, Blood *never* given as food: any partaking, whether

in a tonic or a black pudding, or in meat killed to retain blood, is stealing. An obedient child of God should be quick to perceive and follow His teaching. 5, 6, God's authority as to life and death: observe, too, the principle of retribution, though a *believer* is not to carry out *any* *penal* action now: he should be a priest and a proclaimer of GRACE, not a judge or a warrior (Rom. 12. 19-21 distinguished from 13. 4). 9, A covenant with *man*; earthly, temporal—(a) being fulfilled, (b) containing a picture of spiritual blessings. 13, The rainbow unveils *hidden* beauties of the Light (see John 8. 12)), *unites* earth and heaven, tells of an arrow *removed* shows *part* of God's ways (*semi-circle*). The *sun* and the *cloud*, "mercy and truth" together: contrast man's onesided view of indulgence: God is holy: grace reigns through *righteousness* (Rom. 5. 21). A reminder of *historical* fact of the deluge as the passover of deliverance from Egypt, and the Lord's Supper of His "finished" sacrifice. 16, "Look" (Ex. 12. 13).

1 CORINTHIANS 3. 1-23.

1, Read with "and I" of 2. 1 (first preaching), and with 2. 15. The "carnal" believer is not spiritual to discern:—though not a "natural man" (2. 14), he has saddening resemblances. Are we *more* like Christ, or *more* like the world? 2, A carnal believer *does* receive some nourishment, but lacks growth, wisdom, all-round experience, power. 3, Envy the root. Love the root of harmony. "Doctrine" affected by our condition and practice. We should not be "according to man" (marg.), but "according to God" (10, 2 Cor. 7. 9, 10, 11, Eph. 4. 24), to Christ (Rom. 15. 5, Col. 2. 8), to the Spirit (Rom. 8. 5): same word. 5, "The Lord gave" (4. 7, 12, 5. 6). 6, Fellowship, dependence. 7, "Nothingness." 8, Unity, responsibility. 9, Husbandry—e.g. *fruit*: building, *worship* and *indwelling* (together in Ps. 133, Matt. 21. 42, 43, Eph. 3. 18, Col. 2. 7). 10, "How," "of what sort," 13. 12, No "hay" and "stubble" in the temple but in Babel's bricks. 13, *Four* solemnizing messages. 16, 17, "God" (5 times). 18-20, "Wise, wisdom" (5 times). 23, "Christ's," cf. 6. 20, 7. 22, 23, 11. 3, 12, 12, 27: thus alone a right relation to "man" and "things" (21. see 2. 14, 15): is it our joy to be owned and acclaimed?

Outward forms dishonour God, however elaborate and earnest they seem, when the heart and hands are not right (Isa. 1. 10-15).

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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, TO GLORIFY
HIM, AND MAKE KNOWN HIS PRICELESS
SALVATION, AND "GOOD AND ACCEPTABLE
AND PERFECT WILL."

Vol. 47 No. 5
APRIL, MAY, 1946
Free.

"Look on every one that
is proud, bring him low;
and tread down the wicked
in their place. Hide them
in the dust together; bind
their faces in secret. Then
will I also confess unto thee
that thine own right hand
can save thee."
Job. 40. 12-14.

"Let them that suffer
according to the will of
God commit the keeping of
their souls in well-doing, as
unto a faithful Creator."

1 Peter 4. 19.

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"Dearly beloved, avenge
not yourselves, but give place
unto the wrath: for it is
written, vengeance is Mine;
I will repay, saith the
Lord." Romans 12. 19.

"His arm brought salva-
tion unto Him."
Isaiah 59. 16.

"He shall save the chil-
dren of the needy."

Psalms 72. 4.

"I know that Thou canst
do everything, and no
thought can be withholden
from Thee." Job. 42. 2.

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

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."—Hebrews 6. 19.

Words of Introduction.

FAITH rests, love is content, hope waits. God is, and therefore perplexing circumstances no longer perplex beyond measure. The worldling says, "It will drive me mad": the saint says, "It will lead me to the Lord more fully." The world is in a maze, and on the edge of a precipice: but God is, and faith is simple, childlike, confident. Childlike, but not childish: above reason but most reasonable. "Lord, to whom shall we go?" is our quiet attitude. "They looked unto Him, and were lightened: and their faces were not ashamed." God is never behind time, and faith is never out of date. Hence we look up, and look forward to the coming of our Lord. Meanwhile these pages go forth to tell of Him, to attract to Him, to draw from worldliness and from fear to bring believers together, to "lift up the hands which hang down and confirm the feeble knees" (Heb. 12. 12)

From all saints we are thankful to hear,

"Who am I, O Lord God, that Thou hast brought me hitherto?" 1 Chronicles 17. 16.

"God, Who is rich in mercy . . . loved us," Ephesians 2. 4.

Why did He call me out of sin,
His grace to me make known,
A life with Him to enter in,
To worship Him alone?

Why did He make me taste the joy
Of fellowship so sweet,
With One Whose love knows no alloy
Whose word my need doth meet?

Why did He cause me to rejoice
With those His love doth fill,
With such who know and love His voice,
Delighting in His will?

He did it all—how great the cost,
Christ Jesus died for me—
Because He loved me, one so lost:
To Him all glory be! S. J. D. (Lebanon).

Words of Encouragement.

It is not easy to "plough"
 "In due season we shall reap." (Pro. 20. 4): sometimes it is a strain to sow (Ps. Gal. 6.9. 126. 6): it is blessed to reap if we have sown in righteousness (Hos. 10. 12) and to the Spirit (Gal. 6. 8). Are we sowing good seed? Are we sowing bountifully (2 Cor. 9. 6)? Do we cast our bread upon the waters, and give a portion to seven, and also to eight (Eccls. 11. 1, 2)? Are we enthusiastic for the Lord's glory? Do we long that souls may be saved? Do we help other believers? Are we instant in season and out of season? In due season we shall reap. God is not unrighteous to forget (Heb. 6. 10). The wondrous manifestation of His interest in His own is seen in Matthew 10. 40-42, 25. 40. "To him that soweth righteousness shall be a sure reward" (Prov. 11. 18).

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.

"Our God is able." "He will deliver." "God . . . delivered His servants that trusted in Him." Daniel 3. 17, 28.

1. For "those in authority" (1 Tim. 2. 1-4), in times of perplexity and uncertainty, for the human race; and that *believers* may be kept in "peace, peace."
2. For God's work among Israel (Rom. 10. 1), and His fulfilment of all His promises in the appointed time (Isa. 62. 6, 7).
3. For elderly saints, some of whom in Displaced Persons' Camps have to "start home life" again, and others who are physically affected, that there may be the calm of living faith, and a good witness thereby.
4. For godly families (Jos. 24. 15, Acts 16. 31).
5. For lands that we often overlook:—Luxemburg, Hungary, Azerbaijan, Siberia, Alaska, Chile; and for scattered believers in all parts, isolated but not from Him.
6. For the Lord's work entrusted to our prayerful care, that we may be diligent and faithful, whether in literature or other witness, and in *preparation* for further service. Specially should I value the Lord's provision for His work in correspondence if He calls me again to Europe. We would remember particularly Stanley Duce and God's work in Lebanon, Transjordan and Irak, not forgetting believers in Poland and Germany from whom we long to hear.

"Is anything too hard for the Lord?" Genesis 18. 14.
 "Is there anything too hard for Me?" Jeremiah 32. 27.

Poems to Help Christian Experience.—155.

"I know that in me, that is, in my flesh, dwelleth no good thing."

(Romans 7. 18).

Ah! what potential sin
 Lies deep my soul within,
 What hidden forces in my heart
 Would tear me from my God apart!
 Did not Thy grace prevail,
 Lord, I should fail.

What loathesome feelings rise
 When grievous sights mine eyes
 Assail, and passions spring to life
 That once seemed conquered in the strife
 Wherein I did engage,
 And still must wage!

Nought that is from the flesh
 Can Thee, my God, refresh,
 For therein dwelleth nothing good;
 Not there the needy findeth food;
 A wilderness of weed
 It is indeed!

Ah! were my gaze within
 Prolonged, I should begin
 To tread the melancholy road
 That leads away from peace; my load
 Would then my mind distress,
 My soul depress.

Lord, let me look away
 From self and hear Thee say,
 "I am thine All-sufficient God,"
 "With me be *all* Thy pathway trod."
 Thus shall I know Thy peace,
 And murmurs cease.

Thou art my Hope so sure!
 Therefore, as Thou art pure.
 Let me myself now *purify*,
 And now await Thee from on high—
 The grace to be revealed
 To eyes unsealed!

E.K.

Many things, necessary and right in their place, become the reverse when they seem to shut out the Lord Himself, instead of being realized within His fellowship and joy. It has been said that if we try to carry say twenty things and a bag, we drop them, but if they are within the bag all is quite different. So is it spiritually. Let all love be within the whole hearted love of God (Deut. 6. 5) and all actions wrapped up in the will of our Lord, and devotedness to Him. Separate anything from Him, whatever it is, however trivial, and it becomes a stumbling block. Good food in the wrong place can choke, and clothes can suffocate, a warming fire in the wrong place can destroy.

Christian love is not only natural love improved, it has a heavenly newness, it is of God (1 John 4. 7) and belongs to His redeemed. What love there should be among saints,

Spiritual Digestion.

ONE may study scripture carefully without feeding on it: an unregenerate man may have great knowledge of the language, and explain it ably. But that is not spiritual appropriation. When we are born from above, we need God's words as the body requires food. It is deeply important to see the necessity of air (reminding of the Holy Spirit) all the time, and of food (to which the words of truth are so often likened). Frequently a man will tell me he has read the Bible and knows it. I can see his attitude. It is that of the natural man and the mental use of a book—his mind is a library, that is all. But how different it is when we know the Lord. Just as yesterday's air cannot be stored up for today, nor last month's food, so the gracious work and words of God are ever needed afresh. Who would think of saying, "I do not need any bread now: I ate some a year ago"? We partake of it a thousand times, **because** we are living and hungry, it becomes part of our very life, and gives us new energy. And this has another aspect. The "air" is not changed. The **same** air is needed in the twentieth century as in the first. And in like manner the Scriptures cannot be improved, or found deficient.

And now what about digestion? Is it not associated with (a) life, (b) health, (c) enjoyment by the palate, (d) masticating, (e) a right amount at the right time, (f) a varied diet? So spiritually. There are different juices in the body to assimilate: the saliva is first, and this is operative as we receive. It suggests faith and mixing with faith (Heb. 4. 2).

Thus digestion is partly conscious and partly unconscious. It **continues** a long while, when we are in a healthy condition. Thus we are reminded of the need for **all round** spiritual health, that truth may really build us up. And there should be no hurried eating: we must take time for the precious things of God. And let us remember the importance of receiving **all** the truth. Onesidedness is like a defective diet, and however excellent one food is, it cannot replace all. No part of His gift in Scripture is unnecessary, God has given us many parables in our natural body, that we may learn the more easily. The God of nature is equally the God of Scripture and of salvation. Part of the food is for the building up of our members, part gives present energy, and part warms us. So is it with God's truth.

Some diseases prevent the proper assimilation of food, and may even change it to our detriment. How important then is spiritual health to use "the healthy doctrine" aright (Tit. 24). Again, some may be **unable** to assimilate **certain**

food: is our spiritual condition defective, and do we "waste" much that is precious, by lack of godly application? Do not all have some "waste" in our present imperfect condition? If we would enjoy food, activity is helpful; so spiritual service fits us to eat more of God's precious truth. How delightful is a right condition of spiritual vigour, contrasted with idleness and languid dulness. May we indeed grow up unto Christ in all things, ever growing in grace.

The General and the Particular.

HOW easily I can say "I belong to the Lord, and all that I have is His." But what about some special detail? Do I want my own way in that? Wisely the Holy Spirit emphasized, "Yield yourselves . . . and your members" (Rom. 6. 13), lest I become content with the vagueness of the "whole" and forget the individual "**members.**" Each one belongs to the Lord—each day, and in each circumstance.

Peter said, "Though I should die with Thee, yet will I not deny Thee" (Matt. 26. 35), but he broke down in one temptation to fear. Do we know ourselves? The rich young man was honestly sure that he had kept all the commandments. But the Lord tested in **one** thing, and he went away sorrowful. Do we know ourselves? It is easier to say "Not a mite would I withhold," than to come to **some** particular. And it need not be the largest. Some can more easily give five pounds than a shilling in **another** relation, where affections will otherwise.

In like manner it is easier to have faith for the future in general than to trust the Lord for a trial or loss—physical or financial—in the **present**, i.e., **today**. We all excel in the greater things—the "principles"—when not **applied** too searchingly to our **present** wishes. But the **application** is the measure of our obedience. We encourage ourselves that we are devoted in **one** way—to obtain self's choice in **some other way**.

But God, though very gracious (may we not say "because very gracious?"), does not become a party to this bargaining. O that we may not deceive ourselves, but be led of the Holy Spirit in the yieldedness of a daily walk with God. "Ye are not your own." Why "Ye are bought with a price" (1 Cor. 6. 19, 20). And how much that price meant to our beloved Lord. Do we really love Him?

Spirituality is not a matter of words nor of occasional actions, nor of one member of the body, but of the whole being—devoted unto the Lord.

YOUNG PEOPLE'S COLUMNS.

SIN.

LET us take the three letters, and begin with the central "I." Yes, the "root," or "heart," of sin is "self" "I"—spelt with a capital letter—means forgetfulness of God, and of His holy claims. There is no one on the earth who has not forgotten God. How sad to live forgetting God. He said of Israel, "My people have forgotten Me days without number" (Jer. 2. 32), and one of the sad descriptions of nations is that they "forget God" (Ps. 9. 17). This is a national sin, and a personal sin too, Sin makes "self" the master, the leader, the one to be pleased. Men walk "in a way that is not good according to their own thoughts" (Isa. 65. 2): "all we like sheep have gone astray, we have turned every one to his own way" (Isa. 53. 6). The very word "self-ish" shows the real nature of sin.

Let us now look at two letters—IN. Sin is not only outside, it is within IN the heart. "Out of the heart proceed evil thoughts" (Matt. 15. 19), and all the wrong actions that spoil the world. Sin is in the sinner, and the sinner is in sin (John 8. 21, 2 Cor. 5. 17):—But is there no hope? Thank God, there is.

The first mention of the word "sin" in Scripture is full of meaning still. God Himself used the word even to Cain—to warn, telling of the one way of salvation. Let us turn to Genesis 4. 7. In God's Hebrew language that word is used for

- (a) SIN,
- (b) PUNISHMENT OF SIN,
- (c) A SIN OFFERING.

How wonderful. Thus we see that sin brings its own sure punishment, and that the escape is not by "doing better afterwards," nor by any work of ours, but by a HOLY SUBSTITUTE BEARING THE JUDGMENT, AND GIVING A NEW LIFE. The words of Genesis 4 not only tell of sin at the door of Eden (Gen. 3. 24) so that Cain and others, could not enter, but of

THE PROMISED SIN-OFFERING,

Who would come, and meet the sword (Zech. 13. 7), and open the way. Thus we learn of God's message:—

"If thou doest well, shalt thou not be accepted?"

"If thou doest not well, to the open (door) a sin offering is lying" (resting, ready to meet the sword).

Do you know Him as your Saviour from sin? If you answer "Yes," just because you wish to please, or to avoid the question, it is untruthful,

is it not? If you say, "I don't know," carelessly, that too, is sad indeed. If you answer "No, but I long to have this blessing and this knowledge," it is a joy to tell of the sinner's Saviour today. "Sin" need not shut you out of God's presence, and glory. His dear Son has died and been raised,

THE ONE SACRIFICE

for all who come unto God by Him, and a great number have proved this, and can exclaim, "Christ died for our sins according to the Scriptures" (1 Cor. 15. 3), "in Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1. 7), and "the blood of Jesus Christ, God's Son, cleanseth us from all sin" (1 John 1. 7).

There is NO DOUBT as to this. Salvation is free because the Perfect Saviour met all the cost for poor, worthless sinners, who see their need and feel their burden, and come unto Him, hating the sins that brought Him Who loved them such terrible pain and judgment. How good He was to love like that? Do you think He will now say "Go away," or "Come again to-morrow and I will see what I can do?" No! Come and you will find the great

MIRACLE-CHANGE

of salvation from sin, seen in a new fruitful life, with new wishes, new power, and a new song, "in Christ Jesus."

Sin has an "I," a central "I":

"I" want "my" will—who shall deny?

Thus Pharaoh said, he found it vain—

Sin ever brings to death and pain.

Sin is within! The heart is ill,

The sinner dwells in Satan's will,

A slave of sin, as Christ revealed,

At last to find his doom is sealed.

But is there hope? Yes, Christ hath died,

For sinners He was crucified:

Risen, He proves His power to save

Sinners for whom His life He gave.

The way is opened! Grace is free!

If burdened, come, and you will see.

Why doubt and wait? Why go elsewhere?

All else will only mean despair.

'Tis Christ or judgment; grace or doom;

'Tis life or death; 'tis light or gloom!

"Behold the Lamb of God" to day,

And you will find the Living Way.

Eternal rest, and present peace,

A power within, and ne'er to cease,

Will be your joy: O sinner, come,

And praise to Him will ne'er be dumb.

Is it possible to go to glory lazily, when we have had a heart vision of Christ, and His love, and a realization, though faint, of a ruined world?

Joseph—a Beloved Son.

(Continued).

A type of the Lord and of His People.

Joseph was characterized by prompt obedience to his father's wishes and commands, even though it led to deep suffering; he knew nothing of that which awaited him during the thirteen years that followed the last sight of his beloved father's face, when he was sent to seek his brethren. All things were working together for good, but it did not seem so to him. The time was not yet to be when he could say, "It was not you that sent me hither, but 'God.'" But how did he act during those painful years of rejection, slavery, false accusation, wrongful imprisonment and being forgotten by those to whom he had been a blessing? Never a sullen or angry word, never a fretful countenance, never a complaining, never a refusal to do his best under trying circumstances. His beautiful character was such that he gained the respect of all into whose circle he was thrown. His master had complete confidence in him, seeing that "The Lord was with him" (Gen. 39. 3). Even in the prison, he was entrusted with the care of others, and whatever was done there, "he was the doer of it." He did all things well, and his reward was a peaceful conscience, and who shall say that he had not a prayerful expectation of the hand of the Lord working for him?

Beloved, does not this young man's lovely character put us to shame? Remember, it was his integrity, his purity, and his communion with, and fear of God, that was an offence to his brethren and to others.

And thus will it ever be whilst "this present evil age" continues. Goodness that is a manifestation of the inworking of the Holy Spirit, a result of grace, may often be respected but never really loved by natural man. The life of Joseph was a constant rebuke to his brethren's evil living. They were to him what Cain was to Abel. Their "own works were evil," and their "brother's righteous."

"Marvel not, my brethren, if the world hate you." Yet, how much to be preferred is Joseph's life of suffering to the placid, easy-going lives of some believers! We do well to remember that, "If we suffer, we shall reign with Him." "Through much tribulation" God's servant reached the place of authority and rule. He did not seek for this, but it became his reward because of his faithfulness in lesser things. His apprenticeship in the workshop of affliction was faithfully served; and he emerged from his obscurity fully trained and well pre-

pared for the great office the Divine Providence had designed for him.

Other practical lessons will be learned, incidentally, as the life and experience of Joseph are considered as a foreshadowing of the Lord Jesus Christ, but let not the foregoing be lost upon us. Whether Joseph is thought upon as an example of a soul won by travail, the fruit of a rich love, as one obedient even to suffering, hated by the world, and reaching glory through the pathway of tribulation, let each reader search his own heart in an endeavour to trace a likeness to this saint of early days.

Let us "do all things without murmurings, and disputings." Let us be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation," shining "as luminaries in the world." "For we know that all things work together for good to them that love God, to them who are the called according to His purpose."

In these meditative studies, it must be constantly borne in mind that the record is historically perfect; that is to say, God has, by inspiration, caused to be written just those parts of the history of His servant as are necessary for our "example," "admonition," and learning." Joseph was an actual person, living at the time stated, and all his experiences were real.

Were Joseph a myth and his story but fiction, false would be the encouragement derived by believers in all ages from this narrative of his sufferings and exaltation.

Moreover, there would be no foundation—or at least only a sandy one—upon which to build a typical Structure, and parts of the New Testament Scriptures would have no standing; and if any part be regarded as mythical, how can there be confidence in the whole?

But the record bears upon its face the impress of truth. Nay, more! In the heart of the exercised believer, the Holy Spirit produces a sense of spiritual kinship with the tried and tempted servant of God of whom it tells. What Joseph passed through, other saints in other days have experienced, though not, as to the majority of them, to so painful a degree.

In the present day, the historical value of the Bible stands higher in the estimation of scholars than it has for many decades, for the witness of excavation and archæology cannot be set aside. This does not mean that men have been brought to a right acknowledgement of God and of their condition before Him, but it does show how mistaken they have been, and that "unlearned and ignorant men" have been right in their reverent regard for the "Scripture of truth."

As, therefore, these meditations proceed, let

this thought of their true historical basis run as a continuous under-current in the mind, and the nourishment that the heart shall derive will be rich and full if, indeed, there is constant and unaffected dependence upon the Holy Spirit.

E.K.

(If the Lord will, to be continued)

Question and Answer.

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"Romans 9. 13, 14. I find this passage THE difficulty as no other among the young people for the last two years."

These words from a beloved brother, giving Bible instruction in Switzerland, suggest much food for thought. The tendency to-day is to leave God's sovereignty out, and to want to know "Why?" for everything. Let us never avoid, nor seek to get "round" or "over," the words of Scripture. They are sometimes startling (e.g. Luke 14. 26), but may it not be that we need to be startled? Always take a verse in its context. In Romans 9. 6 we see that "the flesh profiteth nothing": in verse 8 there is the contrast between the flesh and the promise as in Galatians 4. 28, 29. The word "election" is found in verse 11, and implies a picking out: thus election never injures any: it leaves some where they are already. Hence "the same lump," in verse 21, and "He prepared to glory" (23), but "fitted," not "He fitted" "to destruction" in verse 22. Men will be judged according to their works (Rev. 20. 12, 13). God is not unrighteous: no one receives more judgment than he deserves. This is fundamental. God never punishes unrighteously (Rom. 3. 5, 6). Mercy is quite undeserved.

We return to the question in verse 13 from Malachi 1. 2, 3. It there refers to God's dealings with the two nations. Can we deny such sovereignty in all history and geography? Why were you born in England, and not in a Brazilian forest? Why born of godly parents, and not of drunken criminals? Had you any voice, choice, or **deserving?** Do not try to explain all, nor wish to understand all now (Deut. 29. 29). You and I are children: God is God: can we **trust** Him, or do we mentally say "No?" In connection with nations we see Pharaoh in Romans 9. 17, "raised up," not made to sin, but exalted to power (Dan. 4. 17), though a vile person, that the deterrent to others might be more broadcast, than if a petty chieftain had thus sinned. Is this strange? If Esau deserved reward, everything would be different. But Esau chose to sin, and his descendants continued this, like to those of Exodus 20. 5

("of them that hate Me," see Ezek. 35. 5, 6). They were evildoers. God cannot love sin: He cannot excuse sinners. If He saves any it is grace, but grace reigning through righteousness.

The natural man says "Why does not God save all?" The saved ones asks, "Why does God save sinners?" I am not "compelled" to go on the way of sin: I chose it. The sin was not God's, it was mine. True repentance says, "Against Thee, Thee only (the Sinless One) have I (the sinful one) sinned." Why did God have mercy on me? Here and now He will not give the full explanation. "On whom He will" (Rom. 9. 18). "Whom He will He hardeneth" is not an isolated expression; it refers to Exodus, where Pharaoh hardened **his heart**. Had not Pharaoh's heart been of this **nature** it would have shown the **reverse** of hardening, by God's **dealings** within. Were these not actually **warnings** with space for repentance? The **nature** of clay and the nature of wax respond differently to the sun: the latter is melted. "But could not God have compelled Pharaoh?" one asks. This is the thought of the questioner in Romans 9. 19. Here God refuses to answer. In one sense He can do everything, but if He is silent here, this is part of our training, in acknowledging His perfect sovereignty. To **claim** that He should compel our wilfulness to become willing is to deny His **mercy**, and make salvation God's duty. This deadly error cuts at the root of the gospel, obliterates all grace, and blames God, leading to sheer atheism. There is a blessedness in silencing self's curiosity, and pride. Grace leads to worship, and to rest in God's perfection. Here is a test for a humble and simple believer.

As soon as a kettle of water is removed from the fire it begins to cool, and so is it with us spiritually. O that we may keep close to our Lord Jesus.

"God hath set the members every one of them in the body, as it hath pleased Him."

"God hath tempered the body together."
"God hath set."

(1 Cor. 12. 18, 24, 28 cf. John 15. 16).

Is Your LIFE Insured? And What is Your "Expectation of Life"?

ELABORATE "Insurance tables" calculate a premium from tables to decide the **PROBABILITY** of your earthly existence, and then arrange for your **DEATH** insurance. It is just because **DEATH** is the **SURE** expectation (Heb. 9. 27) that they have been founded.

But we have far better news. Have you a life insurance, i.e., to ensure life for ever? We rejoice in that which is firmly founded, and its security can never fail. There are ample resources, and there are no premiums—all is A GIFT.

"The Gospel of the grace of God" is the greatest reality, and the GIFT OF GOD is ETERNAL LIFE in CHRIST JESUS OUR LORD."

"Is this true? Yes, I repeat. A reality! Proved? Praise God, yes, and experienced to-day. No elaborate forms to fill up, no uncertainties. The glorious

DEATH

of the Lord Jesus ensures everlasting life for all who come to Him, each one personally as a lost sinner. Here is the stumbling block to many, "We are all sinners" men say. But a personal sense of sin, and a broken heart because of it are rare.

What keeps a man away from the gospel? PRIDE. The natural heart is unwilling to acknowledge—I deserve judgment, and hell for ever. Sin is not felt to-day. The tendency is to extenuate it as a psychological necessity, or the result of physical and mental conditions and of circumstances. Sin is not realized and confessed as "my guilt" that brought the Son of God to the tree with its curse (Gal. 3. 13), as MY Substitute.

A vague and empty sense of sin makes a vague and empty gospel, and so there is a moral deterioration as well. There is no real repentance. Men seek to build up a new world on improved houses, appliances, sanitation, reforms, old age pensions—with the Lord Jesus Christ left out, or regarded as a Figurehead. To return to our title You are insured for £100—£300—£500 or more as the case may be, not for "LIFE"—for MONEY, to be paid out at DEATH. The words "life insurance" are only a fair description for a solemnizing but absolute contrast. Death is in front. Your expectation of life is said to be "30 years," your work fellow makes his "25 years." That is expectation of death in plain English. It means "You cannot expect to live more than 30 years," but you may die tomorrow. It is only a calculation of averages to lead up to—not life, but DEATH.

So, dear reader, do not be deceived by words, Seek the Lord while He may be found. The only real life is in the Lord Jesus.

He is still the Way and the Truth and the Life (John 14. 6). O that you may come to Him today. The gospel of Christ is still the power of God unto salvation (Rom. 1. 16). The matter is urgent. Do not put it off.

Suggested Daily Readings.

"IF THE LORD WILL."—APRIL, 1946.

Day	READING		LEARNING	
	Genesis	1 Corinthians	Genesis	Matt.
1	22. 1-14	12. 1-18	22.1	21.6
2	22. 15-23.2	12. 19.31	2	7
3	23. 3-20	13. 1-13	3	8
4	24. 1-14	14. 1-17	4	9
5	24. 15-32	14. 18-40	5	10
6	24. 33-49	15. 1-19	6	11
7	24. 50-67	15. 20-41	7	12
8	25. 1-18	15. 41-58	8	13
9	25. 19-34	16. 1-24	9	14
10	26. 1-16	2 Cor. 1.1-24	10	15
11	26. 17-35	2. 1-17	11	16
12	27. 1-17	3. 1-18	12	17
13	27. 18-40	4. 1-18	13	18
14	27. 41-29.5	5. 1-21	14	19
15	28. 6-22	6. 1-18	15	20
16	29. 1-20	7. 1-16	16	21
17	29. 21-35	8. 1-24	17	22
18	30. 1-21	9. 1-15	18	23
19	30. 22-43	10. 1-18	2 Cor. 10.1	24
20	31. 1-24	11. 1-15	2	25
21	31. 25-42	11. 16-33	3,4	26
22	31. 43-32.12	12. 1,21	5	27
23	32. 13-32	13. 1-14	6	28
24	33. 1-20	Gal. 1 1-24	7	29
25	34. 1-19	2. 1-21	8	30
26	34. 20-35.8	3. 1-12	9,10	31
27	35. 9-29	3. 13-29	11,12	32
28	36. 1-43	4. 1-16	13,14	33
29	37. 1-20	4. 17-31	15,16	34
30	37. 21-36	5. 1-23	17,18	35

Notes on Memorized Verses.

GENESIS 22. 1-18.

1, "Test," in English "tempt" has usually the thought of evil ("Try," and "temper" have both aspects). We need testing, to strengthen. Abraham's willingness. 2, Words (a) to awaken love, (b) to remind of God's previous intervention in that "place" (and a type of Christ, Ch. 14. 18-20), and (c) of the similar wording, "I will shew thee" in Ch. 12. 1. 3, Faith and love do not procrastinate. "Two"—as witnesses?—Typical teaching the Glorious "Seed," raised up (Acts 10. 41). "The place" (4, 9, Deut. 12. 5, 11, 18, 1 Chron. 21. 21, 25, 2 Chron. 6. 20, 26, Ezek. 43. 7). 5, "We will worship and we will come again"—faith's simplicity. 7, "Where?"—"God will see"—striking as to the type, but also as to all questions and needs. 8, "Himself," i.e., for Himself—delight in His beloved Son. "Himself" in connexion with salvation, a wondrous theme (cf. Gal. 2. 21, Eph. 5. 25, 26). "The lamb," emphatic, John 1. 29: notice only one burnt offering, contrast many types. 9, "Bound": love's demands met in the Antitype. (10) (12) "His son"—a type of Christ, "the lad" a changed type of the sinner saved, needing the burnt offering, for whom the ram died: how wondrous the (a) blending and (b) exactness of words. 12, The test: (a) our dearest for Him, (b) confidence in Him beyond our understanding: all "love" WITHIN loving God (Deut. 6. 5). "Thy," "Me."

13, *Not* earlier. Took God's gift. "In the stead," *all* Israel today live through *one* substitute, yet blind to God's teaching. 14, "Will see"; A ram THEN *only* a picture: prophecy: "He shall be seen." 16, "Myself." 17, Repetition, fullness. 18, Blessing to others. "Because thou hast obeyed My voice" (contrast 3. 17: leaflet available). Are *we* willing, or not?

2 CORINTHIANS 10. 1-18.

1, "Meekness and gentleness" (Matt. 11. 29): "be-seech" shows the servant like his Lord. Yet "told" for God's glory. 3, Physically "in," but not "according to the flesh," (un-)spiritually. 4, Carnal weapons fail: how real is "the power of God unto salvation" (Rom. 1. 16, Phil. 3. 10, 21). 5, Are we willing for this? (See Phil. 4. 7). 6, Tender waiting (1. 23). 7, Outward (1 Sam. 16. 7, Isa. 11. 3, John 7. 24), A wrong boasting of Christ (1 Cor. 1. 12): He is never a party to pride or

sectarianism. 8, 13. 10. 9, 10, How much criticism is unkind and untrue (cf. John 8. 31, 41, 57, Heb. 12. 3). 11, The letters were to prepare—and prevent (12. 20, 1 Cor. 4. 20, 21), so the Scriptures are to prevent *our* suffering loss in that Day. 12, If we measure by ourselves and others, pride enters: if we see our falling short in His light, we are humble. The more we look off unto Him, the more we worship. 13, Romans 15. 18: God's measure. 14, "In the will of God" (Rom. 1. 10, 15, 32, 1 Cor. 12. 18, Ps. 47. 4). 15, Romans 15. 20. 16, A missionary heart, a missionary zeal, and readiness for hard labour, and suffering. 17, Here *practically*, *doctrinally* in 1 Cor. 1. 31, so "God is Faithful" in BOTH connexions (1 Cor. 1. 9, 10-13) and "a little leaven leaveneth the whole lump" doctrinally and practically (Gal. 5. 9, 1 Cor. 5. 6): ever *linked*. 18, Hebrews 11. 5, 39.

Suggested Daily Readings.

"IF THE LORD WILL."—MAY, 1946.

Day	READING		LEARNING	
	Genesis	Galatians	Genesis	Matthew
1	38. 1-30	5. 24-6. 18	45. 1	24. 36
2	39. 1-23	Eph. 1. 1-12	2. 3	37
3	40. 1-23	1. 13-23	4	38
4	41. 1-24	2. 1-13	5	39
5	41. 25-45	2. 14-3. 7	6. 7	40
6	41. 46-42. 8	3. 8-21	8	41
7	42. 9-24	4. 1-16	9	42
8	42. 25-38	4. 17-32	10, 11	43
9	43. 1-14	5. 1-17	12, 13	44
10	43. 15-34	5. 18-33	14, 15	45
11	44. 1-17	6. 1-11	25, 26	46
12	44. 18-34	6. 12-24	27, 28	47
13	45. 1-15	Phil. 1. 1-18	1 Thes 2. 1, 2	48
14	45. 16-28	1. 19-30	3	49
15	46. 1-34	2. 1-18	4	50
16	47. 1-26	2. 19-30	5	51
17	47. 27-48. 9	3. 1-21	6	25. 1
18	48. 10-22	4. 1-23	7	2
19	49. 1-15	Col. 1. 1-17	8	3
20	49. 16-33	1. 18-29	9	4
21	50. 1-26	2. 1-17	10	5
22	Ex. 1. 1-22	2. 18-3. 7	11	6
23	2. 1-22	3. 8-25	12	7
24	2. 23-3. 10	4. 1-18	13	8
25	3. 11-22	1 Thess 1. 1-10	14	9
26	4. 1-17	2. 1-20	15	10
27	4. 18-31	3. 1-13	16	11
28	5. 1-23	4. 1-18	17	12
29	6. 1-13	5. 1-13	18	13
30	6. 14-30	5. 14-28	19	14
31	7. 1-13	2 Thess 1. 1-12	20	15

Notes on Memorized Verses.

GENESIS 45. 1-15, 25-28.

1, Love (43. 30): are we (westerns) less feeling? 2, Luke 10. 41, John 11. 35, Acts 20. 19, 31, 2 Cor. 2. 4.

Phil. 3. 18). 3, Making himself known (Ezek. 20. 5, 9, 35. 11). (4) A coming near (10, Ps. 148. 14). 5, 7, 8, 50. 20 Romans 8. 28, an uncomplaining spirit sees God's hand in all: a self-centred heart sees God's hand in nothing and grumbles at men (Isa. 5. 7). 12, "Your eyes," "My mouth"—intimacy (Isa. 52. 8, 3 John 14 margin). 13, "My glory" (Note the Antitype, Ps. 102, 16, Isa. 24. 23, 60. 13, cf. John 17. 24). "Haste and bring": love's intensity (Ps. 119. 60, Matt. 28. 7, 8, Luke 14. 22, Acts 20. 16). 14, 15, Benjamin specially: they had resented *such* love hence such a test (37. 4, Matt. 20). 26, All *our* fainting is "when we believe not" we (unlike Jacob) *have no reason* not to believe. 27, "When he saw": the Lord has granted us great *evidences* of His reality, and of His promises—"the earnest of the Spirit." Jacob revived, and Israel said. 28, See 32. 28; "Behold I *die*": we have a contrast (1 Thess. 4. 13-18), but to the patriarchs death was "in faith" (Heb. 11. 13), awaiting the sure fulfilment of Genesis 15. 7 (Note 15, Matt. 22. 31, 32).

1 THESSALONIANS 2. 1-20.

1, An "unvarnished" relation of real devotedness follows. 2, Cf. Acts 14. 20, holy victory over fear. 3, No self-seeking motives (2 Cor. 12. 16, quoting their false words, 17). Contrast Jude 12, 16). 4, A trusteeship (Luke 16. 10-12, 19. 13, 1 Cor. 4. 1). God, men (Gal. 1. 10). 5, Flattering is *outward*; covetousness *inward*: hence God is witness (how any can make this or 2 Corinthians 1. 23 parallel with an "*oath*" is amazing). 6, John 5. 41, 7. 18, 8. 50. "Might have been" (cf. 1. Cor. 9. 14, 15, Neh. 5. 14, 15). 7, 8, Love ever gives (John 3. 16, Gal. 2. 20). 9, Acts 20. 31-35. 10, "Ensamples" (Phil. 3. 17. 1 Pet. 5. 3). 11, A further picture of love (see 7) from a home: how loving each Christian home should be. 12, Ephesians 4. 1, 3, John 6. Margin. "Called," present tense—a continuance: the *coming* Kingdom is in view. 13, The *word* that is inworking, cf. Hebrews 4. 12 (James 1. 21). Likewise with *prayer* (Col. 1. 29, Jas. 5. 16). "inworking" and inwrought. 14, Acts 14. 22, 2 Timothy 3. 4. 12: are we willing? 16, Luke 19. 43, 44, 21. 22. 17, Love's intensity. 19, Love's prospect (cf. Isa. 53. 11, 62. 3). 20, Philippians 4. 1.

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Thoughts from The Word of God

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

A PERIODICAL TESTIMONY TO THE LIVING
GOD, AND HIS LIFE-GIVING AND ENLIVEN-
ING LOVE AND POWER, TO THE PRAISE OF
THE GLORY OF HIS GRACE.

Vol. 47 No. 6, 7
JUNE, JULY, 1946
Free.

"In the beginning God
created." Genesis 1. 1.

"Thou hast created all
things, and because of Thy
will they were, and were
created." Revelation. 4. 11.

"If any one is in Christ,
there is a new creation."

2 Corinthians 5. 17.

"And that ye put on the
new man, which according
to God is created in
righteousness and true

"He Which hath begun a
good work in you will fulfil
holiness." Ephesians 4. 24.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, etc. (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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it until the day of Christ
Jesus." Philippians 1. 6.

"We are His workman-
ship, created in Christ
Jesus." Ephesians 2. 10.

"Till we all come unto
the unity of the faith,
and of the knowledge
of the Son of God, into a
perfect man, into the mea-
sure of the stature of the
fulness of Christ."

Ephesians 4. 13.

"What shall we say to
these things? If God be for
us, who can be against us?"

Romans 8. 31.

"WATER OUT OF THE WELLS OF SALVATION."—Isaiah 12. 3.

Words of Introduction.

NOT a theory, not a philosophy, not a religion, not a mere creed, not a branch of Christendom, not a pope, patriarch or priest among men, but the Lord Jesus is Foundation, Centre, Attraction, and Power. We were chosen in Him, bought by Him, created in Him, baptized into Him, are gathered with a view to Him, confess Him, and belong to Him. With this happy realization, in the enabling of the Holy Spirit, we would not only send forth pages of loving testimony, but seek all the enjoyment of His Will in the drawing together of His own, in love's bridal undivided affection for Him, and not forgetting local expressions of His body, each as a church of a living God (1 Tim. 3. 15, 16), governed by His word and will, and looking for His near coming, with a daily unworldly life corresponding. Can we not trust Him?

"We are Saved by Hope."

Romans 8. 24.

Without a hope and without God,

Thus was I once, forlorn;

My feet the path of evil trod,

My heart was sick and torn.

But then—how blessed was the day—

True hope sprang up in me;

Christ saved my soul, showed me His way,

And set the captive free.

Now hope is mine, for Jesus is!

My Lord and God and Light;

He is my Shepherd, I am His;

He leads me through the night.

"That blessed Hope" is He become,

For Him I look and long;

Of all my hopes He is the Sum,

My Joy, my Strength, my Song.

S. J. D. (Lebanon).

Words of Encouragement.

■ The Lord hearkened and heard." Mal. 3. 16. God's personal interest in His children must ever encourage our hearts. "I am poor and needy," said the psalmist, "Yet the Lord thinketh upon me" (Ps. 40. 17). "The prayer of the upright is His delight" (Pro. 15. 8). How different is the Eastern idea of impersonal mingled fatalism and pantheism! And God takes deep interest in the way His children treat one another. Hence we notice His care for Moses when some spoke against him. When believers speak helpfully to one another—talking of His love is the reverse of gossip—He hearkens and hears. And, marvel of marvels, our unimportant ordinary words of praise and love are actually written down before the Lord! We can understand the importance of recording His words. But what are ours? What grace shines out.

Do we always thus speak? Or do we sometimes use harsh words and bitter words? Do we often speak **without** grace (Col. 4. 6)? God is not unrighteous to forget acts of love (Heb. 6. 10); and all godly words are remembered.

UNWORLDLINESS.

WHAT is it? If a mere negative, it is incomplete. Devotion to Christ must be the mainspring. The love of Christ is to constrain His redeemed. Unworldliness is not a string of actions, dependent on a code of rules, but an attitude of joyful devotedness, springing from living union with Christ. Unworldliness does not dwell on "Thou shalt **not**," but feeds upon "every word that proceedeth out of the mouth of God." It does not say "Why not?" or look disappointed and sullen, but delights to do God's will (Ps. 40. 6-8). It affects deeds, words, thoughts. Grace changes the countenance. Likeness to the Lord transforms everything. The use of time, money, influence—all should be within the will of God. Sanctification is not one day a week, but seven: not only in a meeting, but in kitchen and workshop. When there is true realization of the Lord Jesus there will not be so much need for others to mention things. Love instinctively sees immodesty and changeableness of apparel and judges it. Love hates causing others to stumble, and is never offended by a word of advice. If we lose our temper, or are irritated, we are not saintly. Love to Christ does not get as near the precipice as possible, but the reverse. The Holy Spirit does not lead to the borderline or that which is doubtful,

Poems to help Christian Experience.—156.

The Attraction of Christ.

The voice of my Beloved!
Behold, He cometh! See
Him leaping on the mountains;
So quickly cometh He.
Though in the height He liveth,
Behold, He standeth here;
With love His bosom swelleth,
In love He draweth near.

Behind our wall He standeth,
He loveth to be near,
And yet my own Beloved
I "see but dimly" here.
He doth not raise a barrier
Nor interpose a veil;
A glimpse of Him is precious,
Let other visions pale.

He looketh through the lattice,
Delighting e'er to show
Himself to *His* beloved,
And make me long to know
Himself yet more—my Master—
To gaze upon His face,
That likeness to His beauty
He in His Own may trace.

He cometh and He standeth,
He looketh, and in love
In gracious words He speaketh,
That draw my heart above:
I listen, He entreateth
With Him to come away,
The wintry past forgetting,
And hasting to "That Day."

'Twill be a time of singing—
That everlasting day;
The Tree of Life doth flourish
And ne'er will fade away;
But sometimes He seems nearer,
And gives a foretaste here
Of His unchanging glory:—
Oh, may He soon appear!

E.K.

"I FORGOT."

IT may have only been a little thing: I left something in the way, and someone fell. Or I left something to finish cooking, and it burnt. The utensil and food were alike damaged, and time was taken to put straight. You ask, "What is the advantage of writing thus? We all know these trivial things." But do we **FEEL** them? Do we realize God teaches us thereby? **LITTLE THINGS HAVE GREAT RESULTS: MOMENTARY ACTIONS MAY AFFECT A LIFETIME.** Thus we see the **PRINCIPLE.** A brief sin may have eternal affects. We remember Adam's disobedience. Are we ready to acknowledge God's warning? These trivial things are His loving witness. Life is full of them.

Again we notice how **someone else** may fall: we cannot separate our actions from conse-

quences to others. Are we loving and thoughtful?

Further, time is lost not only in putting straight, but in thinking over the failure. A tender heart needs grace not to worry, not to lose prayer by the thoughts reverting to the incident. Thank God, His forgiveness is forgiveness, although forgetfulness is sin, and not excused.

• Thus we learn to pray to be **kept from forgetting** and from carelessness about "little things." If we by grace, are brought to hear His voice in something small, we may be spared a greater failure after. And do let us remember that, if God forgives, we should believe Him and not spoil prayer after, by thinking again and again of that which was spoilt in earthly things.

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.

"God is Faithful." 1 Corinthians 1. 9, 10. 13.

"I believe God." Acts 27. 25.

1. For "those in authority" (1 Tim. 2. 1-4), and God's overruling at such a time as this, for "His purposes will ripen fast."
2. For God's saving work among Israel's remnant now (Rom. 11. 5), and for "the peace of Jerusalem," in a day soon to dawn (Ps. 122. 6).
3. For godly homes and saved families (Acts 16. 33, 34).
4. For lands that we often overlook:—Switzerland, Latvia, Turkestan, Algeria, Honduras, Bolivia, and for "the isles of the sea," and the Lord's scattered sheep everywhere.
5. For the Lord's work lovingly entrusted to us, that we may be *IN* the Lord's will, and that fellow helpers may be raised up, and *all* go forward, in unity and humility, to *His* glory. Specially I think of Europe, and resuming short missionary journeys. We would earnestly remember Stanley Duce (Lebanon, Transjordan, Irak, etc.), Paul Rosenberg and F. A. Franco (Guaranis, Spanish-speaking peoples of S. America)—the former at present journeying. Do not forget "news" still awaited of some saints on the Continent.

"All His saints are in Thy hand." Deuteronomy

33. 3.
"My times are in Thy Hand." Psalms 31. 15.

Do not measure prayer by its moments of length, but by its intensity: nor by the mouth, but by the heart; yea, do not measure the prayer at all, but let God's approval be your joy, and O that the One to Whom prayer is may become more realized than the one praying, and that we may not be weary of TIME WITH HIM.

The life of faith is a life of victory: the life of fear is a life of failure.

THE IMPERCEPTIBLE SETTING ASIDE OF THE LORD'S DAY.

THE theory that emergencies justify sin we reject. A lie to save a life is A LIE, and cannot be for a moment excused. To deceive an enemy is no more justifiable than to deceive a friend. But when anything is not expressly (as a "law") commanded, or forbidden in so many words, is there not a difference? Here is a peril, we cannot bring forward a "Thou shalt" or "Shalt not" as to the Lord's Day, but does that mean it is the same as any other day? Is "the Lord's Supper" the same as any other supper? Undoubtedly **every meal** is to be to God's glory (1 Cor. 10. 31, and likewise **every day**, but let not this fact be misused. The Lord Jesus claims the Lord's Supper with separation from other things, with a view to His remembrance; and, if "emergencies" neutralize the Lord's Day, old landmarks will be broken down in our sensitiveness and our conscience..

Some dear children of God quite mistake the point. They will say, "Christ did works of mercy on the sabbath." Yes, and the Lord's Day is not exactly the same as the sabbath: but does this mean He was **employed and paid** so to do? Many children of God would not open **their** shops on the Lord's Day, yet would enter other "shops," and buy. Some would buy "food" or a "ticket" but not "clothes" or "furniture." Some would not work by "choice," but rather than risk their situation. Emergencies—national or personal—lead to the children treating the Lord's Day as if it were nothing. "If father goes to work, why should I not have my ordinary play?" The result is a deadening of the Lord's loving emphasis on a day in each week, and that the first, not associated with our "pleasure" or worldly "profit." The atmosphere of the home is changed, and the principle, once removed, is hard to reinstate. True, there is no "Thou shalt," but every mother knows that love's demand is stronger than a legal "must," and harmony with the Lord is quick to realize the hints. Principles are a test of love, and he who sees the Holy Spirit's stress on the First Day throughout Scripture and the final name in the last book ("the Lord's Day" Rev. 1.10) needs to be concerned if there is a lack of responsiveness. It is so easy to argue on the line of least resistance, and to persuade ourselves, almost unconsciously, when any other attitude means personal loss and difficulty.*

*A booklet on the First Day of the week is available. If not read, please write to-day.

Simple Thoughts on ETERNAL LIFE.

WHEN I was a boy I tried to think out "Eternity." But my mind began to be dizzy: millions of years are only a "part". Can I say a "part" of that which has no end, no measure? They are less still: they have no relation to it. "Duration" and "space" alike are without any limit, in any possible thinking. If we try to imagine the "end" of either, we must ask "What is the other side of the full stop?" And the only answer that seems possible is—"Duration," and "space" still. So there can be no full stop! And then and thus we come to the wondrous words, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and again, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent," and yet again, "And this is the record, that God hath given to us eternal life, and this life is in His Son." Yes, "LIFE in His Son." Seventeen times in the Gospel of John the Lord Jesus Christ Himself mentions this; every case seems to be His own personal word. The writer of the gospel then takes up the same words in the epistle, six times. Is it true that I, a poor, weak, small created being, can really have eternal life? It is! The Lord Jesus Christ said so. I believe Him simply. Will it never end? No. Will it ever cease to be "life"? Impossible. It is in the Son of God, and given to a repentant sinner. How is this possible? Through simple faith. Such is God's grace. So wonderful is "the gospel of the grace of God" (Acts 20. 24).

What is "life"? I know by experience what earthly and natural life is. I cannot see it, or touch it, but I know I am alive, and this feeling "I", this conscious "I", can livingly use all my limbs or members, and powers. So it is spiritually. I cannot see eternal spiritual life, but I do experience this.

When I come to the One Who died for sinners, He saves from a lost condition, and from mere existence, into a blessedness beyond human words, for He Himself is the Life. Yes, and He emphasizes this Name, "I am the Resurrection and the Life (John 11. 25), "I am the Way, and the Truth, and the Life; no man cometh unto the Father, but by Me" (John 14. 6). "In Him was Life" (John 1. 4), and "The Life was manifested" (1 John 1. 2). Since He took the place of guilty sinners, as their perfect and all-sufficient Substitute, He MUST be raised as the Righteous One, and therefore as

it was in their place, He must become their Life, in resurrection and eternal fullness. Hence, I read, not only, "the Life," but "Christ, Who is our Life" (Col. 3. 4)—and yours too, IF **YOU ARE HIS, IF YOU BELIEVE INTO HIM.** Do you? or not?

Here is the line of division! Which side are you? This is such an important question—and important NOW.

I cannot understand earthly life TILL I have it. Indeed it is with the very life that I understand something of it. So is it spiritually. I do not need to understand all of earthly life before I enjoy it, any more than I need to "analyze" food before I partake and enjoy. So is it spiritually. What a wonderful blessing—ever-lasting redemption, salvation, encouragement, glory, life, in blessedness with God! All else is empty—deceiving—dangerous—evil. What, ah what is your relation to the Lord Jesus to-day? COME!

All measures fail, all thinking reels,
But yet a saved one knows and feels—
ETERNAL LIFE in Christ is mine,
Such is God's gift, His great design.

I was condemned, undone, and lost,
Christ died to save, His blood the cost:
I saw my need, and felt my sin,
I came to Him, and entered in.

Now I am His, and He is mine—
A life for aye, a peace Divine,
A joy and rest that ne'er will cease,
A freehold gift, no changing lease.

'Tis all by grace, to call forth praise!
Past finding out are God's own "ways"!
I worship, and then long that you
May know my Life, as your Life too.

The way is open, grace is free,
The Lord invites to liberty;
Come, troubled sinner, none can fail
Who plead Christ's Name. That *must* avail.

EXTRACTS FROM A LETTER.

I desire to thank you for your fidelity to the Saviour which enabled you to continue to send your tracts to—, notwithstanding that we requested you not to send any more. We have seen a remarkable improvement. There have been some choice things that have brought much blessing when I have much needed it. (Dear fellow helpers, do not be discouraged, pray on, send forth God's truth even when there seems to be no result, or even a wish otherwise—if He calls to continuance. Do not take refusal from men, but instruction from the Lord).

Good food may be unsuitable diet for one in a certain condition: so it is spiritually. O to be in contact with God to minister "meat in season." Good food may be badly served, and be unappetizing: How we need prayerful wisdom to speak aright, and with a holy motive, and in the Holy Spirit.

Joseph—a Beloved Son.

(Continued).

Joseph as a typical saint has been the subject of brief meditation. It is now our purpose to learn in what respects his experience foreshadowed that of the Lord Jesus Christ.

His Birth.

First, there was Divine intervention in regard to his birth. There would seem to be some element of the miraculous, for "God remembered Rachel, and God hearkened to her" (Gen. 30. 22), "And she called his name Joseph, and said, God shall add to me another son" (v. 24). Here is a faint outline of Him Who was the "Seed of the woman," and Whose coming into the world was with a view to "bringing many sons to glory." "For whom He did foreknow, He did also predestinate to be conformed to the Image of His Son, that He might be the First born among many brethren." Joseph's father had a peculiar love for him. Though so young he was a great comfort to Jacob because of his godly ways. Though not the first-born in time, he was the first-born in affection, for he was the son of Jacob's first love. All this reminds of One Who was loved by His Father before the world was, loved because of relationship, and loved because of obedience.

The loved one was, however, hated by those who ought to have shewn brotherly affection; but who "could not speak peaceably unto him." Sad hatred and enmity were in their hearts, and they finally sold their brother out of their sight. This rejection, its fact, its occasion, and its manner, all show forth the experience of Christ, Who "came unto His Own and His Own received Him not."

The Fact of his Rejection.

It was the distinguishing love of his father, who made for him the "coat of many colours," that excited the hatred of his brethren. The consciousness, too, that Rachel was more dear to Jacob than those who were their mothers, doubtless added fuel to the fire that was raging in their hearts. Further, their own lives were marked by moral degeneracy, idolatry and general evil living, and shewed up in vivid contrast to the purity and godliness of the lad of seventeen years.

Had they any interest in the promise made to the fathers? It would appear that all such thought had faded from their minds. Could it be, then, that Jacob had hopes of Joseph, in some way, being the means of recalling his godless brothers to an interest in God's purpose—His promise—to repentance and a sense of their accountability to Him; in other words, to a re-

vival of faith in God? That he was used of God for this very thing is plain from his subsequent history, but little was it thought that such restoration would only come about through much suffering on the part of this beloved son.

For Rachel's sake was Joseph loved, for his own sake, and for the sake of his brethren. Yet this love of the father was only met by hatred on the part of his other sons. Still, this love ultimately reached the brethren through the rejected one.

It is scarcely necessary to call attention to the allegorical significance of all this. Surely, the grace-taught heart will recognise Him, Whom the Father called "My Beloved Son," Whose Own testimony is, "The Father loveth the Son," and "Thou lovedst Me before the foundation of the world." He is "The Son of His love," and believers are "accepted in the Beloved." In the parable (Luke 20. 13), are the words, "What shall I do? I will send My Beloved Son. It may be they will reverence Him when they see Him."

It is untrue to say that the Lord never claimed to be the Son of the Father. The Jews knew that He claimed this, and moreover, were well aware of the implications of such a claim. "The Jews sought the more to kill Him, because He . . . said also that God was His Father, making Himself equal with God" (John 5. 18). Like Joseph, the Lord Jesus was hated without a cause.

Secondly, the purity of their brother's life was in such contrast with their own. Of them he could only "bring to his father their evil report." Allusion has already been made to their sad degeneracy. But was Jacob himself altogether blameless in the matter? Abraham was deeply concerned that his son should not go back to the land of his father. Rebekah, as Isaac's wife, should have followed her father-in-law's example but appears not to have had any misgivings about her son going amongst these relatives. And what deceit and scheming were practised in that land! Yes, and idolatry was still amongst Jacob's family (Gen. 35. 2), even when about to return to Bethel. Reuben, Simeon and Levi, and Judah, are all marked out for their sinfulness, and, but for sovereign grace, these men would never have produced the nation, which God, centuries after, so signally blessed. What a dark background they provided for the dutiful character and beautiful life of Joseph! No wonder they could not tolerate him in their midst.

Now, is not the Lord Jesus also to be seen here? Listen to His own words, "This is the condemnation, that light is come into the world and men loved darkness rather than light, be-

cause their deeds were evil," for everyone that doeth evil hateth the light, neither cometh to the light." "The righteousness of the Lord Jesus Christ was a constant conviction in the consciences of Israel that He was the Truth, but "they loved the praise of man more than the praise of God." This sad condition of heart led to their ultimate rejection of the Messiah. "This is the Heir. Come, let us kill Him."

E.K.

(If the Lord will, to be continued)

The Credulity of Unbelief.

"YOU only believe," is the assertive objection of many, when we tell with joy of the Saviour Whom we know, and of the salvation which by grace, we have experienced. Our first thought may well be gratitude that our eyes have been opened to see the glory of Christ, and our second a longing that we may indeed, "only believe," and not mingle doubt or anxiety with living faith, in our daily walk. Then a third thought may well be, "O that the objector might share with us." Does he **know** the meaning of the word "believe," or use it loosely for "think"? If so, he makes a mistake in logic and language as well.

There is nothing puerile in "faith," so long as it is right faith in the right **Person** and as to the right **facts**. Human reasoning, has been proved deficient and wrong again and again, even when it seemed established, because of imperfect premises and imperfect inferences alike. Yet a faulty mind's faulty expression of faulty thinking is still made the "standard" by many. Ah, says one, "What other standard can you have?" Revelation, we reply. No one can deny its **POSSIBILITY**: many can rejoice in its **PROVED REALITY**.

True faith is the fruit of knowledge based on **evidence**, apart from personal eyesight. My knowledge of Australia is just as real as that of a London street which I **behold**. Let the **evidence** be true, and unbelief is ignorance, obstinacy, or blindness. It is no proof of wisdom to reject evidence. Thanks be to God, our "faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11. 1), and with Paul we can boldly say, "I believe God," "I know Whom I have believed."

In daily life men cannot test everything fully. We act on a "probability" that is **commonly** viewed as "faith." For instance, I cannot guarantee that the food I eat is without poison: I buy what you sell, normally depending on the description given. Men trust one another within limits and often let one another down. Yet to

refuse to act without some confidence would make life unbearable. Thus a **certain** faith is most desirable; to ridicule believers is madness.

But it is credulity to "believe" without evidence, or against evidence, or avoiding evidence. It is credulity to believe something came from nothing without a miracle, or that protoplasm "wished progress" and organized it in a way in which complex organisms cannot, or that chances so invariably coincided that the less became the greater, and chaos rose to order. Lack of plan usually involves the exact opposite: everything goes to pieces, and the result is collision. It is credulity to imagine absence of mind producing mind, or the inanimate the animate. The child of God feels too sceptical to be a sceptic. His simple faith is too real to grasp a shadow. "In the beginning God created" may be beyond reason's explanation, but it is not unreasonable. And when we know Him, we have the resting place of faith, and the **harmony** of our whole being in the knowledge.

A brain alone never led to salvation. We are not brains plus conscience, plus affections—as so many separable things. I am a unity, complex indeed, but a **unity**. My "life" includes mind and affections and conscience. And **only** a Person can satisfy my personality, **only** Christ can meet my need, **only** revelation can solve the problems for a **finite** mind in a consciousness of that which is more than finite. And it is blessed reality that one "having no hope and without God in the world" can still be brought to a living hope, and delivered from doubt to a definiteness, from credulity to a happy faith, a faith which worketh by love, testifying to others of the precious Lord Jesus Christ Who found us that we might find Him. "And truly our **fellowship** is with the Father and with His Son Jesus Christ," and, 'tis thus our conscience of guilt has been met, for "the blood of Jesus Christ cleanseth from all sin" and in His risen life His redeemed ones have power and a prospect. Do you not desire Him that "the song of songs" may displace "vanity of vanities" in your experience? He is living. He is mighty to save to-day, "Come, for all things are now ready."

Nature illustrates, in God's loving wisdom, **receiving** and then **giving**. The seed receives the rain, and then all else, and gives back the fruit. Life responds to such gifts. If we have spiritual life by grace, our whole experience should be characterized by receiving God's supply, and next assimilating, and then giving back, as the fruit of the blessed uniting of what He gives with the hidden powers and affections of that life which He first gave.

Questions and Answers.

121

"The husband of one wife" (1 Tim. 3. 2, 12).
Not to marry again?

We realize how sadly polygamy spread among men, despite God's model in Genesis 2. We see contention in Abraham's home thereby, and friction in Jacob's, not forgetting 1 Samuel 1. 1-7. True, God permitted, but may we not remember Matthew 19. 8, including the words "From the **beginning** it was not so"? The problem exists to-day in many lands, when any in this predicament are saved from paganism. So in the 1st century. The Holy Spirit shows the incompatibility of such a condition with exemplary witness, and responsibility in the assembly. The **principle** applies further, and calls for much **godliness** in all believers who help and guide others.

But does the verse also mean that death of a partner, and re-marriage, then, would disqualify? We can hardly say this is a necessary interpretation. Doubtless, there is commendation to Anna for continued special devotion to the Lord in widowhood (Luke 2. 36, 37), but neither in Old or New Testament does the Holy Spirit seem to speak against the action in itself (Ezek. 44. 22b, 1 Cor. 7. 39, 1 Tim. 5. 14). The problem of twofold affection, and in resurrection seems met by our Lord in Luke 20. 34, 35. Yet the type of Christ and the church gives a beauty to the normal oneness, and how grateful we should be when God preserves both to hoary hairs, adorning His doctrine by godly example! So we would not put a "yoke," by our extension of any words of Scripture, yet the individual believer who remains in widowhood (or a widower) as an act of personal faith (Rom. 14. 23) will be honoured. How important to bring all our affairs to the Lord **first**.

122

Hebrews 6. 1-8.

God does not encourage by mere statements of doctrine, He encourages **experience** of eternal salvation by obedience (ch. 5-9). How precious is this. It is well to be exercised in heart. The Holy Spirit here speaks of the **impossibility** of renewing to "**repentance**" those who are **crucifying** to themselves (present tense) the Son of God afresh, i.e., without **repentance** there is no encouragement: but God never refuses a truly **repentant** one. If any are **crucifying** and persisting, there **cannot be** repentance at the same time. Thus the subject is practical and searching, not merely academical or theoretic. In like manner there is no "if" in verse 6 in the

original: literally, "and having fallen away," i.e., a fact. But such would have fallen from the conditions of blessing in verse 4 and 5, which could be possessed by a Judas (cf. 1 Cor. 13. 1-3); whereas the things that accompany salvation, the better things of the eternal covenant, are distinguished in verse 9. And the likeness in verse 8 is to the thorny ground, distinguished from the good in Matthew 13.

Hence we reach the **promises** through **continuance and obedience** in the Spirit (verses 11 and 12), and the "strong consolation" of verse 18. Thus the Holy Spirit fences true doctrine by holy practice (cf. 2 Tim. 2. 19). The one who **sinneth** in 1 John 3. 6 is not said to have left "knowing" God, but he "**hath not seen Him** neither known Him" at any time. So the fruitless branch in John 15 is **not** said to have **ceased** from fruit, but it is **never** viewed as bearing. **Every** branch that bears is said to be **purged**. Thus all truth harmonizes and affects the loving and humble consciences of the children of God.

(Continued from Page 32).

Joshua, Young, cf. Timothy: how important that others should be trained to continue: O that such may press forward, and "not be side-tracked. 12, "Know." 13, Prayer draws inferences from God's own promises (34-9, Num. 14. 17-19). "I have found," "that I may find." "This," "thy" see 32. 9, 11. 14, "Thee." 15, "Us." God's presence means everything (Ps. 16. 11, 51. 11, 89. 15, 1 John 1. 7). 16, Separation the result of communion: note the right order: *not* "separation" before, or instead of, spiritual fellowship. 17, "I will do . . . for" (Num. 14. 20):—have we power in prayer? 18, 19, Glory, grace, goodness (John 1. 14-17, Eph 1. 6). 21, Only *one* "place": "*upon the Rock*" (a name of God, Deut. 32. 4, Christ the Smitten Rock). 22, The Rock "cleft": thus *within*! "Covered," under the Lord's "hand": a wondrous view of salvation—"upon," within, under.

1 JOHN 3. 1-24.

1, "Behold": let us look. "What manner of" (Matt. 8. 27, Luke 7. 39, 2 Pet. 3. 11). "Therefore," John 15. 19. 2, "Now": there is no uncertainty as to "eternal life" (5-13). "Like Him," Psalm 17. 15. 3, Purified, He is *pure*: contrast. 4, Sin is everything against God's standard, however small it seems. 5, God's object: "*our* sins": *He* is contrasted. 6, "Sinning," as a character is not said to show loss of salvation, but that one was *never* saved. 7, The evidence of life and justification. 8, "Committeth," continuance. "That." 9, Not only some advanced believers: the character because of God's "seed," His word. 10, The holy contrast. 11, "That," 12, 13, Cain, the world: believers in another family, NOT of the world (John 17. 16). 16, Love's ought. 17, "How?" 4. 20. 18, It is possible to have a tongue-love (Ezek. 33. 31, Matt. 7. 21, Luke 6. 46). 19, 21, Confidence only as we seek to walk with God (1 Cor. 4. 4). 22, Thus power in prayer. 23, "Believe," "love" (Gal. 5. 6). 24, The Spirit of God indwells, and we should obey in the Spirit, and walk in the Spirit (Gal. 5. 25).

Suggested Daily Readings.

"IF THE LORD WILL."—JUNE, 1946.

Day	READING		LEARNING	
	Exodus	2 Thess.	Exodus	Matthew
1	7. 14-25	2. 1-17	10.1	25.16
2	8. 1-15	3. 1-18	2	17
3	8. 16-32	1 Tim. 1. 1-20	3	18
4	9. 1-21	2. 1-15	4	19
5	9. 22-35	3. 1-16	5	20
6	10. 1-15	4. 1-16	6	21
7	10. 16-29	5. 1-16	7	22
8	11. 1-10	5. 17-6.5	8	23
9	12. 1-17	6. 6-21	9	24
10	12. 18-36	2 Tim. 1. 1-18	10	25
11	12. 37-51	2. 1-15	11	26
12	13. 1-22	2. 16-26	2 Tim. 2. 1	27
13	14. 1-18	3. 1-17	2	28
14	14. 19-31	4. 1-22	3	29
15	15. 1-19	Tit. 1. 1-16	4.5	30
16	15. 20-16.8	2. 1-15	6,7	31
17	16. 9-36	3. 1-15	8,9	32
18	17. 1-16	Philemon	10,11	33
19	18. 1-27	Heb. 1. 1-14	12,13	34
20	19. 1-15	2. 1-18	14	35
21	19. 16-20.7	3. 1-19	15	36
22	20. 8-26	4. 1-16	16,17	37
23	21. 1-19	5. 1-14	18	38
24	21. 20-36	6. 1-20	19	39
25	22. 1-15	7. 1-12	20	40
26	22. 16-31	7. 13-28	21	41
27	23. 1-19	8. 1-13	22	42
28	23. 20-33	9. 1-14	23,24	43
29	24. 1-18	9. 15-28	25	44
30	25. 1-17	10. 1-18	26	45

Notes on Memorized Verses.

EXODUS 10. 1-11.

1, The effect of a holy warning on a heart determined in sin. "Shew," thus deterring others (Job 9. 4). 3, Humbling is a blessing (2 Chron. 32. 26, 34. 27, 36. 12). "Go, serve," see 8: observe too, "hold a feast" (5-1), "sacrifice" (10. 25). 4, God's hand in nature, and use of means, in both mercy and judgment. 6, Contrast "filled" houses of blessing (Ex. 40. 34, 2 Chron. 5. 13, Luke 14. 23, Acts 2. 2). 7, Notice the meaning of "destroyed" not annihilated. 9, Claim the families (Acts 21. 5). 10, Pharaoh's daring irony. 11, Never let "men" be willing to act alone: Lot's family was ruined: pray, work, CLAIM, expect.

2 TIMOTHY 2. 1-26.

1, "Be empowered," God's work. "In" (twice). 2, After verse 1: further responsibility. (a) Faithful (b) Able. (1 Cor. 4. 1). 3, "Endure hardness together" (1-8). "As" (1 Pet. 2. 11). A bad soldier and a hireling will flee. 4, It is easy to be "entangled": the result is no "pleasure" to God (Heb. 10-38, 13. 20, 21), observe (a) freedom from earth's "threads and shoe-latchets," (b) obedience to God's own words (lawfully, 5), earnest labouring. 6, Then fruit, and enjoyment. 7, Consider—"for the Lord will give": grace never leads to idleness. 8, "Of the seed of David according to my gospel"—order of words (cf. Luke 1.33: the gospel ever

includes the kingdom: "my" of personal joy, cf. "my God," Phil. 4. 19—not excluding others, or suggesting gospel(s). 10, Love to saints (Col. 1. 24, 1 Thess. 1. 8). 11, "If we died with Him": true of all saints (Rom. 7. 4): "if we remain under," is this true of all? "Deny," Mark 8. 38. 13, Promises and warnings alike stand. 14, The danger of mere arguments (Tit. 1. 14). 15, A holy ambition, steady labour, and a right path. 16, Literally, "ask aside": do not step aside to them. 17, Keep to the Lord's word (John 14. 21, 23). 19, God's sure foundation: our responsibility. 20, The complete house—on the foundation—"in that Day": shall we be vessels to honour? Are we now, in anticipation? The "honour" is the Lord's approval and use. 21, 22, "Flee," "pursue." 23, "Ask aside." 24, It is not enough to hold the truth: have we the right gentle manner? 26, "Taken alive" (marg. believers) delivered out of a "snare" (1 Tim. 3. 7, Ps. 124. 7), "into the will" (lit.) of the Lord.

Suggested Daily Readings.

"IF THE LORD WILL."—JULY, 1946.

Day	READING		LEARNING	
	Exodus	Hebrews	Exodus	Matt.
1	25. 18-40	10. 19-39	33.7	25.46
2	26. 1-14	11. 1-19	8	26.1
3	26. 15-37	11. 20-40	9	2
4	27. 1-21	12. 1-17	10	3
5	28. 1-21	12. 18-29	11	4
6	28. 22-43	13. 1-25	12	5
7	29. 1-18	Jas. 1. 1-15	13	6
8	29. 19-30	1. 16-27	14	7
9	29. 31-46	2. 1-14	15	8
10	30. 1-16	2. 15-26	16	9
11	30. 17-38	3. 1-18	17	10
12	31. 1-18	4. 1-17	18,19	11
13	32. 1-14	5. 1-20	20	12
14	32. 15-29	1 Pet. 1.1-16	21,22	13
15	32. 30-33.6	1. 17-2.8	23	14
16	33. 7-23	2. 9-25	1 John 3.1	15
17	34. 1-17	3. 1-22	2	16
18	34. 18-35	4. 1-19	3	17
19	35. 1-19	5. 1-14	4,5	18
20	35. 20-35	2 Pet. 1.1-21	6,7	19
21	36. 1-19	2. 1-32	8,9	20
22	36. 20-38	3. 1-18	10	21
23	37. 1-16	1 John 1.1-10	11,12	22
24	37. 17-29	2. 1-13	13,14	23
25	38. 1-20	2. 14-29	15,16	24
26	38. 21-39.5	3. 1-13	17,18	25
27	39. 6-29	3. 14-24	19,20	26
28	39. 30-43	4. 1-21	21	27
29	40. 1-19	5. 1-21	22	28
30	40. 20-39	2 John	23	29
31	Lev. 1. 1-17	3 John	24	30

Notes on Memorized Verses.

EXODUS 33. 7-23.

7, Separation unto the Lord (Heb. 13. 13). 9, Grace, intimacy, glory. 10, The result of verse 6: but "it is a stiff necked people" (34. 9). 11, Numbers 12. 7, 8
(Continued on page 31)

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

Thoughts from The Word of God

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

A PERIODICAL AS GOD GIVES STRENGTH
(AND WISDOM IS NEEDED), TO HELP HIS
CHILDREN WITH FOOD,, AND ENCOURAGE-
MENT, TO HIS GLORY.

Vol. 47 No. 8, 9
AUG., SEP., 1946
Free.

"He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee." Isaiah 30. 19.
"The eyes of the Lord are upon the righteous, and His ears unto their cry." Psalm 34. 15.
"Thou drewest near in the day that I called upon Thee: Thou saidst, Fear not." Lamentations 3. 57.
"Before they call, I will answer; and while they are yet speaking, I will hear." Isaiah 65. 24.

SOME OF THE CONTENTS. Page

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"Fear not, Zacharias: for thy prayer is heard." Luke 1. 13.
"... prayer was made without ceasing of the church unto God for him." Acts 12. 5.
"Now I know of a surety that the Lord hath sent His angel, and hath delivered me." Acts 12. 11.
"This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us." 1 John 5. 14.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, etc. (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.

"UNITE MY HEART TO FEAR THY NAME."—Psalm 86. 11.

Words of Introduction.

AGAIN we record the unfailing mercy of our unfailing God. Each month, week, day, hour, moment—everything proves Him the Same. "I will water it *every moment*: lest any hurt it, I will keep it night and day" (Isa. 27.3). If these pages do not exalt Him, if they do not draw from systems to Himself, if they do not judge *worldliness*, if they do not attract to prayer and loving obedience, if they do not contain meat in due season, they are vain. Our desire, purpose and expectation is His glory, and that real children of God may *realize a real salvation*, and live . . . looking for that Blessed Hope,

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8. 2.

There is a spiritual plane
Where values all are new;
Where all is light and Christ doth reign,
And guide His chosen few.
In that blest realm we are not bound
By fallen nature's law:
We are not moved by sinful sound,
Pomp holds us not in awe.
What God decrees, there it is done,
Faith is the rule we know;
And so are mighty vict'ries won
O'er sin and shame and woe.
This is the life Christ died to give
His blood-bought people dear,
So praise, possess, be positive;
Live in the heav'nly sphere.
S.J.D. (Lebanon).

Words of Encouragement.

"Meditate upon these things . . . that."

1 Tim. 4. 15.

There is a definite blessing upon reading and hearing the words of God (Rev. 1. 3). And meditation, a true rumination (as of the clean animals in Lev. 11), is deeply important. The psalmist felt this, as the longest psalm testifies. And all who live lives of praise will experience this still. Do we know how to meditate, or are we in a mechanized age, too busy and too occupied for this? Have we never learnt "how"? The fruit of meditation, and a godly continuance in the realization of truth, is seen in the passage before us. Thus will "profiting" appear to all and be a personal blessing. And let us notice God's delight in our "profit." How often we read without profit, because we are too hurried. The rain that does not sink into the ground yields nought. We go our way and "forget." The force of the encouragement now given us is greater as we look into the context. Let us meditate on the sanctification of everything by the word of God and prayer (verse 5), on the privilege of trusting Him to preserve and enable, and meditate on the call to simple exemplary lives that will help others. God is able, willing, and graciously ready.

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.

1. For those in authority (1 Tim. 2. 1-4), and that our attitude may glorify Him, yet never seek a share in authority (Heb. 13. 13, 14).
2. For aged believers and those suffering pain or intense weariness, that the Lord may sustain and grant a deep sense of His presence, and that our sympathy may be real.
3. For God's gracious work among Israel (Rom. 10. 1).
4. For blessings in the home (Luke 1. 6, Acts 16. 31-34, Eph. 5. 22-6. 4).
5. For lands that we often overlook:—Sweden, Uzbekistan, Morocco, Uruguay, New Zealand.
6. For the Lord's work lovingly entrusted to us, that we may be faithful (1 Cor. 4. 1), and that fellow helpers may be increased, with fulness of love, harmony, and missionary earnestness.

Again I would specially mention that Europe is on my heart, and His open door for me there. Do not forget S. America (Guarani, Spanish-speaking peoples—Paul Rosenberg, F. A. Franco), and Lebanon (Stanley Duce, and "all saints" there).

"God is Faithful" 1 Corinthians 1. 9.

"He abideth Faithful" 2 Timothy 2. 13.

Poems to Help Christian Experience.—157.

"The First Day." "The Lord's Day."

Again the first day dawneth; is my heart
Prepared by grace

To seek His face,
And with His saved ones have a holy part
In worshipping above
The Lord we love?

O may I in the Spirit there be found,
And they as well,
That we may tell,
By psalms and hymns that from our hearts resound.
The glories of our Lord
By us adored!

I would my being heavenward uplift
Above this earth,
With its sore dearth,
And praise my God for His Eternal Gift—
The life in His dear Son
In us begun.

For life unending even here begun,
The Father gives
In Him, Who lives
For ever at His Own right hand, the Son
Who shall come here again,
But then to reign.

Yea, as we gather at His table, where
We break the bread
As He hath said,
And of the cup commanded take a share,—
In view of that glad Day
Our hearts obey.

For these pure symbols of our loving Lord,
His body giv'n,
Pierced and riv'n,
And His redeeming life-blood, once outpoured,
Our Father, ever be
Thanks unto Thee!

O may our worship unto Him ascend
Both pure and true,
In Spirit too;
For such the Father seeks. Let us attend
On worship at the throne
Of God alone.

E.K.

"A TREE OF LIFE."

"She (wisdom) is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."

"Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life."

"A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit."

Proverbs 3. 18, 11. 30, 13. 12, 15. 4.

Many imagine that their anxiety is because they are unwell, but rather they are unwell because they are anxious. The worry is the root, and the "illness" the fruit, not vice versa.

"I will to give unto this last"
 "To do what I will with mine own."

Matthew 20. 14, 15.

THE emphasis is unescapable. The reference of God Himself is clear. We so often forget God's will, and that He "worketh all things after the counsel of His will" (Eph. 1. 11, see verses 5 and 9). Our valued Authorized Version sometimes indentifies the simple future with the emphasized word "will". Possibly the language was then in transition. Among the best known examples are, "If any one **will to come after Me**" (Matt. 16. 24), "Ye will not come to Me" (John 5. 40), "If any one will to do His will" (John 7. 17). We need to include the word "to," if we would bring out the fulness of the original. So in Matthew 20, "**I will to give,**" "**I will to do.**" This is a witness against the self-centred expectation of the labourers, and, if read on from Matthew 19. 27, 30, criticizes our tendency to criticize. It is a blessed thing to realize God's thoughts are higher than man's (Isa. 55. 7-9), and that He saves undeserving ones with infinite mercy. If salvation were left to "him that willeth" (Rom. 9. 16) none would be saved, but grace reigns (verse 18).

We see God's will in nature, history, providence, personal experience. Even Nebuchadnezzar was caused to say, "None can stay His hand, or say unto Him, What doest Thou?" (Dan. 4. 35).

We rejoice in the words of Christ in Matthew 8. 3, "I will, be thou cleansed." He spake and it was done: with His word there was, and is, power. In like manner Saul the persecutor became "Paul an apostle of Christ Jesus by the will of God" (Eph. 1. 1), and here we see the blending of the sovereign will that claimed, and the revealed will to which the quickened man responded. Such is grace—teaching us (Titus 2. 11, 12).

If we forget the will of God we lose spiritual robustness. Our confidence is in Him, and in His gospel. We **SHALL** see His sure and certain filling of the house (Luke 14. 23). A man-made and man-centred and man-dependent religion denies the gospel of the **glory** of Christ, and has no message, no missionary power, no miracles of mercy. Blessed be God for His will, and for His redeemed ones' willingness to leave all in His hands, and to trust Him fully.

His sovereign will leads them to obey His revealed will, and to have no confidence in the flesh. The power of God was seen at the time of the Reformation in a deep realization of His will, and His grace, and in the personal sinner's personal salvation, justification and access, by the complete work of the Lord Jesus. Let us

never forget an absolutely Divine Saviour, absolute grace shown forth in the absolutely inspired Scripture, and "a new creation" in the absolutely glorious power of the Holy Spirit (John 3. 36).

The Glory of the Character of the Lord Jesus.

ONE is impressed to see more than fine flour in Leviticus 2, that is beautifully regular and even; there is nothing coarse. All is precious food. But the particles are distinct. And in our beloved Lord there was beyond a complete number of perfect actions, a wondrous uniting and harmonizing of all. Therefore **oil** speaks of the particles blended—even as we make a paste in preparing, and as there is the oneness in that which is cooked. And we have the further stress on **anointing**. But yet more. The frankincense gives a pervading fragrance, which cannot be hid. The flour remains in one place. The fragrance ascends, and reaches all around. It is invisible, but so real and impressive. And thus it was with the character of our Lord Jesus. And then the salt, in due proportion, adds to the emphasis. A witness against corruption, and a reminder of the unchanging **covenant** grace of God are before us.

It is well to meditate on His beauty, and then to seek a likeness to Him. It is so easy to have many right "actions," but they are isolated; there is not always the beautiful harmony and blending by the work of the Holy Spirit, that allows nothing to come in between. And though there may be in our lives much fidelity to truth, do we always give forth the pervading fragrance of Christ, that all may feel, in our relationship with them, that we dwell in His presence, and sit at His feet? **Enoch walked with God.** Surely this was **felt** even as those of old took knowledge of those who had been with Him we love (Acts 4. 13). Is it so with us?

"Like as a father pitieth," "as one whom his mother comforteth": by such words God encourages our simple confidence in His intimacy of love. There is nothing formal. A beloved parent's love is instinctive, and ready to do little things which one would not do for any one else but a child. Tiny things are not despised. It is so precious to realize this. And He excels all—"Can a woman forget?" wrote the prophet (Isa. 49. 15), and added "Yea, they may forget, yet will I not forget thee." What a privilege to know and believe **this to-day**.

"There was a Garden."

John 19. 41.

GARDENS are beautiful with spring and summer flowers, and autumn fruit. Yet they fade! But concerning the Lord Jesus it is written that, "in the place where He was crucified there was garden," and the fruit of His work will never fade.

Was it an accident that this garden was near? Impossible! God appointed that Joseph of Arimathea had bought that garden: I rejoice to remember that God knows everything before the time, and He is over all.

In the beginning "the Lord God planted a garden eastward in Eden" (Gen. 2. 8), and "took the man and put him into the garden of Eden to dress it and to keep it" (Gen. 3. 15).

The first man's first activities were in a garden, and the One Who came to be the Last Adam fittingly showed His resurrection power first in a garden. Where the natural man sinned, the Lord Jesus is seen in the glory and triumph of His finished work. The background of the new covenant is thus a garden, not a wilderness,—nor a factory or workshop. And the gospel of John, that emphasizes this, is the one where Christ used the word "LIFE" continually, yes, He came to give life and fruit.

The last place He chose for fellowship with His disciples, and for prayer, was a garden (John 18. 1). Thus He completed all with the reminder of "Life," and began the resurrection witness with the same. Have you ETERNAL LIFE?

To Adam the words were addressed, "Thorns and thistles," and to Israel the rejected Lord Jesus sorrowfully said, "Behold, your house is left unto you a wilderness" (Matt. 23. 38). What a glorious contrast we see in His triumphant salvation! He had conquered the enemy in the wilderness (Matt. 4. 1-11), and had borne the crown of thorns (John 19. 2). Adam's path was from the garden to the thorns, but that of Christ from the thorns to the garden. He undid the sin. He saves the sinner. Is He your Saviour?

Further, we remember the devil spoke to the woman in the garden. Christ revealed Himself there to one out of whom He had cast seven Satanic demons (Mark 16. 9, John 20. 11-18). And notice how different the questions, which come first in each case (Gen. 3. 1, John 20. 13). "Ye shall be as God," said the living tempter. The Lord Jesus said, "Go to My brethren (a fresh expression quoted from Ps. 22. 22), and say unto them, I ascend unto My Father, and your Father (the opposite of John 8. 44); and

to My God, and your God" (John 20. 17). The more any of us see how every word is chosen to give a contrast, we see the real fulness and beauty of Scripture. And if we have come to Christ as our own Saviour, we realize in our hearts, "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 John 3. 8). Truly there is a garden full of blessed fruit, through His death and resurrection.

If Adam's sin meant death and it did (Gen. 2. 17), and separation from God (Gen. 3. 24), the grace of God shines out in the keeping of "the way of the tree of life" (Gen. 3. 24), and a never failing garden (Rev. 2. 7) with true nearness, and communion.

Because the Lord Jesus lives, His own will live also (John 14. 19), and the "field" and the "trees" of Genesis 23. 17 are mentioned, beyond the "cave" Abraham wished to buy (verse 9) to remind us again of the happy and holy resurrection of Christ's redeemed (Rev. 20. 6). But "the rest of the dead lived not again until the thousand years were finished." How sad is the future of all outside Christ. The very chapter which tells of "the first resurrection" speaks also of "the second death" (Rev. 20. 5, 14). Which will be yours?

"There was a garden" where the Lord arose;
There *IS* a "garden" still, the Scripture shows,
And flowers and spices, from this garden fair,
Remind of His redeemed—and He comes there.

His myrrh and spice He gathers with delight;
The fruit is His,—by love and wondrous right.
Eternal life He gives, and all the fruit
From His redeemed finds in Himself the Root.

Are you *His* garden, or are you—or I—
Still outside Him—far off, and doomed to die;
And in "the second death" far off to be?
He who has not believed "life" ne'er shall see.

Two histories are before us: Adam first
Was driven out, and thus the ground was cursed;
"The second Man," e'en "the Last Adam" came,
And died to save: and saved ones bear *His* name.

O where are you? And what will be your goal?
Be not indifferent and neglect your soul!
The way of life is Christ, and only He
Can change your all,—NOW AND ETERNALLY.

Faith does not calculate the obstacles, but has respect to the far outweighing power of the Lord. Who would measure the hindrance of a few twigs if he has a sledgehammer? Who would be troubled by the obstacle of cardboard, when he has a boring machine? Christ is all, and beyond all. Faith trusts, and rests, and rejoices, and conquers.

Willingness befits one "in Christ,"
Willfulness leads up to Antichrist.

Joseph—a Beloved Son.

(Continued).

Thirdly, Joseph's brethren "hated him yet the more for his dreams and his words." In his dreams, he had a revelation of his future exaltation and their abasement. He thus prophesied and testified, and both parts of his witness were abhorrent to them. Later, they mocked, "We shall see what will become of his dreams." His father, however, "observed the saying."

It is not difficult to see the parallel in our Lord's earthly experience. He was a Prophet, and spoke of His Own exaltation and of the condemnation of sinners who believed not on Him. Many went back and walked no more with Him because of His faithful teaching. Since they refused His plain testimony, He spoke in parables. (See John 8. 40, 43, 45). At His trial, He was asked "Art Thou the Christ, the Son of the Blessed? And Jesus said, I Am, and ye shall see the Son of Man sitting on the right-hand of power, and coming in the clouds of heaven," "And they all condemned Him to be guilty of death."

So then, the fact of rejection consists of His being hated, because of His relationship to the Father, because of the separatedness of His life, and because of His prophetic ministry, all of which were foreshadowed by the life and experience of Joseph.

The Occasion of his Rejection.

Joseph was sent forth on a visit to his brethren. His father had, apparently, no misgiving in trusting his son amongst them. They were shepherds, and, Jacob, a faithful shepherd of sheep, had a true concern for the flock. "I will send thee unto them." Joseph's reply was "Here am I." How like the word of the Son of God, "Lo, I come . . . to do Thy will, O God." And again, "Having yet, therefore, one Son, His Well-beloved, He sent Him also last unto them, saying, They will reverence My Son."

"See the peace of thy brethren, and the peace of the flocks, and bring me word again" (Gen. 37. 14, margin). "So he sent him out of the vale of Hebron." Now, Hebron means "Fellowship." Our Lord came from the very bosom of the Father, on purpose to seek the lost sheep of the house of Israel. Did He find them at peace? Rather, were they not divided amongst themselves? But they were one in their war against Him with words and actions? What kind of word concerning them would He have to bring when He returned to the Father? What kind of shepherds would He find tending the fold of Israel? Scribes, Pharisees, Hypocrites, men

who fed themselves and not the flock, men who overlaid the truth of God with their tradition. Yes, it was into the midst of these that God sent His Son. Both the Father and His Son knew their hearts and what they planned, and that "their hour would come and the power of darkness." Jacob could not foresee the sorrows of Joseph, or he would not have sent him forth. But the Lord Jesus was the Lamb foreordained before the foundation of the world. and God in "fulness of time, sent forth His Son."

Notice, too, how thoroughly Joseph obeyed his father. Not finding the flock in Shechem, he went on, many more miles, to Dothan. "I seek my brethren." Wonderful words, when applied to the Greater than Joseph! He sought and he found. And this—an act of kindness—an act of obedience to his father—was the occasion on which the brothers seized to rid themselves of the hated one.

Truly, here again, "we see Jesus," who came to do His Father's will, and completely filled the purpose for which He was sent.

From afar, Joseph's brothers saw him, and conspired to slay him, for an intense hatred burned in their hearts. They rejected him then, though they were rejecting him in thought always. But, beloved, when the page of Scripture reveals the evil hearts of men, whether in regard to their treatment of Joseph or their aversion to Christ, let us remember that "We also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another."

"God so loved the world that He gave His Only begotten Son." The Gospels reveal how evilly man responded, how the kindness of God but furnished him with an occasion to reject the Son of His love.

The Manner of his Rejection.

This was but the consummation of the whole attitude of the brethren toward Joseph. "They could not speak peaceably to him." Three times it is said, "They hated him," and once, "They envied him." They mocked him, and spoke contemptuously of his dreams. In their hearts they put him to death. They led their father to believe that his son was dead. Reuben, indeed, purposed to save his brother, but was prevented, for was it not God's purpose that Joseph should suffer? Observe now the several details of Joseph's sorrowful experience, and mark how they seem to prophesy the sufferings of Christ. First, he was sold for twenty pieces of silver. Our Lord's price, in Israel's estimation, was thirty pieces of silver. "They sat down to eat

bread" whilst Joseph was in the pit, unable to escape. When the Lord was on the cross, it is recorded that, "Sitting down, they watched him there." The same callous conduct marked the rejectors of Messiah as characterised Joseph's brethren. Both were mockers, and both thought to rid themselves of one whose life was a reproach to theirs.

Joseph was represented, by means of the blood-stained precious coat, to be dead, and his father thought never to see him again. "Joseph is without doubt rent in pieces." All his hopes, centred upon his son, were shattered. By wicked hands, he had, to all appearances, been slain. Who now would be able to prevent the further degeneration of his family? How this hopelessness faintly pictures that which possessed the hearts of the Lord's disciples after His crucifixion! "We trusted that it had been He Which should have redeemed Israel."

Knowing, as we do, the gracious end for the accomplishing of which these sorrowful experiences, both of Joseph, the type and the glorious Antitype, were appointed, we are constrained to admire the wisdom, power, and love of God.

Sufferings ordained by the loving and wise God must eventuate in glory. So far we have only thought upon the tribulation of Joseph. His exaltation was also foreordained. We have learned of the suffering of Christ, and of His being glorified, but He has glory yet to be revealed. May our eyes be unto Him, awaiting that revelation!

E.K.

Questions and Answers.

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"Does Acts A. 21 imply an imperative decree that Christ must reside in heaven till all His eternal purposes in relation to the world and the church, both in providence and in grace, are carried to their final consummation?"

The difficulty is not (as with some) "Christ sitting" and yet Acts 7. 56, 9. 5. That is clear as soon as we realize the meaning of "Every priest standeth" (officially, not that he was never resting at night: no earthly king stays on his throne 20 years). Increasing literature to-day, which makes the millennium (the six times emphasized 1,000 years of Rev. 20) symbolic, calls for earnest attention and prayerful answer. Godly believing students seem strangely accepting it. To us it would affect the whole truthfulness of God in His untransferable promises (e.g., Isa. 62. 6, 7, Jer. 33. 17-21). Moreover as Isaiah 7. 14, Zechariah 9. 9, were literally fulfilled, will

not the other promises of God be? This is in harmony with the promise to Abraham, "this land," which he has not yet possessed (hence set forth in Matt. 22. 32), and with Proverbs 11. 31, and the principle that the place of rejection shall be that of loving reward (cf. Matt. 19. 28). Man was given the earth, and the One Who became Man shall possess it (Heb. 2. 6). We observe in Acts 3. 21 that

(a) The language is chosen to include "TIMES" (plural) cf. Acts 1. 7.

(b) "The restitution of all things which God hath spoken" is before us. Where spoken? In the very prophecies that tell of Israel's future (Isa. 14. 1). And this wording (often mutilated) shows likewise the limitation against Universalism. The verb is in Matthew 17. 11, illustrating the fulfilment of the Old Testament literally.

(c) The present day of salvation to a remnant, continuing small, is contrasted, as in Romans 11. 5 and 25, 26.

The stress on "all the prophets" and "these days" (Acts 3. 24) would rather make the passage to us a strong evidence against "amillenarianism," in view of such repeated words as Jeremiah 50. 4, 20 (days), and the emphasis of the prophets, longer and minor, on the people, the city, and the land. God keeps His word; and we would praise, rest, pray and expect.

*And the "year" prophecies of Scripture are literal (Ex. 12. 40, 1 Chron. 3. 21, Jer. 25. 11, Dan. 9. 24). There is nothing mystical.

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Since all in nature is God's appointment and thus, not being by chance or caprice, contains precious lessons, and spiritual parallels (as we see in "the Corn of wheat" John 12. 24, etc.), why is leavened bread so nutritious?

Let us remember that leaven, not leavened bread, is a type of evil. Leavened bread was acceptable to God, when with a sacrifice Lev. 7. 13, 23. 17). The ferment has been checked by fire (cf. Isa. 6. 6, 7). There is thus a full contrast with the active alcohol of fermented wine which is a mocker (Prov. 20. 1). Yet traces of alcohol remain, possibly one-fifth per cent. in bread: is not this a humbling message to us?

May we, further, suggest that as the leavened bread pictures God's children there is in the porous condition, through past "leaven-activity," a reminder of what would have led to corruption? There is a certain "emptiness" thereby, but God over-rules this, in the imperfect condition of believers, to meet the spiritual need of "one

*Yeast is the same essentially as to bread and wine: a plant that acts on sugar to produce alcohol.

another " yet more fully. Why? We are fed by the loving life ministry of " one another " i.e., of fellow saints, like to ourselves, but in whom the fire of the Holy Spirit has had a great victory. The very fact they required this, with the pain, shows that they were men of like feelings, imperfections, needs, with us, and this stimulates us yet more fully. They were **not** super-men. Thus God blesses the past conquest of sin in fellow saints to meet our present circumstances and desire for victory. This is refreshing proof that not only will the wrath of men praise Him, but also the humbling experiences of His own, as He over-rules sins, yet never excuses. And how important to realize now the gracious work of the Holy Spirit by fire **as well as** the legal removal by the precious blood of Christ, and the needful operation of the water of His cleansing word. All is united to suit **our varied needs**: may we ever realize the blessing more and more fully.

TO-DAY!

"To-day if ye will hear His voice, harden not your heart."—Psalm 95. 7, 8.

THIS invitation comes from one of the best known of the 150 Psalms. Thousands recite it week by week. O that its message may reach many hearts even now. "**To-day**," in such a passage, shows up the failure of man. The added words "**as in the day of temptation in the wilderness**," and again, "**It is a people that do err in their heart**," emphasize sadly

THE UTTER FAILURE OF MAN.

As Adam lost rest, so Israel were never brought to it. They fell short, or failed, "**Unto whom I swear in My wrath that they should not enter into My rest**" (verse 11). Every covenant depending on **MAN** has broken down. And every member of a fallen race breaks down still. You and I have failed indeed; there is no real hope in **SELF**.

But "**TO-DAY**" is the bright shining forth of **THE MERCY OF GOD**.

Not only has He waited, in much longsuffering, but He gives a welcome invitation after so long a time. He has not given up the human race. He waits to be gracious to miserable and mercy-needing sinners. The message "**Come, for all things are now ready**" shows His love to the lost and needy. This is no empty word. God has everything provided for any broken heart. Only the **hardened** heart receives nothing, for it refuses,—it "**will not come**" to Him.

But we dare not hide the fact that this word "**TO-DAY**" reminds also of **URGENCY**.

There is no guarantee for "**to-morrow**." If this brief adverb of time tells of the failure of man's "**yesterday**," and the grace of God's "**to-day**," it warns against all trusting to delay, and against procrastinating indifference. The message of God is vitally important, the invitation and command has a time-intensity, even if there is no time-limit given. God's **ultimate** is free salvation by the blood of Christ for a guilty, needy, wretched sinner, and there is no alternative,—nothing beyond. And any day

MAY BRING AN ULTIMATUM.

Your heart may stop beating, your earthly life may ebb away, a sudden stroke or accident may end your hearing the message of mercy, and be the portico to a lost eternity. "**TO-DAY**" is a call of urgency as well as of love. What is your response?

(Continued from Page 40).

Ex. 29. 38): may we be kept from irregularity. 5, The same size and material: the Lord Jesus equally food for all His redeemed. 6, Cf. Exodus 28. 9-12. "Pure," verse 7 also: God's holiness and purity ever before us. 9, They eat what God had first received: so we enjoy our Lord Jesus in realization of our Father's acceptance of His work.

MATTHEW 7. 1-8. 4.

1, Our sphere not judicial in this age. 2, The principle of verse 2; reminding of Deuteronomy 19. 19. 3, "Why?" 4, "How?"—Often we underestimate *our own* failures, but enlarge our brethren's. Is not this to have "divers measures" (Deut. 25. 13, 14)? 5, "First" a stress on godly order, cf. 5. 24, 6. 33. 6, This is NOT against gospel *witness* but against *giving* the promises and comforts of the gospel indiscriminately. 7, Continue asking, etc., "Knock" implies that God graciously strengthens faith by real testing. 9, "Son": the thought is only of God's children (11). 12, Summary of the whole passage from 1, and showing *love* (Contrast Prov. 24. 24). 13, Two gates, ways, and ends. The Lord Jesus never promised an easy path, "tribulated the way," 14 (cf. Luke 14. 26, 27, 33). 14, Another contrast. 15, Yet another: far from teaching universalism or materialism, the *Address* on the Mount is for a rejected suffering "*few*." 19, 20, Fruit as in 3. 8. 21, Saying is not doing: O that we may not be talkative, expressive, self-confident. 22, "Wonderful works" would prove nothing (see 1 Cor. 13. 1-3. 24, *His* saying, *our* doing. Those who hear and obey not only have the right materials but also the right Foundation, *the Rock*. Thus the Lord implies that none can *do* right unless they really accept His Deity. (Deut. 32. 4, Matt. 16. 18): this is important, for many suggest "*deeds*" not "*creeds*" to exclude believing in *Him*. 27, Compare the falling of Revelation 16. 19. 28, Cf. "*Abide*" (John. 15. 16, 1 Cor. 3. 14).

"Life" is not meant to be an aggregate of isolated acts of obedience, but uninterrupted abiding and obedience. It is not a part of ourselves responding to the Lord a part of the time but the whole of us, the whole time.

"IF THE LORD WILL."—AUGUST, 1946.

any," personal: evil worship and recognition of Satan sternly condemned, and resultful in judgment: how blessed the contrasted worship (John 4. 24) and the head and heart for God. 11, Solemnizing words, the opposite of 4. 8 and of verse 13 (Matt. 11. 28, 29). 12, "Here," cf. 1. 9, 13. 10: *there* will be the triumph. 13, A *real* strain implied and the blessedness of departing to be with Christ (cf. 7. 16),—but the strain is not in vain (2 Cor. 4. 18). 14—20, Are not these linked views of judgment in view of Joel 3. 13? Is not the harvest OF the earth contrasted with the first fruits redeemed FROM the earth? Hence "the earth (not the corn) was reaped," so "vine of the earth" (18 contrast John 15. 1). "The wrath of God" (15. 1 cf. 6. 16, 17). This book is full of witness concerning the two classes and goals. What mercy to be "in Christ."

"IF THE LORD WILL."—SEPTEMBER, 1946.

Notes on Memorized Verses.

LEVITICUS 9. 22-10. 11.

22, A fitting climax (Num. 6. 24-27). 23, A fulfilled promise (verse 6): compare Exodus 16. 10, 24. 16, 40. 34, 35, Numbers 14, 10, 2 Chronicles 7. 2. 24, Acceptance, (10. 1, 2) judgment. 3, "Sanctified in righteousness" (Isa. 5. 16, Num. 20. 13). 4, From God's presence, outside the camp: contrast the cleansed leper. 6, Two aspects: sorrow, yet a sense of God's majesty and approval of His judgment must be first. 7, "Lest," 9, 16. 13. 9, One sin often results from another: lack of discernment is not excusable ignorance: there is a *cause*. 10, 11, How can we help others unless we distinguish, unless we know God's decisions as to what He accepts and refuses (Mal. 2. 7, Phil. 1. 10. margin)?

REVELATION 14. 1-20.

1, "*The Lamb*." "With *Him*" 3, 4, 17, 14. Contrast "deledefiled with (4). "Foreheads," contrast 9, 2, Majesty and gentleness combined. 3, Heaven is full of praise, singing, joy. "Learn," how blessed is the aspect of "learning" in that Day: *fresh* knowledge of our Lord's fulness. "From," "from among," "unto." 4, 5, "No guile" (Ps. 32. 1, 2, John 1. 47). 6, God continues to warn and welcome, to the last—on this earth. 7, The creative power and glory of God needs more emphasis (ch. 4. 11). 8, A contrast: the repeated message of this book (16. 19, 18. 2): man's glory laid quite low. 9, "If

Notes on Memorized Verses.

LEVITICUS 24. 1-9.

1, Contrast "I say unto you," 14 times, Matthew 5-7: the Deity of Christ seen. 2, The privilege of giving. "Continually" (so 3, 4, 8, likewise the burnt offering

(Continued on page 39.)

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Thoughts from The Word of God

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

BY GOD'S GRACE A WITNESS FOR HIM,
SEEKING TO DECLARE HIS NAME, HIS LOVE,
HIS WILL,—TO HIS GLORY.

Vol. 47 No. 10. 11
OCT., NOV., 1946
Free

"Man looketh on the outward appearance, but the Lord looketh on the heart."

1 Samuel 16. 7.

"I, the Lord search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings."

Jeremiah 17. 10.

"All the churches shall know that I am He Which searcheth the reins and hearts." Revelation 2. 23.

"Out of the abundance of the heart the mouth speaketh." Matthew 12. 34.

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"O Lord," Thou hast searched me and known . . . Thou understandest my thought afar off . . . Search me, O God, and know my heart: try me, and know my thought; and see if there be any wicked way in me, and lead me in the way everlasting."

Psalm 139. 1, 2, 23, 24.

"As he thinketh in his heart, so is he."

Proverbs 23. 7.

"The Lord trieth the hearts." Proverbs 17. 3.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, etc. (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.

"EVERY WORD OF GOD IS PURE."—Prov rbs 30. 5.

Words of Introduction.

"BY the grace of God." Wondrous words (1 Cor. 15. 10). Truly they are on God's "coins," for such are His saints, bearing Christ's "image and superscription." It is a privilege to live by the grace of God, to labour by the grace of God, to send forth publications by the grace of God. "Without Me," said our adorable Lord, "ye can do nothing."

Days pass away, men live, and they die. Organisations, and kingdoms rise and fall. Theories prevail and then disappear. Everything "under the sun" is in flux. But the foundation of God standeth sure. The unshaken things remain. (Heb. 12. 27). The Lord Jesus is "the Same" (Heb. 13. 8). The Gospel of the 1st century, is unaltered in the 20th; and so is the will of the Lord for His own in assembling and in separation from the world. Hence these pages, to His praise.

"The Lord is my Shepherd; I shall not want."

Psalm 23. 1.

How wonderful that Thou my God

Wilt daily of Thy riches give,

As this the desert path is trod,

So that my needy soul may live

Abundantly, that I may know

My Saviour's fulness, here below.

Yea, more than I can ask or think

Is promised me as I abide

In Christ; my Lord; I freely drink,

My thirsty soul is satisfied;

Indeed, a blessed life is this,

Sweet foretaste of eternal bliss.

A. W. H.

Words of Encouragement.

The psalmist was never content with sound teaching without the Teacher Himself. Hence he repeatedly prays in Psalm 119, "Teach me Thy statutes."

Who can instruct like the Author? Who can give His tone? Who can show His fulness of love? In like manner the Lord Jesus emphasized, "If a man love Me, he will keep My words." He is first, His words next,—inseparable, and in this order.

We need to rejoice in God's will (Ps. 40. 6-8, Matt. 12. 50, John 7. 17). To know it and to do it should be entwined. We cannot do God's will outwardly and not inwardly, for His "will" includes a holy manner and motive. Thus there is a blessed harmony with Him.

The psalmist desired and expected this, "for Thou art My God." Have we the same attitude, and do the other petitions of this psalm appeal to us ("Hear me," "cause me to hear," "cause me to know," "deliver me," "quicken me")?

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.

"Before they call, I will answer; and while they are yet speaking I will hear." Isaiah 65. 24.

1. For those in authority (1 Tim. 2. 1-4), and for Israel (Rom. 10. 1, see Isa. 62. 6, 7 margin).
2. For God's gracious work in homes, that He may be glorified in glad unworldliness, in pilgrim-like service, in the "trivial round," and in the salvation of the children.
3. For aged and suffering and lonely saints that the "feeble knees" may be lifted up (Heb. 12. 12).
4. For believers in Displaced Persons' Camps, and other difficult positions, that the Lord may grant them restfulness, and loving consideration. All hearts are in His hand, to overrule for His own.
5. For lands that we often overlook:—Portugal, Korea, Egypt, Alaska, Jamaica, British Guiana, New Zealand.
6. For the Lord's work lovingly committed to our trusteeship, that we may be diligent, faithful, responsive to Him, and that He may grant increase, and open doors, and fellow labourers, all that is to His glory, and that He may guide us to further service on the Continent (personal request). We would specially mention our brethren Stanley Duce (Lebanon, etc.), F. A. Franco (Argentine), Paul Rosenberg (Uruguay, and journeys), H. A. Werner (Germany). Do let us have a true missionary prayerfulness and activity in the spirit.
"To do His will," Hebrews 13. 21.

Poems to help Christian Experience.—153.

"Whom shall I send, and who will go for Us?"
Isaiah 6. 8.

O God, Who dost in pity yearn
Over Thy countless sheep,
Whose love unquenchable doth burn,
And never, never sleep,
To us such yearning pity give;
Thy love for souls within us live!

Give us to know and love Thy will,
And in Thy harvest here,
Though far or near, to work until
The Saviour shall appear;
To labour while it is today;
Appoint to us our work, we pray.

How many souls in darkness lie—
In darkness unrelieved
By one bright ray! Still thousands die
In ignorance, deceived,
And without Christ. Should not this pain
Our hearts? Oh, may His love constrain!

Ah! Do we sorrow o'er the lost
With love that makes us go
Where'er Thou wilt, nor count the cost
Too great, if some from woe
Should be delivered through the word
They from our burning lips have heard?

For China's millions, India's throng,
And for the fast closed lands
These souls in superstition strong
Are held in brazen bands,
We cry; O set the captives free;
Send forth Thy word of liberty.

And send forth workmen, full of skill
To reap where Thou hast sown,
Yea, from our midst, if 'tis Thy will;
The work is all Thine own.
Give grace, when comes a call from Thee
To say, "Lord, here am I, send me."

E.K.

Earthly Riches and Knowledge.

The Perils of a Saint.

THE warnings even to Timothy, in the final chapter of the first epistle, speak to us. He was a "man of God," yet needed the message, and shall we say that we have no similar dangers? After referring to the love of money, and its results we read, "But thou, O man of God, FLEE these things" (verse 11). This word is no weak one, it sets forth urgency. This is not merely conventional: Flee is the Holy Spirit's own intense earnestness. Fleeing is neither slow nor slothful. But yet more, it implies a pursuer, who is intent on capture. We read elsewhere of a snare of the devil, prepared to entrap brethren who minister in an assembly, and likewise we read of those who are to be recovered out of the snare of the devil, who has captivated them, though they are alive (1 Tim. 3. 7, 2 Tim. 2. 26 margin). The standpoint "I am all right" is perilous, it is quite unwarranted,

it is a misuse of grace, and a presuming on mercy. We need to be kept, we need to be on guard continually.

A similar danger exists regarding wrong knowledge. The "O" preceding Timothy's name in chapter 6. 20 is deeply impressive. It only occurs six times in the epistles of Paul, and four times gives a holy reproof. Here there seems to be a tender, but also concerned, pleading. And immediately the apostle speaks of "some," just as in verse 10 (cf. too 1. 3, 6, 19, 4. 1, 5. 15, 24). "I feel I shall not be deceived" is often the most dangerous form of self confidence. Trust the Lord as much as you desire—and more—but do not **trust your trusting**, nor have faith in your faith. Seek grace humbly in His enabling. The enemy used the fact of knowledge in Eden, and the snare of money to ruin Israel when they attacked Ai, and likewise to imperil the early church (Acts 5. 1, 2). "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10. 12). Let us observe the manifold results in 1 Timothy 6. 9, 10—

- (a) Falling.
- (b) A temptation.
- (c) A snare.
- (d) Many desires—(i) foolish, (ii) harmful.
- (e) Drowning.
- (f) Destruction and perdition.
- (g) Wandering from the faith.
- (h) Piercing through.
- (i) Many pangs.

This witness is true, and heart-searching. Even when believers are preserved from **much**, the beginning of the **love** of money may cause many temptations, and many "desires," which enslave. How foolish are the "desires" which often grasp and grip the one who minds "earthly things." They attract and distract and never satisfy. They hinder happy restfulness, and cause discontent, and irritability. Disappointment displaces delight and peevishness puts aside praise. The life lacks fragrance and fruitfulness. It becomes wasted. And unselfish love to the Lord would have meant true peace and joy! Truly we **pierce ourselves** if we plan for ourselves. Well may we notice again the word "flee." The devil uses every artifice to catch a saint in these things about which the apostle warned his beloved younger brother. Hereby the enemy seeks a tremendous onset, and he is subtle. And the evil begins imperceptibly with a wrong "**love**." But the fuller love of Christ recognizes no room for a rival (and thus evil) affection.

A Wounded Member.

I cut my finger, it was the work of a moment, but the effect was not removed so quickly, although it is true I attended to it immediately; I had no thought of neglect, I did not hesitate. That in which I was engaged was left at once, that help might be ministered to the wounded member. Two thoughts at least were before me (1) prevention of any foreign matter settling within, and increasing the existing trouble, and (2) permanent healing. My other fingers were perfectly well, but the thought never once occurred, "I can afford to be without one." No, indeed, and what is more, as the days passed, I was made to feel more and more my need of the **wounded finger**. Nor did one member of the body disdain it because of its condition of helplessness, and its call for so much attention, that no other member was receiving. Far from viewing it as a disgrace, and deserving to be disowned, all were ready to minister to it. I found also that fellow members of the body of Christ, skilled and unskilled, were interested, sympathetic, ready and willing to aid. Some could help because they had known a similar experience, other could give a word of warning, reminding of the possibility of sad permanent results because of wrong procedure, and, besides all this, many prayed to the God of Heaven, our God and Father, that He would intervene, that He would heal, with or without means, gradually or suddenly, as He pleased. The lessons are simple, dear fellow believers, the spiritual parallels of a practical nature are of the utmost importance. **We are** members of Christ and of one another; **We need** one another. We should not disdain, nor overlook, but love one another, and ever welcome one another's ministry with a view to healing, and healthiness, and helpfulness of every member of the body of Christ, and, above all, should we not pray much for one another?

.W.E.

As the engine begins to slow down when the steam is shut off, and as the human frame needs food often, and as breathing must be **continued**, so are we dependent on the Lord, requiring constant, and frequently conscious, contact. Yea, as the "receiver" (lamp, etc.) must **abide** thus, so are we unable to do anything apart from Him (John 15. 5). Union must be unbroken, and communion must ever be sought. The former is by grace, the latter a grateful response. May all be to His glory.

YOUNG PEOPLE'S COLUMNS.

MONEY.

A word of five letters but how much it means. One book of Holy Scripture written to show the "Vanity of vanities" of everything "under the sun," (and thus the need for a heavenly hope), contains the words, "Money is a defence," and "money answereth all things" (Eccl. 7:12; 10:19). Then the same book reminds us how a man may have much wealth and yet be very miserable (Eccl. 6:2). Proverbs 10:15 says that "a rich man's wealth is his strong city" but riches fly away (Prov. 23:5). The "city" does not stand (contrast Heb. 11:10). bib 107

Many people still measure happiness by money, and always wish they had more. They do not know the real joy which God gives. There is a true delight in the gospel invitation, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat" (Isa. 55:1), and thus with joy we can draw waters out of the wells of salvation (Isa. 12:3). But "the love of money is a root of all evil" (1 Tim. 6:10), and many spend for "that which is not bread," and labour "for that which satisfieth not" (Isa. 55:2). Why is money so popular? How did money first come about? It does not grow in the field. It was made. Why? At first Adam had that which grew from the ground, but, as men increased, they dug into the ground, and obtained metals (Gen. 4:22), which they often used in cruelty to one another. Further they wanted to exchange things, and, instead of carrying an animal to obtain something of equal value, they found precious metals were not so awkward. These were weighed; then, as God permitted local governments, the weighing was officially done, and the metals were "minted" and stamped with an "image and superscription" (Matt. 22:20).

Hence money was something which could be stored up, and of which a man could boast as possessing more than others, and thereby he would obtain a bargain about which to talk. It was used in exchange for anything on which the heart was set. Now we see how money gained, and holds such a large influence, wherever the thought is,—I want this or that. Hence we realize its dangers, wherever selfishness is found. And self is ever selfish. Notice, "a root" of evil, and a root grows and spreads. What a different outlook one has when he is born from above, and is thus a child of God. God is over all, and the believer no longer views earthly life as if it were

his "all," nor thinks of "getting on in the world," as if that were the great object. To possess for a few days a few things which others do not possess is not the attraction to one who has Christ. All things are his (1 Cor. 3:22) and he can look at earthly life as a little pilgrimage, in which he shows the blessedness of eternal life and has the joy of pleasing God (Heb. 11:5, 6). To "get something" is not the centre of one who has all. If he loses a few earthly things, his real and everlasting possessions remain. "Redeemed with the precious blood of Christ," his mind is rightly set on things above.

Hence what is money to a child of God? It is, like everything else, that which is entrusted to use for the Lord (Luke 16:11, 12). To "love" it would be foolish,—and sinful. To employ it against others is contrary to the Spirit of Christ, Who ever leads to love, and a holy life for the good of others (Rom. 15:2). To make money a means of unfair advantage would be for the believer to misuse what really belongs to the Lord Jesus, against the wish of its true Owner. That would be deceitful. Hence those saved by the blood of Christ have the privilege of using money given them, or their wages, or payment received for goods, simply for the glory of God. And the fact that coins have an earthly and national stamp may well remind such that the world is still in confusion, that the Lord is soon coming, that He has not returned yet, and that believers are continually "as strangers and pilgrims" (1 Pet. 2:11). If you ask me "Do all Christians live up to this view of money?" I cannot say "Yes," but they should glorify Him thus.

"Money" in itself is nought—
When ourselves are seen as "bought"
Those in Christ in Christ have all,
In earth's snares they should not fall.
Men may "love" what they can see,
Yet how brief such gain will be:
Those who love their Lord behold,
By true faith, His wealth untold.

Money is a source of pride,
Others' plans to override,
Selfish hearts for self would crave,—
Christ Himself for sinners gave.

Hence believers have the joy
All to use in His employ,
Seeking not vain things of earth,
Blest with all of heavenly worth.

Let God's children, saved by grace,
Show such joy in every place;
Witness thus is never dumb,
As they watch for Christ to come.

Faith does not recognize "I cannot," because, it remembers "God can."

Joseph—a Beloved Son.

JOSEPH was forgotten, and by the man who should, of all men, have had him continually in remembrance. But are not believers oft unmindful of their True Benefactor, Who has declared their pardon and justification? Well might such, when brought to a realisation of their failures, say, "I do remember my faults." The time for his manifestation was not yet. "God's purposes shall ripen fast, unfolding every hour. The bud may have a bitter taste, but sweet shall be the flower." God, Who knows the end from the beginning, chose the season for His servant's release. Joseph shall soon see clearly, how "all things" are indeed "working together for good." A great need was about to arise, and God caused Joseph to be remembered at the precise moment when he, and only he—because in fellowship with God—could be used by Him to meet that need. Soon he shall be indispensable to Pharaoh, to Egypt, to all countries, and finally to his own family. A similar situation was to come about centuries later, when Mordecai warned Esther,—"Who knoweth whether thou art come to the kingdom for such a time as this?" And is not the world's need still as pressing as it ever was? Who amongst us counts it a privilege to live in this day, when God's witnesses seem so few and feeble, and apostasy is growing apace? Let us remember our Lord's word, "As the Father hath sent Me, even so send I you," bearing in mind that He accompanied that word by breathing on them and saying, "Receive ye the Holy Ghost." "Be ready always." "Be . . . always abounding in the work of the Lord."

Only one, and that one was in prison, stood for God; only one was able to make His purpose known. So today, in the Name of Jesus alone is salvation, for, "there is none other name under heaven, given amongst men, whereby we must be saved." He alone knew the mind of the Father, and could interpret that mind, and make known His will.

Pharaoh's dreams greatly troubled him, but hope was revived in him, when he was told of Joseph. "Then Pharaoh sent and called Joseph, and they brought him, hastily out of the dungeon." "They made him run" (margin), so intense was the king's anxiety. Yet he prepared himself for the "presence," inasmuch as he shaved and changed his garment. Indeed, Joseph seems to have been the most calm person in that excited assembly. Observe, also, how he gave all glory to God. "It is not in me, God shall give Pharaoh an answer of peace."

"What God is about to do, He sheweth unto Pharaoh." The thing is prepared of God, and God will shortly bring it to pass."

Having interpreted the Divine message, Joseph recommends certain practical steps to be taken, namely, the appointment of a food controller. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, "Can we find such a one as this is, a man in whom the Spirit of God is?" "And Pharaoh said unto Joseph, Thou shalt be over my house, and according to thy word shall all my people be ruled . . . I have set thee over all the land of Egypt."

E.K.

(If the Lord will, to be continued)

"When ye so sin against the brethren . . . ye sin against Christ." 1 Corinthians 8. 12.

We call to mind the first words to Paul: "Saul, Saul, why persecutest thou Me?" The union of Christ and His members was wondrously asserted. It is the same in James 5. 6. "He doth not resist you." The Lord Jesus was represented by His redeemed.

And so the message applies to us, as our verse shows in our dealings with one another. If we cause saints to stumble (even little ones who believe in Him, Matt. 18. 6, 10), we are sinning against our Lord. If, by our alterations of His will, we shut them out, or invite them to change His will, we sin against Him. Whatever it is, if we hinder them spiritually, our sin is against Him. Thus the intimate relation of Christ and His own makes more evident the real nature both of sin and of loving care for them. Whatever we do to His own, even the least, we do to Him. Everything is in the light of this. He identifies His feelings with those of His redeemed. His interests are theirs, and theirs are His. A preparation for this is seen in the striking words of many Old Testament references to Israel, e.g., "Touch not Mine anointed." "In all their affliction He was afflicted," "He kept him as the apple of His eye." The more we meditate on the glory of the Lord the more His love shines out. How real is His condescension, how true His delight in His own. Measure such love by the gift and agony in Golgotha; there is none other measure large enough. All is infinite, to cause and awaken our fullest praise, and confidence, and love, to Himself and one another.

We are not only trustees of truth, but of the honour of the Name of the Lord Jesus.

Questions and Answers.

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The Second Commandment? Is the emphasis on "make unto thee," and what is the real meaning of "likeness?"

(a) In Exodus 20. 4, "or" is really "and"—and the two words go together: "Graven image and likeness—as to that which is in heaven above," etc., Deuteronomy 5. 8 links still more closely ("or" is in italics).

(b) The principle, however, makes us all careful of "borderlines":—

(i) Statues and photos of a Hitler or Mussolini encourage man-worship.

(ii) Old Grecian statuary helped idolatry much.

(iii) Romanism's images and Greek orthodox pictures (Eikons) sadly illustrate.

(iv) "Artistic" reproductions are often semi-naked. Worldliness is often encouraged and Scripture texts kept out, thereby, and even by photos. Deuteronomy 16. 21 is a definite suggestion that we should not get near to temptation, or to tempting others.

(c) The principle of "not make unto thee" cf. "Lay not up for yourselves" (Matt. 6. 19. see Romans 14. 6, 7) ever searches our hearts.

126

Men who lived 120 years and more. We have not been able to attain . . . liable to so many sicknesses."

If we turn first to Genesis 5 we see that men averaged 900 years before the flood, never attaining 1,000—the six times emphasized period of "the Day of the Lord" in Revelation 20.

In Genesis 11 there is first a reduction to about 400: then another series to about 200, and next the book of Genesis, Deuteronomy and Joshua all end with a little over 100. And now 70-80 years (Ps. 90. 10). Why? Sin hindered "the day" (Ps. 90. 4, 2 Peter 3. 8, with Gen. 2. 17), and then three times, as it were, still further reduced age, to show the opposite of men's evolutionary theories, and the continuing effects of sin. How clearly men need a new birth (John 3. 3), eternal life (Rom. 6. 23). The lesson is deeply helpful to our hearts. Sickness has the same humbling premonition.

SPOILING.

"I" can easily spoil a meeting. A sullen or irritated feeling contaminates others more than I think. An unguarded word may quench a fire. A silence in prayer or listless singing may react. If I have ill affection toward another, it seems to stifle praise, even in others. My unforgiving or rankling attitude may be a dead fly. My

omitted "Amen" may hinder not a few. One hesitates to speak thus at a gathering lest some dear saints say, "You are speaking against me." But one can write it for "all saints"—including the one who writes. If such words are misapplied, the attitude may become, "Then I will stay away," as if a temporary amputation were better than a fester! The true remedy is quite different. I do not want to lose the contact with fellow saints. I will seek to be present, and not to reduce the temperature. But if I feel somewhat dull (not bitter), I will not suggest absence, but expect their loving forbearance if indeed I am not revived in the very act of going.

THE WHOLE CLAIMED.

THE first passover has wondrous lessons for the believing heart with regard to the appointed path of holiness. God claimed the eyes—they beheld the token—after the ears had listened to His words, "Speak ye unto all the congregation of Israel" (Ex. 12. 3). The mouth was claimed to eat that which God provided and to refuse whatever He forbade. The loins were to be girded and we think of Luke 12. 35, 36, "And ye yourselves like unto men that wait." Such could open the door "immediately." There was to be a complete alertness. The feet were claimed, "Your shoes on your feet." We cannot but think of Ephesians 6. 15, "Your feet shod with the preparation (readiness) of the gospel of peace." The hands were the Lord's, "Your staff in your hand." Everything betokened a yielded life. There was the joy of eating, but not a settling down. The days of Isaiah 56. 10, 11 eat to slumber, but here the eating is with a view to strength for a journey. So is it today. A life of separation, and of expectation, befits the redeemed. And we observe that the hearing was first. We recollect the testimony regarding the Lord Jesus, "Ears hast Thou prepared for Me," "He wakeneth Mine ear to hear." Have we by grace, the all-round life, or is there one-sidedness? Is much yielded, and yet something withheld? How blessed it is to know that God did not claim in order to burden, or to destroy, "I removed his shoulder from the burden," (Ps. 81. 6). "Ye are not your own" is emancipation from the worst tyrant, for inward craving enslaves and will not give respite. Truly His service is perfect freedom, for freedom is not to accomplish self-will, but living harmony with a true liberty. "O Lord, truly I am Thy servant . . . Thou hast loosed my bonds" (Ps. 116. 16). The ready life, the life delivered from Egypt, the life gladly going forth, and forward, is seen in Exodus. May it be ours in the power of the Holy Spirit.

A Message of Mercy.

BEWARE! HALT! STOP!

HAVE we thought when we see, or hear, such brief one-word warnings that God Himself may be speaking to us thereby? He overrules all, to speak,—to warn,—to invite. Have we heard a summons to "halt"—possibly in war time? Did we not at once stand still, LEST —? But there is a far greater peril before God at all times. Death is as a sentry, and your life here can be cut off in a moment. Your breath is in God's hand (Dan. 5. 23). You may not be as Herod, suddenly struck by an angel of the Lord; nor, as Belshazzar, the king, slain "in that night" of mad festivity. Yet your life here is as a vapour, and all flesh is as grass which to-day is, and to-morrow is cut down. Dear reader, earthly life is not a freehold. It is very uncertain tenure. There are no real "securities," no "guarantees," "life insurance" is actually "death insurance" and that is why men pay the premiums.

A red light! The motor or train dashes on. What is the result? Ah, it may affect many lives, and all because the signal was unheeded. In like manner God warns, God reminds, God is longsuffering, and the goodness of God leads to repentance, aye and His grace reigns through righteousness to all who know the joyful sound of redemption by the blood of Christ. But not all heed the warning. Do you? Are you thus blest, or not? Two alternatives and two only. The Lord Jesus spoke in Matthew, 7. 13, 14 of two ways and only two, two goals and only two. Which is yours? He made no mistake. There is a call to stop, and think. Are you on the path to heaven, or the broadway to hell? Are you really a Christian, or a nominal one, without any new life, without any experience of a new birth, without any experience of the Lord Jesus Christ? You say, "He died for sinners." But when were your sins (not merely their punishment) a burden to you? When did you seek His salvation with a troubled heart? When did you have the blessed consciousness that you became a child of God, and that your whole life was changed, with its standpoint and motive? Do not persuade yourself that all will come right at the last. Unless you are a new man in Christ Jesus it will NOT come right. "Behold, now is the day of salvation:" not "at the last." The Lord Jesus said "My sheep hear My voice." (John 10. 27). Here is a test! Do you hear His voice? If not, can you say, "But I am His sheep?" To deceive oneself is folly, to deceive God is an impossibility. Do "consider

your ways." Stop! You are "too busy." You will find that "too late" you grieve "at the last," when you are "stopped," by disease, or death AND "eternity without Christ" is not a mere expression, to frighten. Your Christian relatives and others who lovingly warn are your true friends, not those who put it off, not those who flatter you all is well, not those who urge "a short life and a merry one," not those who lead you to forget God, and to set aside the things that belong to your peace. There is only One Saviour, and only One Hope. He has died for the guilty, He is raised from the dead. His work is fully accepted. Is He your Saviour, too, or only ours?

Suggested Daily Readings.

IF THE LORD WILL.—OCTOBER, 1946.

Day	READING		LEARNING	
	Numbers	Matthew	Numbers	Matthew
1	10. 18-36	21. 17-32	11. 16	27. 18
2	11. 1-17	21. 33-46	17. 11	19
3	11. 18-35	22. 1-14	18	20
4	12. 1-16	22. 15-33	19	21
5	13. 1-20	22. 34-23. 7	20	22
6	13. 21-33	23. 8-24	21	23
7	14. 1-16	23. 25-39	22	24
8	14. 17-30	24. 1-19	23	25
9	14. 31-45	24. 20-31	24	26
10	15. 1-21	24. 32-51	25	27
11	15. 22-41	25. 1-13	26	28
12	16. 1-19	25. 14-30	27, 28	29
13	16. 20-45	25. 31-46	29, 30	30
14	16. 46-17. 13	26. 1-16	Mark 1. 9	31
15	18. 1-16	26. 17-35	10	32
16	18. 17-32	26. 36-56	11	33
17	19. 1-10	26. 57-75	12, 13	34
18	19. 11-22	27. 1-18	14, 15	35
19	20. 1-13	27. 19-38	16	36
20	20. 14-29	27. 39-66	17, 18	37
21	21. 1-20	28. 1-20	19	38
22	21. 21-35	Mark 1. 1-18	20	39
23	22. 1-15	1. 19-31	21, 22	40
24	22. 16-33	1. 32-45	23, 24	41
25	22. 34-23. 13	2. 1-13	25, 26	42
26	23. 14-30	2. 14-28	27, 28	43
27	24. 1-14	3. 1-19	29, 30	44
28	24. 15-28	3. 20-35	31	45
29	25. 1-15	4. 1-20	32, 33	46
30	26. 1-32	4. 21-41	34	47
31	26. 33-65	5. 1-17	35	48

Notes on Memorized Verses.

NUMBERS 11. 16-30.

16, 17, Moses had over-felt his responsibility: but God permits relief (when the fuller power is not claimed), and overrules, to the blessing and use of others. Note stress on harmony, and on the Spirit (ch. 27. 18). Observe 12 and 70 in Christ's life. 18,

Exodus 19. 10: the people did not repent and seek a condition of *Spiritual* Sanctification. Let us not be occupied with what we once *had* in our "Egypt." 19, 20, Psalm 106. 14, 15. 22, How important never to question God (Ps. 78. 18, 19); never doubt what He did in creation and history, what He is able to do for living faith today, and what He will do in "that Day" (Jer. 32. 17, 27). 28, A *natural* tendency (Mark 9. 38) 29, Ch. 12. 3; envy is a tremendous peril, even in *Christian* work and as to *spiritual* blessings: like all worry and complaint, it questions God's rights: be GLAD that *He* decides.

MARK 1. 9-35.

9, John 1. 31 (Matt. 3. 3, cf. Luke 24. 35). 10, 11, observe the Son and the Spirit: the link of baptism with the Holy Spirit (8, Acts 2. 38): the allusion to Exodus 24. 18 (and 1 Kings 19. 8); to Revelation 12. Exodus 15. 22. 13, A reference (with contrasts) to Genesis 3 (the garden) to Jeremiah 2. 6 (40 years), to 14. 14, 15, Notice stress on present aspect of the kingdom, distinguished from that which Israel had possessed (Matt. 21. 43): now heavenly (Matt. 4. 17), "at hand" in Mark 1, joined with repentance, baptism (judgment of the flesh as a whole, and resurrection), and the gospel. 16, The Lord's first calling emphasized (a) a family, (b) fellowship—"two," (c) activity, (d) a world-wide mission—sea, (e) the aim of the gospel (bringing men out of their old position and condition, death to the old life. 17, Communion, then and thus—service (Me: men). 19, Fellowship again. 22, Matthew 7. 28 illustrates such living power (27, Isa. 61. 1, Luke 4. 22, Acts 14. 1). 23, In contrast with the *Holy* Spirit. 24, "I know Thee" (34, Acts 16. 17), but no love (Jas. 2. 19). 27, Amazed, but no repentance (6. 2 cf. Matt. 14. 2, 6, 5): a parallel is possible in saints. 29, Typically suggestive (Acts 19. 6, 7). 30, Bring everything to *Him* (Matt. 14. 12, 18, 17, 17). 31, Immediate deliverance, continuing ministry:—so spiritually. 32, Note distinction between diseases and demon possession: yet mentioned together—a link. (This explains much as to illness (cf. distinction of result of leaven in bread, its *activity* in wine). 35, Before and after crises (3. 13, amplified by Luke 6. 12, cf. Luke 3. 21, 9. 29): how full of prayer-communion was Christ's life.

Notes on Memorized Verses.

NUMBERS 28. 17-25.

16, "Belonging to the Lord." 17, The effect of the passover—so spiritually. 18, Never called a "Sabbath" in Scripture in the *first* half of Israel's year: this has a bearing on (a) erring Jewish traditions, (b) God's perfect inspiration, (c) the first day of the week, and seventh dayism. 19, Burnt offering first—all for God. "Unto you without blemish": God thus reminds us of our limited knowledge. 20, Meal offering ever linked: we realize our Lord's perfect character in the light of the burnt offering. 22, A reminder of *sin* at all times. 23, Always extra. 24, "A savour of rest"—God is satisfied by the work of His dear Son. Do we realize the fragrance of the gospel (2 Cor. 2. 15, 16)?

MARK 12. 15-17; 24-44.

15, Known to Him (John 2. 25). 16, Our Lord's use of questions is so helpful (e.g., Matt. 17. 25, 19. 17, 21. 25, 22. 42). The person (image) and words (super-scription): does our life show the Person and words of our Lord Jesus (2 Cor. 3. 3)? 24, A *twofold* ignorance: never let us hold the Scriptures *powerlessly*, nor

imagine true "power" *against* the Scriptural words. 25, Not "angels," but "as" in *this* respect (Luke 20. 36. 26, The promise proves resurrection in view of Genesis 15. 13, 15: this demonstrates an *earthly* (millennial) kingdom. 27, We *greatly* err if we argue instead of believing. 29, 30, First God (cf. Gen. 1. 1); the first commandment, LOVE. Because He *IS*, thou shalt: obedience linked with knowing Him. 30, "All," contrast Psalm 12. 2 margin. The *heart* affects the soul, mind, and strength: mark *Divine* order. 31, (a) Second, never first (b) "like"—perfect harmony, —lack of love to men would be *unlike*, (c) within the "all" love to God. 32, 33, God can work in a scribe: EXPECT! *Offerings* (plural) ever fail. 34, How important to be within. "Durst not": we need more than a negative holding back. 36, The full inspiration of Scripture asserted. Enemies—a tender warning. 37, "Whence"—our Lord's Deity and Humanity emphasized by Himself. 38, Contrast with 32-34. 38, 40, Six self seekings: O for grace to be contrasted throughout. 41, "How" the manner meant much (cf. Matt. 6. 1-4), so in everything: an unholy tone may *spoil* a holy word. 43, 44, Cheap service is poor service: to give what we can easily spare in time, money, strength, etc., is trifling with spiritual realities.

Suggested Daily Readings.

"IF THE LORD WILL."—NOVEMBER, 1946.

Day	READING			LEARNING	
	Numbers	Mark	Numbers	Matthew	
1	27. 1-14	5. 18-34	28. 17	27. 49	
2	27. 15-28. 8	5. 35-8. 6	18, 19	28. 50	
3	28. 9-31	6. 7-30	20, 21	51	
4	29. 1-19	6. 21-38	22	52	
5	29. 20-40	6. 39-56	23	53	
6	30. 1-16	7. 1-17	24	54	
7	31. 1-24	7. 18-27	25	55	
8	31. 25-34	8. 1-21	Mark 12. 15	56	
9	32. 1-15	8. 22-38	16	57	
10	32. 16-43	9. 1-13	17	58. 02	
11	33. 1-36	9. 14-32	24	59	
12	33. 37-56	9. 33-50	25	60	
13	34. 1-29	10. 1-16	26	61	
14	35. 1-15	10. 17-31	27	62	
15	35. 16-34	10. 32-52	28	63	
16	36. 1-13	11. 1-19	29	64	
17	Deut. 1. 1-18	11. 20-38	30	65	
18	1. 19-36	12. 1-17	31	66	
19	1. 37-2. 7	12. 18-34	32	28. 1	
20	2. 8-25	12. 35-13. 8	33	2	
21	2. 26-37	13. 9-28	34	3	
22	3. 1-17	13. 24-37	35	4	
23	3. 18-39	14. 1-15	36	5	
24	4. 1-13	14. 16-31	37	6	
25	4. 14-31	14. 32-52	38	7	
26	4. 32-49	14. 53-72	39. 40	8	
27	5. 1-15	15. 1-20	41	9	
28	5. 16-33	15. 21-34	42	10	
29	6. 1-13	15. 35-47	43	11	
30	6. 14-25	16. 1-20	44	12	

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

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Thoughts from The Word of God

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

A PERIODICAL, AS GOD ENABLES, TO EXALT,
AND DRAW TO, THE SON OF HIS LOVE, AS
LORD AND SAVIOUR, THE JOY AND HOPE OF A
SEPARATED PILGRIM PEOPLE.

Vol. 47 No. 12, 48 No. 1
DEC., '46, JAN., '47
Free.

"Abraham stood yet be-
fore the Lord."

Genesis 18. 22.

"When Moses held up
his hands . . . Israel pre-
vailed." Ex. 17. 11.

"The Lord hearkened
unto me at that time also."

Deuteronomy 9. 17.

"Call unto Me, and I
will answer thee, and show
thee great and mighty
things, which thou knowest
not." Jeremiah 33. 3.

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

James 5. 16.

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"The prayer of the up-
right is His delight."

Proverbs 15. 8.

"It shall come to pass,
that before they call I will
answer; and while they
are yet speaking, I will
hear." Isaiah 65. 24.

"I will pray for you unto
the Lord . . . Cease not
to cry unto the Lord our
God for us . . . The Lord
heard him . . . Hitherto
hath the Lord helped us."

Samuel 7. 5, 8, 9, 12.

"Samuel among them that
call upon His Name."

Psalms 97. 6.

Some lovingly enquire about the "Subscription." Valuing this thoughtfulness and interest, we would refer them to booklets, etc. (will be gladly sent): "Behold I Am the Lord," "A Further Record of Paths 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.

"LOOKING FOR THAT BLESSED HOPE."—Titus 2. 13.

Words of Introduction.

"BY the grace of God I am what I am," said the Apostle (1 Cor. 15. 10). At once came his privilege of loving "labour." Thus is it ever: *grace* teaches us to live *righteously*, and faith calls for "the obedience of faith" (Rom. 1. 5, 16. 26), for faith without works is dead (Jas. 2. 26). There is no antagonism between God's sovereign love and His children's living "works" (Rev. 22. 12). Born again, they are in a new sphere of true responsibility and responsiveness. It is with the humble desire to exalt Him, that these pages go forth, and *therefore* with the accompanying emphasis on "abiding" in Christ, and bringing forth "much fruit." Salvation causes a wondrous possibility in a yielded life. The change from death to life, from darkness to *light*, should be very manifest. Indwelt by the Holy Spirit Himself, believers can glorify God (1 Cor. 6. 20). Our life should be one of joy, power and victory, more and more!

"And thou shalt love the Lord thy God with all
thine heart, and with all thy soul, and with all thy
might." (Deut. 6. 5).

Pure love to Thee, my God and Lord,
This is my aim and end:
If wav'ring, I would be restored,
My will with Thine to blend.

To love the Lord with all my heart
Is Thy first word to me;
Let this not from my mind depart,
Till I Thy face shall see.

And that sweet converse in the tones,
And accents, of Thy grace,
The language that Thy Spirit owns
Cause me to learn apace.

Lead in the power of Thy pure love
My heart to yield to Thee:
Draw by Thy wooings from above
Responsiveness in me.

S. J. D. (Lebanon).

Words of Encouragement.

The righteous hath hope in His death." The condition of a sinner is hope-less (Eph. 2. 12). But God's grace makes all the difference. Hence a believer should never be miserable, though he feels trials and does not make light of God's gracious teaching (Heb. 12. 5). The Lord Jesus is "our Hope" (1 Tim. 1. 1) and we receive everything through Him, and view everything in relation to Him. This is a wondrous privilege. Burdens are not to oppress, even the closed door is a blessing. "In everything give thanks" (1 Thess. 5. 18).

Death is always solemnizing, even to saints. It is a reminder that we bear "the image of the earthy." (1 Cor. 15. 49), but in Christ all things are possessed including life and death (1 Cor. 3. 23). Hence we "sorrow not as others which have no hope" (1 Thess. 4. 13). There is an immediate hope for a believer, even a departing to be with Christ which is far better (Phil. 1. 23), and an immediate freedom from all sin and all failure. There is an ultimate hope too,—bearing the image of the Heavenly One, when the "sown" body is raised in the glorious harvest of "that Day" (Ps. 17. 15, Phil. 3. 20, 21). "Come, Lord Jesus."

Poems to Help Christian Experience.—159.

"BEHOLD, THOU ART FAIR, MY BELOVED."
Song. 1. 16.

"Thou art fair, My love, yea, pleasant,
And our resting place is green;"
O those fresh, delightful pastures
Earthly eyes have never seen!

Not on silken couch luxurious
With my Shepherd I recline,
But in fragrant fields of blessing,
Where He tells me, "Thou art Mine!"

Not the glamour of the city
I desire; its pleasures cloy;
In His vineyard and His meadow
Do I find a holy joy.

There away from all the turmoil,
Finds my weary soul her rest;
For with Him a calm communion
I have there, and I am blest.

Let me follow, tender Shepherd,
Not afar, but very nigh;
Let me, ever looking upward,
Know the guidance of Thine eye.

In Thy fields the "lily" bloometh,
Crimson mid the verdure cool.
And 'tis there in grace Thou feedest,
Satisfying to the full,—

In the fields of Holy Scripture
When I meditate alone
With my Lord, or when together
In assemblies of His own.

Oh! Those seasons well-remembered,
When the things of passing earth
Even fair things—lost attraction
And appeared so little worth!

At such times the soul is raptured,
And with heaven doth accord;
But what will it be to see Him,
Our great Shepherd and our Lord?

E.K.

REALIZING GOD.

I rejoice in the reality of God, but do I realize Him? Do I realize Him at home, in my tiny duties? And in my daily work, wherever I am? Is He real to me when I get up, and when I retire? Do I realize Him when temptation comes, and it is easy to say a hard word? I cannot sin in the Name of Christ. I cannot lose my temper in the power of the Holy Spirit, nor be impatient if I am consciously in the presence of God. How can I be worried if Christ is my All in all? How can I be depressed if I believe His wisdom, love, interest, and might, and that Romans 8. 28 is as true today as when first written. It is this restfulness in God's reality that I need, so that my life may become one of victory and true spiritual fruitfulness. It is possible! What is not possible if I am conscious all the time that He is (Heb. 11. 6) and that He is with me? The Holy Spirit ever leads to realizing God.

It is blessed to have the truth, but how important to remember its varied portions at the right time, and a godly proportion. So in writing, even a letter. It is not enough to include truth and much truth; we need its godly arrangement and proportion, and the omission of counteracting error and the enjoyment of meat in due season, and further a ministry in present spiritual power. How deeply important are all these.

Truth that comes "in word only" is still truth, but it lacks the fragrance of Christ. O that we may not only "hold fast the faithful word," but hold it in communion with its Author.

Extracts from a letter that solemnize:—

"The message 'Where shall I worship?' is a message needed by many saints, likewise the one on tobacco. Only the other day I was told of several brethren in an assembly who smoke secretly. I was at a baptism a week ago. The brother who was baptized lighted a cigarette in the 'bus on his way home.' O for deep reviving!

"He hath remembered His covenant for ever."
Psalm 105. 8.

Retained and Renewed Brightness and Joy.

HOPE is invigorating, and a new delight is full of attractiveness. We see how a child looks forward to a holiday, and has abounding pleasure in a fresh plaything. And the man of the world has his expectations, to buoy him up, and there often becomes an intense craving for something novel, to take away the monotony which he feels.

The child of God, however, seeks grace to distinguish between a **right** hope, and that which is delusive, between a **right** change of occupation, and a wrong tendency to changeableness. He looks for grace to maintain a freshness of spirit in the common round and trivial task, and to find continued delight in the same service for the Lord, because the Lord is the Same. This is deeply important. We know the peril when anything loses its freshness. If there is ill health, simple food becomes a burden rather than tasty and refreshing. In the home, first love fails, or diminishes, and there is less delight in one's life-partner in the fellowship which is appointed to be a perennial type of Christ and the church. In daily work there becomes a drudgery, instead of gladness in doing all heartily unto the Lord. Regular meetings, especially if a few only are present, become unattractive, and a big convention is wanted. We need to pray earnestly for a constant freshness of heart, that all truth and all obedience may retain a full blessedness, because of what the Lord is.

With some the loss of fresh delight leads to moroseness, and despondency:—with others to bitterness and dissatisfied grumbling in the home, and meeting, or at least an undue tendency to criticism and fault-finding. Joy in the Lord is lost, or seriously reduced, and this not only reacts on others but increases the feeling of "disappointment" in one's own life. Then, if there is a looking out for grounds for discouragement (even with true sorrow in large measure), it is not hard to find them. But there is a lack of balance, and the freshness of life, and of a happy experience,—either as to fellowship with others, or as to enjoyment of any part of service,—is not easily regained. Have we not proved this so? The writer is prayerfully desirous that he may not lose his joy in personal dealing with souls, nor in writing a spiritual letter. As soon as "What a weariness is it!" is written over a prayer-meeting, or over personal seasons of prayer, everything becomes increasingly wearying. And this is an Ichabod indeed. O that we may not leave our first love toward the

Lord and His word, and toward fellow believers,—in home or meeting. Christ never leaves His love for His bride: how much this means as to the happiness of a home when it is realized! If a parent becomes tired of children's ways, there will be no real interest in training. We do not forget that the Lord is tender, and knows our physical limitations, and when the body is worn. Yet in His sympathizing (Heb. 4. 15) He does not encourage drooping and failure, but gives help in time of need, that we may be overcomers (Heb. 4. 16), and enjoy His will. This is the victory. We would not drag ourselves through duties, but do all heartily, as to the Lord and not to men (Col. 3. 23). What bright homes, and gatherings we should have if this were felt, and claimed more in the Holy Spirit's power. Pray earnestly for constant **FRESHNESS** in the Lord, and remember an unbridled tongue not only shows the lack of this, but increases the disease. It is a disease, a sad unhealthiness, a loss of the joy of the Lord. But the joy makes everything, however trivial, bright and blessed, because of Christ.

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.

"IF YE HAVE FAITH, AND DOUBT NOT."

Matthew 21. 21.

1. For those in authority (1 Tim. 2. 1-4), and for Israel (Rom. 10. 1, see Isa. 62. 6, 7 margin).
2. For aged and suffering believers, and that there may be a tenderness toward those who need this.
3. For isolated children of God that they may not be discouraged, or settle down in their isolation, but be "fervent in spirit, serving the Lord."
4. For spiritual awakening among those who hold fast the faithful word, and yet may be less enthusiastic than they once were.
5. For lands that we often overlook:—Spain, Arabia, Siberia, Cuba, Brazil.
6. For the Lord's work graciously committed to us, that we may be kept at His feet, and adorn His doctrine, and that He may give "much fruit." We would specially mention some beloved brethren by name—Stanley Duce (Lebanon, etc.), F. A. Franco (Argentina), Paul Rosenberg (Uruguay and journeys), H. A. Werner (Germany). I would ask praise for the Lord's manifest help on two recent missionary journeys, France, Switzerland, Belgium. But how we need more communion with God, simplicity, expectation, and missionary determination in the Holy Spirit, and prayer accordingly (Jude 20), to the glory of Him Who died for us, and rose again.

"Abide in Him, that, when He shall appear, we may have confidence." 1 John 2. 28.

READING.

HOW thankful we should be for our eyes. "We do not value usual blessings till we lose them,"—so it has been said, with too much truth. "Life should be thanksgiving to God all the time."

But whenever we "read," what are we doing? I have met some who say "I can read Hebrew," but they only mean "I can pronounce the words without understanding them." You answer, "That is no good. But what if you read carelessly, and forget?" Is there much difference? God tells of some who go their way and straightway forget (Jas. 1. 24).

True reading is feeding the mind: as the body eats bread, so the mind eats words. How important it is then to take heed what we read. I have often asked young people, "What do you like to read most?" And the honest answer is often saddening. But a dishonest answer, "I like reading Holy Scripture most" would be worse, whenever not true. Some do not read God's words from one end of the week to the other. Why? They have no "taste" for this. Their taste is spoiled. I have asked others "Do you read Scripture every day?" "Yes." "How much?" "On the calendar," i.e., one verse. One crumb will not make a meal:—ah, but such are not ALIVE SPIRITUALLY. Their mind can read, but we long that their heart and yours, may feed on God's words (Ps. 119. 103, Jer. 15. 16), just as we desire you to have the eyes of the heart enlightened (Eph. 1. 18). It is a wonderful thing to be "saved by the precious blood of Christ" and to be "a new creation" (2 Cor. 5. 17). What is in-between you and this blessedness? Do you not want to be saved? Are sins no burden to you? Is the Lord Jesus nothing to you, except in past history? Have you not felt your debt with regard to His death? Has not this troubled you at any time? It is helpful to notice that whereas the Lord Jesus spoke to Pharisees, and others, seven times in the gospels about "reading" the Scriptures (can you find the verses?), He said to His disciples, "Who hath ears to hear, let him hear." This does not mean that we should not "read":—"blessed is he that readeth" (Rev. 1. 3). But if we also "hear" we have the words and the tone. And that means so much. The simple word, "Yes," can be made happy, angry, or undecided, by the tone. I need God's tone for God's words. Is He willing to utter the words which He has written, to my waiting heart? He is. Hence we find, "Every word that proceedeth out of the mouth of God," "As the Holy Ghost saith," "The Holy Ghost also is a witness to us," "Yet

speakest," "What the Spirit saith" (Matt. 4. 4, Heb. 3. 7, 10. 15, 11. 4, Rev. 2. 7). Have you an ear to hear? God's voice gives a new power, freshness and meaning, when we read humbly and obediently.

A meeting should have the reading of Scripture (1 Tim. 4. 13, with Deut. 31. 11, 12, Neh. 8. 8, Acts 13. 15, Col. 4. 16). It is so important that it should be read reverently and impressively, and that we should listen attentively.

Yet one further thought. If men do not read the Bible they will read "believers." Hence such are called "an epistle of Christ" (2 Cor. 2. 3). The Lord Jesus spoke of the (a) image and (b) superscription on a coin. If you are one of His own, you should bear (a) His likeness spiritually, and (b) His words should be read in your life. But is it so? If you are not His, this cannot be! Our heart's longing is that many may now come to Him, and then feed on His words daily, and so live in the power of the Holy Spirit, that others may see the Lord Jesus in all their actions.

I am so glad that I can see
When some I meet are blind:
But am I thankful constantly
With praiseful heart and mind?
Good eyesight makes a book a joy:
But what is now my choice?
Some with earth's harmful reading toy,
In sinful thrills rejoice.
But others love the word of God,
Are thrilled His tone to hear;
Redeemed by Christ's once poured out blood
They have an opened ear.
Such read the Scriptures day by day,
Not as a duty hard.
They love God's guidance all the way,
And all His will regard.
What do you read? And when? And why?
And have you heard His Voice?
Are you to Him by grace made nigh?
Do you in Christ rejoice?
And are you now by others read?
An opened book of His?
To be within God's wishes led
A saved one's blessing is.

"MEEK AND LOWLY IN HEART."

Meekness, joined with long suffering, and in such a context as 1 Timothy 6. 11, 12 shows a patient contrast with defending self, or answering again or paying another back in his own coin. "Lowly" is from a root that (as in English) suggests "a low-down attitude," and a willingness to be "looked down on" by the proud. It is rendered "low-degreed" in James 1. 9, "Cast down" in 2 Corinthians 7. 6. The derived verb (found in Luke 3. 5; 14. 11; 18. 14) emphasizes the antithesis to all pride. May we illustrate the holy gentleness of our holy Lord.

Joseph—a Beloved Son.

Two facts are of particular interest in the new attitude adopted towards Joseph. These are:—

(a) The unquestioning acceptance of his word.

(b) The unhesitating confidence in his person.

Time was when the words of Joseph were lightly esteemed and that by those who should have known and respected his truthfulness. It is not said that his brothers disbelieved what was told them. 'Twas himself they hated and envied; therefore his words suffered likewise. So it was when the Lord Jesus was on earth. His preaching could not be gainsaid, but Israel hated Him without a cause. Therefore they refused His words, and foremost in opposition were their teachers. The common people heard him gladly, because "He spake with authority and not as the scribes." Some had faith in Him, but the majority, led on by their religious leaders, unitedly rejected Him, so blind were they, and so ready to follow those who gave them counsel according to their own heart-wishes; and as, in due course, the gospel was received more readily by Gentiles, so, in the case of Joseph, a Gentile king and nation accepted him and his words after rejection by his brethren.

What reason was there for this unquestioning acceptance of Joseph's word—his bare word? Who could prove that it was true? And why such concern about the future?

There can be but one answer. It was of God. The deep anxiety and perplexity of Pharaoh, which no man could allay, were met, and that by God speaking through His servant. There was a quiet power about Joseph, and a calm assurance, that greatly impressed the king and his counsellors. They believed.

Why is it that any come to Christ, resting upon His word alone? It is because the soul, anxious and perplexed, finds in Him alone, the gracious answer to all felt need. There is concern about the "age to come," not merely for a brief fourteen years, but the eternal future. The Spirit of God, Who spake through Joseph, is He Who causes this concern. 'Tis His work to turn the heart to Christ, and making the soul willing in the day of His power, He shews that Christ is indispensable to the conscious sinner and that redemption by His blood is the only ground of salvation. Thus he is constrained to believe.

Yes, there is an analogy between the confidence of the Egyptian king in Joseph's word and the calm faith of one who rests upon the spoken word of God.

But, further, Pharaoh and his court com-

mitted themselves into Joseph's hand for a temporal salvation. In giving advice as to the appointment of a food controller, he was not thinking of himself. Here he is inferior to the Son of God, Who claims obedience to Himself and desires the entire committal of the whole being of a believer to Himself. Joseph became a "lord" in Egypt, the king only being above him, but Christ is "Lord of all."

E.K.

(If the Lord will, to be continued.)

(By an error, earlier articles on this precious subject were omitted, and will follow, God willing. May they be much used to His glory).

"RATIONS."

THE word is always and everywhere before us.

We are thankful for God's overruling, and teaching by all. There is much kindly care among men. They desire that none should be over looked. Hence a proportion, or a ration. As believers, we should make no "claims," but we are not unmindful of the provision that government makes. We always do well to pray for those in authority (1 Tim. 2. 1-4). I have said that we make no claims, for we are not in a world appointed partnership, but, as the earth is the Lord's, we recognize the decisions of the State as to what we can buy, as well as in taxation.

"Rations" are arranged according to the facts of (a) life, (b) special weakness, and (c) strenuous duties. Life is fundamental. But we are thankful for the remembrance of the invalid, the aged, the infant. These things are in harmony with God's moral government. Nor is it unimportant to recognize work: the book of Proverbs shows God's instruction as to activity, and against laziness.

But all human appointments not only fall short, they reveal man's tendency,—or, rather, tendencies, for there is normally a strange mixture of thoughtfulness, and unkindness, of kindness and greed. The goodness of the flesh is useful in life, but it is like the flower of grass, it fades and breaks down at the critical moment.

"Rations" reveal man's selfishness unless checked. The "I" life is predominant in so many ways, that if there were not rations there would be great inequality. God's provision in the passover and manna is very striking (Ex. 12. 4. 16. 18). Further the sense of fear accounts for much. Many would buy extra through dread lest they should not have enough. The problems of "rations," moreover, involves much extra bureau-labour to try and prevent trouble, and the remedy itself always gives opportunity for practices that are not upright. Truthfulness is difficult when all is complicated. Thus every-

thing has a message for a believer. The loss of time in queues is another, but related, subject. Amid all there is a glorious unrationed gospel. It never becomes diminished. There is never a failure in the supply of "gospel wheat." But that which is more precious than all of the earth is not desired by the majority. And the unrationed fulness is unsought. There is enough for all who come, and the very freeness of the gospel message is misused by some to slight it. How grateful we are to God for His unspeakable Gift, and out of His fulness have all we received, and grace for grace. God does not limit us. He gives richly. There are no limits to His loving appointment for His people. Do you and I wish to know Him more? He will never deny us. Do we desire to enjoy our Lord Jesus, and the blessings for those who are in Him? Then He will not shut the door. He will give to those who come, all that is needful, and more (John 10, 10, Romans 8, 32, 2 Cor. 9, 8). The riches of His grace and of His glory encourage us to enjoy, in the Holy Spirit, the words of unrationed blessing,—"exceeding abundantly above all that we ask or think" (Eph. 3, 20, 21).

LAW AND GRACE.

"I am as good as others: I can stand my ground," says one. "If a man does his best, he has not much to fear," adds another. "If you do to others as you would be done by, what more can you do?" is the claim of a third. And a fourth words it thus, "I do a good turn to any when I can: that's my religion."

But are you the Judge, and is the standard yours? A charitable man will often prove grasping in business, and one who is very kind to others will be selfish at home. A thief can be generous, and a man of violent temper can be affectionate. Men are **onesided**. God's perfect law demands all-round perfection. And, met by a holy law, every sinner breaks down. Ignorance of oneself is fatal. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2, 10). The chain is broken when one link gives way. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22, 37) gives no loophole.

Man's idea is to offer a percentage, always further lowered: God's holy appointment is completeness. Man lowers the standard, to suit himself. Hence, "the law worketh wrath" (Rom. 4, 15). Many question this, and, in so doing, oppose God. The sinner views sin as a little thing. But God's perfect holiness is such that not one sin can be

excused. "The soul that sinneth, it shall die." Naturally we under-estimate God's purity. We overestimate ourselves and seek a compromise, a mixture of law and excusing. It is impossible. That would be neither righteousness, nor grace. But the very holiness of God in condemnation is the sure hope of a troubled sinner. If God would meet me half way, I could not give fifty per cent., or even five. If God conditioned salvation on my doing my "part," such a compromise would be utterly undependable. If God could overlook sin, the death of Christ, the Righteous One, would have been out of place. He, the Spotless One, **should not have died, unless bearing guilt**: and He could not have died for me, unless I deserved to die. My entire curse, in law, is my entire blessedness, in grace. Listen to the words of the Holy Spirit, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3, 13). Dear reader, does this offend you, or meet your case? If you are too moral and good for such a doom, do not look to the Lord Jesus. His death was only for those under judgment. If you were not thus condemned, He took nothing for you. But if you own yourself lost, He has everything for you, and will be everything to you. "Where sin abounded, grace did much more abound" (Rom. 5, 20). This is no half-and-half salvation, but a sure and complete one. It is not a mixture of law and grace. They will not blend, for law looks to you, but grace looks to Christ. Law can only condemn the sinner, grace can only deliver. Law can only demand, grace can only give. Mercy rejoices against judgment, for grace reigning through righteousness (Rom. 5, 21) has settled every claim, and the poor, guilty, wrath deserving sinner is made the very "righteousness of God" in Christ (2 Cor. 5, 21). This is not an expediency, not a dream or possibility, but a guaranteed reality, to give perfect peace, and an entire restfulness of conscience. "Their sins and iniquities will I remember no more" (Heb. 10, 17). Blessed be God for such a salvation which we have experienced, dear reader, as a reality.

But if you doubt or deny or delay, what have you? **Nothing at all**. Do not, I beseech you, put off this solemn matter. "The gospel of the GRACE of God," through the precious blood of Christ, is your **only** hope for time and eternity and "Behold, now is the day of salvation." If the demands of law once meet you, escape **will be IMPOSSIBLE!**

"For ever, O Lord, Thy word is settled in heaven." Psalm 119, 89.

Questions and Answers.

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"I have heard it stated that 'the atoning blood was shed after His (Christ's) death' referring to the piercing of His precious side. It overthrows His, 'It is finished.' Do you agree?"

I do. We need godly care and balance. The atonement was in relation to God: "the soul is in the blood" (Lev. 17. 11), and when our beloved Lord laid down His soul (John 10. 17, 18), this was before God, and the work was "finished." Nothing more was needed. The soldier was overruled to cause a witness before men (John 19. 35-37). It is helpful to notice the pourings out of Scripture—the blood of Christ and (as a result) of the Holy Spirit (Acts 2. 33), and of the love of God (Rom. 5. 5), and of His holy wrath (Rev. 16. 1).

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Did the early Christians expect Christ to come again in their lifetime?

EVIDENTLY they did thus expect: Did they make a mistake? Was this an error? Surely not. Though the Lord Jesus checked the thought that the Kingdom of God should immediately appear (Luke 19. 11, 12 cf. Acts 1. 7, 8), He said, in the very context "Occupy while I am coming" and never placed before them intervening events which must take more than a "generation."

Two remarkable facts now come before us. Whenever men invent prophecies they say something that proves untrue. The Holy Spirit kept "that Blessed Hope" before saints in the first century as a living expectation, yet not one word in the New Testament is falsified by the waiting of 1900 years. Here is a marvellous evidence of complete inspiration.

Secondly, we see the attitude which God desires in His own: He is not willing that they should always know, or be unduly occupied, with "times and seasons," but that they should have the attitude of true expectancy.

There is no parallel prophecy with the "seventy sevens" of Daniel to suggest a long time: All the dated unveilings in Revelation are short, till we reach the millennium (ch. 20). And any instruction as to "two days" of Hosea 6. 2 (in the light of 2 Peter 3. 8), is given symbolically, to prevent misuse.

The saints are one company, hence the appropriate wording, "we which are alive and remain" (1 Thess. 4. 15). The believer today should have the bright anticipation and the unworldly detachment which characterized first century saints. May this be our joy in the Holy Spirit!

Suggested Daily Readings.

"IF THE LORD WILL."—DECEMBER, 1946.

Day	READING		LEARNING	
	Deuteronomy	Luke	Deut. 7.	Matthew
1	7. 1-11	1. 1-20	1	28.13
2	7. 12-26	1. 21-38	2	14
3	8. 1-20	1. 39-63	3,4	15
4	9. 1-15	1. 64-80	5	16
5	9. 16-29	2. 1-20	6	17
6	10. 1-11	2. 21-38	7	18
7	10. 12-11.7	2. 39-52	8	19
8	11. 8-21	3. 1-18	9	20
9	11. 22-32	3. 19-38	10	Mark 1.1
10	12. 1-16	4. 1-20	11	2
11	12. 17-32	4. 21-44	12	3
12	13. 1-18	5. 1-17	13	4
13	14. 1-29	5. 18-39	14,15	5
14	15. 1-18	6. 1-19	16,17	6
15	15. 19-16.8	6. 20-36	17,18	7
16	16. 9-22	6. 37-49	19	8
17	17. 1-18	7. 1-18	Luke 8.1	9
18	17. 14-18.6	7. 19-35	2	10
19	18. 6-22	7. 36-50	3	11
20	19. 1-21	8. 1-21	4	12
21	20. 1-20	8. 22-40	5,6	13
22	21. 1-23	8. 41-9.6	6	14
23	22. 1-12	9. 7-22	7,8	15
24	22. 13-30	9. 23-42	9,10	16
25	23. 1-25	9. 43-62	11,12	17
26	24. 1-22	10. 1-20	13	18
27	25. 1-19	10. 21-42	14	19
28	26. 1-19	11. 1-13	15	20
29	27. 1-26	11. 14-36	16	21
30	28. 1-24	11. 37-54	17	22
31	28. 25-52	12. 1-21	18	23

Notes on Memorized Verses.

DEUTERONOMY 7. 1-19.

1 The glad thought of the Lord's bringing in (Ex. 15. 17, and of possession (Deut. 6. 1, 8. 1, 9. 1, etc.) ever before us. The "seven" nations often mentioned: Jebusites (Jerusalem) a climax, yet Araunah blest (2 Sam. 24. 23): Philistines not in this list, and often they troubled Israel (He foresaw all, and the victory over those of Goliath's family, in David's time, and grace to Ittai the Gittite). 2, No covenant (Jos. 9. 14-27). 3, The danger of the broadened home (Jos. 23. 12, Ex. 9. 12). 4, Not "Thou wilt influence them to the truth". 5, No half-measures (contrast 2 Chron. 33. 15, followed by 22. with 34. 4). 6, Holiness is unto the Lord, "unto Himself" (cf. Ex. 19. 4, Ps. 4. 3, Tit. 2. 14). 7, No cause in them; so with us (1 Cor. 1. 27-29, 4. 7. 8, His love the ground of His love. 9, The fruit of grace. "Love and keep" (John 14. 15). 10, Cf. Exodus 20. 5: many leave out "of them that hate Me," and forget how Hezekiah the son of Ahaz was richly blest, vii 11, "This day": loving urgency: putting off is ever dangerous. 13, Love (further "love" as John 14. 23), bless, multiply. 15, "The evil diseases of Egypt" (Ex. 15. 26, Deut. 28. 27. 60) remind us of God's sovereignty, and how the Lord can undo the works of the devil, even physically (Luke 13. 16, 1 John 3. 8), while we remain in a body of humiliation. 16, "Snares" are real (1 Tim. 3. 7, 6. 9, 2 Tim. 2. 26). 17, "If thou shalt say

in thy heart, beware of heart-doubts. (Mark 11. 23). 18, Do we remember (Ps. 77. 11)? 18, 19, See Jeremiah 39. 17, 18, Psalm 56. 3, leading on to verse 11, and Isaiah 12. 2. We can never trust God too much.

LUKE-8. 1-18.

1, Our Lord's loving intensity. (Mark 1. 38, Acts 10. 38). 2, The victories of grace. 3, A sidelight on the different privileges of brethren, and sisters ("Many others, feminine in original). 4, The Lord took every opportunity. 5, "The Sower went out, to sow (purpose) His seed": every word is striking and full of meaning. 5, Even when the Perfect One sowed, some fell by the way side: we must not be discouraged. 6, "The rock", rocky, and not only stony, places in Matthew 13. 7, "In midst of thorns," thorns there already. 8, At last—fruit. "Ears" united: "ear" (Rev. 2. 7), no side-tracking, one intention. 10, "Mysteries" revealed to

a privileged people (Eph. 3. 1-6): what a contrast with "the deep things of Satan" (Rev. 2. 24). "That": Would they have opposed otherwise? Did the parable lead to remembrance, till, in some cases, the appointed time of revelation (Gal. 1. 15)? 11, Nothing else. 12, Satan opposes (a) The Word, (b) faith, (c) salvation: he encourages (a) theories, (b) superstition, (c) religion. 13, "Joy" of lightness: no broken heart: hence selfish departure, to avoid persecution. 14, Is God's word choked in us? *Something* else encroaches: let us recollect "Him only." 15, A blessed contrast: the only "good" ground is ploughed, and receptive: all is tested by attitude to the Word of the Lord. 16, The object is, the light, even as fruit (cf. Matt. 9. 20, Rom. 10. 9). 17, There *will* be results, but living fruit is only from life within: nominal profession produces hypocrisy. 18, "How" as well as "what" (Mark 4. 24).

Suggested Daily Readings.

"IF THE LORD WILL"—JANUARY, 1947.

Day	READING	LEARNING
	Deuteronomy	Luke
1	28. 53-68	12. 22-40
2	29. 1-20	13. 3-17
3	29. 21-30. 5	13. 18-35
4	30. 6-20	14. 1-14
5	31. 1-15	14. 15-35
6	31. 16-30	15. 1-19
7	32. 1-18	15. 20-32
8	32. 19-38	16. 1-18
9	32. 39-52	16. 19-31
10	33. 1-12	17. 1-19
11	33. 13-29	17. 20-37
12	34. 1-12	18. 1-14
13	Jos. 1. 1-18	18. 15-34
14	2. 1-24	19. 1-10
15	3. 1-17	19. 11-27
16	4. 1-24	20. 1-18
17	5. 22-26	20. 19-38
18	6. 1-16	21. 1-18
19	6. 47-27	21. 19-38
20	7. 1-15	21. 39-21. 9
21	7. 16-26	21. 10-24
22	8. 1-23	21. 25-38
23	8. 24-35	21. 1-18
24	9. 1-15	22. 19-30
25	9. 16-27	22. 31-49
26	10. 1-21	22. 50-71
27	10. 22-43	23. 1-22
28	11. 1-23	23. 23-38
29	12. 1-24	23. 39-56
30	13. 1-14	24. 1-24
31	13. 15-33	24. 25-53

Notes on Memorized Verses.

JOSHUA 1. 1-18.

1, How contrasted the beginning of the parallel book (Acts). 2, "My servant," God delights to speak well of His own. Arise, go (another aspect in Mic. 2. 10). 3, In verse 2 all is given: but *here* the giving with appropriation, through the foot (our whole body rests on the foot: our Christian walk affects our claiming,

Gen. 13. 17, 17. 1). 4, Contrast world wide boundaries of Psalm 72. 8 (the new river, Ezek. 47. 1). 5, God weakened others, and strengthened Joshua. God is real today. "I will be with thee" (Ex. 3. 12, Deut. 31. 8, Isa. 41. 10, Matt. 28. 19, 20). 6, The promise leads to obedience, and *then* a further promise. 7, A command and an encouragement. The "left" we detect, the "right" is possibly more dangerous, for it appears good, but it is not God's will for us, or at the right time. 8, Not only possessed, but *eaten*, and *uttered*: doing with the hand, walking in God's way: "Good success," same word, "prosper" (7, 2 Kings 18. 7, Jer. 23. 5), "deal prudently" (Isa. 52. 13), "understand" (Neh. 8. 13, Deut. 9. 13, etc.). 9, The Lord and His word (John 14. 21, 23). 11, We cannot possess if we do not go in—faith, activity, no procrastination. 13, "Remember the word" (John 15. 20, Acts 20. 35). 15, "Until," willing continuance. "Rest," the object. 16, Matthew 28. 19, 20. 17, 18, Repeating verse 7, "Only" the Lord with thee, "only" be strong.

LUKE 24. 1-12, 27-36.

1, A great emphasis on the *first* day: Why? Book-let gladly sent. "Very early": earnestness: do we rise late? 2, The Lord was before them: He is the Living Stone (1 Pet. 2. 4). Found, found *not*. 3, 4, Fellowship often of angels in service (Acts 1. 10, cf. Luke 10. 1). 5, The Living One (Rev. 1. 18). 6, "Remember" (8, John 2. 17-22, 12. 16). 7, 26, same word, John 3. 14-26, how often the "must" of our Lord's death is emphasized. 11, It seems strange that there should have been such forgetfulness, but see Mark 16. 14 (cf. "slow of heart," Luke 24. 25). Read narrative, and thus reach—27, "Beginning," Acts 8. 35. Observe our Lord's recorded emphasis on *Moses*. "All," twice. "Himself," 44. 29, He would not force Himself on them: He *would* have gone further, had they not been earnest: have we a spiritual intensity? "To abide," TILL their eyes were opened, their (united one) heart already opened. 32, 36, A picture of His gift of Himself (John 6. 51): yet a contrast with the Lord's Supper (1 Cor. 11. 26, "till He come"). 31, Knowing Him is blessed—the Scriptures are to lead to this. 32, Burning, with love. He was talking, He was opening: stress on *His* work, their silence, and His continuance. 33, What a different journey from that of 13, 14: He changed all. 35, He was *known*, in that which spoke of His work and His welcome. 36, "Peace" as in John 14. 27, 20. 19, 21, 26: so to us still (Rom. 1. 7).

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