

Thoughts from The Word of God

Edited by
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Correspondence
Concerning the Will
of GOD welcome.

TO PUBLISH THE GRACE OF GOD, THAT
BRINGETH SALVATION . . . TEACHING US THAT
WE SHOULD LIVE SOBERLY, RIGHTEOUSLY,
AND GODLY, LOOKING FOR THAT BLESSED
HOPE.

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Free.

"The simple believeth every word: but the prudent man looketh well to his going." Proverbs 14. 15.
"With Absalom went two hundred men out of Jerusalem, called; and they went in their simplicity, and they knew not anything."

2 Samuel 15. 11.
"How long, ye simple ones, will ye love simplicity?" Proverbs 1. 22.
"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3. 18.

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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"Brethren, be not children in understanding—howbeit in malice be ye children, but in understanding be men" (full grown).

1 Corinthian 14. 20.
"I would have you wise unto that which is good and simple concerning evil."

Romans 16. 19.
"Lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in (into, with a view to) Christ." 2 Corinthians 11. 3.

"Holiness, without which no man shall see the Lord"—Hebrews 12. 14.

Words of Introduction.

IT is not what we profess or claim that proves our salvation, nor what we do in an occasional meeting, but what we are in the even tenor of our whole life. The characteristic of a manifest believer is believing: the description "Christian" only befits those who are Christlike before men: saints should be saintly: children of God must be obedient to their Father: brethren ought to be brotherly. The object of a magazine should not be the development of some special theory, but the building up of the body of Christ. This is our Lord's purpose in all gifts (Eph. 4. 10-12). And across the Divine purpose, and its gracious outworking, we read "To the praise of the glory of His grace" (Eph. 1. 6. "He shall glorify Me," said our beloved Lord concerning the Holy Spirit (John 16. 14). May this be the evident aim, and the true fruit, of all these pages.

"Behold what manner of love the Father hath bestowed upon us." 1 John 3. 1.

"The Lord set His love upon you . . . because the Lord loved you." Deuteronomy 7. 7, 8.

'Twas God, alone, Who loved and gave,
While we did nought but take:
Christ gave up all, our souls to save;
He loved for loving's sake.

This ever sweet, majestic theme
Doth more and more amaze,
And less the things of earth must seem,
As on His love we gaze.

His everlasting changeless grace
(How wonderfully free!)
Hath made in heaven's bliss a place
For His redeemed,—and me.

A.W.H.

Words of Encouragement.

"Only acknowledge
thine iniquity."

Jer. 3. 13.

There is wondrous pathos in the chapter, e.g., "Wilt thou not from this time cry unto Me, "My Father," and again, "How shall I put thee among the children?" and further, "I will heal your backslidings." We look on to Zechariah 12. 10, and realize that a deep sorrow is the need of Israel to day. It is normally absent. There is little **repentance** among Gentiles too. We find much courtesy from the unregenerate but **no conviction of sin**, no brokenness of heart. If only sin were acknowledged and backsliding—"We lie down in our shame, and our confusion covereth us" (Jer. 3. 25)! How impressive are such words, reminding of Hosea 14. 1, 2. God graciously puts words before Israel, to encourage confession from the heart.

And what shall we say regarding children of God? Is there true humiliation among them? Do we realize that five of the epistles of Revelation 2 and 3 emphasize repentance, and at least three of them definitely as to believers. Is there not a need for a holy concern on the part of God's beloved children? Is not this the path of blessing? Are we surprised at the shallowness in the world today, when much is superficial among those who have been so richly blest in Christ Jesus?

Poems to help Christian Experience.—160.

"I WILL SING OF THE MERCIES OF THE LORD
FOR EVER." Psalm 89. 1.

Let me tell of the mercy that saveth,
Of His blood that alone could redeem;
'Tis the knowledge of Him my heart craveth,
'Tis my Saviour my soul would esteem.
For my heart was once loveless and hardened,
And for HIM I had never a thought.
Ah! But now all my sins have been pardoned,
All—because of atonement HE wrought.
Oh, what love should my heart be possessing
All for HIM! May that love ever grow!
Let me onward, His dear Name confessing,
As a stranger, my pilgrimage go.
But may I, with my fellow-saints sharing
All the blessings HE loves to bestow,
For the joys of "That Day" be preparing.
By a fellowship true, e'en below.
And how fair or inclement the weather,
And how pleasant or rough be the way,
Let our hearts be as one, that together
We may walk, and HIS wishes obey.
For HE saved you and me, O my brother,
That we always should walk side by side;
Thus we prove, as we love one another,
That in HIM, our one Lord, we abide.
Let no lesser desires our souls tether
To this earth; that shall soon pass away.
Let us tell of Salvation together
Till the dawn of HIS glorious day. E.K.

A REDEEMED ONE'S PRIVILEGE.

It is a wondrous thing
To be a child of God,
Of sovereign grace to sing,
Saved by Christ's precious blood—
The Covenant stands, God's word is sure
The sinner saved will firm endure.

It is a wondrous thing
That we "our Father" say,
Heart-adoration bring.
Concerning all can pray—
Nothing too large, and nought too small,
For grace and strength on Him to call!

It is a wondrous thing
Indwelling love to feel,
To all God's words we cling,
His promises are real—
The Holy Spirit helps and leads,
Richly supplied are all our needs.

It is a wondrous thing
To wait Christ's coming soon,
Praise like a mountain spring
Leaps up! How bright that noon
Of radiant glory, joy, and peace,
For His redeemed ones ne'er to cease.

Wondrous Parallels between the Lord Jesus and the Inspired Scriptures.

OUR beloved Lord was heavenly, but He came to this world: and heavenly truth has been given to us. He was God, but He was pleased to be manifested in the body of a Man, and thus partook of blood and flesh, yet was perfect in His holiness. The Scriptures reveal God's will in human language, yet without any error: every word is perfectly chosen. The Lord Jesus had a fulness beyond our comprehension: is it not so with the Scriptures? In Him all varied attributes were exquisitely blended: and so in the varied books and subjects of the Holy Writ. God was pleased to use faithful servants, as Mary, in the birth, and ministry of His beloved Son: so prophets and apostles were instruments of Divine revelation. The purpose of Christ's coming was the outworking of the Divine purpose and covenant. And it is so with respect to the Scriptures. Many ordinary details were sanctified in the complete life of the Lord Jesus, He eat and slept, and was brought up in usual circumstances: the Book which God has given contains genealogy and history and tiny details, yet all are wondrously sanctified. The Lord Jesus was despised and rejected of men: so is it with the revelation which God has granted.

Yet the Rejected One could not be defeated, or set aside: He lives, and is now exalted. In like manner the unchanging Scriptures stand, and are, and will be exalted by God.

"Ordered in all things and sure." 2 Samuel
23. 5.

THE WILL.

GOD speaks much about the "will." The natural man illustrates John 5. 40. It is remarkable that the very word "self-will" is normally used in a bad sense. Self is essentially and incorrigibly wrong, in a fallen race: the "best" evil is evil: the "least" iniquity is iniquity. —

The Lord Jesus showed the perfect contrast. "My meat is to do the will of Him That sent Me, and to finish His work" (John 4. 34), "I came down from heaven not to do Mine own will, but the will of Him That sent Me" (John 6. 38—40). This does not mean that our Lord Jesus had one wrong wish otherwise, but that anything independent would have been a wrong attitude, hence He never sought this. "The Son can do nothing of Himself, but what He seeth the Father do" (John 5. 19 cf. 12. 49, 50). Such words give a beautiful manifestation of His whole character. The evil prophets of Israel were sadly contrasted (Jer. 23. 21, 22).

"Thy will be done," was His delight, and it is His appointment for His own (Luke 22. 42 with Matt. 6. 10). If "my" comes before "Thy" there is sin, but "Thy" does not obliterate "my." Rather is there the response and identification of a readily yielded life. Thus we are able to understand Psalm 40. 6-8, and thereby we find the answer to two sinful "plausible" objections often heard. Let us ponder them. First, some say "If I become a Christian, I shall have to give up so much." Nay, the will becomes dependent on His will in the truly happy life.

Secondly, others object, "If you are saved today, you can do just what you like tomorrow, and can excuse anything wrong." Nay, a new "liking" (rather, a new "love"), is granted and implanted: the salvation of God is not an outer coercion of compulsion, but an inner "new" creation. Hence there is "fruit," not forcing. The will has become truly free, i.e., in harmony with God.

Matthew 12. 50 is precious indeed—"Whosoever shall do the will of My Father Which is in heaven, the same is My brother and sister and mother." Again, "If any one will to do His will he shall know of the doctrine" (John 7. 17), and yet again, "Doing the will of God from the heart" (Eph. 6. 6).

Our Father does not appoint a jelly-fish experience, without "backbone," or determination, but a yielded WILL. Though we have this blessed experience of grace, and the flesh has been judged (Gal. 5. 24) it is not eradicated. Complete victory in the power of the Holy Spirit

is our need,—our privilege—our joy. Thus we see the root of any depression, and failure, and of division and friction among children of God. The great difficulty is not "mental," but in the will—the wish—the desire—unyielded. If the judged flesh is liberated a little, and "I" has a measure of prominence, then there is defeat and mis-rule. There is an "insurrection" of that which has been condemned, instead of the constant "power of His resurrection" (Phil. 3. 10), and the joy of the Holy Spirit. Unity and reviving will be blessedly united with truly yielded wills.

Yes, hereby is the cause of failure detected, hereby is the fountain of untold blessing revealed. May it be ours to possess our possessions, and enjoy God's will as ours. This is sanctified in the experience, this is well pleasing to Him. "Be not conformed to this age, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12. 2).

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.

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

"I know Whom I have believed." 2 Tim. 1. 12.

1. For those in authority (1 Tim. 2. 1-4).
2. For believers who have homes, that they may rejoice to be simple and unworldly, and that they may not enter into the ways of men nominally for their children's sake, to retain their interest. "Compromise" produces a desire of the world.
3. For aged believers that there may be many as Simeon and Anna (Luke 2. 25, 38).
4. For those who are tried by a complete change of circumstances, loss of money, home, all—through the war—that those "in Christ" may show simple faith, and others be drawn, by the very "vanity of vanities," to Himself.
5. For Israel, according to the flesh, that the Lord may save His remnant (Rom. 10. 1, 11. 1—6) and cause us to pray for the fulfilment of Romans 11. 26.
6. For lands that we often overlook:—Austria, Tibet, Japan, Algeria, Nicaragua, Tasmania.
7. For grace, wisdom and power in the service entrusted to our care, that there may be a deeper experience of the Lord Himself, increase of fellow labourers, and much fruit, both here and abroad. Among many labouring for Him we would specially mention Stanley Duce (Lebanon, etc.), F. A. Franco (Corrientes and journeys), Paul Rosenberg (Uruguay and journeys), H. A. Werner (Germany). A personal desire to fulfil God's plan for myself in "foreign" service leads to a personal request (P.W.H.). How dependent we are on the Lord.

"Now I beseech you brethren for the Lord Jesus Christ's sake and for the love of the Spirit, that ye strive together with me in prayers to God for me."

Romans 15. 30.

IN GOD'S FAMILY.

WE were all born into the world. We may have been hundreds of miles asunder, in very different lands, and on quite distinct days, in years far apart, but we were all **born**. And life—earthly life—is a reality. There must have been a beginning. In like manner we need to be **born** into God's family. Hence the wonderful words written about children of God "Which were **born**, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1. 13), and again "Every one that doeth righteousness is **born** of Him" (1 John 2. 29), "Every one that loveth is **born** of God, and knoweth God" (1 John 4. 7), "Whosoever believeth that Jesus is the Christ is **born** of God" (1 John 5. 1). We cannot make ourselves children of God. This is not a natural work or growth, it is a **supernatural** life, and a **new** life. No one is a child of God because he was born in a "christian family." The Lord Jesus said, "Ye must be **born again**" or "from **above**" (John 3. 7). Many marvel at this, but, as the verse before puts it so plainly, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." There are **two** families, there is a "new creation" (2 Cor. 5. 17).

Hence the important question, "Are you in God's family?" You are not there unless you have been **born** into it, unless you have "passed out of death into life" (John 5. 24), that is to say, unless you have this precious and blessed new experience by the gracious and mighty work of the Spirit of God. Do not let us imagine, or hope. There must be a real fact, or there is nothing at all.

Since it is a new life, there is the **power** to express it, even as the fruit shows the life of the tree. As a rule, life implies an **experience**, and an **evidence**. And those born into God's family should have the joyful knowledge of this, and make clear that they are alive by the use of all the powers God has given. Eyes, ears, mouth, hands, feet show bodily life, and the spiritual life is to be seen and shown in various ways.

And the **old** life has been judged when a sinner comes to Christ: he or she, views the self-life as wrong, and set aside. The physical body is the same, but there is a new Owner, a **new** power, a new standpoint, a new desire, that Christ may be magnified. What a wonderful thing God's salvation is!

To be a child of God is to possess a blessing and honour far beyond that of the greatest man in the world, and riches beyond the wealth of a millionaire. And one has the joy of owning all

"in Christ" as brothers and sisters, whatever their language or colour. And then there is the privilege of adorning God's doctrine. The son of a king would not dress in rags, or starve, and the children of God must not have the rags of self-righteousness or the garment of grumbling. God's honour is entrusted to us. We need to live and talk and act in a way that befits the glory of the Lord Jesus. A child of God should be ashamed to copy the customs, and language of the world. The Lord Jesus is so different from the sinful family of Adam!

Those who are in God's family have a bright hope. He will welcome them "home" after their present, pilgrim life. Then their joy will be complete, and our hearts longing is that this may be yours. Would you not rejoice to be in His family?

Christ died to save and to bring sinners unto this blessing, and, if you really feel the burden of sin, you are welcome to Him today. Then will this blessedness be yours. We have proved this to be true!

In God's family, wondrous thought:
Born again and from above,
To eternal blessings brought,
All because of God's pure love.

In God's family, saved by grace,
Knowing Him, to Him made near,
Ransomed from a ruined race,
Him to love, and Him to hear.

In God's family, by true birth:
'Tis no fiction, 'tis no dream,
Now redeemed from this poor earth,
We our loving Lord esteem.

In God's family, His for aye,
Life "in Christ" will ne'er be past,
Grace will never fade away,
Heavenly life will ever last.

In God's family, thus to show,
Likeness to our Father here,
As within His will we go,
Hold His wishes ever dear.

In God's family, we would praise:
Ne'er can we such love deny,
(How "past finding out" His ways),
"In Christ Jesus" ever nigh.

The idea of many is "organization." God lovingly creates living organism. Men would like to reunite Christendom. God reveals unity in Christ. Man would bring "us" to other men, and them to us, by a "kindly" compromise: God graciously leads to one another by **Christ**: we come to others **via** Himself. Men would manufacture from without, God causes growth and fruit from within. Man "nails" on, God graciously enables assimilation of food that there may be "the increase of God." How blessed is the holy contrast.

Joseph—a Beloved Son.

A TYPE OF CHRIST.

“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.”

No clearer illustration of these inspired words can be found than in the history of Joseph. “All these things are against me,” said Jacob in his overwhelming sorrow, but how far from true was his judgment! ’Tis easy for us to be unduly impressed by things as they seem, but such should not be the attitude of a believer. His out-look should be as expressed in the words, “We look not at the things which are seen, but at the things which are not seen,” remembering the words of the Lord Jesus, “What I do thou knowest not now, but thou shalt know hereafter.”

Resuming our meditation, we saw that his brethren had rejected Joseph, and would observe that, in a figurative sense, he passed through “death.” It is written, “He that hateth his brother is a murderer” and their intention to kill had a place in their wicked hearts ere the opportunity to do so presented itself. Further, when, at Reuben’s suggestion, they put Joseph into the pit, he might have died from exposure and hunger. Reuben’s bitter cry, on returning and finding the pit empty, showed that he thought his brother was dead; “The child is not, and I, whither shall I go?” Fain would he have brought the lad back to his father, but his good intentions could not stay the course of God’s providential plan for His servant. Likewise, Peter’s words, when told by the Lord of His approaching rejection and death—“Pity Thyself, Lord; this shall not be unto Thee”—could not hinder—as Satan wished—the Saviour from going right on to the cross, and finishing the work His Father had given Him to do. Lastly, there was Jacob himself under the same impression. Callously, his sons bring the blood-stained coat to their father; “This have we found: know now whether it be thy son’s coat or no? And he knew it and said, It is my son’s coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. . . . He refused to be comforted, and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.”

How sure was Jacob concerning his son’s “end,” and how hopeless he became! For who was there now to make good the failure in his family, to lead the brethren back to the fear of God and a right appreciation of God’s purpose concerning them? Was not such condition of

mind paralleled centuries later, when the Lord Jesus was betrayed and crucified “We trusted that it had been He Which should have redeemed Israel, and beside all this, today is the third day since these things were done.” Very quickly, however, their disappointment was turned to joy, and seven weeks later, empowered by the Holy Ghost, His disciples boldly and joyously preached a risen, living Christ.

To the Jews, though, Christ was dead. True, the grave had held His body, and His soul had visited Sheol (or Hades). But in spite of the evidence of the guards of His tomb, Israel’s leaders caused a report to be spread that His disciples had stolen the Lord’s body whilst they slept. Today the Jew regards Christ as dead; but a day is coming in which “they shall look on Him Whom they pierced.”

The Lord was seized and made prisoner by wicked hands. His release was offered to Israel and refused. He was their captive because it was “their hour and the power of darkness.”

Then death claimed Him, and for a brief period held Him within its grasp. But the Scripture must be fulfilled. “Thou wilt not leave My soul in sheol, neither wilt thou suffer Thine Holy One to see corruption.” “Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it.”

There is yet another sense in which the Lord was held. “I have a baptism,” said He, “to be baptised with, and how am I straitened until it be accomplished.” Within the voluntary limitation of a human body, He yearned for the day of release, which, however, could only come after the baptism of suffering.

Adorable Saviour, with what grateful and worshipping hearts should we bow before Thee, Who endured all this for the sake of Thine elect, and Who, living everlastingly, lookest for the day of absolute freedom for Thy beloved saved ones, “from henceforth expecting!”

Twenty years elapsed ere Joseph was seen by his brethren. Nigh two thousand years have passed since the death and resurrection of the Lord Jesus, and still He is unknown by Israel.

Our Lord’s death was preceded and accompanied by a “straitening.” Joseph’s typical “death” was succeeded by a period of 13 years bondage. “His soul came into iron” (Ps. 105). Though a bondservant, he served faithfully, for, “The Lord was with him.” There was something about this young Hebrew lad that marked him off from all others. So, the Lord Jesus—never a servant of man—as God’s Servant, “went about doing good . . . for God was with Him.” He was distinguished from all around as light excelleth darkness. “He was holy,

harmless, undefiled, separate from sinners, made higher than the heavens."

Potiphar gave all things into Joseph's hands. God gave all into His Son's hands.

E.K.

(If the Lord will, to be continued)

Satan's Work.

WE see this in Genesis 3: and the amazing climax is similar in Revelation 13 and 20. His very names indicate the fixed plan of the enemy—he is opposed to God (Satan) he is a slanderer (the devil). Let us ever illustrate a holy contrast, in loving harmony with the will of God, and ever seeking love's true unity. Our Lord Jesus Christ manifested this in perfection. Particularly we notice the aim of the enemy in such words as, "He will curse Thee to Thy face" (Job 1. 11, 2. 5). Do we realize the deadly danger of complaining? Have we not a key here to the saddening language of children of God when mentally under the influence of the enemy! O that we may claim victory and deliverance by the precious blood of Him Who put off principalities and powers, and triumphed in the cross.

At the same time we see how Satan slandered Job to God, and made out he was a time-server, do we not need to beware of all that sows discord among brethren?

The enemy desires misunderstanding, misrepresentation, friction with its attendant coldness. How we need a love that conquers self, that delights to rejoice in what the Lord has done for others, that is quick to perceive every token of His working, that would cover a multitude of sins. This is possible, it is commanded, it is resultful. The Spirit of God is living.

We cannot be too concerned for the will of God in these difficult days. The enemy is at work to wreck. He broke up the first home, he invaded the unity among Israel, and brought division among children of God in the early church. And his plan is unchanged.

Never let us misunderstand God. Paul praised amid trials whether they came through a jailer, or thorn in the flesh, for he realized God's perfect permission and purpose. Praise is the only safety valve for the lips. Never let us slander our brethren. Thoughts are the spring of words. If we would be kept in our lips we must be mindful of our hearts and thoughts, and pray for God's victory there. Expect aright and hope amid all. Suspicion causes suspicion. Do not impute evil. Do not let anything rankle within. Seek a Divine love that infects others, and draws from evil.

Question and Answer.

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"The cloud of fire by night.—Some say 'illumination,' but does not fire always refer to judgment?"

Every subject is precious. Fire often speaks of judgment but in the oil of the lamp, picturing the Holy Spirit's work, there can hardly be this thought. Nor, I would suggest, in the burning of the appointed incense, with its fragrance (Exodus 30. 7, 8, e.g.). It is remarkable, too, that this verb is not an ordinary one, but is used definitely for burning the "ascending offering" (lit.) of Leviticus 9. 13, 15, 17, and for other offerings (e.g. Lev. 2. 2, 9, 16; 3. 5, 11, 16; 4. 10, 19, 31, 35), wherever the primary thought is God's acceptance and approval and joy in the type of His Beloved Son, as the Well-Pleasing One. The "eating" of Leviticus 9. 24 rather emphasizes "food" (Lev. 3. 16) than judgment, does it not? In the light of this, I should think the pillar of fire brings before us God's glory, and presents His contrast with man's darkness, and His gracious directing of His people,—yet we would never forget that this necessarily reminds of a holiness that hates sin, even as light makes manifest (Eph. 5. 13) and removes darkness. It is almost impossible to separate these thoughts and thus the fulness of truth and its practical messages are graciously kept.

HABAKKUK 3. 17, 18.

THE prophet did not say, "I will try not to worry," nor even "I will trust in the Lord, and hope all will come right," but he advanced beyond trusting to praising. Yes, and, in this context, beyond even giving thanks, which might be a quieting of heart to realize God's sufficiency. He rejoiced—positively rejoiced. And this thought comes twice: he desires two words to express his inner feelings, and they are both words of joy. This is not resignation, it exceeds patience, it is not only faith as to the future. Hope is always blessed; but, in such circumstances, joy is beyond hope, and that was the happy gladness of God's unworried saint, and servant. "And why not?" one may say, "since God is, and His way is always perfect, and His love always constant." Yes, we say so. That is the logic of faith, but is it the attitude of our whole being when the storm is present, or the trial is prolonged? O that it may be so, for the God of Habakkuk then is our God today!

"This is My blood of the new covenant." Matthew 26. 28.

Converging Lines of the Truth.

MANY errors are the result of onesidedness. The Deity of the Lord Jesus is in complete harmony with His humanity. Indeed, His sinless manhood reveals the inappropriateness of any other view of His glorious Person. In like manner the Trinity of God in no way antagonizes His Unity. Rather, **isolatedness** would present an insuperable problem, for "God is Love," and all His attributes are absolute. The unveiling of God's glory we could not **physically** bear in our present condition. Nor can we **mentally** bear all the truth. Yet the sovereignty of God is a reality, and the accountability of man a fact also. God has said so, anything else would make men irresponsible. But the sphere of man's activity **never** infringes on God's full rights, nor on His electing grace, and His wondrous glory in saving those who deserve nothing.

So is it in connexion with the prophetic Scriptures. They will be fulfilled. Jerusalem shall be a praise in the earth (Isa. 62. 6, 7), and Israel will "blossom and bud, and fill the face of the world with fruit" (Isa. 27. 6). We cannot transfer the words of God to another company; but the church, gathered out of all nations, is truly seen in Genesis 15. 5 (cf. 12. 3). Not only so; the blessing of the "all Israel" of Romans 11. 26 is of saved **individuals**,—as personal as the "I" of verse 1 in the same chapter, **individually** written in the Lamb's Book of Life. Collectively they are "a strong nation" (Isa. 60. 22) composed of those sovereignly brought to natural birth at that appointed time, and then to **spiritual** birth also. The majesty of God shines out in this harmonizing all. Here is sovereignty infinitely beyond coincidence, and the grace of God calls forth our adoring praise. Dispensational dealings are the temporary and preparatory outworkings of the "parts of His ways," giving to us varied views of that which will reach the wondrous climax in the final and eternal display of God's own glory, and the unity of His redeemed according to His one purpose from eternity. The "parts" are in "times and seasons," and in the application and the revealing to us, but He Himself saw the complete panorama **before** we were created, and its fulness shall be blessedly accomplished when we shall be with the Lord for ever and ever.

OUR LORD'S REPUTATION.

Do we realize that this is so largely entrusted to our care? He has given us His Name and the privilege of representing Him. If we fail and

falter, the world judges of Him by us, and the dishonour is His! It is not only if a believer falls into manifestly grievous sin that the Lord Jesus is disgraced. If we seek the things of earth and show thereby that Christ does not satisfy. If we complain of our circumstances and difficulties, and worry as those Who know Him not, there is a definite hindrance. The world **rightly** sets a high standard for a Christian. One word of temper, one unkind look may undo twenty earnest addresses concerning the gospel. Whenever we are unchrist-like the Name of our Lord Jesus is involved. O that we may not be careless of His holy reputation but seek to glorify Him always.

Suggested Daily Readings.

"IF THE LORD WILL."—FEBRUARY, 1947.

Day	READING				LEARNING	
	Joshua		John		Joshua 17.	Mark 2.
1	14.	1-15	1.	1-14	11	10
2	15.	1-19	1.	15-34	12	11
3	15.	20-63	1.	35-51	13	12
4	16.	1-17.6	2.	1-12	14	13
5	17.	7-18	2.	13-25	15	14
6	18.	1-28	3.	1-17	16	15
7	19.	1-31	3.	18-36	17	16
8	19.	32-20.9	4.	1-26	18	17
9	21.	1-45	4.	27-54	18.1	18
10	22.	1-20	5.	1-16	2	19
11	22.	21-34	5.	17-31	3	20
12	23.	1-16	5.	32-47	John 11. 1,2	21
13	24.	1-18	6.	1-14	3	22
14	24.	14-33	6.	15-34	4	23
15	Jud. 1.	1-21	6.	35-59	5,6	24
16	1.	22-36	6.	60-71	7,8	25
17	2.	1-15	7.	1-21	9,10	26
18	2.	16-3.7	7.	22-39	11	27
19	3.	8-31	7.	40-8.11	12,13	28
20	4.	1-24	8.	12-32	14,15	3.1
21	5.	1-31	8.	33-51	16	2
22	6.	1-20	8.	52-9.7	17	3
23	6.	21-40	9.	8-25	18,19	4
24	7.	1-14	9.	26-41	20,21	5
25	7.	15-8.9	10.	1-21	22-23	6
26	8.	10-35	10.	22-42	24	7
27	9.	1-21	11.	1-19	25,26	8
28	9.	22-45	11.	20-40	27	9

Notes on Memorized Verses.

JOSHUA 17. 11-18, 3.
 11, Cities already built were taken (Deut. 6. 10, cf. Mic. 4. 13): hence some tribes had fewer, and God thereby showed an entwining, and taught mutual love. Clannish cliques are a danger. 12, As in Judges 1, much failure: how many "could not's" unbelief occasions (Matt. 17. 19). 13, Compromise only a small *measure* of victory. 14, It is natural to (mis)use right

words about the Lord, to get our own way. 15, Joshua rightly showed the *claim* was a call to *self-judgment*: it is easier to claim a blessing rather than to be in a *condition* to receive it aright. 16, Those who spoke of their "greatness" lacked holy determination, and appropriation of the great power available for *obedient faith* (see 18). 18, 1, God's appointed centre. 3, Slowness: see Psalm 119. 60: observe *two* views of giving in Joshua 1. 2, 3. The *feet* (of godly walk), and not only the *mouth* (of talk), must appropriate.

JOHN 11. 1-27.

1, How simply the narrative starts. The *Divine* arrangement of each gospel is seen in the selected narratives: men would put this miracle in all (see 20, 30, 31). What a wealth of unrecorded grace! 2, Remembered (cf. Mal. 3. 16, Heb. 6. 10), recorded, a memorial of her in love. The Lord delights in devotion. The record here may seem to suggest a *past* action, not 12. 3. If so, would this allude to Luke 7. 36-50 (both in a

Simon's house, Matt. 26. 6)? At least there is an appointed *spiritual* link: many sins *forgiven*, "she loved *much*,"—do we? 3, A simple confidence in His love: no request mentioned. 4, "Not *unto* death,"—rather *via* death (not a goal) to blessing (cf. 1 Cor. 10. 13). God's glory the aim (Eph. 1. 6, 1 Cor. 10. 31). 5, 6, "Loved," "therefore" (cf. 15, "Glad for your sakes, *that*"). Is this a key to the problem? 8, 9, Human reasoning contrasted with abiding in the Father's will. 13, "Jesus spake," "they thought." O that our thinking may coincide with His meaning. 17, So 39, beyond *Christ's* three days, a type of that which follows His resurrection. 21, See 32: evidently their conversation before, yet true faith. 22, 23, The Lord leads on so simply, tenderly graciously. 25, Living faith in HIMSELF: always I AM, for every need (6. 20). 26, A definite question (so 9. 35). 27, Faith in Him, but not a definite answer: How often is His "This" set aside (Note Ezek. 36. 37 also).

Suggested Daily Readings.

' IF THE LORD WILL.'—MARCH, 1947.

Day	READING		LEARNING	
	Judges	John	Judges 13	Mark 3.
1	9. 46-57	11. 41-57	15	10
2	10. 1-18	12. 1-19	16	11
3	11. 1-17	12. 20-36	17	12
4	11. 18-40	12. 37-50	18	13
5	12. 1-13.5	13. 1-17	19	14
6	13. 6-25	13. 18-38	20	15
7	14. 1-20	14. 1-14	21	16
8	15. 1-20	14. 15-31	22	17
9	16. 1-21	15. 1-15	23	18
10	16. 22-17.13	15. 16-27	24	19
11	18. 1-31	16. 1-15	25	23
12	18. 22-31	16. 16-33	John 17 1	21
13	19. 1-30	17. 1-13	2,3	22
14	20. 1-25	17. 14-26	4,5	23
15	20. 26-48	19. 1-14	6	24
16	21. 1-25	18. 15-27	7,8	25
17	Ruth 1. 1-22	18. 28-19.7	9,10	26
18	2. 1-23	19. 8-22	11	27
19	3. 1-18	19. 23-41	12	28
20	4. 1-22	20. 1-18	13	29
21	1 Sam. 1. 1-18	20. 19-31	14	30
22	1. 19-2.11	21. 1-25	15	31
23	2. 12-36	Acts 1. 1.14	16,17	32
24	3. 1-31	1. 15-2.4	18	33
25	4. 1-12	2. 5-21	19	34
26	5. 1-12	2. 22-36	20,21	35
27	6. 1-21	2. 37-47	22	4.1
28	7. 1-17	3. 1-11	23	2
29	8. 1-22	3. 12-26	24	5
30	9. 1-14	4. 1-22	25	4
31	9. 15-27	4. 23-37	26	5

Notes on Memorized Verses.

JUDGES 13. 15-25.

15, Respect, gratitude, acknowledgement of the messenger (cf. Gen. 18. 5, Jud. 6. 19). 16, "Unto the Lord." Surely *the* Messenger see verse 18, Micah 5. 2.

19, In accord with His Name (Isa. 9. 6). 20, Cf. 6. 21, we remember Acts 1. 9. 22, *Natural* fear. 23, Godly faith, a holy inference. How blessed to have confidence in God. 24, Blessed as a child, yet afterwards failing much. 25, "Began" Yet "Zorah and Eshtaol" in saddening burial of one blinded (16. 31), and we see the failure in 18. 11 (with 30, 31). If only there had been a work of spiritual blessing, as well as laying low many Philistines. So today we need *inward* cleansing, not only victory over spiritual enemies around.

JOHN 17. 1-26.

A unique record (Concordance to this chapter available). 1, "The hour" at last (7. 30, 8. 20). "Glorify" (13. 31, 32). 2, Twofold authority: the inner circle His own (13. 1). 3, "Know" (Jer. 31. 34). 4, The summary of His life. We cannot glorify God by self-will. 5, His eternal Deity. 6, Verse 26. Note stress on "Thy word." 7, How slow to learn (see 16. 29-31). 8, Known, believed, 1 John 4. 16—how different man's idea and order of words. 9, Christ intercedes for transgressors (Isa. 53. 12), but here speaks of the prayer "That they all may be *one*" (no universal brotherhood). 10, A wonderful description (2 Thess. 1. 10). 11, 13, These verses show why our Lord prayed thus, to encourage us with an advance example of His ever continued intercession (Heb. 7. 25). Mark "Holy Father," "Righteous Father." 12, See booklet "Transferred Semi-colons." Judas not said to be given to Christ. 14, The word and the world contrasted. 15, "In," yet not of. 16, A *repeated* statement (14), but so forgotten (cf. 15. 19, Tit. 2. 12): are we sufficiently separate? 17, "In," the sphere of sanctification. Sanctified and sent (10. 36). 20, Grace reaching to us: believing *through* their word (Acts 2. 41, 14. 1, Rom. 10. 14). 21, No room for "national churches," sects, systems, selfishness. A Divine unity, holy, heavenly, unparalleled (Contrast Gen. 11. 6). 22, What wondrous glory (Rom. 6. 4, 1. Pet. 4. 14). 23, "Perfected *into* one" so Ephesians 4. 3 leading to 13: a oneness yet to be manifested as a witness (illustrated in Acts 4. 32, 33): Why are we not grieved over sects and divisions? "Loved," e.g. (cf. 13. 34). 24, Our Lord's loving "will": see 1 John 3. 1-3. 26, "I have," "I will" (Acts 1. 1, the Holy Spirit continues, on Christ's behalf. "Love" the goal (Rom. 5. 5, Col. 3. 14, 1 Tim. 1. 5).

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Thoughts from The Word of God

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

A PERIODICAL, BY GOD'S GRACE, TO KEEP TO
"OLD PATHS" AND SEEKING ALL HIS WILL
THROUGH MERCIES "NEW EVERY MORNING"
IN VIEW OF "THAT BLESSED HOPE."

V ol. 48, Nos. 4, 5
APRIL, MAY, '47
Free.

"God is able to make all
grace abound toward you."
2 Corinthians 9. 8.
"According to the work-
ing whereby He is able
even to subdue all things
to Himself."

Philippians 3. 21.
"I can do all things
through Christ Which
strengtheneth me."

Philippians 4. 13.
"Thine O Lord is the
greatness and the power,
and the glory, and the
victory, and the majesty."
1 Chronicles 29. 11.

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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"To Him That is of
power to stablish you
according to my gospel . . .
be glory."

Romans 16. 25-27.
"The exceeding great-
ness of His power to us-
ward who believe according
to the working of His
mighty power."

Ephesians 1. 19.
"The Lord is my Light
and my Salvation; whom
shall I fear? The Lord is
the Strength of my life; of
whom shall I be afraid?"

Psalm 27. 1.

"**THY Word is a Lamp unto MY feet**"—Psalm 119. 105.

Words of Introduction.

AGAIN we record mercy and loving kindness,—yea, mercies and loving kindnesses (Isa. 63. 7). It is of grace that we know grace and that we are what we are, and He giveth more grace, grace to help in time of need, and that we may labour, and there is grace to be brought to us at the revelation of Jesus Christ. To emphasize this, and love's realization of His grace, and response to it in gratitude, and confidence, and unshrinking faith, and quiet obedience, are these pages humbly, and yet earnestly, sent forth. We do feel there should be more determination among us all, to follow the Lord Jesus, and to return to all His will, breaking down personal and sectarian barriers, and seeking to be together, as the saints of old (one church in a city), a people led by the Holy Spirit, and prepared and ever becoming more ready for the coming of the Lord Jesus. Shall there not be closer contact, including correspondence?

" . . . but Thou, O Lord, how long? " Psalm 6. 3.

Dear Lord, how long ere I shall be
With Thee in Thy pure light
Freed from my flesh captivity,
Arrayed in garments white?

I know my times are in Thy hand,
I would not aught gainsay;
I love Thy will to understand,
As I await that day.

And yet, my God, Thy word is clear,
'Tis better far to be
With Christ at home, that place so dear
To one redeemed like me.

Still I would run my course with joy,
Faithful unto the end,
Bringing forth fruit none can destroy:
This would I apprehend.

S. J. D. (Lebanon).

Words of Encouragement.

"I will make them,
and the places round
about My hill, a
blessing."

Ezekiel 34. 26 is rich in encouragement. We see the contrast with a thorn-smitten earth, and with a wilderness. The blessing that makes a blessing is ever God's purpose

(Gen. 12. 2). He blesses us that we may be used among others to His joy and glory. The kingdom-fulfilment of this promise is sure, and God cannot lie and never explains away His words. He will do more than He has said, but never less. The blessing is to people and land together, as in Isaiah 62, and throughout the prophecies. Many overlook this, either in Anglo-Israel theories, or in that which has been misnamed, the spiritualizing of prophecy. The Lord will claim His hill (Ps. 2. 6). How rich will be the gifts from heaven, the very showers will indicate this, an appointed distinction from the mist that went up (Gen. 2. 6). Showers of blessing will be granted (Joel 2. 23, Zech. 10. 1). The spiritual parallel is very important. We need to receive that we may give—to be blessed that we may be a blessing. As the Lord is our Centre, and we are round about Him, we become a blessing and His supply is as refreshing showers, that there may be "much fruit."

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.

"First, I thank my God."

Romans 1. 8.

1. For those in authority (1 Tim. 2. 1-4), and for Israel (Rom. 10. 1, see Isa. 62. 6, 7 margin).
2. For the homes of believers that they may be simple, unworldly, spiritual (Tit. 2. 2-14).
3. For aged believers, and suffering ones, and those bereaved, that there may be a living freshness of faith, and thus the youth renewed (Psa. 103. 5).
4. For lands that are often overlooked:—Portugal, Korea, Senegal, Haiti, Uruguay.
5. For the Lord's work in our trusteeship, that we may be faithful stewards, and experience a constant reviving from the Lord (Isa. 57. 15), and a holy expectation of His "increase" (1 Cor. 3. 6), to His glory. May we especially mention: Stanley Duce (Lebanon, etc.), F. A. Franco (Argentine), Paul Rosenberg (Uruguay), H. A. Werner (Germany).

"The effectual fervent prayer of a righteous man availeth much." James 5. 16.

Poems to help Christian Experience.—161.

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Matthew 25. 13.

They all were virgins, all went out,
Ways of formality and doubt

Leaving to walk the pilgrim way;
Careful was each to take her lamp,
All seemed to be "without the camp,"
And looking for the coming Day.

The Bridegroom went they forth to meet,
The sound of His returning feet

Awaiting, they their vigil kept;
But, as His coming seemed delayed,

How quickly did the vision fade;
Those virgins slumbered all, and slept.

Wise, as the foolish, sleep as well,
And no man can the difference tell,

Until at midnight sounds the cry,
"The Bridegroom! Go ye forth to Him."

They all arise, their lamps they trim,
And, in the darkness lift them high.

But only five are burning bright;
The rest give but a fading light

And, as expires their feeble flame,
"Give to us oil," the foolish cry.

"Not so," the answer, "Go and buy."
But, as they went, the Bridegroom came.

Yea, He had come, had gone within,
The door is shut, and there begin

The marriage-feast, the bridal song.
The foolish come, and at the door

They knock, and entrance they implore,
As if to Him they would belong.

"Open to us, O Lord," they cry,
But He doth only make reply,

"Amen, I say, I know you not."
Too late it is to seek His grace;

They cannot, shall not, see His face;
Eternal gloom must be their lot.

My soul, hast thou in truth believed
On Christ, thy Saviour—Lord received,

And dost thou bear His lovely Name;
A virgin to thy Lord betrothed

Art thou, in marriage-vestment clothed,
And has thy lamp a burning flame?

Let me my calling now make sure
Lest I come short; let me endure

Unto the end, the witness know
Within my heart that I am His

Who purchased me, and then what bliss
He, at His Coming, will bestow!

E.K.

"TOUCH."

The emphasis in the gospels on the Lord's touching in various cases of healing, and on the "touch of faith" as distinct from "thronging" (an outward contact) in Mark 5. 30, 31 surely have a spiritual parallel. Is not this natural loving "touch" dear to our heart? Faith responds to Him, and He responds to faith. Union as a fact should lead to communion as an experience, should it not?

A Note on the Deity of Christ.

DEADLY, indeed, is the misuse of Scripture. Because God **made** Abraham a father of many nations in Genesis 17. 5 it has been argued that the Lord calls the things that are not as if they were, in such passages as "Before Abraham became, I am" (John 8. 58) and "Glorify Thou Me with the glory which I had with Thee before the world was" (John 17. 5). The poverty of the argument shows the contrasted strength of the truth, in regard to His Deity. Who can suggest the slightest parallel between the expressions and Romans 4. 17? If the thought of the purpose of God is before us in John 8, Abraham, too, existed in God's purpose. And our beloved Lord's prayer in John 17 is regarding a real glory on **two** occasions, NOT that the glorifying **then** was the one prophesied before the world. "I had" deals with a fact: "Glorify" with an instating, and thus a re-instating. The very tense Divinely chosen emphasizes,—"Which I was having" or "**used to have**": this is decisive.

When any one says that the glory could only have been "in the sight of God" he states a fact, for no created being was there, but, when he means that the glory did not exist, or that our Lord Jesus is not God, he denies the truth. A letter before me adds, "If ye believe not that I am He, ye shall die in your sins—not 'I am' but 'I am He': the One foreordained." But here "He" is added in italics: the Lord Jesus actually said, "I am" (John 8. 24). The strange misconception of many as to Revelation 13. 8 that the Lamb was **slain from** the foundation of the world has been misused to rob the Lord Jesus of His real glory from eternity. But neither the A.V. nor the R.V. asserts that the death was from the world's foundation*: hymns alone do this. The translations neither insert "That was" after "the Lamb," **nor even a comma**, but allow the thoughtful reader to understand aright in view of Revelation 17. 8.

Let us ever rejoice in and maintain the revealed glory of the Person of Christ, "Who is over all, God blessed for ever" (Rom. 9. 5).

Lit. "I give": in Romans 4. 17 "I have placed," both suitable words for a Divine plan, which the **context** clearly shows in both cases.

*R. V. margin is explicit as to the true connection of words.

"The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed." Isaiah 54. 10.

The Coming of the Lord Jesus.

THIS was the theme of old-time prophets, and in the fulness of time He came. Just before His resurrection (John 14. 3) and afterwards also (John 21. 22) He emphasized this, and the angels laid stress on the same hope (Acts 1. 11): The epistles, too, are full of this message, through whomsoever written (e.g. 1 Thess. 4. 13-18, notice end of each chapter in this letter, Jas. 5. 8, 1 Peter 1. 13, 1 John 3. 2, Jude 14). The last promise of Scripture is "Surely I come quickly" (Rev. 22. 20). The Lord's Supper perpetuates the remembrance of this joyous expectation (1 Cor. 11. 26), and every believer's death reminds our hearts (1 Cor. 15. 51, 52). Should not such a message affect our lives more, our homes, our money, our conversation, our prayers, our ministry to believers, and in the gospel, much more? Should not our investments be heavenly rather than earthly? A growing worldliness, and likeness to Christendom, instead of a growing likeness to Christ, would seem to be eating, as a maggot, at the good fruit of saintship. We need reviving, that the hope of our Lord's coming may not only be grasped but grasp us, not only be a part of our believing but a holy factor in our living.

The Body, and "Giving Way."

Though we are used to diligence, and inured to hardness (2 Tim. 2. 1), and love to be active for the Lord, the body has a natural tendency to idleness. It is easier to give way: "the body is dead because of sin." Hence the value of the rousing command, "Present your bodies a living sacrifice," and the privilege of intensity. Another apostle wrote twice of **stirring up** (pure minds) by way of remembrance. We all need "**exhortation**," and the Holy Spirit emphasizes this as well as sound doctrine. "They that wait upon the Lord shall renew (or change) their **strength**." Our outward man is perishing, and we that are in this tabernacle do groan, for we bear the image of the earthly, and thus there is a tendency to be weary in well doing. Hence we need to "exhort one another daily," and to have a holy firmness with our own body (1 Cor. 9. 24-27).

Yes, this body of our humiliation will hinder us from the reward to our Lord's glory, and we shall come short, unless there is a holy steadfastness, and provoking to love and good works, and a pressing toward the mark in the mighty power of the Holy Spirit.

“Without money and without price.”

Isaiah 55. 1.

BUT not without cost! The cost has been borne once and for ever by Another, and it was very great. The invitation of the glorious gospel is before us, and that is as free as the air we breathe, to any sinner, who feels the need, young or old, whether in London or Moscow, in New York or New South Wales.

“Without money,” for money could not buy it. Scripture mentions two things never settled by money. First, when death was deserved, there could be no agreement or compromise to accept money instead of the punishment (Num. 35. 32, 33), and secondly, “if a man would give all the substance of his house for love, it would utterly be contemned” (Song. 8. 7). LOVE and DEATH have nothing to do with MONEY. How fitting this is, for we as sinners deserved death, and no money can ever remove one sin. “Riches profit not in the day of wrath” (Prov. 11. 4): the richest man is as worthless as the poorest. No gold that a sinner can offer can blot out one sin. But “God so loved that He gave” (John 3. 16.) Ah, this reminds us of our second verse. We could never understand His love, but His love is absolutely free and all-undeserved. He has loved with an everlasting love, the unlovely, and unloving (I had almost written “unlovable”!)

And so come to the words “without price.” Not only is money worthless, but **everything** that a sinner has. No equivalent of any kind can be accepted; no part-payment is possible. There is no “sharing” in the expense. The welcome is absolutely free because all the price has been paid, and how great was that price!

Who has paid it? And **how**? The Lord Jesus Himself alone has done this — giving Himself. He has died “the Righteous for the unrighteous” (Gal. 3. 13). Yes, He satisfied every claim, and put away sin, for a great number whom no man can number, by the sacrifice of Himself (Heb. 9. 26). He loved those given to Him, He loved to do the Father’s will—it was all love! All the waves and billows of judgment went over Him (Ps. 42. 7). When He cried “My God, My God, why hast Thou forsaken Me” (Matt. 27. 46), I deserved to be “forsaken.” When He died it was my death. Was it yours too? Have you too felt yourself lost, and come to Him? If so, you have the same Saviour, the same salvation, the same hope, the same joy,

and peace in believing, the same new life. If not, **where** are you now? **OUTSIDE HIM.** And if you die in that condition, where will you be for ever? **OUTSIDE HIM, LOST, CONDEMNED.** There is only one gospel, but that is enough. The invitation still sounds forth and there is all fulness in Christ to meet every need (John 1. 14, 16).

To offer anything of mine to make His perfect work better would be an insult to Him. To think that anything of mine could add to His salvation would be to put mud on a jewel, and a ragged patch on a perfect robe. I had nothing but sin; He had nothing but holiness. He took my place, and I believe into Him, confessing the sins I hate, and, acknowledging my guilt with heart-sorrow. I am welcomed and have the joy of the water of life now (Rev. 22. 17) and the blessedness of eternal salvation. Well might the prophet say “Come ye to the waters,” and the Lord Jesus, “Come unto Me,” and the apostle completes Scripture with the words “Let him that is athirst, Come.” And we can repeat these words of mercy. Have you come? Will you come? Or do you **STILL SAY “NO”**?

“Without money, without price” is the welcome cry! We were worthless, guilty, lost: we deserved to die. Christ in love for sinners bare judgment, wrath and death.

And the welcome **NOW** is free, as the Scripture saith.

“Without money, without price” — sound the joyful news:

Sinners burdened with your sins, can you **GRACE** refuse?

Now no sword, but opened door hath “the Tree of Life,”

Isaac lived because the ram met the piercing knife. ?

Yes, a Sacrifice must die—Christ has died for me,—
’Twas the curse He deigned to take, dying on the tree,
So the living waters flow, everything is done
To remove the guilt of all trusting in God’s Son.

Then their life is unto Him, walking in His way,
Listening to the Shepherd’s voice, pleasing Him each day,

Till He soon will come again, and to glory lead,
Sinners saved by sovereign grace, meeting all their need.

“Come” the invitation sounds, come without delay,
If you feel your guilt and load, nothing can you pay:
“Come,” the door is open wide, He will welcome in
All who own that they are lost, and confess their sin.

Self-occupation may have many forms: it may boast, it may be sensitive, it may be talkative, it may be isolating, it may be introspective, and even speak of personal failures,—yet in all the centre is self. O that the Lord Jesus Christ may be our Centre.

Joseph—a Beloved Son.

At this point, a painful experience in Joseph's life assumes great importance. He was beautiful in person, form and countenance, and because of this, he became an object of desire on the part of a would-be seducer. He was assailed by a temptation persistent and alluring, but his whole soul revolted against the very thought of yielding. "How can I do this great wickedness, and sin against God?" He resisted, the seducer was repulsed, the victory was gained, but at the cost of his hitherto unblemished reputation. To all his sorrows, was now added that of a false accusation. Previous love (carnal as it was) was turned to hatred. The lie is believed and Joseph is cast into prison. Ill treated by his brethren, he is now ill treated by the world.

Herein is a foreshadowing of the temptations which the Lord Jesus suffered. The moral beauty of His life—being that which was fitting Him to become the True Offering and Sacrifice—was such that Satan coveted to mar the obedience of the Son of God. All His temptation was subtly suggestive, having the single aim of seducing the Lord from the simple path of trustful dependance. Showing Him all the Kingdoms of the world and the glory of them, the tempter promises "All this will I give Thee if Thou wilt fall down and worship me." "Only once"—that was all he wanted. "Only once"—and had Joseph fallen . . . let not the sentence be finished. O the tragedy resulting, in untold instances, from falling "only once." Again let the Blessed Redeemer be adored for His glorious victory. The devil left Him for a season, but returned to the attack, particularly in the Garden of Gethsemane. "Twas he who inspired the false witnesses. 'Twas he who entered into Judas Iscariot. Only One could say "The prince of this world cometh, and hath nothing in Me."

The enmity against Christ was foreknown by Him. "I will put enmity between thee and the woman and between thy seed and her Seed. It shall bruise thy head and thou shalt bruise His heel." But Joseph could not foretell what awaited him, of rejection and suffering. Both the Lord Jesus and Joseph had the sorrowful experience of the world's sudden change from outward love to bitter hatred.

The devil used Potiphar's wife in the attempt to sully Joseph's pure character and he is still using the world in attempting to spoil the "virgin" character of the church. Resistance on the part of saints, remembering the words, "Whosoever will be a friend of the world is the enemy of God," will lead to the world's hatred.

But Christ has said, "Be of good cheer. I have overcome the world."

E.K.

(If the Lord will, to be continued)

Do we Forget?

A FEW years ago our night's rest was disturbed by the din of planes and guns: are we grateful to God for the silence reigning now? We saw the smoke arise then again and again, and felt that some had been hurried into eternity. And it might have been our dwelling place that was demolished. We felt the danger, we prayed for the wounded, we thanked God for constant preservation. Do we forget? It may be that some of us have been ill, more than once, and at death's door. God has raised us up. Have we rendered again for the benefit? Or are we often unmindful? Mercies innumerable have surrounded our path. In an accident we were nearly killed, or seriously injured. How fervent was heart gratitude then. Has it become cold? Do we forget the many times God has protected, and still protects us, from unseen dangers. We never reach some of them, but is preventative mercy less than that which extricates? Surely not?

Do we forget the many occasions too on which God has brought us out, as David at Gath and Jehoshaphat in company with Ahab, from situations into which our own unwisdom brought us? Do we forget His care over us in unconscious infancy, and easily misled youth? Do we forget the preservation in the months and years when we did not know the Lord, but He would not leave us, nor permit death, till He lovingly drew us to a living faith in a mighty Saviour? Do we forget the protection from subtle doctrinal errors in which some have been led astray? Do we fail to recollect the sovereign grace that held back temptations under which we might have succumbed? If we have not dishonoured His Name thus, the glory is His, not ours. Do we give thanks with humility, and "rejoice with trembling"? Or do we forget?

PRAYER.

The usual Hebrew word is a reflexive form of the verb "to judge." It may be that the judge was viewed as one "intervening," and thus the drawing near of one's whole being (the reflexive force) may be implied, and also the importunity of living supplication. Yet the added thought of "self-judgment" and willingness for God's will (1 John 5: 14) is secondly present and precious.

DEBTS.

THE Holy Spirit has spoken clearly upon this subject, "Owe no one anything, but to love one another" (Rom. 13. 8). Yet many believers seem to ignore the loving commandment.

They would never steal, but to keep others waiting for that which is rightly theirs approaches to robbery. One may say, "I intend to pay": yes, but with the self-appointed "discount" involved in the present detention of the money from use by its real owner, and that is misappropriation. "But I do not mean this." The motive may be quite different, I acknowledge, the cause may be "only" carelessness or selfishness; but the result is sinful "misappropriation."

Further, how many times others have difficulties, and must spend time in letters or special arrangements, and may be even worried because believers delay to fulfil their responsibilities. "Withhold not good from them to whom it is due (margin, the owners thereof) when it is in the power of thine hand to do" (Prov. 3. 27). But you say, "It would be inconvenient." Then why did you take on the obligation? Should you not have sat down and counted the cost (Luke 14. 28)? Thoughtless procrastination is cruel. Act at once. "But I cannot be so particular: it would make life a burden." So you are willing to make burdens for others: is not that an unloving selfishness? Love seeketh not her own." A child of God should not make others pay for what he wants even for a week. But you say, "What is a debt?" Inability to pay when (i.e. as soon as) the one to whom it is due desires it. You must not say, "Tomorrow I will give." How serious it is when a company of professing believers carry on any part of their religious work at the world's expense, and when an unsaved tradesman says, "They are slow to pay." Never buy anything unless you already have the means to buy it; and do not even order it unless you have already at least the amount to repay any requirement and loss in preparing it, should you afterwards cancel the order. That only is honesty before God and men (2 Cor. 8. 21). You are not your own, nor am I: we have the responsibility of maintaining our Lord's reputation. An ambassador cannot act without affecting the honour of his nation. We may be very weak members of Christ, but the reputation of my whole body is involved in what my little finger does.

And remember the debt of giving to the Lord and His work (cf. Rom. 15. 27). Some be-

lievers even give less than Israel's tenth. Irregularity is often the cause (1 Cor. 16. 1, 2). Let this be remedied at once. Good "intentions" are poor, and unworthy of a saint. We rob ourselves, too, by putting the Lord second (Hag. 1. 6, 9, Matt. 6. 33). Nor let the missionary debt be forgotten (Rom. 1. 14). What are you and I really doing to spread the gospel (Rom. 1. 14)?

Thus we see that monetary obligations are not the only ones. Rom. 13. 7 mentions honour as well as tribute. Do not be in debt by withholding an apology, nor by taking away the character of another by a hint, nor by lack of kindness (Matt. 25. 45), nor by impoliteness. How we need the Lord in everything, and His gracious indication of His will. But He will not fail. One debt we should always be fulfilling, but it mounts up all the time—Love. If I pay it now, the next moment makes a new account due. (How different from rates and taxes). This is an inescapable due, and at the same time an inexpressible privilege. We can never love too much. May our love grow, in the Holy Spirit.

* Note, too, the same searching word in another part of this letter (8. 12).

We have been asked what would be the right action of a member of Christ, if employers, or Government, appoint membership of a Trade Union,—the latter eliminating strikes, etc.

It would still remain (a) an unequal "yoke" with those who know not our Lord Jesus (2 Cor. 6.14), for there would be a partnership in arrangements whether exercised or not, with responsibility for united action and (b) a "brotherhood," since this is in the constitution of such unions.

Further, some believers would rightly abstain, and would be shut out of the closed shop. I should thus become an oppressor of my brother, because of his fuller loyalty to Christ. We realize the failures of employers as well as employed, and recognize the kindly interest of some who urge these organisations, and the way they have on some occasions (not all) protected the weaker, and, by fair means, improved certain conditions; and surely they should now recognise a conscientious minority (as government in military matters). Possibly (to prevent any gain financially) the authorities could empower the employer to deduct the normal contribution before paying the believing employee who could not accept membership, or even a larger amount. Such should be gladly willing to "lose" for Christ's sake—it is not loss!

"NOTHING BETTERED, BUT RATHER GREW WORSE."

TWELVE years suffering! In another case eight, and, yet again, thirty-eight long weary years. And there are similar experiences today. Is there any hope? There was in these cases, and God is the Same today, and can work as He worked then.

Alas, many are unconscious of a still more terrible disease. Call it by whatever name you will, try to shut your eyes to it, avoid thinking of it—if you can—you will be unable to get rid of it. That disease is sin. There is no remedy except one. But that is not only unrivalled, it is a guaranteed cure.

The woman ill for twelve years had tried many means of healing. All had failed. She had paid heavily, and there was no result. She had spent all and reached her last resources. She had no more to offer. All physicians had failed. There was no gleam of hope. She was **nothing** bettered. Rather she was gradually growing worse. What would be the goal? She was sinking—sinking to death. **BUT** she came to a new Physician. Could He heal? Would He succeed,—or fail as the others? She sought, she touched, she felt at once the difference, she was healed!

And the expense? Nothing to her. The healing was a gift. It was not that she was gradually a little better, or that she felt or imagined a slight improvement. Everything was changed: there was a newness altogether. The Lord Jesus was the Physician. And He is the only One Who can heal the dread disease of sin today. Nor does He work a mere improvement: in this case He gives a new life. And this "so great salvation" is free, free to the burdened, wearied, hopeless, despairing, seeker. But has it cost nothing? Ah, it has cost more than tongue can tell. But that cost has been borne. The Lord Jesus gave His life blood for sinners. He went through judgment and agony to purchase and redeem a sinner even as I was.

Dear reader, have you tried various ways of getting rid of sin? Have you sought to conquer bad habits? Have you looked to various religions or philosophies or methods, and have they all failed? Are you in despair? There is deliverance. The Lord Jesus has never failed. He can save the most "unlikely." The slave of drink can have the chain broken. The great criminal may become a lowly saint. And the equally lost self-righteous sinner can be brought to self-denying discipleship. The disease is not incurable. Will you not come to Christ? What keeps you back?

You are your own enemy, choosing death, if

you do not come. The woman's touch of faith appropriated the waiting blessing. How real is living faith in a living Saviour. He has grace and time for you, if you feel your guilt, your ruin, and your necessity. You need the Physician, and He is ready: His appointed hours are not limited as those of earth's doctors, and there is no waiting room. His precious word is "NOW." He will tenderly speak today, as of old, "Go in peace, and be whole of thy plague." (Mark 5. 34).

God's grace is not conditioned on our love first. We cannot be too humbly conscious of our unworthiness. But we do love because He first loved. It is so precious to respond. If we at any time assume that, because God's grace is altogether undeserved, therefore we can presume on it, when wandering; we do not show the real receiving and fruit of His grace which leads to denying ungodliness (Tit. 2. 12).

Suggested Daily Readings

"IF THE LORD WILL."—APRIL, 1947.

Day	READING			LEARNING	
	1 Samuel	Acts	1 Samuel	15	Mark 4:
1	10. 1-16	5. 1-16	18		6
2	10. 17-27	5. 17-32	14		7
3	11. 1-15	5. 33-6.8	15		8
4	12. 1-15	6. 9-7.10	16		9
5	12. 16-13.4	7. 11-29	17		10
6	13. 5-23	7. 30-46	18		11
7	14. 1-18	7. 47-8.4	19		12
8	14. 19-35	8. 5-25	20		13
9	14. 36-52	8. 26-40	21		14
10	15. 1-21	9. 1-22	22		15
11	15. 22-35	9. 23-43	23		16
12	16. 1-23	10. 1-18	24		17
13	17. 1-19	10. 19-33	25		18
14	17. 30-42	10. 34-11.3	26		19
15	17. 43-58	11. 4-18	27,28		20
16	18. 1-16	11. 19-30	29		21
17	18. 17-30	12. 1-25	30,31		22
18	19. 1-24	13. 1-15	Acts 6. 1		23
19	20. 1-23	13. 16-37	2		24
20	20. 34-42	13. 38-52	3		25
21	21. 1-15	14. 1-18	4		26
22	22. 1-23	14. 19-15.5	5,6		27
23	23. 1-18	15. 6-29	7		28
24	23. 19-24.8	15. 30-16.7	8		29
25	24. 9-25.9	16. 8-24	9,10		30
26	25. 10-31	16. 25-40	11		31
27	25. 32-44	17. 1-15	12		32
28	26. 1-25	17. 16-34	13		33
29	27. 1-28.6	18. 1-17	14		34
30	28. 7-25	18. 18-28	15		35

Notes on Memorized Verses.

1 SAMUEL 15. 13-31.

13, Saul's tendency to use the Lord's Name lightly is painful (chap. 23. 21). 15, "They," "the people," it is easier to blame others (Gen. 3. 12, 13). "To sacrifice": that which is condemned cannot be sanctified (Deut. 23. 18). The best, the rest—man's decision. 16, The Lord's decision. 17, 18, It is possible to be humble naturally, and yet not spiritually. 18, The Lord sent and said:—"Wherefore then didst thou not *obey*?" if we question God's word, God's holy severity, and God's condemnation, it is "evil" in His sight. 20, Self-defence again. 22, The principle of God's truth (cf. Isa. 1. 11-17, 58, 1-7, 61. 8, Matt. 12. 7). 23, Saul had put down witchcraft, but all sin grows on the same tree. One may hate idolatry, but stubbornness is just like to it. 24, 25, Confession, with an addition (cf. 30—"I have sinned, yet honour me now"). 26, The reply to sin: thou hast rejected,—the Lord hath rejected. 28, "Hath given": a fact before its application (the binding and loosing are in heaven first). 30, Yet not in a condition to worship: *that* never seeks self-honour, it renders all to God.

ACTS 6. 1-15.

1, "Multiplying" days have peculiar dangers. The Grecians were non-Palestinian by birth: the enemy attacks on the line of land, language and money: hence God's primary witness (cf. 2. 6, 8). Note too, the *imputing* of favouritism, and a little jealousy, and the (mis)use of "little things" (food), and of the very dispensing of love to widows. 3, "Full": no "service" can be done in the flesh. 4, Prayer and ministry of the word (Mark order) are no light responsibility. 5, The peculiar stress on Stephen's fulness is continued in verse 8 and 7. 55: of no one else is so much said: yet he died so *soon*: God's ways are not ours. Are we "full"? The names suggest that most were "Grecians" (born outside Palestine): a *gracious* gesture, for the murmuring arose there. Real love seen. 6, Not to confer the Holy Spirit, but to indicate hearty identification. 7, The fruit. 9, Another mode of attack. 10, The power of the Spirit. 11, 12, The lying of those who hate the Lord. 15, "In quietness and in confidence shall be your strength": Stephen's likeness to his Lord is seen in 7. 60 also.

Suggested Daily Readings.

"IF THE LORD WILL."—MAY, 1947.

Day	READING		LEARNING	
	1 Samuel	Acts	2 Sam. 6	Mark 4.
1	29. 1-11	19. 1-20	1	36
2	30. 1-25	19. 21-41	2	37
3	30. 26-31.13	20. 1-16	3	38
4	2 Sam. 1. 1-16	20. 17-38	4	39
5	1. 17-2.7	21. 1-17	5	40
6	2. 8-32	21. 18-40	6	41
7	3. 1-21	22. 1-16	7	5.1
8	3. 22-39	22. 17-30	8	2
9	4. 1-5.3	23. 1-16	9	3
10	5. 4-25	23. 17-35	10	4
11	6. 1-23	24. 1-27	11	5
12	7. 1-17	25. 1-27	Acts 23. 6	6
13	7. 18-29	26. 1-18	7	7
14	8. 1-18	26. 19-32	8	8
15	9. 1-13	27. 1-24	9	9
16	10. 1-19	27. 25-44	10	10
17	11. 1-27	28. 1-16	11	11
18	12. 1-14	28. 17-31	12	12
19	12. 15-31	Bom. 1. 1-17	13,14	13
20	13. 1-22	1. 18-32	15	14
21	13. 23-14.3	2. 1-16	16	15
22	14. 4-24	2. 17-29	17	16
23	14. 25-15.9	3. 1-18	18	17
24	15. 10-37	3. 19-31	19	18
25	16. 1-19	4. 1-13	20	19
26	16. 20-17.14	4. 14-25	21	20
27	17. 15-29	5. 1-21	22	21
28	18. 1-17	6. 1-16	Acts 24. 24	22
29	18. 18-19.8	6. 17-7.6	25	23
30	19. 9-23	7. 7-25	26	24
31	19. 24-48	8. 1-15	27	25

Notes on Memorized Verses.

2 SAMUEL 6. 1-11.

2, The ark called by the Name of the Lord: we have no ark now, but His Name is called on us (Jas. 2. 7): how high the honour, and the responsibility not to disgrace His Name. 3, Innovation, to introduce that which "God had blessed," when others had used it (1 Sam. 6. 7). 5, 6, No consciousness of guilt hinted: no mere formalism, yet the Lord's chastisement: we *ought* to know His will: human "inference" is wrong. 8, Failure to learn God's lesson at once, learnt after (1 Chron. 15. 13): how important to *praise* God for chastening love more speedily. 9, Fear through disobedience: obedience leads to confidence (1 John 3. 21, 22). 11, If there is an Uzzah there is also an Obededom: God's goodness, as well as His severity.

ACTS 23. 6-22, 24. 24-27.

6, Parties often united (though opposed), against the Lord, and His servants (cf. Ps. 2. 2, Matt. 22. 16). 7, A temporary split. 8, Professed "orthodoxy" can normally compromise with deadly error. 10, Excitement no self-control, the Gentile chief captain shames the professed Jewish leaders. 11 God's grace, although he had journeyed prematurely to Jerusalem (20. 16, 21. 4): "also at Rome," a guarantee, a background for faith (in chap. 27). 12, Fellowship in evil. 16, God's overruling. He did not stop them by direct miracle, but through means; He is pleased to use men. The *courtesy* of the centurion and the chief captain show how God can work with authorities (Prov. 21. 1). The apostle did not fatalistically say, "I must reach Rome." 24. 24, Interest, but nothing more, 25, The apostle's faithfulness (note John 16. 7-10). Trembling, yet procrastination (Mark 6. 20), hence *hardening*. 26, Love of money (1 Tim. 6. 10); Note Paul's rejection of *all* injustice. 27, Contrast with the claim of uprightness in 25. 16 (cf. Mark 15. 15).

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 BI-MONTHLY, AS GOD ENABLES, TO EXALT
HIM AND HIS WILL, REJOICING IN REDEMPTION
AND THE LORDSHIP OF CHRIST, AND A
PILGRIM PATH IN VIEW OF HIS NEAR COMING.

Vol. 48, Nos. 6, 7
JUNE, JULY, '47
Free.

"He giveth grace unto the lowly." Proverbs 3. 34.
"With the lowly is wisdom." Proverbs 11. 2.
"Thus saith the High and Lofty One . . . I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isaiah 57. 15
"To this man will I look . . . poor and of a contrite spirit, and that trembleth at My word." Isaiah 66. 2.
"Let this mind be in you, which was also in Christ Jesus . . . He humbled Himself." Philippians 2. 5-8.

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"I am meek and lowly in lowly." Proverbs 3. 34.
"The meekness and gentleness of Christ."
2 Corinthians 10. 1.
"The fruit of the Spirit is . . . meekness."
Galatians 5. 22, 23.
"Humble yourselves in the sight of the Lord, and He shall lift you up."
James 4. 10.
"Humble yourselves in the fore under the mighty hand of God, that He may exalt you in due time."
1 Peter 5. 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 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.

"THY FAITHFULNESS"—Psalm 89. 1,5,8.

Words of Introduction.

BY the constant grace of God our Father are we sustained. What is the value of a day unless it magnifies Him? What is the worth of a meeting unless it pleases Him? These pages go forth with the simple object of His glory, and our hearts' desire is not only that there may be much truth, but that part of truth He has appointed as "meat in due season," and *nothing but His truth*. If our writings—or our lives—sometimes help, and *sometimes hinder*, the Holy Spirit is grieved (Eph. 4. 30). O that there may be an increase of devotedness, and quick perception of whatever is not God's will (Matt. 12. 50, John 7. 17, Eph. 6. 6). If we thus realize that we are "alive unto God in Christ Jesus" (Rom. 6. 11) and if we "do all in the name of the Lord Jesus" (Col. 3. 17) as those "bought with a price" (1 Cor. 6. 20, 7. 23), there will be revival, blessedness and power. Are we really in living earnest, and ready for Him to use us?

"There is none upon earth that I desire beside Thee."
Psalm 73. 25.

None there is beside Thee, Lord,
And none do we desire;
Be Thou and Thou alone adored
And Thine the living fire
That burns within this feeble frame,
To make our love a burning flame.

Oft failing are we, Lord, and weak,
So little like to Thee:
And yet as Thou art, lowly, meek,
Thou givest grace to be,
With deep love for the Father's will:
O Saviour, with Thy Spirit fill.

A. W. H.

Words of Encouragement.

To preach the acceptable year of the Lord." These well-known words, from Isaiah 61, are ever fresh and refreshing. Grace shines out. There is not only "a ray of hope," but a full-orbed Gospel. The Lord Jesus came "to heal the broken-hearted, to preach deliverance to the captives." And this glorious gospel is still "the power of God unto salvation." "The acceptable year" is not concluded, "the day of salvation" still remains (2 Cor. 6. 2), "the hour" in which souls hear and live is still our joy (John 5. 25, with Isa. 55. 3). There is a welcome for sinners, and "the Lord is well pleased for His Righteousness' sake" (Isa. 42. 21). Sadly we notice the same word "acceptable" in Luke 4. 24, and realize that to many our precious Lord is "unacceptable." Yet the widow of Sarepta and Naaman are added, as evidences of reigning grace (Rom. 5. 21). Hence we take courage, and rejoice in our glorious Saviour, and would proclaim His finished redemption, and the gift of life and joy and peace in believing. Glory be to God!

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.

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

"Praise is silent, for Thee, O God." Psalm 65. 1.

1. Praise for those in authority (1 Tim. 2. 1-4).
2. For God's rich blessing on the remnant of Israel being saved now (Rom. 11. 5), and His fulfilment of Romans 11. 26, Isaiah 62. 6, 7.
3. For aged saints, and those who are ill, weak, or passing through deep waters (Isa. 43. 2).
4. For the homes of God's people, that there may be happiness in holiness (Phil. 4. 4, Isa. 58. 13).
5. For lands that we often overlook:—Hungary, Korea, Mexico, British Guiana, Uruguay, Borneo.
6. For the Lord's work entrusted to our care, that there may be faithfulness (1 Cor. 4. 1, 2) and other co-workers (Phil. 4. 2) and going forward (2 Cor. 10. 16) and conformity to the will of God in all (Heb. 13. 20, 21):—with special remembrance of individual brethren particularly given to our prayers, as Stanley Duce (Lebanon, etc.), F. A. Franco (Argentine), Paul Rosenberg (Uruguay), H. A. Werner (Germany).

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

Do not be occupied with the suggestion that another is talking at you, nor spend your time in suspecting his motives. Rather seek God's dealing with your own heart, through whatever He permits.

THANKSGIVING

I am thankful that I am better today,—thankful for this blessing, or that,—thankful for preservation from loss or accident. This is a right attitude. We need opened eyes for God's mercies, which are new every morning: great is His faithfulness.

But may we not go further? "In everything give thanks: for this is the will of God, in Christ Jesus concerning you" (1 Thess. 5. 18, cf. Phil. 4. 6, Col. 4. 2). We are not encouraged to pray without giving thanks. This heart condition is to be entwined with everything. Nothing comes by chance: then should I not give thanks? Our Father has appointed with an all-wise purpose (Rom. 8. 28). Here is something quite beyond "resignation," and "putting up with circumstances." Here is that which is not only contrasted with worry, irritation, and impatience, but also with a stoical endurance. It is a positive gratitude—felt and shown—for whatever God permits to reach me. Unfelt thanksgiving is not real.

What then? Can I praise if I am not so well, and if heavy trials come? I should thus rejoice in the Lord (Hab. 3. 17, 18). He has not vacated His throne.

Is there anything for which I cannot give thanks? Yes, but it is that which comes FROM me, not TO me,—anything against God's word and will. This is not a circumstance, but the evil fault of the flesh. Hence the Holy Spirit says "In everything," not "for everything," in 1 Thessalonians 5. 18.

One further thought. Let me not only thank God with references to my experiences, or even with regard to those of others, but let me praise Him because of what He is:—GLORIOUS IN HOLINESS, FEARFUL IN PRAISES, DOING WONDERS: This reminds of heavenly praise. Great is the Lord and greatly to be praised.

AIMLESS LIVES.

God's servant of old could say, "This one thing" I reckon and do (Phil. 3. 13), but many today have a dissipated energy, and not a few a disappointed or idle listlessness. It creeps upon one, stealthily. We, as children of God, need grace to resist this malaria. This spiritual and moral and mental "sleeping sickness." How much we need purpose of heart, lest we flit from flower to flower, or are busy doing nothing, or live with a mere existence of eating, drinking, sleeping, "some" duties, and desultory reading. With purpose of heart we should, and would, cleave unto the Lord (Acts 11. 23).

A LIVING RESPONSE.

WHEN we mend an article of furniture, we may use a hammer, nails, and wood,—everything is outward. The damaged part does not share, nor respond. But how different is the healing of the human body: the blood, the tissue, the nerves,—all respond to the suited diet. This is God's own appointment, and God's message to our hearts.

"Life" is more wonderful than any realize. The eye cannot see it. The scientist cannot locate it. Man is baffled. He cannot cause life: he cannot understand it. But life is a reality,—and, rightly used, a wondrous reality with opportunities for glorifying God.

We see a sick man. Careful nursing is given, but all is vain unless there is a living response. The broken limb must be united **vitality**. There must be more than contact, even a living union.

This is God's appointed way of working. And so is it with the gospel of His grace. He does not merely give a dogma for the brain, He causes a living acceptance. There is nothing of external compulsion. Grace works within. There must be life, spiritual life. This is the answer to mere profession, and to hard fatalism, and also to the evil doctrine that pleases the sinner, and encourages pride of his own work. The gospel lays low all self-confidence, but it is equally opposed to any idea of Divine sovereignty without an inward, personal living response. The broken-hearted sinner feels his need (there is "LIFE"), and he "comes" to the gracious Saviour Who died for such an undeserving one as he now owns himself to be.

Thus, too, is it in sanctification, as the experience of a saint. Our Father does not force holiness upon us. There is an inner love to His holy will, a living response, and the obedient believer delights in the will of God. Thus there is the harmony of the branch with the Vine. This parable of fruit illustrates the truth helpfully. A branch is not only a channel, like to a gas or water pipe. There is a real and living response. It is so in nature, it is so in grace. Hebrews 4. 2 explains clearly that the word of truth only profits when **mixed with faith**.

And faith must be **mine**. It cannot be put on me, as an article of clothing. It must be mine, a living part of myself. God would not call it "faith" if it were only His work, and not my living experience and response. Thus the Holy Spirit emphasizes **life** throughout. And spiritual life implies consciousness and growth. O that this may be our blessed privilege. Thus shall we glorify our Father, and everything in our daily

going forward will be a living response, in the Holy Spirit, to Himself, and His good and acceptable and perfect will.

Poems to help Christian Experience.—162.

"We have a Great High Priest."

Lord Jesus Christ, abundant satisfaction
Thou gavest for a broken law, when Thou
Didst, by Thy solemn and sublime transaction
Upon the tree, make full atonement. Now,
No judgment shall upon Thy chosen fall;
There didst Thou take their sins, and bear them all.

Becoming under law, a full obedience
Thou renderedst unto Thy Father—God!
Man sought Thy life; his hate was Thy experience,
Yet onward didst Thou go until the rod
Of wrath Divine fell on Thy holy head—
The wrath Thou barest in Thy people's stead.

We thank Thee for the Spirit's work, unsealing
These once-blind eyes, this hard heart softening,
Preparing for His teaching, and revealing
The grace of God that doth salvation bring,
And righteousness through faith, to justify,
And fit us for a dwelling place on high.

But sad—how sad!—that man, by his tradition,
The gospel of free grace doth overlay;
Unmindful of his lost and low condition
Thinketh, in vain, his own the better way;
Although his "righteousness" at best is bad,—
Supposeth to Christ's worth his own to add.

Away with every priestly, proud, pretension
Claiming to "change" a piece of bread and wine
To be adored, thus sowing bad dissension
Amongst believers, causing grief Divine.
One sacrifice for ever Christ hath made;
Who then should seek a fallen creature's aid?

Thou, and Thou only, art our Priest, Lord Jesus,
Ascended high, Thou Holy One and Just,
Pleading our cause. In Thee the Father sees us
Complete. Thy work in life and death we trust;
None other have we. In Thy Name alone
Have we salvation, and shall share Thy throne!

E. K.

Sometimes believers are asked, "What would happen if we all took the pilgrim path, which you maintain?" The answer is not argument, but a simple reminder that God is God, and He Who said to Israel, "Neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God" Ex. 34. 24) either said the truth or a lie. Would those who criticize make God a liar (1 John 5. 10)? Can not His own trust Him? But we add all are not pilgrims, and to **claim** any blessing, and ignore its **accompaniments**, is a farce and a sin. And this speaks to believers, and accounts for many disappointed expectations and "unanswered prayers."

"I thought" leads to many a mistake: "wishful thinking" and quick speaking (see James 1. 19) suggest lack of time with God and of responsiveness to Him.

YOUNG PEOPLE'S COLUMNS.

"As Moses lifted up the serpent in the wilderness."
John 3. 14.

DO you remember the history? The people of Israel were discouraged, and they grumbled about the manna (Num. 21. 4-6). This was not the first time (Num. 11. 4), although the taste was delightful (Ex. 16. 31—see another "16. 31" in Acts, telling of the Lord Jesus). And there was no shortage (Ps. 78. 25). Strangely they had just seen God's loving care (Num. 21. 1-3), and had a special supply of water too (Num. 20. 11). It was just the same when the manna was first given. They had grumbled after the blessing of Elim with its twelve wells and seventy palms (Ex. 15. 27-16. 2). How strange it seems: "They soon forgot His works" (Ps. 106. 13). Sin is so ungrateful. It would not be right to excuse, and God sent fiery serpents. Sin brought death. Then they came to Moses and said: "We have sinned against the Lord" (Num. 21. 7). God is so tender when there is confession of sin. He provided a way of salvation, but only one.

An upright serpent of copper was exalted on a pole, or standard, unlike the serpents of the dust (Deut. 32. 24). Then personal faith was to be exercised, those bitten were simply to "look" to this, and "live." Nothing could they do to help. The "looking" was simple faith in God, His word, His work.

It is a wonderful narrative, and reveals God's loving care and provision. The Holy Spirit has referred to it all in John 3, showing how the Lord Jesus used as a wondrous type of Himself. Let us see the striking pictures, and parallels. There is only **one** serpent lifted up: there is only **one** Lord Jesus, only **one** way of salvation. Is He your Saviour to-day, now? When did you come to Him? Or have you **not yet** come? DO NOT delay. There must be a real change, a real passing "from death into life" (John 5. 24).

The Lord Jesus did great **miracles**, and spoke perfect **words**. Yet we do not look to Him **thus** for salvation, but to Him **lifted up** — the One Who died to save (John 12. 32, 33). Why? We all deserved death, and He lovingly took the place of guilty **sinner** "out of every kindred, and tongue, and people and nation" (Rev. 5. 9). Unless we **feel** our sins, and **repent**, we have not really "looked" to Him. To honour Christ only as a "Good Teacher" (Matt. 19. 16) saves no one. He made peace with God, the Righteous Judge, **through the blood of His cross** (Col. 1. 20). None other way is possible, for we were guilty and condemned.

In the wilderness, the one who **knew** he was bitten, and thus under sentence of death, looked. Others did **not** look. The richest and the poorest, the oldest and the youngest, were delivered the same way. Those who did not "look" **died**. So is it now. When we feel the burden we come (Matt. 11. 28), and if we do not look to Him we shall NOT be saved (Isa. 45. 22). We shall be lost. "There is none other Name under heaven, given among men, whereby we must be saved" (Acts 4. 12). No one who was healed in the wilderness deserved it, and no one saved now deserves it. What wonderful grace! Have you enjoyed this?

The matter is urgent to-day. Life is short. It is so important to **hear** God's voice to-day (Ps. 95. 7, 8). The death of Christ is the centre of all history, and believing into Him is the beginning of a new life, and then there must be the evidence and the fruit, just as the people came to a well of blessing afterwards (Numbers 21. 16), and could sing for joy. God's gracious salvation is to be seen in daily actions — in everything' (2 Cor. 5. 17). Have you this precious **change**, this "new creation," or not? Will you not "look" to the One Saviour, with the eye of faith,—and live?

How precious are the types of old
To picture Christ Who died:
Therein His own find joy untold,
As they in Him confide.

The bitter Israelites must die,
But God in mercy gave
One hope, (His grace the reason why),
E'en such in love to save.

So is it now, there is but One
Who meets our awful plight:
The eye of faith beholds God's Son
In Him His saints delight.

Look, look *at once* if "bitten" sore
Through guiltiness within!
Behold the Saviour, and adore;
And hate your every sin.

The "fruit" of looking is then known,
The glory is to God.
Life from above in us is shown,
Saved by Christ's precious blood.

If we unwisely speak too long, there will be a closing of some hearts when we begin to minister, for the thought will rise up, "Will he go on at length?" We may blame **them**, when we should rather seek grace, and wisdom, and humbling, for ourselves.

It is so easy to become prejudiced, and at once we have a little irritation if "A" ministers, or when "B" passes on a word of exhortation. We do need opened hearts for the Lord Himself.

Joseph—a Beloved Son.

No. 4.

GLORY — that glory to be conferred on the redeemed by the grace of God — follows suffering. Of this the Lord Jesus is the Great Exemplar. Hear his own witness, "Ought not Christ to have suffered these things, and to enter into His glory?" "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day." The Holy Spirit in the prophets, "testified beforehand the sufferings of Christ and the glory that should follow." It is not given to the chosen of God to know what their sufferings may be. They only know that of such they will have a share. God's servant Paul, on the threshold of his Christian life, was to be shown by the Lord Jesus, "How great things he must suffer for My Name's sake." But Joseph had no warning of the painful experiences through which his God-appointed pathway lay. His dreams were concerned with his exaltation, and in what manner the remembrance of these were an encouragement in his darkest hours is not revealed.

He is now cast into prison, bearing the stigma of a vile accusation. Yet he appears never to have displayed an angry or sullen character. Rather, he gained the respect of those into whose circle he was thrown. Potiphar had had full confidence in him, seeing that "the Lord was with him." So it was in the prison. Whatever was done there, "he was the doer of it." He did all things well, and his reward was a peaceful conscience, and a prayerful expectation of the Lord's hand working for him. His Lord and ours, of Whom he was a type, was one "Who, when He was reviled, reviled not again: when He suffered, He threatened not, but committed Himself to Him "That judgeth righteously." He took all things patiently.

Whilst Joseph was in prison, an incident occurred which, like others in the servant's experience, had a Divine counterpart when the Lord was in the wicked hands of men, even whilst He was on the Cross. Two notable prisoners, the king's butler and his baker, were brought into jail and committed to Joseph's care. Soon the Hebrew slave became to them a prophet of their destiny. "Wherefore look ye so sadly today?" So kind and courteous an enquiry led to their both confiding to him the dreams that had troubled them. God enabled Joseph to interpret them, and in the words of the chief butler, later, "Me he restored to mine office, and him he hanged." Solemn it is to be thus an arbiter amongst men! "For we are

unto God a sweet savour of Christ, in them that are saved and in them that perish: to the one we are the savour of death unto death, and to the other the savour of life unto life. And who is sufficient for these things?"

Upon Golgotha, "they crucified Him, and two other with Him, on either side one, and Jesus in the midst." The "two other"—thieves—mocked Him and blasphemed; but one was brought to repentance and faith in the Holy Sufferer, and a precious promise from the dying Saviour comforted him in his last hours. But what of the other? There is no record of a change of heart and attitude, though his former companion in sin rebuked his wickedness.

So, in the hour of His "captivity," the Lord's Deity and power to save were manifested, even as the wisdom and foreknowledge of God were made known through Joseph in this last stage of his bondage.

Relationship to Christ is the touchstone of a person's spiritual position and condition. Does He say, "Come," and have I responded? Or shall He say in that day, "Depart"? Let the reader earnestly ask himself, "Am I Christ's or am I not?"

"Yet did not the chief butler remember Joseph, but forgot him" How unpardonable such remissness! Should not each occasion of his presenting the cup to Pharaoh have recalled to mind his Hebrew benefactor? Ah, but how we forget Him Who poured out His blood to redeem us! Did not He—the Greater than Joseph—institute the supper, in which the partaking of the loaf and the cup is with a view to His remembrance? "This do in remembrance of Me."

'Tis sad to be forgotten. Who can enter into Joseph's feelings, whose hopes were thus deferred? Many a man, young as he, would have become embittered, but grace preserved in him a spirit calm, restful and confident. He was being "perfected through sufferings," as the Lord Jesus, "Who endured such contradiction of sinners against Himself?"

But the delay was of God's appointing, and for His own glory, and that Joseph, and all who read his history, might trace the working of the Divine Hand, the over-ruling of the mind of God, and worship Him Who "is glorious in holiness, fearful in praises, doing wonders." "Though (the vision) tarry, wait for it; because it will surely come, it will not tarry."

"I waited patiently for the Lord, and He inclined unto me, and heard my cry." E.K.

(If the Lord will, to be continued)

Questions and Answers.

130

What is the difference in the TWO Greek Words for "to know": *oida*, *ginosko*?

We realise that there is OBJECTIVE knowledge of a person or a fact, **as such**, and SUBJECTIVE knowledge, emphasizing the inner experience of the one knowing. There is often a relative emphasis on one aspect or the other. And the two aspects may be together, **both** the inward consciousness and the reminder of the reality of a person (or thing) as "outside one." These may be emphasized together. Is it not so? I note that Trench and J. N. Darby (both thoughtful and thorough Greek Testament students) have quite different thoughts. Shall I seek to translate a few verses where both (or derivations) occur? 1 Corinthians 8. 1-4, "But concerning the things sacrificed to idols we have seen and are conscious (*oida*) that we all have 'knowledge' (a word used by those who exalted their knowledge). Cf. science (*gnosis*) falsely so called." "The 'knowledge' (*gnosis*) puffs up, but love builds up. But if anyone 'thinketh' to be conscious of anything (*oida*), he has not yet **come to know** anything (*ginosko*), according as it is necessary to have **come to know** (*ginosko*). But if anyone is loving God, this one has been known (recognized, loved—*ginosko*) by Him. Concerning therefore the eating of the things sacrificed to idols we have seen, and are conscious (*oida*) that an idol (*eidolon*: a thing seen—same root) is nothing in the world and that there is no God but One." Does this help at all?

The *oida* aspect is one of "seeing," but it may well be a mental seeing, and hence may be both outward and inward. The *ginosko* emphasis seems rather on **coming to know**, and sometimes lays stress on acquaintance and approval (love). But how wonderful are God's words; and as a "living" language is used by those brought up in it with delicate "shades of meaning," how we ever need a "living knowledge of God's words, beloved brother, "in the Holy Spirit." I do hope this will encourage and be a little help and blessing to God's own glory.

1 Corinthians 1. 21 indicates the world's lack of love to the Lord.

Matthew 12. 15, 25 illustrate. In the latter as well as in the former we have Christ's fixed knowledge, but the 25th verse rather emphasizes His insight and consciousness, the former does not explain the "mode" of knowledge quite in the same way—though in each we see His perfection and glory.

2 Timothy 3. 15 gives a twofold reference to consciousness (*oida*)—the eyes of the heart—may they be enlightened in us too (Eph. 1. 18).

131

Who are the saints or holy ones of Daniel 4. 17, 23, 8. 13?

Evidently as in Jude 14, the "holy angels" (Mark 8. 38). It is helpful to notice how the seraphim and living ones in Isaiah 6 and Revelation 4 emphasize God's holiness, and they are holy. What a call to us (1 Pet. 1. 16).

132

"The heavenly things" (Hebrews 9. 23).

Would not this suggest the Lord's possessions in His redeemed people? We needed the Anti-type, and not only the types. Cf. "The blood of sprinkling that speaketh better things than Abel" (Heb. 12. 24), who only "speaketh" by a type (Heb. 11. 4).

A STANDARD.

"FOR ever, O Lord, Thy word is settled in heaven" (Ps. 119. 89). We need a real standard. "My" opinion may vary, yours may be different, public opinion may change. It only reflects the thought of living men. In matters of eternal importance, there must be a standard of right. The truth is invariable. God Himself must be Central. His word must be realized as authoritative, His will must be gladly exalted. How blessed is the deliverance which a believer has from uncertainty, and human expediency, in the blessed consciousness of God's wish, God's appointment and God's glory. What a delightful change from natural uncertainty to spiritual certainty. Every idea, every philosophy, that would make man the centre is wrong. False "Evolutionary" opinions, and Romanism's development, and the plea of personal private judgment,—all mislead. They make a sinful foundation, and exalt a "variable lie," instead of truth, and apart from Him Who is the Truth. Only as we know the Lord Jesus, and come as little children, desiring our Father's will, and accept readily, and praisefully, the whole revelation of Scripture and seek its application to everything of belief and daily life, in the power of the living Holy Spirit, can we find the blessedness of the appointed touchstone, the heavenly plummet, the Divine standpoint and standard.

"How much depends on a brother speaking": he can spoil a meeting; one "fly of death" in his words can divert many hearts from the Lord. But how much depends on the hearer, too. He can help to bind and burden by an unloving spirit, or he can help by a prayerful expectancy. The Holy Spirit does not isolate members of the body of Christ.

FORBEARING THREATENING.

THESE words suggest a Divine principle that applies to us all, in every walk of life. Beautifully is it written of our beloved Lord, "He threatened not" (1 Pet. 2. 23). The natural tendency of man is to threaten, "If you do not pay this, or do not give up that (or whatever it may be), I shall" But the whole underlying attitude is wrong: it is an attempt to magnify self, and satisfy self. Many times a threat is made without any thought of carrying it out, simply to cause fear, and thus to gain one's own ends. Thus the untruthfulness of many threats adds to their guilt. Indeed, whenever the tongue is used thoughtlessly, on the spur of the moment, there are great perils. Parents often threaten their children, so that their words lose all real value: everything becomes exaggerated. Can it be a surprise if the children grow up to be liars? How frequently men fail to realize they reap what they have sowed, and the harvest is larger than the sowing. Thus we do not speak only of legal threatening.* Nor would we only include the idle and random words already mentioned.

A strike illustrates the tendency to threaten: it is an attempt to secure that which is demanded, by forcing the hands of others. But such an attitude, whether personal or collective, reminds a believer of the appointed and contrasted love and meekness which are his. The unbeliever cannot understand committing all to God.

Christians may hold a coercive threat over one another, almost unconsciously. It is not a blackmail, as when one threatens to reveal a past wrong unless his wish is gratified. There is nothing of intended self-seeking. But the "conscientious" threat of a measure of severance in spiritual fellowship and service may be used to stifle brotherliness, and become a tremendous strain to "one another." Let us do nothing to hinder loving and homely frankness among saints. Let us not mortgage the future and say what we "will" do. This has produced sad cleavages and divisions among God's children. Let us humbly seek to avoid anything like a threat, and everything of a threatening manner. We cannot be too tender or gentle when dealing with these for whom Christ died.

*A word as to believers and legal proceedings: Do not the questions, "Why do ye not rather take wrong?" "Why do ye not rather suffer yourselves to be defrauded?" (1 Cor. 6. 7) deal with a standpoint and a principle which affects our whole life of pilgrimage contrast with the world?

Suggested Daily Readings

" IF THE LORD WILL."—JUNE, 1947.

Day	READING				LEARNING	
	2 Samuel		Romans		1 Kings 3	Mark 5.
1	20.	1-26	8.	16-39	1	26
2	21.	1-22	9.	1-16	2	27
3	22.	1-16	9.	17-33	3	28
4	22.	17-38	10.	1-21	4	29
5	22.	38-51	11.	1-18	5	30
6	23.	1-39	11.	19-36	6	31
7	24.	1-25	12.	1-21	7	32
8	1 Kings 1.	1-21	13.	1-14	8	33
9	1.	22-53	14.	1-23	9	34
10	2.	1-18	15.	1-16	10	35
11	2.	19-35	15.	17-33	11	36
12	2.	36-46	16.	1-27	12	37
13	3.	1-28	1 Cor. 1.	1-17	13	38
14	4.	1-34	1.	18-31	14	39
15	5.	1-18	2.	1-16	15	40
16	6.	1-22	3.	1-23	1 Cor. 11.	1, 2
17	6.	23-38	4.	1-21	3	42
18	7.	1-27	5.	1-13	4	43
19	7.	28-51	6.	1-20	5	6.1
20	8.	1-21	7.	1-19	6	2
21	8.	22-43	7.	20-40	7	3
22	8.	44-66	8.	1-13	8	4
23	9.	1-14	9.	1-27	9	5
24	9.	15-28	10.	1-15	10	6
25	10.	1-29	10.	16-33	11	7
26	11.	1-22	11.	1-19	12	8
27	11.	23-43	11.	20-34	13	9
28	12.	1-15	12.	1-13	14	10
29	12.	16-33	12.	14-31	15	11
30	13.	1-19	13.	1-13	16	12

Notes on Memorized Verses.

1 KINGS 3. 1-15.

1, Yet felt the danger afterwards (2 Chron. 8. 11: nevertheless failed, 1 Kings 11. 1): how important is care as to marriage (Deut. 7. 3, 4, 1 Cor. 7. 39, 2 Cor. 6. 14-18). 2, "Only": a booklet "The High Places were not taken away" may help you; ask for it. 5, "Loved"—"to walk": a precious beginning. How graciously the Lord condescends even though we fail in knowing His full will. "Ask" (Matt. 7. 7, Jas. 1. 5, 6). 7, A consciousness of need (Jer. 1. 6): note the other aspect of confidence in God (1 Sam. 17. 34-36), and let us learn the importance of proportion (Ex. 4. 10-15). 9, "A hearing heart" (marg. see Eph. 1. 18): Discernment (Lev. 10. 10, Phil. 1. 10, margin, Heb. 5. 14). 10, Yet ch. 11. 9, contrast Genesis 5. 22 (Heb. 1. 5, 6): "Abide." Not "departing" (Deut. 4. 9, Jas. 1. 5). 13, Ephesians 3. 20: yet Solomon misused: so the Corinthians (1 Cor. 1. 7): it is difficult to carry a full cup: ask for grace to use blessings aright, rather than for increased privileges alone. 14, "My." 15, The response of love, and worship: how brightly the reign opened. Let us go on to completeness (Heb. 6. 1, Prov. 4. 15). Are we more earnest, or less, than when younger?

1 CORINTHIANS 11. 1-16.

1, Are we examples to others (Phil. 3. 17, Heb. 13. 7, 1 Peter 5. 3). Only as we are like to Christ can we thus help (2 Cor. 3. 18). 2, Spirituality involves loving concern for all the "little" things of the Lord's words and will: many would disparage such "outward" actions, and call them "legal." 4, Why? Because (a) the Holy Spirit says so, (b) obliterating an appointed type. 5, Present-day ideas forget the Holy Spirit's distinction and actually degrade both man and woman. Cutting off the hair wrongly is a grievous sin, and degradation (Jer. 7. 23). 6, The covering is an *act*, not merely the *possessing* of long hair. This is the *privilege* of sisters in private and "public" prayer alike (see leaflet, "For a covering": gladly sent). 7, "Image," representing the Lord Jesus (Col. 1. 15), and womanhood typifying the *church* (Eph. 5. 32). God has made *all nature* to emphasize the glory of Christ and His redeemed (Gen. 1

14). 8, 9, Fellowship. 10, Note (a) the angels in earlier passages, ch. 4. 9, 6. 3:—fallen angels; (b) the evil attempts of Satan on the woman in Genesis 3, and the parallel in Genesis 6; (c) the way the devil acted upon the most powerful (Jud. 16. 4), and the *wisest* (1 Kings 3. 1); and (d) the history of "Christian" Science, Theosophy, Seventh Day Adventism, etc. All should make humble believers (a) thankful for Him Who is the "Power" and "Wisdom" of God, (b) grateful for warnings, (c) and prayerfully observant of all the Lord's appointments in the assemblies. 12, No disparagements at all: our glory is to please God where He has put us (also 12. 28). 15, "For." "Corresponding with" (the same word in Eph. 5. 31, *not* "instead" of this shall a man leave, etc., 1 Pet. 3. 9 *not* "instead of evil.") 16, The Holy Spirit knew what subjects would be misused and opposed, with *apparently* spiritual language (cf. 14. 36, 37). O for grace to be on our guard and to grow up into Christ in *all* things.

Suggested Daily Readings.

"IF THE LORD WILL."—JULY, 1947.

Day	READING		LEARNING	
	1 Kings	1 Corinthians	1 Kings 16	Mark 6.
1	13. 20-34	14. 1-17	29	13
2	14. 1-16	14. 18-40	30	14
3	14. 17-15.9	15. 1-19	31	15
4	15. 9-34	15. 20-38	32	16
5	16. 1-22	15. 39-58	33	17
6	16. 23-34	16. 1-24	34	18
7	17. 1-24	2 Cor. 1. 1-24	17. 1	19
8	18. 1-20	2. 1-17	2,3	20
9	18. 21-40	3. 1-18	4	21
10	18. 41-19.8	4. 1-18	5	22
11	19. 9-21	5. 1-21	6	23
12	20. 1-21	6. 1-18	7	24
13	20. 22-43	7. 1-16	8	25
14	21. 1-16	8. 1-24	9	26
15	21. 17-29	9. 1-15	10	27
16	22. 1-25	10. 1-18	11	28
17	22. 26-53	11. 1-18	12	29
18	2 Kings 1. 1-18	11. 19-33	13	30
19	2. 1-18	12. 1-21	14	31
20	2. 19-3.12	13. 1-14	15	32
21	3. 13-27	Gal. 1. 1-24	16	33
22	4. 1-26	2. 1-21	Gal 5. 16	34
23	4. 27-44	3. 1-14	17,18	35
24	5. 1-27	3. 15-29	19	36
25	6. 1-23	4. 1-20	20	37
26	6. 24-7.2	4. 21-5.6	21	38
			22	39
27	7. 3-20	5. 7-26		
28	8. 1-15	6. 1-18	23	40
29	8. 16-29	Eph. 1. 1-14	24	41
30	9. 1-19	1. 15-2.7	25]	42
31	9. 20-37	2. 8-22	26	43

Notes on Memorized Verses.

1 KINGS 16. 29-17. 16.

29, 30, Not cut off quickly, though evil. "Above all," progress in sin (2 Chron. 33. 9, Isa. 30. 1, Hos. 13. 2,

contrast 2 Peter 3. 18). 31, Looking upon sin lightly, a deadened and seared conscience (contrast Ps. 51. 4, Isa. 57. 15). 33, Note Deuteronomy 4. 25, 32. 21, 1 Corinthians 10. 22 (suggestive change of word in Eph. 4. 30). 34, Prophecy fulfilled, warning rejected, the wages of sin is *death* (Mark Jericho, and four families, Rahab, Zacchaeus, Achan, Hiel). 17. 1, God's witness in emergency (linked with prayer, Jas. 5. 17). 3, Definiteness (see Jer. 36. 19, 26, John 8. 59, 11. 54). 4, Bread and water (Isa. 33. 16). 6, A most unlikely bird gave up unlikely food—"commanded" (4). 7, Trust not to blessings, but to the Blessor. 9, A Gentile (Luke 4. 26), a widow, one in poverty. "Commanded": the Lord is over all (Mark 1. 27, 4. 41): O that we may hear obediently and love to do His commandments (Ps. 103. 20). "Sustain"—completely. 10, The first test. 11, A fuller one. 13, Yet fuller: the Lord first, and *then* personal and family needs (cf. the Lord's Day and giving, 1 Cor. 16. 1, 2: do you rise early in the morning to have time with Him *first*? (Contrast 1 Sam. 3. 13-17). Notice "handful" with ch. 18. 44, and Exodus 17. 11, 16 margin). 14, Promise after command, "believe to see" (Ps. 27. 8, John 11. 40). 15, A day at a time, so with the manna (nothing over, Ex. 16. 18: no "reserves" to cause self-reliance. 16, "The word of the Lord" and "prayer" ever linked (see 20, Jas. 5. 17, 18), not failing (cf. Ps. 25. 1, same word).

GALATIANS 5. 16-26.

16, Not only "talk." Not "ended." O that sin may be dealt with at the beginning (Jas. 1. 15). 17, "But the spirit" (a holy contrast), in the power of the *Holy Spirit* (John 3. 6, Rom. 8. 16): a gracious and mighty restraining of the flesh. 18, Blessed *leadership*: not *led* by the flesh (subdued). 19, Never to be "manifest" in our victorious lives. 22, Ever to be seen: observe contrast with plural "works": the *living* character of "fruit" (also singular: *all united*). 22, 23, Not only actions, but an attitude, condition, feeling, experience,—affecting everything. "Such": other qualities blessedly related. "No law," because they show the law written on the very heart (Jer. 31. 33). 24, Crucified *once* in the past: "mortify" in the present (Rom. 8. 13). 25, Living—within, walking—without. 26, *Pride* the danger (Phil. 2. 3-5). "Love *one another*" the holy contrast (John 13. 34, 35).

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Thoughts from The Word of God

Edited by
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Correspondence
Concerning the Will
of GOD welcome.

A MAGAZINE, AS THE LORD ENABLES, TO
GLORIFY HIS NAME, EMPHASIZING THE
ONE WAY OF SALVATION BY THE BLOOD
OF CHRIST, AND THE PATH OF LOVING
AND SEPARATED OBEDIENCE UNTO HIM.

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Free.

"I do earnestly remember
Him still." Jeremiah 31. 20.
"They may forget, yet
will I not forget thee."

Isaiah 49. 15.
"He hath remembered His
covenant for ever, the word
which He commanded to a
thousand generations."

Psalm 106. 8.
"Remember not the sins
of my youth, nor my trans-
gressions: according to Thy
mercy remember Thou me
for Thy goodness' sake, O
Lord."

Psalm 25. 7.
"I am poor and needy;
yet the Lord thinketh upon
me."

Psalm 40. 17
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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"Who can utter the
mighty acts of the Lord?
Who can show forth all His
praise . . . Remember me, O
Lord, with the favour that
Thou bearest unto Thy
people; O visit me with
Thy salvation."
Psalm 106. 2-4.

"Many, O Lord my God,
are Thy wonderful works
which Thou hast done, and
Thy thoughts which are to
us-ward."
Psalm 40. 5.

"I will forgive their in-
iquity, and I will remember
their sin no more."
Jeremiah 31. 34.

"CONSIDER HIM"—Hebrews 12. 3.(3.1).

Words of Introduction.

ENABLED by the grace of God. Again we praise
God for the privilege of speaking of Him, His
work and His will. The object of Scripture was the
permanent emphasis of God's own truth and the bind-
ing together of saints of all varied times and places.
And humbly we desire to use the passing days with the
same object, to glorify Him. Our meditations are
based on His perfect words, and to lead His saints to
them, never to misuse the addresses or writings of
beloved brethren to neglect or make secondary the
authoritative Scriptures of truth. The indifference of
the world, and the forgetfulness of God (Ps. 9. 17) is
not without a sad parallel in some measure, among those
redeemed by Christ, and who bear His precious Name.
Our loving earnestness could be much increased; and,
to stir up "one another" (Heb. 10. 25. 2 Pet. 3. 1),
these pages invite to love, unity of saints, and separated-
ness from the ways of men.

"His servants shall serve Him: and they shall see His
face: . . . and they shall reign for ever and ever."
Revelation 22. 3-5.

Grace abounding! Grace abounding!
To the helpless, poor and lost.
Never could man's mind conceive it:
Though we do with joy believe it,
God alone could count the cost.
Praise unceasing! Praise unceasing!
Never can we "too much" give
Unto Him Who died to save us,
Who His Holy Spirit gave us,
That we in His pow'r might live.
Life unending! Life unending!
With our Lord we soon shall be.
Nothing can the grace-bond sever:
With Him we shall reign for ever,
As He is, Himself shall see.

A. W. H.

Words of Encouragement.

"What will ye?" The Lord delights to encourage simplicity, definiteness and frankness. It is His joy that we should know what we desire (Ps. 145: 19, Phil. 4. 6) and express it in child-like openness. He does not appoint vagueness, does not encourage an indecision. How many times He Himself used a brief sentence: "Bring them hither to Me," "Only believe," "Go thy way, thy son liveth." He welcomed Peter on the waters with the simple word, "Come." When the disciples were afraid, He said, "I am, fear not." In the disciples' prayer the petitions are pointed, e.g. "Thy kingdom come." We recollect, too, our Lord's definiteness to Martha, "Believest thou this?" and after His resurrection, "Follow Me." All the short commands and encouragements of the Lord Jesus might well occupy our minds. There is nothing indefinite, nor involved. Men speak of "beating about the bush." To us the directness of our Lord, and the simplicity of faith, shine out in holy contrast therewith. May our faith and joy be encouraged thus, and may we act accordingly in the Holy Spirit today.

Poems to help Christian Experience.—163.

"Mine eyes have seen . . . the Lord of Hosts."
 "My mouth . . . this hath touched thy lips."
 "I heard the voice of the Lord." Isaiah 6. 5-8.

Mine eyes have seen—these inward eyes—
 The glory of my Saviour-Lord;
 And be His blessed Name adored
 Who caused His sun on me to rise!

But mine uncleanness—heart and lip—
 I also see, and feel its shame;
 How can my tongue declare His Name,
 This heart with Him have fellowship?

Ah! Wilt Thou touch with altar-fire
 These unclear lips? Lord, if the pain
 Should be severe, will not the gain
 Be rich, surpassing all desire?

How deep Thy pain! Thy sacrifice
 Was for my sin; the judgment sore—
 My due—Thy soul and body bore,
 Thy blood hath paid the ransom price.

O cause me, Lord, to feel the pain
 Of grieving Thee, my soul within,
 To check the rising up of sin,
 On all desire to keep the rein,

But I would also have an ear
 To hear Thy call, to go beyond
 All past attainment, and respond
 With mingled trembling, love, and fear.

To go where Thou wouldst have me go,
 To speak Thy Word that men may hear,
 And labour on till Thou appear.
 Lord, is not this the debt I owe? F.K.

ORGANIZATION OR . . . ?

IT is possible to make a realistic waxwork of a man, so that some will go up and speak to him, but he does not answer. Undoubtedly many things may be constructed with many "excellent qualities" and yet they remain imitations. So is it, for example, with artificial flowers and fruit.

And we, dear children of God, need to be on our spiritual guard as to this in His work. Orthodoxy may conceal from us the lack of living truth, and organized activity may hide the neglect of yieldedness to the Holy Spirit. By carefully planned rules we may keep out much error, and have much order and many effective results, and yet the living organism of the body, and the power of the Spirit, may be absent.

Further, such is the tenderness of our Father that, when there is a desire to please Him, He graciously grants much of His grace, and condescends to work through us, and even in our organizing,—but yet there is the part-hindrance, because part is living and part is not, part is His, and part is only "of man." Is it not our fervent desire that all may be His? It is true that machinery may sometimes give more accurate results than hand labour, and so it may appear in this connexion. But organization is not organism, and metal is not living. The expression of the body of Christ is God's will in our assembling and our service. O that our hearts may be toward Him for the joyous, realization of this increasingly, in the power of the Holy Spirit Himself. It is well to realize the need, but do not let us be occupied with others, so that criticism becomes easy, and we have a technical mode of describing them, and their "systems." Let us praise God for the living organism that seeks to serve Him even amid organizations which have thereby deviated in measure, from His simple will. And if our eyes are open to see this departure let us remember that knowledge without humility is more perilous than ignorance with lowliness. If we grow up into Christ in all things, His truth will flow out in love and patience.

Within and Outside.

BY the grace of God it is blessed to realize His work within, for the heart has "the issues of life" (Prov. 4. 23); and out of the abundance of the heart the mouth speaketh (Matt. 12. 34).

If we are not born from above, and have not life within all is vain. Outward profession is dead, a veneer, a lie, unless there is a blessed work of the Holy Spirit in the heart.

But when there is this, there must likewise be the loving emphasized witness without. "Cleanse first that which is within . . . that the outside . . . may be clean also" (Matt. 23. 26). Where there is grace there must be labour (1 Cor. 15. 10), where there is faith there must be works (James 2. 26), where there is life there must be fruit. Hence we need to "take root downward and bear fruit upward" spiritually (Isa. 37. 31). This is so important. If I am a secret disciple, I lose the responsibility of Romans 10. 9 (see too Mark 8. 38). If too, I say, "My motives are right, I cannot help if any misunderstanding," but my actions are indiscreet, or causing friction, I am wrong. To plead that the Lord sees the heart is wrong, if I excuse my failure to "adorn" His doctrine (Tit. 2. 10), and to provide things beautiful in the sight of all men (2 Cor. 8. 21). Thus I grieve the Holy Spirit.

I must not say, "They ought not to take offence." It is for me to serve the Lord and my brethren. I dare not take the attitude "If I by grace be a partaker, why am I evil spoken of, for that for which I give thanks?" No, I must fulfil 1 Corinthians 10. 31, 32—the Holy Spirit's definite answer to the wrong plea of verse 30. O that we may thus grow up into Christ in all things (Eph. 4. 15).

Weakened! An Earnest Plea.

THE strongest one is weak: even a Moses broke down on his strong point of meekness and spake inadvisedly with his lips. We need the Lord continually. There is never a moment when we can stand alone. How blessed to remember that He ever liveth to make intercession.

Hence weakness is not to make us expect defeat. Far otherwise: it is to lead us to the Lord. A consciousness of inability thus becomes a reminder of Himself, and a protection. We have no temptation too great (1 Cor. 10. 13). We have no need to break down: the Lord is ready, even before we begin to sink. We have a precious advocate if we have sinned, but we ought not to sin, nor to excuse ourselves.

Today's failure helps tomorrow's. How many temptations are stronger because we have yielded. Hence a pleading with saints, not to make light of little things. The character is thereby weakened, and we lose ground. How many wish afterwards they had been more definite in their early christian life. Do not be willing to be weakened: seek grace to go from strength to strength.

But if we have been weakened already,—What then? What if the memory of yielding in the

past gives fear, and if the enemy can use sad experiences to make his cruel attacks the stronger? Do not listen to his misuse of past discomfiture. Failure may have weakened us, but it has not weakened Him. Why should not the very bitterness intensify our prayer for His special grace? The enemy presses for a victory, and has stronger expectations because of the past. But the past is past,—and confessed;—and grace is beyond his evil logic, and salvation is full of God's miracles. Ask your Father in faith to disappoint the subtle foe, and make His own glory the more evident, and His own victory the more decisive. He will not fail to respond to childlike faith, making the very valley of Achor a door of hope, and turning the very failure into a background, and foundation (though never excused) for His mightier triumph.

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.

"First, I thank my God."

Romans 1. 8.

"At the beginning of thy supplication the commandment came forth." Daniel 9. 23.

1. For those in authority—God's over-ruling (1 Tim. 2. 1-4), and that believers may lead a quiet and peaceable life, in simple pilgrim-like separation unto the Lord.
2. For aged children of God who feel their weakness, and are inclined to discouragement because they cannot "do" so much as they "did"—that they may rest in "being" what the Lord wants them to "be," and *where* and *as* He wills (Ps. 18. 30).
3. For godly homes, *rich*, with His presence, and true decorations (Ps. 144. 12, Prov. 1. 9, 1 Peter 3. 4).
4. For more concern among believers as to the removal of stumbling blocks, whether through worldliness, or temperament, or traditions or thoughtlessness; and deep longing for unity to God's glory (John 17. 21, 1 Cor. 1. 10, Eph. 4. 3, 13).
5. For lands that we often overlook, e.g. Luxemburg, Iraq, Angola, Peru, South Sea Islands.
6. For the Lord's work committed to our thankful trust, that there may be simplicity and spiritual fervour, as well as Scriptural accuracy, and that the Lord may be pleased to raise up fellow labourers, and "enlarge" the missionary service, opening His doors, and giving grace to enter aright (specially we remember prayerfully responsibilities for brethren Stanley Duce, Lebanon, etc.,—F. A. Franco, Argentine,—Paul Rosenberg, Uruguay,—H. A. Werner, Germany—and for a brother and sister (T. F. Bailey, Mansfield) who feel the Lord's call abroad. And the one who edits desires much prayer for grace and strength for appointed journeys,—TIME and PLACE IN GOD'S WILL. "Thy words were heard." Daniel 10. 12.

YOUNG PEOPLE'S COLUMNS.

"One Such."

Matthew 18. 5.

THE Lord Jesus never made a mistake. He knew what was in the heart of man (Mark 2. 8, John 2. 25). He spoke of the great faith of the centurion (Matt. 8. 10), and of the Syrophenician woman (Matt. 15. 28), and, when He called a little child, He knew which one to call. For "this" child "believed" in Him (Matt. 18. 6). He did not say that "the kingdom of heaven" belongs to children in general. It is not that any of us are good by nature, and only become evil later. The youngest and the oldest alike need redemption by the precious blood of Christ (1 Pet. 1. 18, 19); otherwise we are lost. We are all sinners. No one is excepted. But if it is true that none are too young to die, none are too young to be saved.

You and I need to be quite sure where we stand as to God's salvation. Inside, or outside? Some people talk much about "religion." I do not find this word often in Scripture. When it comes, there is a special meaning, as in James 1. 27. But I do find the words "eternal life" again and again (e.g. John 3. 15, 16, 10. 28). The great question is "Have you and I received eternal life?" Are we like the one such little child whom the Lord Jesus called in Matthew 18, to whom He said, "the kingdom of heaven" belongs?

When He referred to the need of a sinner in the words, "Except ye be converted, and become as little children," it is to teach us that no one can get to heaven by his own efforts or works, nor by cleverness or knowledge, nor by education or improvement. We must begin all over again. But how can one already grown up be as a "child"? He must be born again (John 3. 3). Nicodemus asked, "How?" The Lord Jesus showed that He spoke of a new and heavenly life. Thus there is no thought that any have salvation naturally. There must be a "converting," a deep work of God in the heart. Who turns us from our own way (Isa. 53. 6), and brings us to the Way, and the Truth, and the Life (John 14. 6). What a wonderful experience God's salvation is! How complete is the change. It does not matter what colour a man is, where he has been born, what language he speaks, how old he is,—"Whosoever shall call upon the Name of the Lord shall be saved" (Rom. 10. 13).

But no one need say—and no one can truthfully say—"I am too young. I delight in the

words, "These little ones which believe in Me." People mocked at Isaiah because he spoke to the children (Isa. 28. 9, 10), but the Lord Himself was willing to gather them (Matt. 23. 37). It may be you are young, but have been brought to a personal faith in Christ. If so, I rejoice with you. Seek to grow in grace (1 Pet. 2. 1-3), and to tell others of your Saviour. But you say, "How can I speak to older ones?" Then tell the gospel to those who are younger than yourself. Some look down on "just a few children," but, if you can lead a child to Christ, it is, in one sense, beyond leading one grown up, for there can be a life of service in front—not the need to undo the results of an early path of disobedience. Those who like John the Baptist, Josiah, and Timothy, were blest early, often accomplished greater things for God.

When people say, "The gospel is too hard to understand," they mean that the hard heart "will not come" (John 5. 40). The fault is in the "will." "The gospel of the grace of God" is simple (Acts 20. 24), even for "a little child," when there is true sorrow for sin. And then how real the love of Christ is seen to be, and then death in the place of those who are lost. How great was such love! Can I make light of it? No! a thousand times, No!

"At that time, Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight."

Matthew 11. 25, 26.

'Tis not the wise who understand,
Nor prudent ones who know:
God's will, from everlasting planned,
Christ uttered long ago.

The one who sees in self but ill
Is quickened from above:
'Tis not our running, not our will,—
'Tis God's amazing love.

The one heartbroken He receives,
He will not such despise,
The guilty, burdened one believes,
And not the rich or wise.

And thus we see how God reveals
To "babes" His gospel grace:
The "sick" the great Physician heals,
Where pride can find no place.

"Babes":—why this word? 'Tis meant to show
Our helplessness and need,
That 'tis new life we're brought to know,
From old conditions freed.

Yes, Christ hath died and ris'n again,
And all who seek the Lord
Find that His gospel is so plain,
Eternal life assured.

Joseph—a Beloved Son.

No. 5.

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 ripe. "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 apostacy 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 . . . 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 to-day, 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 need. 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."

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 anyone can 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 committed 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)

CRISIS.

"Now is the crisis of this world."

John 12. 31.

THE word "crisis" is heard on all sides in times of war, or national trouble, or acute illness. But how few realize its deeper meaning? Greek in origin, it occurs in the verse of Scripture quoted above, and means "judgment,"—"decision." There is many a crisis in every life,—a watershed, as it were, when the life course will go in one direction, or another, and the result may be as far contrasted as if a river flows to the Atlantic or the Pacific Ocean.

And there are crises and turning points in history, for nations and empires, as Babylon, Greece and Rome proved. One unwise action may engulf millions: a faltering step may bring ruin. We little know the fruit—sweet or bitter—of a moment's "decision."

Have you, dear reader, had a crisis in your life which stands out in your memory? Was there a moment when you grasped or threw away an opportunity in earthly things, or when you escaped, or met, an accident affecting your whole future,—to your lasting joy or sorrow?

Whatever it was, there can probably be a yet greater crisis. I say "probably" for some have already experienced this with ever-continued thankfulness and delight.

A message of untold value, of unspeakable worth, sounds now in your ear. Its precious provision is guaranteed, there is no possible uncertainty. 'Tis not a mere annuity, but more than all riches, and for eternity. "The gospel of the grace of God" tells of a real Saviour—Who died and Who lives, Who saves and Who keeps, Who welcomes and never casts out (John 6. 37). And the crisis is before many a soul just now. What will be your reply to His invitation. "Come, for all things are now ready"? To receive Him is eternal blessedness (John 1. 12), to reject Him (Isa. 53. 3) is eternal judgment (Heb. 6. 2). This crisis cannot be postponed till after death. "Behold, now is the day of salvation" (2 Cor. 6. 2).

You are a young man or woman, your "future" seems before you. Will you ignore your need, and despise the very Son of God, the only One Who can truly deal with your case? "No" to God is high treason: faith is not a leap in the dark, but the "Yes" of the surrendered heart to One Who has a right to it, and Whose love invites it, and Who never misuses it. Unbelief is blind, and unreasonable: true faith is not: it has a foundation, a guarantee, an evidence, an experience, a joy, and a glory. The Lord Jesus died for sinners (Rom. 5. 6, 8), and "Who can say, I am pure from my sin?" It is **unrepented** sin that is the barrier between a sinner and blessing. "I will not (John 5. 40) only means "I cling to my own will and way, **against God.**" That is the root of the trouble.

Young man, it may be you have been in the forces, and return to civil occupation. Will "life" be without Christ? That is only existence. You may have good pay and prospects. But how long? You will be disillusioned one day, unless you seek the Lord to-day. Regret too late is everlasting remorse. Let your "return" to civil life be a turning to God (1 Thess. 1. 9), the beginning of a real life.

When the Lord Jesus uttered the words of our text, He was approaching His death. That death was the centre of all history. Every soul blest for ever owes the blessing to His poured out blood. When He died the veil of the temple was torn from top to bottom, showing the way to God was opened, and the rent rocks prophesied the glorious resurrection of the redeemed, and Christ's coming possession of the earth as the One King—the King of Kings. "The prince of this world," Satan, the deceiver from the beginning, and murderer,—has been cast out (John 12. 31), by the Truth, by the Prince of

life. His atonement is finished (John 19. 30) : salvation is free. Glory be to God. But "the whole world" still "lieth in the wicked one" (1 John 5. 19). Will you madly take your part with the doomed devil against the glorious Saviour of sinners? The crisis was then from God's standpoint: it is now in your experience. What will your answer be,—your answer—to the "Come" of the Lord Jesus?

Brief Answers to Sundry Questions*

The emphatic word "then" in Genesis 4. 26 hardly implies "before": a definite crisis. There is no "spiritual" line, though there was the line of promise, the only one DATED throughout, to lead to Messiah.

"Three" and "four" in Amos 1 and 2 would seem to be a Hebrew idiom emphasizing repeated sins, and also—three plus four equals

seven—completeness. Sin added to sin. You recollect seven epistles; and seven divides sometimes into three and four, e.g., in Revelation 2 and 3 the promise succeeds "He that hath" in three—and then precedes in four.

Job 1. 5, Ezekiel 14. 3 and similar passages remind us that a momentary thought, or affection against God's will is sin. The second passage emphasizes, too, I would suggest, the self-righteous one may have **within** the very sins he condemns **without**.

The right hand is the one that first "expresses" the person. Naturally most of us are right handed. God appointed this physically. Hence the spiritual parallel uses the right hand in connection with heartiness, frankness, welcome and honour.

*The more homely style is because associated with correspondence, and lovingly typed by brother in U.S.A. receiving them.

Suggested Daily Readings.
"IF THE LORD WILL."—AUGUST, 1947.

Day	READING		LEARNING	
	2 Kings	Ephesians	2 Kings 12	Mark 6.
1	10. 1-17	3. 1-12	1,2	44
2	10. 18-36	3. 13-21	3	45
3	11. 1-21	4. 1-16	4	46
4	12. 1-21	4. 17-32	5	47
5	13. 1-25	5. 1-21	6	48
6	14. 1-22	5. 22-6.4	7	49
7	14. 23-15.15	6. 5-24	8	50
8	15. 16-39	Phil. 1. 1-17	9	51
9	16. 1-20	1. 18-30	10	52
10	17. 1-23	2. 1-18	11	53
11	17. 24-41	2. 19-30	12	54
12	18. 1-16	3. 1-21	13	55
13	18. 17-37	4. 1-23	14	56
14	19. 1-19	Col. 1. 1-17	15,16	7.1
15	19. 20-37	1. 18-29	Col. 2. 20,21	2
16	20. 1-21	2. 1-23	22	3
17	21. 1-26	3. 1-17	23	4
18	22. 1-20	3. 18-4.4	3. 1,2	5
19	23. 1-20	4. 5-18	3,4	6
20	23. 21-37	1 Thes. 1.1-10	5	7
21	24. 1-20	2. 1-20	6,7	8
22	25. 1-17	3. 1-13	8	9
23	25. 18-30	4. 1-18	9	10
24	1 Chr. 1. 1-31	5. 1-13	10	11
25	1. 32-2.17	5. 14-28	11	12
26	2. 18-55	2 Thes. 1.1-12	12	13
27	3. 1-24	2. 1-17	13	14
28	4. 1-43	3. 1-18	14	15
29	5. 1-26	1 Tim. 1. 1-20	15	16
30	6. 1-38	2. 1-15	16	17
31	6. 39-81	3. 1-16	17	18

Notes on Memorized Verses.

2 KINGS 12 1-16.

1 Joash's reign opening well with death of usurper: ending with his own servants killing him, after his departure from God. 2, "Influence" rather than personal strength in the Lord (2 Chron. 24. 17, 18); never yield to evil around. 3, A background for wandering: keep to God's way of worship. 4, United loving gifts: "any man's heart." 6, Slowness: everyone's possibility is no one's responsibility. 9, A loving reminder: on the way to worship (1 Cor. 16. 1, 2), not advertising the amount. 10, Much expected, much obtained: God's work should never be a second charge (Matt. 6. 33). Scribe and high priest (cf. 22. 8)—Scripture and worship linked: note, too, "fellowship," normal in looking after money (cf. Ezra 8. 33, "them" plural: 1 Cor. 16. 3, 2 Cor. 8. 23). 11, Encouraging co-operation: all in 'godly order: the workmen were faithful. 15, How different from many to-day who would put money before thoroughness: let children of God be a holy contrast (Eph. 6. 5). It is helpful to see the zeal for "the house of the Lord" (mentioned 10 times in 8 verses) after Athaliah's usurpation, and yet how soon there was departure again. Never trust to yesterday's blessing: seek today's nearness to the Lord. 16, In accord with God's arrangement: a constant reminder of trespass and "amends," as well as sacrifice. Sin must never be treated lightly.

COLOSSIANS 2. 20-3. 17.

Well-known verses, full of encouragements and exhortations to heavenliness and holiness, but do we experience and manifest them? 20, "If ye died," the Scripture does not concentrate thought on the deadness, but the fact followed by a risen life (so in the type of baptism, Rom. 6. 4): Yet death with Christ in its judicial and separating aspect is deeply important. 21, Examples of the "ordinances," affecting "things which are to perish with the using." "After," i.e. "Subject to ordinances according to the command-

ments of men." Doctrines—God's *doctrine* always singular, *one united whole*. 23, "Will"—the flesh, all self-centred. Self-chosen, asceticism is not honoured by God: far from denying "self," it is "to the satisfying of the flesh." 3. 1, Resurrection, fellowship ("with"), 2, The *fruit* of life, *inference* of faith, and a precious *command*. "Keep on minding": we should never become "earthly" and worldlike. 3, "For." "Hid," the "life" appointed for *your body* in that Day, has been put away in heavenly places (2 Cor. 5. 1);—how can we "indulge" the body now in "vain" things? Our glorious body is to be manifested soon (4), let us live in the light of this, and mortify the things on the *earth* (5). 6, Do we realize that our sins would merit the *same* wrath which *shall* come on those outside Christ? 7, A sad "living": a blessed conscious-

ness this is a past tense (cf. Rom. 6. 17). 8, "But now." 9, Having *new* life within, put on the *new* man in godly action even before your body puts on immortality. 10, The object of life—likeness to Christ—Christ ALL (11). 12, "Therefore," again. Positives *now*, a "*clothing*" with these things, i.e. manifestation. 13, "Gracing yourselves (we are members of one another) if any have a cause of blame against anyone" (the word "quarrel" may mislead, and excuse sin of feeling). "As." 14, "Binding together": *all* obedience united: no action as mere duty, all in felt love. Peace, unruffled love, never irritated: worry is through self-will, and chafing against God's permitted circumstances. 16, No room for harsh words. 17, We cannot be peevish, selfish, or harsh, "in the Name of the Lord Jesus."

Suggested Daily Readings

"IF THE LORD WILL."—SEPTEMBER, 1947.

Day	READING		LEARNING	
	1 Chronicles	1 Timothy	1 Chr. 17	Mark 7.
1	7. 1-40	4. 1-16	1	19
2	8. 1-40	5. 1-25	2,3	20
3	9. 1-44	6. 1-21	4,5	21
4	10. 1-14	2 Tim. 1.1-18	6	22
5	11. 1-19	2. 1-14	7	23
6	11. 20-47	3. 15-26	8	24
7	12. 1-22	3. 1-17	9	25
8	12. 23-40	4. 1-22	10	26
9	13. 1-14	Tit. 1. 1-16	11,12	27
10	14. 1-17	2. 1-15	13	28
11	15. 1-29	3. 1-15	14	29
12	16. 1-26	Phlm. 1-25	15	30
13	16. 27-43	Heb. 1. 1-14	Titus 2. 1	31
14	17. 1-15	2. 1-18	2	32
15	17. 16-27	3. 1-19	3	33
16	18. 1-17	4. 1-16	4	34
17	19. 1-19	5. 1-14	5	35
18	20. 1-21.8	6. 1-20	6,7	36
19	21. 9-30	7. 1-14	8	37
20	22. 1-19	7. 15-28	9	8.1
21	23. 1-32	8. 1-13	10	2
22	24. 1-31	9. 1-12	11	3
23	25. 1-31	9. 13-28	12	4
24	26. 1-32	10. 1-18	13	5
25	27. 1-34	10. 19-39	14	6
26	28. 1-21	11. 1-12	15	7
27	29. 1-16	11. 13-31	3. 1,2	8
28	29. 17-30	11. 32-12.8	3	9
29	2 Chr. 1. 1-17	12. 9-29	4,5	10
30	2. 1-18	13. 1-25	6,7	11

Notes on Memorized Verses.

1 CHRON. 17. 1-15.

1, "Sitting" may lead to settling down, or to meditation, worship, holy determination (note 16). The principle was right: should I have anything unless *the Lord* has been put first? But "the word of the

Lord" (verse 3. 6) is needed to guide *what, when* and *how*, we are to do and give: His *word* cannot be carried out except with a loving "*will*," but our loving *will* needs the channel of His directing will: when the two are united how blessed it is. 6, "I commanded": God's appointment of all. 7, "I took thee" (cf. Jos. 24. 3), "with thee." 9, "I have ordained, same tense as "I have made" (8): if only "Anglo-Israelites" realized this and that God regards *one* land still (Isa. 14. 1, 2)! 10, A type of Messiah (Ps. 110. 1, Heb. 3. 6): everything leads to Christ. 11, "These all died in faith," the fullness in resurrection (Ezek. 34. 23, 24). 12, 14, "For ever": Solomon a type: observe the twofoldness throughout Scripture—all to the glory of the Lord Jesus.

TITUS 2. 1-3. 7.

1, A holy contrast with 1. 16. "Befit the healthy doctrine"—practice thus united (verse 10): sin is the reverse of "health." 2, Age gives a great responsibility. 4, Do we always help those who are younger than we are? 5, Is there sufficient emphasis on the *home*, and realization of its privileges and its power? 6, The younger brethren have their "likewise": none are too young to be examples. 7, "Gravity" characterizes real joy in the Lord. 8, "Healthy": in 1 Timothy 6. 4 "doting" is "being sick": how strangely many misunderstand the real "health." 9, As saints of *all* ages can please God, so those in *all* positions. Holy *silence* is often a witness (1 Peter 2. 23. 3. 1-4). 11, "For," the root, and power. Grace, Godliness (12), The Glorious Appearing (13). 14, "That" unites with "that" in verses 10, 12, and 3. 7 (cf. Eph. 1. 4, 5. 26, 27, 1 Pet. 2. 9). "To Himself," the precious object (Ex. 19. 4, Mal. 3. 17). 3. 1, A yieldingness, never revolutionary, but restricted to doing "every GOOD work": subjection does not always involve "obedience" (the usual word "obey" is not in the original here). 2, "Servant of all." 3, We were "as" others (Eph. 2. 3). 7, 8, Grace, godliness ("good works"). 9, The danger of argument, of curiosity, of "pet theories." 10, "Self-choosing." 12, Watchful care not to leave saints unattended. 13, Love among fellow-servants of Christ. 14, "Good works" are living *fruit*: hence impossible to *gain* life, but essential after *receiving* life. 15, All saints dear to all saints, thoughtfulness and courtesy.

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 ENABLES, EMPHASIZ-
ING THE ONE GOSPEL OF HIS GRACE, AND
THE ONE PATH OF LOVING, SEPARATED
OBEDIENCE.

Vol. 48, Nos. 10, 11
OCT., NOV, '47
Free.

"Stand up and bless the
Lord your God for ever and
ever: and blessed be Thy
glorious name, which is ex-
alted above all blessing and
praise." Nehemiah 9. 5.

"Praise is silent for Thee
O God." Psalm 65. 1.

"Every day will I bless
Thee: and I will praise Thy
Name for ever and ever."

Psalm 145. 2.

"Praise ye the Lord, sing
unto the Lord a new song,
and His praise in the con-
gregation of saints."

Psalm 149. 1.

"Unto Him That is able

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.

"BEHOLD HE COMETH WITH CLOUDS"—Revelation 1. 7.

Words of Introduction.

AGAIN we record wondrous mercies. They are new every morning, and great is God's faithfulness. These pages are not to be read because they arrive regularly, but with the expectation of God's message to the heart. "Revival" is not only a word of seven letters, but a reality, and "life" is its central syllable. There is no doubt that our Lord Jesus died and rose again, and is now interceding, and soon coming. But how are all these facts affecting us in home, office, store, and workshop? Do we really expect Him—it may be in our life time? Are we more ready than we were? Or less ready? Do we feed on Holy Scripture, or only read it? Do we know the Holy Spirit (John 14. 17)? When did we last seek to lead a soul to Christ? Have we any concern at the lack of unity among "saints" (John 17)? Have we become used to "worldliness," or do we wish to be among those of Ezekiel 9. 4?

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to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the church by Christ Jesus."

Ephesians 3. 20, 21.

"Now unto Him That is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen."

Jude 24, 25.

"... forsake me not when my strength
faileth." Psalm 71. 9.

Lord, when natural strength doth fail me,
O, sustain me by Thy pow'r
Hold my hand should ill assail me;
Thou alone art my Strong Tow'r.

When I'm weak, and sore distressing
Foes oppress on every side,
I would know that Thou art blessing,
As I in Thyself abide.

Should the way seem sad and dreary,
And there's none to comfort me,
When I'm travel-stained and weary,
Do Thou say, "I AM with thee."

So, Thy precious peace possessing,
Fully all my heart and mind,
Let my lips, Thy grace confessing,
Own Thy love, so rich, so kind.

S.J.D. (Lebanon). Revised.

Words of Encouragement.

"If ye abide in Me, and My words abide in you." It is a wondrous privilege to be related to the

Lord. "Abiding" implies the realization and enjoyment of this. And observe the harmony of the Lord and His words. I cannot truly have one without the other. To say I love Him, and to ignore His own words, is wrong. To emphasize His words without Himself would mean a thought of duty without love or spiritual power. All would become legalistic. True blessedness has the holy harmony.

Do we abide? Or is there an irregularity? Are we impulsive with self's wishes? Are we changeable? Or do we really abide? There cannot be a restless life, a worried life, an impatience of manner, word, or action, a self-assertiveness, while we abide in Him. What a possibility of blessing is ours. Do His words abide in us? The key to obedience is here. The words are not merely external: they cannot be outside us, if abiding in us. His loving law is written in our heart, the "epistle" of Christ is in receptive writing tablets of the yielded heart (2 Cor. 3. 3):—observe the plural "tables," how much he deigns to write. Then we desire His desires, and can pray aright, with power. We find in our hearts to pray (2 Sam. 7. 27). To will His will fits us for knowing (John 7. 17), and for receiving the suited answer to God-given desires (Ps. 145. 19).

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.

"I am the Good Shepherd, and know My sheep, and Mine know Me." John 10. 14.

1. For those in authority (1 Tim. 2. 1-4).
2. For Israel after the flesh, realizing their blindness ("in part"), and for "that Day" when the reserved remnant will turn to the mighty God and become the "all Israel . . . saved" (Rom. 10. 1, Jer. 50. 20, Isa. 10. 21, 60. 21, Rom. 11. 25, 26).
3. For suffering saints (Phil. 2. 27, Rev. 2. 10).
4. For godly homes characterized by love to the Lord, peace, fellowship, righteous acting, and power (cf. 1 Tim. 3. 4, 5, 4. 12, 5. 4, 8).
5. For believers who hear a call to missionary labour abroad that there may be the Lord's preparation (Mark 3. 14, Acts 13. 1, 2. 3).
6. For lands which we often overlook:—Luxemburg, Hungary, Mongolia, Algeria, Alaska, Cuba, Western Australia.
7. For the Lord's work committed to our care, that we may be faithful in all stewardship (1 Cor. 4. 2),

and that there may be God's increase (1 Cor. 3. 7, Col. 2. 19), and specially would we seek encouragement in Him and spiritual freshness, fragrance and fulness for brethren known, and peculiarly laid on our heart,—Stanley Duce (furlough), Francisco Franco (Argentine), Paul Rosenberg (Uruguay), H. A. Werner (Germany)—yet remembering *all* who preach "Jesus Christ and Him crucified," and who humbly seek that He may be glorified, and His words and will honoured.

"Ye are My friends, if ye do whatsoever I command you." John 15. 14.

Poems to Help Christian Experience.—164.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Corinthians 9. 6.

O blessed, God, Creator, Thou sustainest
All things Thou madest by Thy gracious might;
They shall decay, but Thou, O God, remainest;
Thou art the Same, Eternal, Infinite.

Thou givest man his bread; the seed he soweth
Is Thy kind gift; he doth prepare the land
Wherein it dieth, yet it liveth, groweth,
And yieldeth increase. 'Tis by Thy command.

The sluggard will not plough his field by reason.
Of bitter winds; the cold he will not face;
So, in the joyous, golden harvest season
Shall beg, nor in its blessing have a place.

The niggard, in his folly, will not scatter
The precious seed upon the ready earth;
Yea, in his sad withholding, he will flatter
His "prudent" self and his imagined "worth."

"There is that scattereth, and yet increaseth"
That soweth in the morning and at eve.
He calleth nought his own; that he releaseth
Is to the Lord, and, giving, doth not grieve.

O for the opened heart, the hand that giveth
Bountifully, and with "hilarity."
Only the cheerful giver truly liveth;
Only the loving heart is truly free.

Should the left hand know what the right bestoweth,
And should the heart dwell much upon its "grace"?
Content, my soul, thyself—The Father knoweth,
Do all, and only, as before His face.

How much thou owest to thy loving Master,
The Lord Who gave Himself, withholding nought,
That Gift unspeakable! Could it be vaster?
Nay, by His blood redeeming, thou art bought.

Ah! What great goodness is thy Lord preparing
There, in the glory, now exalted high,
Such good things as He will delight in sharing
With those that look for Him! He draweth nigh.
E.K.

"Like a refiner's fire, and like fullers' soap" (Mal. 3. 2): the former seems to deal specially with inward evils, and the latter rather with outward actions and characteristics, and thus we have the Lord's gracious dealing with both, that we may offer to Him all. The future fulfilment for literally restored Israel has a blessed parallel for those "in Christ" today.

Were the early saints too unworldly, and was their Hope of Christ's Coming disappointed?

It has often been held, openly or vaguely, that the believers in Acts 2. 45 and 4. 34-37, when they sold lands and houses, were animated by emotions of temporary love, and with a natural expectation that in a very short time they would be free from the need of such encumbrances. Hence we find the tendency to regard their attitude as mistaken enthusiasm, or "spiritual extravagance," with an inevitable reaction after. The Holy Spirit gives NO HINT OF THIS, but commends their love, and commends the precious fruit of it. If there is at any time "a reaction" in our lives, let us rather be humbled, and ask if we have left our first love in this very particular. We are so afraid of giving up too much, we are not afraid of withholding too much, and of giving up so little. If any of us misuse Acts 2 and 4, and the fact our beloved Lord's appointed season to come again is still in the near future, and would seek rather to dwell in our "ceiled houses" (Hag. 1. 4), and to settle down in our snug circumstances, shall we not lose His "well done" in that Day?

If the question should be asked us personally, "Were the early believers mistaken?"—What would our answer be? How is the Hope of Christ's Coming presented in Scripture? We would not forget Luke 19. 11, 12, and the Lord's gracious correction in Acts 1. 6-8, and the indication of a definite period of witness (Matt. 24. 14, 28. 19, 20), in perfect harmony with John 21. 18. But the suggestion that many years were revealed is quite foreign to Scripture. That the appointed time was, and is, known to God, is preciously true, but "time" is altogether different from His glorious standpoint (Ps. 90. 4). It is so helpful to see that He has revealed just what is necessary for spiritual help, and has never raised "false hopes," but ever encouraged a ready attitude. This is another precious illustration of spiritual perfection in wording. No promise has been falsified, but nothing has been explained too soon, nothing has been said to encourage settling down, and occupation with the things of "this present evil age," or a tendency—to say "My Lord delayeth His coming." (Matt. 24. 48).

The important principle of truth that God's promises should be livingly realized, in their near fulfilment, is throughout Scripture. The long time, from man's standpoint, ere the One of Whom Genesis 3. 15 speaks came, did not invalidate that early prediction of Christ. It was meant to be always in front of His people. And, in like manner, Abraham rejoiced to see Christ's day, and to David Messiah's kingdom was made

very real. But if God was pleased to indicate death in Genesis 15. 15 (mark, too, a period in verse 13), Abraham did not fail to look for the city that hath the foundations (Heb. 11. 10). Nor did Peter put off the Hope because of John 21. 18 (Acts 3. 19, 20, 1. Pet. 1. 5-7). The "seventy years" were indicated first in Daniel 9. 2, then "seventy sevens" (verse 24), and next an undated gap (verse 26), which is still continuing. Thus God fills in "part" of the outline just when it is timely, yet always encourages His own to a living hope and hearty expectations. Any attempt to discredit this is to attack inspiration, and encourage worldliness. But it may be asked, "Were not the early Christians mistaken?" What is meant by this? Did some of them feel sure He would come earlier? If so, they went beyond His word. "Would they not have been surprised had they known of our privileges and difficulties in 1947?" Certainly, but this does not mean they were misled, or that their hopefulness and devotion were "mistaken." We, too, are called to live as those seeing Him Who is Invisible, and as those in whom the blessed Hope has a real and resultful power to-day, so that it is ever "imminent" to faith and love. Anything else is backsliding. The very promise that emphasizes the brevity of the period indicates both in Habakkuk 2. 2 and Hebrews 10. 37 that there may be a time, and its "length" is left restfully in God's loving wisdom. The suggestion that individual saints at the beginning drew imperfect inferences does not touch the point. They were called to be "ready," "watching," "occupying," and so are we called. And the plea for unpilgrimlikeness is a denial of the attitude of the Bride, and a step toward that of the harlot. O for a holy awakening, and to have more of the devotedness of Acts 2 and 4. The absence of this is the peril of to-day. If any think the saints then were "mistaken," should we not sorrow that they themselves are not inclined to the same "mistake," but are making an opposite, and very real one, leading to their own present and millennial loss? This is the actual "mistake,"—not to be detached from the earth (because attached to the Lord Jesus). He said, "They are not of the world." Remember how the wheat near harvest has a loosened hold on the earth, and the golden grain is possible thereby,—through the scorching sun. May this encourage every stranger and pilgrim, amid all trials and tribulations. God is faithful!

*It may be urged "They risked too much." Tell me, does the Holy Spirit tell us they lacked or starved thereby? Nothing of the kind. Rather He speaks of every need met, and 2 Corinthians 8 and 9 shows how He is still ready to act. He will not fail a full faith.

YOUNG PEOPLE'S COLUMNS.

"A Place for You."

PLEASE will you read a message of deep importance from the words of God? Do not hurry over it. All like something for themselves, and our heading suggests a personal gift. Many are just now seeking a "place" somewhere on the earth. It may be that they desire room in another country, after being sorrowfully displaced from their native land. Or it may be they wish for a house, in which to reside, and are worried over the shortage of materials. Yet others seek a good situation, and a place of earthly success.

But the majority act as if this brief life were everything. God's grace they do not value, God's judgments they do not fear. Nine tenths of the people in the world live as if there were no heaven or hell! And this indifference grows, it seems contagious. When the Lord Jesus was on this earth He glorified God the Father, always doing good. And those who emphasize heaven must use their time on earth the best. The true believer is neither lazy, nor careless about others. A real love to God means a real love to others. And only those redeemed by the blood of Christ have this twofold love.

But let us return to our title. The words come in one of the best-known chapters in the best-known gospel (John 14). It is often read to those who are very ill, and dying. But it is filled with a message for those who are in living earnest to please God to-day. The first ones to hear these words were the apostles, who were to be very active missionaries of the glorious gospel of Christ. He Himself told them He was then going to prepare a place for them. What did the Lord Jesus mean? And why did he use such words to encourage?

First, we have the solemn reminder that without Him we can have no place in His Father's house, no place in heaven. All are by nature, lost sinners, and there is no hope of salvation at all, apart from the Lord Jesus Christ.

Secondly, we see that He came in love to make such a "place," and, as the chapter adds He Himself is the Way (verse 6). O how blessed is this. There is a "place" for sinners saved in heaven. There is room for all such (Luke 14. 22). When Adam sinned there was no longer a place for him in the garden, but for the redeemed there is a place in glory. The Lord Jesus "will in no wise cast out" (John 6. 37). Have you such a place, or not? It is a joy if you can answer "Yes." No one can

prepare for himself. All is from the Lord Jesus Christ.

But *how* did He prepare this? He said, "I go to prepare," Where did He go? In the same gospel we find Him going to the place "Gethsemane" (18. 2), and then to the "place" of man's judgment (19. 13), and next to the "place" Golgotha, where He was crucified and died (19. 20). Yes, it was by His death He opened "the way of the tree of life" (Gen. 3. 24), and it is by His death alone we can have *eternal life*. But in "the place where He was crucified there was a garden" (19. 41), and it was there He was raised, and said to one delivered from the devil's power, "Go to My brethren and say unto them, I ascend unto My Father and your Father" (20. 17). Thus and thus only, is there a "place" in the Father's house for guilty sinners, and a place for many (14. 2), for "He bare the sin of many" (Isa. 53. 12). Yes, it is a wonderful salvation. "A place for you" is plural, even a great number whom no one can number (Rev. 7. 9). Are you among them, or not? Is there a place for you,—or "no place," so that you will flee away (Rev. 20. 11)? Do not neglect this all-important message. You need a mighty Saviour, and there is One. You need a priceless salvation, and such is prepared for sinners, by (and in) Christ Jesus the Lord. And NOW is the day of salvation. You cannot be sure of to-morrow. But you can be sure of His Own welcome if you come, as a *repentant, burdened, heartbroken sinner*. TO-DAY!

"A place for you," ah, precious thought,
For sinners saved by grace:
The Saviour came, and such He bought,
"Lost sheep" the loving Shepherd sought,
And made for them "a place."

How great His love, how great the cost—
Christ took the place of wrath!
And now there's mercy for the lost,
And peace for sinners tempest-tossed,
From doom they are led forth.

"A place" the Father's house within,
Abiding there for aye:
For Christ hath dealt with every sin,
And Satan vainly seeks to win,
Those brought to know "the Way."

Happy, indeed, are those "in Christ":
Have *you* in Him "a place"?
His death for sinners lost sufficed,
O do not be by *sin* enticed,
But yield to sovereign grace.

To publish the covenant lovingkindnesses of the Lord, and to encourage His redeemed in the path of loving and united obedience, with eyes heavenward (Phil. 3. 20).

Joseph—a Beloved Son.

No. 6.

In recommending Pharaoh to set "a man discreet and wise" over the land of Egypt, it did not occur to Joseph that he was to be that man. He had been faithful over a few things "and was now to be ruler over many things." "Them that honour Me, I will honour," saith God.

Yet such honour could not be foreseen. Joseph's dreams were intended to reveal such an exaltation as that to which he was brought, but who could know, except God Who gave them, the fulness of their meaning. The prophets of old were "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when It testified beforehand the sufferings of Christ and the glory that should follow" (1 Pet. 1. 11). The purpose of Joseph's sufferings were his own perfecting, and with a view to blessings to others, and they terminated by God's appointment.

The *suddenness* of the change from slavery to liberty, from prison garments to princely robes, was matched by its *completeness*, for from this new position he never went back! How this illustrates the grace of God in the redemption, reconciliation, and regeneration of an elect "vessel of mercy"! Moreover, the *manifestation* of the change was not only seen in his outward glory, but he was given a new name—Zaphnath-paaneah—meaning, it is stated by some, "Prince of the power of the life of the world." How true a type is all this of our Lord Jesus, and His suffering and exaltation! Raised from among the dead, now highly exalted, and given "the Name which is above every name," He is at the Father's right hand and never will He again pass through humiliation. "All authority is given unto Me in heaven and on earth," He has said, and great have been His gospel triumphs. "Bow the knee" was said concerning Joseph. "In the Name of Jesus every knee shall bow."

So was honoured the overcomer in temptation. Yet with all these honours heaped upon him, he still remained *Joseph*, the man dependent on God, working for God. The sons given to him were named Manasseh and Ephraim, "for God," said he, "hath made me forget all my toil, and all my father's house," and, "God hath caused me to be fruitful in the land of my affliction."

How blessed it is to remember that Jesus, exalted to glory, is yet "This same Jesus." "Jesus Christ, the Same yesterday, and to-day, and for ever." Past is all the suffering, rejection, and the bearing of wrath, but Himself,

His gracious, tender "Himself" remains.

The Lord Jesus finished His work whilst still in rejection. The great work for which Joseph gained himself a name was done after he was exalted. Like the Lord Jesus, he declared a coming judgment, for famine is a chastisement from God, and also, like unto Him, He prepared for deliverance therefrom. There was no other but Joseph to whom God made known His plans. The whole world was made dependent on one man. So, of the Lord are spoken the words, "Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved." To ignore Him is to court certain and eternal judgment, as to have despised the food in Egypt would have meant death to the despiser.

What did the Egyptians think when they saw larger and larger granaries being built, and filled with wheat "as the sand of the sea, very much, until he left numbering, for it was without number"? Year after year, abundant harvests were reaped. Were it not for Joseph, would not there have been much waste? Did some of the people think that he was a visionary, and incline to grumble at giving up their surplus corn? Why make provision for an event which may never take place, some might argue from the continuance of good harvests? Such is the attitude of men to-day, in regard to the coming again of Christ (see 2 Pet. 3. 4).

Yet Joseph was proved truthful, and the Egyptians had, in due time, cause for thankfulness for his *prevision* and provision. In their need, they cried to Pharaoh for bread. He answered "Go unto Joseph; what he saith to you, do." They went not in vain. Joseph opened all the storehouses, and sold unto the Egyptians, and the famine waxed sore in the land of Egypt."

But "the famine was over all the face of the earth," and "All countries came into Egypt to buy corn, because that the famine was so sore in all lands." The need was world wide, and, in the mercy of God, acting through His servant, the need was met, not indeed freely, but for money; yet there was a fulness, and none were turned away.

Surely our hearts and minds go out in love to the Saviour! "The Father loveth the Son and hath given all things into His hand." The universal need is deliverance from sin and its judgment, and we seem to hear the voice of God directing us to Christ, as men were told, "Go unto Joseph." He does not *sell*, nor do the "vessels of mercy" buy salvation. Hear the words of invitation to those who have no money

(Isa. 55) "Come ye, buy and eat. Yea, come, buy wine and milk, without money and without price." A great price was paid for the redemption of the elect, but to them it comes "without money and without price." E.K.

(If the Lord will, to be continued)

"WITHIN."

MAN is often occupied with that which is without: hence we read "Ye make clean the outside of the cup and platter" (Matt. 23. 25), and of "a fair show in the flesh" (Gal. 6. 12), for "man looketh on the outward appearance" (1 Sam. 16. 7). The "Jews' religion" (Gal. 1. 14, perverting the law which is spiritual, Rom. 7. 14) imposed traditions and outward "burdens" (Matt. 23. 4). Thus the Lord Jesus rebuked the omission of "judgment, mercy and faith."

How different is the gracious work of God, how contrasted the evidence of that inward glory! He quickens from above, and "that which is born of the Spirit," so that the law is written upon the heart (John 3. 3, 6. Jer. 31. 33), and there is a holy inwardness (Rom. 7. 22. 2 Cor. 4. 16, Eph. 3. 16), for Christ is in His redeemed, and by the gracious work of His Spirit is formed in them (Rom. 8. 10, Cor. 1. 27, Gal. 4. 19). There is to be an outwardness of obedience but it is FRUIT from within (Gal. 5. 22. 23), and there will soon be an outwardness of glory, but the cause is first within (Phil. 1. 6, 3. 20, 21).

Yes, indeed, this precious teaching has very many important applications, in our daily life, after our new birth. It is not what we do before men that counts, but what we are before our God. This transforms everything. The believer's concern is to please Him (Heb. 13. 20, 21).

In like manner, we would not set our hearts on outward blessings, but would be in communion with the Blessor, Whom having not seen we love. Unbelief often wants, and asks for, an outward sign (Matt. 16. 1, 1 Cor. 14. 22): we are to walk by faith, not by sight (2 Cor. 5. 7), and to endure as those seeing Him Who is Invisible (Heb. 11. 27), 2 Cor. 4. 18). And this attitude should lead us not to aim at a scaffolding-display of activity here, but to glorify God, and lay up here treasure in heaven. The scaffolding may be soon erected, and decorated, but is it the real building? It needs little unseen foundation-work. The abiding operation of God has many hidden beauties. Jerry-building ignores the unseen details. But almost the whole life is made up of little things, and as the body itself depends on the inner members, and the tiny activities of invisible digestion, so is it spiritually.

Again an assembly is to be concerned with that which is within (1 Cor. 5. 12). Human regulations and barriers are not the principles of God's separation, but a holy living power within, driving out evil. We dare not alter His written words; these are commands of our Lord (1 Cor. 14. 37). Inasmuch as we have body and soul, our Father grants His inspired book and wondrous types as baptism and the Lord's Supper, but we need the Holy Spirit's inward love for the words of truth, His inward working always that we may live it out (Phil. 2. 12, 13).

May we indeed, be like the ark, overlaid with pure gold within and without (Ex. 37. 2) and like the living ones who have eyes within and outside (Rev. 4. 6, 8), that, remembering Him Who said "I delight to do Thy will, O My God: yea, Thy law is within My heart" (Ps. 40. 7, 8), we may henceforth enjoy the exclamation of the psalmist, "All that is within me, bless His Holy Name" (Ps. 103. 1).

The treasure may be now hid (Matt. 13. 44), the church does not show the glorious beauty outwardly, but we shall shine forth as the sun (Matt. 13. 43) and Christ will present to Himself a glorious Church not having "spot, or wrinkle, or any such thing" (Eph. 5. 27). Now is the time of making ready a people prepared for the Lord (Luke 1. 17), the stones are being shaped and all will fit perfectly together to His glory (1 Kings 6. 7, 2 Thess. 1. 10, Col. 3. 4).

THE REALIZATION OF JUDGMENT.

YOU and I may have lost something which we value highly, yet do not know of this, so we are quite unaffected until the discovery. Then regret and sorrow may occupy the mind. The knowledge does not make the loss, nor even increase it, nor is it the ground of the grief, but it is the instrumental cause. If any were to say, "The thing is nothing, the loss is nothing, the grief is the product of mere thought,"—how foolish should we regard such reasoning. But such is the "argument" of some, when they deny the dread reality of sin and sickness.

Again, if one has a deadly disease, as leprosy, and is unconscious of it, he may be lighthearted. But when the reality is brought to his knowledge, he has a sudden blow, a deep anguish. Realization has not made the disease, but has wakened him to the solemn and solemnizing fact.

So is it with men regarding sin judgment and eternity. Not a few to-day, and it may be you among them, go on frowardly in their own way (Eccl. 11. 9), and say to their soul, "Eat, drink,

Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1947.

and be merry," and do not know that evil is before them. The absence of realization is BY NO MEANS the absence of reality! God is real. Sin is real. Judgment is real. Heaven is real. Hell is real. Salvation is real. These are not dreams, but facts, and your need is urgent. One cannot walk on hot coals without being burnt (Prov. 6. 28), and one cannot play with sin without an "afterward." Ignorance is not bliss, when it feeds on poison: it is a miserable delusion, and so is the laughter of the foolish one. God likens this to the crackling of thorns, while being consumed in a fire made of thorn bushes. Have you and I thought of that? Have we considered the horror of a realization of doom too late to escape? To wake up to facts when there is no remedy (Prov. 29. 1) is bitterness itself. The portrayal of remorse in Proverbs 6. 11-15 is not overdrawn. Realities are realities, and the absence of realization cannot undo facts, nor ward them off. It may postpone the pain,—until it is too late to remove the cause—a miserable prospect. Better, indeed, is it to be aroused at once, and to know what actually is the state of things, than to be in what men have called "a fool's paradise" with the rugged awakening in the inevitable "judgment to come."

The wages of sin is death (Rom. 6. 23) and God shall bring every work into judgment, but Christ died for the ungodly, the Righteous for the unrighteous, and the precious blood of Christ is the guarantee of an everlasting redemption, and of peace with God, and cleanseth from all sin. "Behold the Lamb of God," said John of old (John 1. 29), and He is the Only Hope still, and "Behold, now is the day of salvation." Will you not seek the Lord while He may be found (Isa. 55. 6), or do you persist taking your "chance," only to find your own way is a stepping stone to a real and eternal doom?

"Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1. 4), "according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead" (Eph. 1. 19, 20), "That I may know Him, and the power of His resurrection" (Phil. 3. 10). It is ever so, and Acts 1. 8 ("Ye shall receive power, the Holy Spirit having come upon you") is the same unfolding in the light of Acts 2. 32, 33. May we realize and enjoy this to the glory of our risen Lord.

Sleep is a precious gift of God, but sleepiness is often an attack of the enemy.

Day	READING				LEARNING	
	2 Chronicles	James	2 Chron. 5	Mark 8.		
1	3. 1-17	1. 1-15	1	12		
2	4. 1-22	1. 16-27	2	13		
3	5. 1-14	2. 1-13	3,4	14		
4	6. 1-21	2. 11-26	5	15		
5	6. 22-42	3. 1-18	6	16		
6	7. 1-22	4. 1-17	7	17		
7	8. 1-18	5. 1-20	8	18		
8	9. 1-14	1 Pet. 1. 1-16	9	19		
9	9. 15-31	1. 17-2.9	10	20		
10	10. 1-19	2. 9-25	11	21		
11	11. 1-23	3. 1-23	12	22		
12	12. 1-16	4. 1-19	13	23		
13	13. 1-22	5. 1-14	14	24		
14	14. 1-15	2 Pet. 1. 1-11	James 2. 1	25		
15	15. 1-19	1. 12-2.3	2	26		
16	16. 1-14	2. 4-22	3,4	27		
17	17. 1-19	3. 1-18	5	28		
18	18. 1-27	1 John. 1.1-10	6,7	29		
19	18. 28-19.11	2. 1-14	8,9	30		
20	20. 1-19	2. 15-29	10,11	31		
21	20. 20-37	3. 1-12	12	32		
22	21. 1-20	3. 13-24	13	33		
23	22. 1-12	4. 1-21	14	34		
24	23. 1-21	5. 1-21	15,16	35		
25	24. 1-27	2 John	17	36		
26	25. 1-28	3 John	18	37		
27	26. 1-23	Jude	19,20	38		
28	27. 1-28.8	Rev. 1. 1-9	21,22	39		
29	28. 9-27	1. 10-20	23,24	40		
30	29. 1-19	2. 1-17	25	41		
31	29. 20-36	2. 18-3.6	26	42		

Notes on Memorized Verses.

2 CHRONICLES 5. 1-14.

1, A finished work (Gen. 6. 16, Ex. 39. 32, and beyond all, John 19. 30, contrast Gen. 11. 8). 3, "All"—in 8 verses of the chapter. The feast of tabernacles appropriately associated with the kingdom and glory. 4, See Numbers 4, contrast 1 Chronicles 13. 7. 7, The ark, the oracle, i.e. the place of speaking (cf Ex. 25. 22). 9, No longer to be moved from place to place (2 Sam 7. 6, 2 Chron. 35. 3). 10, Hebrews 9. 4: is the omission suggestive of the hidden manna to be brought forth and the rod of the Priest-King displayed in the coming kingdom (Rev. 2. 17, Mic. 7. 14)? 12, How few seem to realize the appointed association of musical instruments with priestly robes, and glorious building and the kingdom-glory, whether here or in Revelation 5. The "120" of Acts 1. 15 have the unity and the filled house (Acts 2. 2), but not the priestly robes, nor instruments. The Spirit of God has a deep lesson. 13, Unity, praise, the Lord's presence. 14, God's glory (Rev. 15): how wondrous the redeemed ones' future (1 Thess. 4. 17).

JAMES 2. 1-26.

1, Faith does not mingle with human exaltation. 2, Gold characterized Solomon's reign, but how inappropriate for saints now: believers in dress and

home should not imitate the world, but be a glad contrast. 3, Are we influenced by appearances? 4, "Judges made (as it were) of evil reasonings." 5, Grace in manner of reproving ("my beloved brethren"). God's choice (1 Cor. 1. 26-29). 6, "But ye": how important to see God's principles (Eph. 5. 1, 2). 7, "That beautiful name" (Acts 11. 26, 1 Pet. 4. 14-16). 8, "Royal," we are in the "kingdom" before Israel (Acts 2. 36). 9, See Leviticus 19. 15-18, Deuteronomy 10. 17-19, 1 Samuel 16. 7, John 7. 24. 10, One sin shut out from Eden, one sin means guiltiness: one broken link destroys the chain. 11, Absence of one special sin can never justify: there is no legal excusing of *theft* because one is not a murderer: nor is it the size of the sin that makes one a sinner, anything against God is great, because He is great (Ps. 25. 11). 12, The law joined with "freedom" (Rom. 8. 1, 2): we are in a law to Christ with regard to the kingdom (1 Cor. 9. 21, 2 Cor. 5. 10). 13, A compromising mercy and judgment

cannot be blended, yet true mercy and judgment are not antagonistic: they have *different* spheres, grace honours and reigns through righteousness in the gospel (Rom. 5. 21), and establishes law (Rom. 3. 31). 14, The same hypocrisy as in the verses 1-3. True faith worketh by love (Gal. 5. 6). Let not our faith be "dead" (26) and "idle" (20). 20, "O vain, empty man," contrast John 1. 14-47. Abraham and Rahab are in Hebrews 11 also: man *and* woman, Israel *and* the nations: grace to all classes. Observe how verse 23 quotes Genesis 15, and shows it was "filled" in Genesis 22, and *then* Abraham was "the friend of God." The new life begins with faith as a vessel ("the body") to be "filled" with the ever-increasing living works of love, and only thus the word "friend" applies (John 15. 14). A friend is one in whom we have confidence: can God manifest confidence in us (Gen. 18. 19)? How exactly Romans 4 and James 2 agree.

Suggested Daily Readings

"IF THE LORD WILL."—NOVEMBER, 1947.

Day	READING		LEARNING	
	2 Chronicles	Revelation	2 Chr. 33	Mark 9.
1	80.	1-12	3. 7-22	11 4
2	30.	13-27	4. 1-11	12 5
3	31.	1-21	5. 1-14	13 6
4	33.	1-20	6. 1-17	14 7
5	32.	21-33	7. 1-17	15 8
6	33.	1-20	8. 1-13	16 9
7	33.	21-34.12	9. 1-21	17 10
8	34.	11-33	10. 1-11	18 11
9	35.	1-27	11. 1-19	19 12
10	36.	1-23	12. 1-17	20 21 13
11	Ezra 1.	1-11	13. 1-18	22 14
12	2.	1-42	14. 1-14	23 15
13	2.	43-70	14. 15-15.8	Rev. 20. 1 16
14	3.	1-13	16. 1-21	2,3 17
15	4.	1-21	17. 1-18	4 18
16	5.	1-17	19. 1-21	5,6 19
17	6.	1-21	19. 1-21	7,8 20
18	7.	1-18	20. 1-15	9,11 21
19	7.	19-8.14	21. 1-16	11 22
20	8.	15-36	21. 17-22.6	12 23
21	9.	1-15	22. 7-21	13 24
22	10.	1-17	Matt 1. 1-25	14,15 25
23	10.	18-44	2. 1-23	21. 1 26
24	Neh. 1.	1-11	3. 1-17	2 27
25	2.	1-10	4. 1-25	3 28
26	3.	1-32	5. 1-20	4 29
27	4.	1-23	5. 21-42	5 30
28	5.	1-19	5. 43-5.15	6 31
29	6.	1-19	6. 15-34	7 32
30	7.	1-44	7. 1-20	8 33

Genesis 3, Zechariah 3 and Matthew 4. 3. The thousand years emphasized six times, yet men would make figurative: a reference to Genesis 2. 3. and 5. Adam, and all others, die within a day of 1,000 years (2 Peter 3. 8),—*till* "the day which the Lord hath made." "Must," Divine appointment and testing. 4, "Have dominion" of Genesis 1. 20 must be fulfilled (Rev. 2. 27, 3. 21). Observe that those under antichrist are in the *first* resurrection, and there is no suggestion of stages (1 Cor. 15. 50, 51). Two resurrections (John 5. 29), and the latter is not to give a millennial opportunity as some, alas, teach. "The second death,"—both are implied in Genesis 2. 17. How blessed the link of priesthood (see 1. 6, 5. 10 with Ps. 110 Zech. 6. 13). 8, Man unchanged. 9, Not by water but fire. 10, "They shall be tormented": 1,000 years will not have annihilated the consciousness. 11, Great and pure. 12, How blessed to be accepted in the Beloved: not by our works. 13, (i) Sea: (ii) death *and* hades,—this "death" refers to the body (this helps as to Psalm 6. 5,—"grave" there is "Sheol," Hades). 15, "Their works," or the "book of life": no mixture. All pride is removed, and all hope of man in man; but, likewise, a full confidence is granted in salvation by grace, through the blood of Christ (it is "the Lamb's book of Life, the Lamb slain. Heaven knows nothing of a gospel that omits substitution.

2 CHRONICLES 33: 11-23.

11, Hosea 5. 15. 6. 1. Almost killed, or blinded as Zedekiah, yet pre-served. History is the record, not of chance, but of God's sovereignty. 12, Humbling (see 23. 34. 27, 36. 12, Isa. 57. 15). 13, The wonder of God's mercy, and His answer to the prayer of one who had done worse than the heathen (Psalm 51, Jonah 2, Acts 9. 11). 15, Definiteness, but he did not destroy the idols (22, see 34. 4-6). 16, Positive obedience too. 17, A limitation. 18, God's emphasis on prayer. (19. Ps. 102. 20, 107. 10-16. 19. The trespass also written, and resultful (2 Kings 24. 3. 4). 22, Unaffected by repentance. 23, Multiplied trespass (Isa. 30. 1, Hos. 8. 12).

Notes on Memorized Verses.

REVELATION 20. 1-21. 8.

1, The abyss always linked with transitional punishment, the lake of fire with eternal. 2, Names to recall

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 ABOUT OUR SOON COMING LORD
WITH A DESIRE TO GLORIFY HIM IN THE
REALIZATION OF HIS DEATH FOR US AND HIS
LIFE IN US (GAL. 2. 20), IN SEPARATION FROM
THE WORLD, ITS WISHES AND ITS WAYS.

Vol. 48, Nos. 12, 13
DEC., '47, JAN, '48
Free.

"They shall be called the children of God."

"Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven."

"Love your enemies . . . that ye may be the children of your Father Which is in heaven."

Matthew 5. 9, 16, 44, 45.
"Our Father Which art in heaven, Hallowed be Thy name."

"Your Father knoweth that ye have need of all these things." Matthew 6. 9, 32.
"Except a man be born

again, he cannot see the Kingdom of God."

John 3. 3.
"Ye are all the sons of God by faith in Christ Jesus." Galatians 3. 26.

"Behold what manner of love the Father hath bestowed upon us that we should be called the children of God." 1 John 3. 1.

"If ye call on the Father (Who without respect of persons judgeth according to every man's work) pass the time of your sojourning here in fear, forasmuch as ye know that ye were redeemed." 1. Peter 1. 17, 18.

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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.

"Faithful is He That calleth you, Who also will do"—1 Thess. 5. 24.

Words of Introduction.

A GAIN we rejoice to realize God's great goodness in all sufficiency. We do not send forth in our own strength, but, having obtained mercy, we desire to serve Him and to glorify His Name. Our prayerful longing is His revival, and, therewith, a return to all the will of God, and His simple appointments in the early church, even the will of the Lord divested of all traditions, and commercialism, and elaborate organization. The path of the pilgrim is not popular, but it is *blessed*. Inside His presence, it is "without the camp." Christ is Central! That He may be central in our experiences and testimony are these pages sent forth.

DEEP HEART LONGINGS.

Father of lights, O God of love,
Who givest every perfect gift,
O hear us from Thy throne above:
To Thee our longing eyes we lift.
Thou changest not, Thou art the Same;
No shade of turning dost Thou know.
We come, in Thy dear Son's own name,
To Thee, from Whom all blessings flow.
It is His love's delight to give,
And grace on grace He doth bestow:
He ever lives that we may live,
Yea, even now His life we know.
O Father, as we wait on Thee,
Be banished each and every sin,
For we would cleansed and holy be,
The holiest to enter in. A.W.H.

The Application.

TRUTH is ever precious, and God graciously applies it, often long after we first realize this or that portion of His own fulness of truth. Moreover, the Holy Spirit works within individual hearts even when one who is ministering the Truth omits to impress and enlarge on the holy and practical fulness of the verses of Scripture. Yet we do well to realize a loving responsibility, when thus ministering, to call attention to the godly application, and to combine exhortation (to our own hearts also) with all fresh knowledge. "The grace of God has appeared, teaching that we should live soberly, righteously, and godly,"—and so it is always. God's instruction is with a definite plan and purpose in the daily lives of His redeemed. The danger is lest the joy of mental knowledge and information should be used by the enemy to make us self-satisfied. Let us ponder the humbling power, and harmony, and fruitfulness, of all the Truth, when rightly received in its living freshness and fragrance and fulness, and as the nourishing food of our new life.

"The Fear of the Jews."

THREE times we have this expression in the gospel which mentions "the Jews," three times as much as the other records counted together (John 7. 13, 19, 38, 20, 19; and 9. 22 is parallel). "The fear of man bringeth a snare" (Pro. 29. 25). Let us not forget the other half of the verse, "But whoso putteth his trust in the Lord shall be set on high" (margin). May this be our happy experience.

In the first case we have fear of speaking about the Lord Jesus, and that is the thought in ch. 9. 22. Mark 9. 38 comes to mind. but Matthew 10. 32, 33 would emphasize the blessed alternative also.

In John 19. 38 the expression "hidden because of the fear of the Jews" could imply that others hid him, but the reference to "night" in ch. 3. 2, and 7. 50, would show how grace had a victory over personal shrinking. And we may have the same encouragement today.

In the resurrection day gathering we see the effect of unbelief (Mark 16. 14), and the Lord's triumph over the door as over the sealed tomb, and we remember the opened heavens of Matthew 3. 16 and Acts 1. 9, and His glory in Revelation 3. 7. How lovingly He conquers our fears, and leads us to confidence in Himself.

Poems to Help Christian Experience.—165.

"Unto Thee, O Lord, do I LIFT UP my soul."
Psalm 86. 4.

"From this day, and UPWARD."

Haggai 2. 15, 18.

Lift ye up your souls to God,
Men of heav'nly birth!
Why in weary labours plod,
Cleaving unto earth?
Mount ye up with eagle-wings;
Set your heart on heav'nly things.

Build yourselves up day by day
On your holy faith;
Seek for you an upright way
Hear what Scripture saith!
O ye live ones mid the dead,
Is not this your daily bread?

Praying in the Holy Ghost—
Praying with all prayer;
Thus shall ye enlarge your coast;
Needs are ev'rywhere,
Needs of yours and others' needs;
These in you the Spirit pleads.

Is there any call to search,
Since the needs abound?
For reviving in the church,
Quickening around
Cry ye, in this solemn hour
Praying in the Spirit's pow'r.

Keep within the warming rays
Of God's holy love;
Even in the chilling days
Ye shall rise above
All the mists and damps of earth,
And behold a Saviour's worth.

Look for mercy, yea, await
Mercy He shall bring,
When He comes in royal state—
Christ your Lord, the King.
Meanwhile gird you for the fray
Grace shall greet you "in that day." E.K.

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18. Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING." Colossians 4. 2.

"They shall not be ashamed that wait for Me."
Isaiah 49-53.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4).
2. For Israel, after the flesh, remembering that "at this present time also, there is a remnant according to the election of grace." (Rom. 11.5), and not forgetting the promise "what shall the receiving of them be, but life from the dead?" (verse 15).
3. For aged and suffering believers (Heb. 13. 3).
4. For the raising up of a godly, unworldly witness, extending to dress and home arrangements, and without any pride of separation, "unto the Lord" (Tit. 2. 11-14).
5. For grace to stir up labourers in accord with Matthew 9. 37, 38.

6. For lands that we often overlook : Austria, Chinese Turkestan, Angola, Mexico, Venezuela, and "the Isles of the Sea."
7. For the Lord's work graciously entrusted to us, that He may open all doors, and supply all needs, and fitness, and fellow labourers, that there may be a full consistency with His will, and a holy resoluteness in loving activity. Specially one thinks of the Continent, and the needs there—spiritual and material, journeys and sending parcels (Scriptures, food, vitamins, etc.), and of some brethren particularly entrusted to our prayer-care, e.g. Stanley Duce (furlough), Francisco Franco (Argentine), L. Karpfinger (Austria), Paul Rosenberg (Uruguay), H. A. Werner (Germany)—and not forgetting "all saints." (Eph. 6. 18, 19).

"Let the inhabitants of the earth sing"
 "Let them give glory to the Lord."

Isaiah 42. 11, 12.

Pride.

BEWARE of pride. The devil fell thereby. (1 Tim. 3. 6). God speaks very sternly of the pride of nations that were laid low (see Jer. 48. 29, Ezek. 29. 3). Here was the root of Sodom's sins (Ezek. 16. 49). The boast of Babylon is thus expressed "I . . . and none else beside me" (Isa. 47. 8) and its last king will exalt himself (Dan. 11. 36), claiming to be God (2 Thess. 2. 4), reminding us of Satan's temptation in Genesis 3. 5, "Ye shall be as God." Mark the words "Pride and arrogancy I hate" (Prov. 8. 13), "pride goeth before destruction" (Prov. 16. 18). "The pride of Israel" (Hos. 5. 5) was as that of the nations. Listen to the solemn words "I will break the pride of your power" (Lev. 26. 19). The Lord has purposed to "stain the pride of all glory" (Isa. 23. 9). And we need the warning of Romans 11. 19, 20 today.

Beware of the beginnings of pride, in self-esteem, and looking down on others. Beware of pride of knowledge. Beware of pride of **obedience**. Beware of pride of **blessing**. Beware of pride of **holiness** and **victory**. Beware of pride of **unworldliness**. Beware of pride of **humility**. There is nothing regarding which Satan does not tempt to **pride**, longing to involve others in his own ruin thereby. Pride is insatiable: it will risk all: it will boast even when its folly is manifest, and exist in secret self-complacency when not manifested. It can become disguised with the very language of thankfulness, and camouflage itself so that we become partly unconscious of its existence. Such evil is the more deadly, for it shows that the character has become hardened in some degree and there is less sensitiveness. O to be clothed with humility and to humble ourselves under the mighty hand of God!

FOOD.

I have been much impressed with the fact that

God desires us to receive and to give food. He seeks our joy, He will use us to bring joy to others. All the work of God in Genesis leads up to fruit. To Adam were the words spoken, "Behold, I have given you every herb bearing seed, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1. 29). And even when Adam fell, God mercifully said, "Thou shalt eat bread" (Gen. 3. 19). He brought Israel out of Egypt with the passover lamb eaten, as well as with its blood on the door, "Every one according to his eating shall make your count for the lamb" (Ex. 12. 4). And the Lord Jesus emphasized salvation and the new covenant with the words, "Take, eat . . . drink." Nor is the promise of the glory without a like message, "That ye may eat and drink at My table in My Kingdom" (Luke 22. 30). Surely He desires our delight; and more, He emphasizes our deep experience, our receiving, and that which He gives is becoming part of ourselves. There is thus a graciously appointed inwardness, a wondrous witness against mere external ritual, for all His arrangements are precious parables of spiritual equivalents.

May we not go further? In eating there is first the act of the person, AND then the unconscious assimilating by the operation of God through hidden powers sovereignly placed in the body. The blending of our willing responsibility with God's sovereignty is thus typified. And what is said of the corn in Mark 4. 26-29 may well be applied here. Man "knoweth not how." Just as in 1 Corinthians 15. 38, "God giveth it a body as it hath pleased Him," so is it here (see the twofoldness of Heb. 4. 2). How wonderful are His ways. O that we may eat and drink abundantly of the riches of His grace, and of the river of His pleasures!

And then the thought of giving food is our joy. Not only do we have bread for the eater, but seed for the sower (Isa. 55. 10, 2 Cor. 9. 10). And "fruit" is mentioned, as we have so often gladly seen in the first chapter of Scripture, and in the last. And Israel's failure was that they yielded "no fruit." The "holy nation" of saints is to render fruits (Matt. 21. 43). And the object of union with Christ is fruit—much—more—remaining (John 15. 2, 5, 16). And in another context the words ring out, "Give ye them to eat" (Matt. 14. 16). O that it may be our joy, in the Holy Spirit, both to receive and to give, and let it always be good and unadulterated food, that will truly build up, to the praise of the glory of His grace.

YOUNG PEOPLE'S COLUMNS.

"All that could hear with understanding."

Nehemiah 8. 2.

A WONDERFUL open air meeting was held in the street of Jerusalem, adjoining Watergate, many, many, years ago. It was the first day of the seventh month, which God appointed for blowing of trumpets as a memorial before Him (Lev. 23. 24), and a prophecy of the coming again of the Lord Jesus. About fifty thousand had come from captivity, including their servants, and a very great number gathered to hear "the book of law of Moses, which the Lord commanded to Israel" (Neh. 8. 1). We have heard of open air meetings in England in the 18th century, with George Whitfield, and 20,000 present, and begin to contrast the present day, when so few desire to hear "the gospel of the grace of God." Even young people seem to be "lovers of pleasure more than lovers of God" (2 Tim. 3. 4). And what about you? The power of God is just the same (Rom. 1. 16). At this great meeting Ezra read the Scriptures from the morning *until midday*. It was a long meeting as well as a large one. Few people read the Bible for 15 minutes a day at home, or if the reading in a meeting were longer many would be more than surprised. And to gather for three—four—five—six hours : none seem to expect that. Are not the present days marked by rush, and excitement, by shallowness and not depth, by change and not fixity? But how is it with you? Do you love God's words, because you love Him? Are you really *saved*, or not?

The words that came first before me were, "All that could hear with understanding," and, in verse 3, "Those that could understand." It is a blessed thing to have "an understanding heart" (1 Kings 3. 9), and to hear the voice of the Lord Jesus (John 5. 24, 10. 28). O what a contrast is this with Isaiah 6. 9! But as the reference in our chapter is to men and women, and *all that could hear*, must it not refer to the boys and girls? How old were you and I before we began to understand? Four—five—six? It is a good thing to find the young people at the meeting as in Matthew 14. 15-21. If they wish to stay away, or go elsewhere, there is something wrong. Some of us can look back to the time when we began to read God's words daily, in my own case nearly 60 years ago. And I would not have been without that joy, nor would I now. No Book can compare with God's Book. It shows us His glory and His love, our need and our danger, the way of salvation and peace,

the true use of time and strength in daily life, and the real happiness of pleasing God. The Lord Jesus is the Centre, for His precious death and resurrection reveal the only ground of hope for you and for me. But that hope does not make ashamed (Rom. 5. 5), it is as an anchor of the soul sure and steadfast (Heb. 6. 19). The greatest discovery in life is not a new continent, or element in chemistry, or a new star, but a personal Saviour. Without Him, dear young friend, you remain LOST and your life is WASTED. Delay, indifference, indecision—are the great dangers. The devil's bait is "Time enough yet." But he is a liar. Will you not seek the Lord while He may be found (Isa. 55. 6). There is an open door *now*, there will be a closed *soon*. "Come, for all things are now ready." Even though you are not a thief or a murderer, you need the Lord Jesus as much as the robber on the cross. We all *need* to "REPENT" and "BELIEVE THE GOSPEL" (Mark 1. 15).

How great was the gathering in days long ago,
To Scripture to listen, God's purpose to know:
The children were present, the aged were there,
From morning to midday this privilege to share.

We, too, have the Scripture, and all can now read;
Alas, many trifle, God's words never heed.
But happy the people who list to His voice,
Redeemed in Christ Jesus, in Him to rejoice.

A meeting omitting the words of the Lord
Can only bring failure, and pride and discord:
Believers who honour the truth from His lips
Are blest with His blessing, and these He equips.
If you are delighting "your Saviour" to know,
You *now* have one object, His purpose to know,
To understand truly, and live to His praise:
The joy of redeemed ones is found in His ways.

"They all shall have ONE SHEPHERD"
(Ezekiel 37. 24).

"The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are from ONE SHEPHERD" (Ecclesiastes 12. 11).

"There shall be one flock, ONE SHEPHERD"
(John 10. 16).

Faith never doubts God, never questions, never criticizes, never wavers. Little faith gives room for unbelief, **much** faith; **growing** faith excludes other things, and God and His will and glory becomes central and decisive. Mark 11. 22, margin.

We have a real reason to be glad when we have a living Saviour, and an eternal life. God is worthy of His people's fullest confidence and praise, but the reaction (or result), in blessing and restfulness and delight, in their own experience, is wonderful.

Joseph—a Beloved Son.

No. 6

Great was the labour expended under Joseph's direction, but its great value was ultimately proved. Gloriously great was the work of that Saviour Who "shall see of the travail of His soul, and shall be satisfied." He was alone. None helped Him. No man cared for *His* soul. Yet He gave Himself, His precious blood was poured out for our redemption, *His* suffering was vicarious. Joseph was never called upon to bear the sins of others, but there was a purpose in his sufferings, for they were with a view to the blessing of a multitude.

It is a matter of deep interest and of prophetic importance that Joseph's first ministrations were to Gentiles, and that to him was given a Gentile bride. Asenath had never known or shared his sorrows and rejection, but she was joined to him in his princely glory. Here is an analogy, a prophecy in type. Is not the Lord Jesus now taking out of all nations a people for His Name? Is not His bride—the church—at present mostly composed of believers from amongst the Gentiles? As concerning the flesh, the Lord came from Israel; but, "His own received Him not." Israel has rejected Him. Most fearfully their choice was made at that memorable passover season. "His blood be on us and on our children." Christ is dead in the estimation of Israel. Though, nationally, His brethren, they are at present excluded from national blessing. They are blinded.

But the Church is "blessed with all spiritual blessings in heavenly places in Christ." She has access in One Spirit through Him unto the Father. All things are hers, and she is Christ's, and Christ is God's. No famine need affect the saints, for, "My God shall supply all your need, according to His riches in glory by Christ Jesus."

Through Joseph, Gentiles were blessed first, and his brethren afterwards, a pre-intimation that His brethren—Israel according to the flesh—will look on Him whom they pierced and mourn for Him, just as Joseph was received the second time (Acts 7. 13). Moses, likewise, had the experience of being refused at first, and accepted when he came again to his brethren.

We now reach what may be regarded as the most touching episode in Holy Scripture. Certainly it was so in the experience of Joseph. In Genesis, chapters 42 to 45, is recorded the reconciliation of Joseph to his brethren, and the steps by which that happy result was reached.

Joseph is sometimes blamed, being "a man of like passions as we are," for acting towards his

brethren as he did in the early stages of this desired and longed-for restoration of brotherly love. But is it wise, generous, or even just, to be censorious? Remember that Joseph had learned patience from his experiences, that God is unhurried, and that failure results from attempts to heal a wound slightly. Even in earthly intercourse, whether among nations, communities, or "twos" and "threes," examples can be remembered of unhappy consequences resulting from "a patched-up peace." Not so does God deal in the process of drawing a sinner to Himself.

The Lord Jesus, Who "learned *obedience*," "becoming perfect," became the Author of eternal salvation to all them that obey Him." Those who are His brethren must bear some impress of His character. If He was obedient, so must *they* be, not in order to obtain salvation, but as an evidence that they are His saved people.

Now, it is this very important part of truth that is symbolised by Joseph's wise dealing with his brethren. When they came into Egypt, it was because *hunger compelled* them. "Why do ye look one upon another?" Thus spoke Jacob to his sons, who seemed to lack initiative. Looking to one another could do no good, even as, "no man can by any means redeem his brother, or give to God a ransom for him." Thus Jacob awakened them from stupor, but he did not stop at that. "And he said, Behold, I have heard that there is corn in Egypt." They had not the benefit of Joseph's warning and counsel, so that, if they had enjoyed seven years' good harvests, they were now facing death by starvation, because of improvidence. What a picture of the human race! God waits to be gracious. He is long-suffering, yet commandeth all men everywhere to repent. And still man, improvident in the use of time and opportunity, neglects to prepare for the solemn future.

But the message concerning Egypt's plenty has reached Canaan, and Jacob believes and acts upon it. "Get you down thither and *buy* for us from thence." "And Joseph's ten brethren went down to *buy* corn in Egypt." This was Jacob's thought, but he was to learn that for him all was "without money." E.K.

*"Brought to the goal," no thought of *imperfection*, or the sense of defeat.

(If the Lord will, to be continued.)

"Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember, and I will remember the land." Leviticus 26. 4.

**"That which is born of the flesh
is flesh."**

John 3. 6.

WHO said these simple but decisive words? The Lord Jesus Christ (John 3. 6). And what did He exactly mean thereby? The teaching is clear as soon as we remember the preparatory proclamation of John prophesied in Isaiah 40. 6, 7, "All flesh is grass, and all the goodness thereof is as the flower of the field . . . surely the **people is grass.**" Water does not rise above its own level, and the natural man never lifts himself into a spiritual sphere. Development is an impossibility, evolution a lie, a delusion, an impossibility.

This declaration answers, too, the objection of many who shelter themselves behind the thought "I am not altogether bad, I am kind, honest, and respectable, and acknowledge there is a God, and thank Him for food, clothing and health." That is only "the goodness of the flesh," dear reader; it leaves you outside God's family.

Some have the idea that we say, "Men have nothing but absolute depravity in every sphere." **WE DO NOT.** Let me put it like this. Is the **BODY** absolutely depraved through the fall? No, it **can do much** that is useful in the **earthly** plane. But this is only **TEMPORARY**, and **BREAKS DOWN AT LAST**, and never **BRIDGES OVER** the **GAP TO A BODY OF RESURRECTION GLORY.** That is **never** a development, but **a gift of God in Christ**, a new creation, from heaven. Precisely so is it with regard to the moral man of the world. As all are not utterly ill physically, so all are not utterly profane, in the sphere of God's providential government. They can show kindness, obedience to parents, business integrity, etc. Hence the tremendous range of **degrees** of judgment. But no one in the **flesh** can ever make himself a spiritual man. The Lord Jesus added, "That which is born of the Spirit is spirit." Do you see now? You can live a good earthly life, with flesh at its best, but you still remain in Adam's family, you cannot make yourself a child of God. As the future blessedness of the body of the Lord's redeemed is on the ground of His death, and in His resurrection, so spiritual blessedness to-day is only through the precious blood of Christ, and a new life,—quite different from the condition of all in Adam's family, however religious. The apostle could say, "I have been crucified with Christ, **nevertheless I live: yet not I, but Christ** liveth in me." This is a "resurrection," as it were, **within**—

for "if any one is in Christ there is a new creation" (2 Cor. 5. 17), and without this **BIRTH** from above the Lord Jesus said that no one can see the kingdom of God (John 3. 3). The "goodness" of the flesh is a fading flower and "a morning cloud" (Hos. 6. 4). **It will not stand before God.** Do you see it now? There is an insuperable barrier. You and I cannot go into the kingdom of God as the "**best**" of natural men. What then? Shall I deny the facts, and hope **against** realities? Never! Has God shut me up to this low level? No, if I am really troubled at sin from His standpoint, He has provided, as we have seen, **not** "a second chance," nor "a fresh effort," but a free gift, that transfers sinners into the Kingdom of the Son of His love (Col. 1. 13). I have never heard of an anxious soul who comes to Him being rejected. Is not that wonderful? A sinner should be ashamed not to "come." It is madness not to seek the Lord while He may be found. He Who caused the first creation, (in which you are), has equally caused the new creation, and "behold, now is the day of salvation." It is all so wonderful, and real, and certain, and vital, and urgent. Reader, burdened with your uncertainty and sin, "Come, for all things are now ready,"—and you too will find the blood of Christ has answered every claim of God's law for every one who feels his guilt, and his need, and who simply **COMES.** Praise God for such a gospel. "Thanks be unto God for His unspeakable Gift." (2 Cor. 9. 15).

Question and Answer.

133.

"Can you help me regarding the italics?"

Example: Ps. 9. 18 ("not"),

Acts 18. 13 ("fellow").

Italics are used by the conscientious translators to show that the word is not in the original, but they thought the English "idiom," being different, required it. Sometimes this is so, sometimes they err, but this printing illustrates a right reverence for verbal inspiration. Matthew 16. 17 seems to me a hindrance,—the revelation is of a Person, our Lord Jesus, not "it" (cf. Gal. 1. 12, 16, Matt. 11. 27). In Daniel 11. 32 leave out "exploits,"—little things are to be done in the Name of the Lord Jesus (Col. 3. 17). Psalm 22. 31 is majestic without added "this."

In Psalm 9. 18, "not" is put by God at the beginning, and governs both clauses:—"For not (a) shall the needy always be forgotten,

(b) the expectation of the poor perish for ever."

Acts 18. 13, Greek uses "This (masculine one)" for emphasis or **contempt**. The translators knew that "This one" in English lacks such an idea. "Fellow" is only to help our incomplete English idiom.

A booklet—"Words in Italics"—gladly on application. Any are welcome to send any examples, if not clear.

"In weakness, and in fear, and in much trembling."

1 Corinthians 2. 3.

WHAT do these words mean to us? How do they affect our life? This is no overstatement, of mock-modesty. Here is a plain and inspired record of the apostle's personal experience. What a gracious encouragement we find for any who feel their own need and weakness. Paul was not a superman, but, even as Elijah, one of like feelings with us. Such were the men whom God used.

Let us not be discouraged. He can use us. Further, we see how this servant of God not only had a trembling **before**, but when he was actually among those at Corinth. Let us not be surprised if the Lord keeps us in a condition of humbly realized inability, all the time. Nothing is more dangerous than pride. Trembling (a physical movement) was real to Paul, and it is not naturally pleasant. God in His mercy permits what our body would wish to avoid, "that no flesh should glory in His presence." Such is the witness of a preceding verse (1. Cor. 1. 29).

Hence we see that our great peril is not in circumstances but in self. Was Paul afraid of the Corinthians? We are not told so. Rather he had a true fear as to **himself**, that caused a sense of dependence. Our worst enemy is self. The victory is needed within, by grace, that there may be the victory without. At Athens we do not read of this weakness. But the stress on removal of all "excellency of speech or of wisdom" at Corinth was God's own gracious dealing in peculiar measure.

The contrast with man's display of human knowledge, ability and rhetoric was marked. The solemnity of the message as "a savour of life unto life" or "of death unto death" was before God's messenger. The intense soul need of those who heard was felt. This deep feeling was an appointed condition, forasmuch as "fear and trembling" is a **repeated** inspired expression for

an attitude that the Lord deigned to bless (2 Cor. 7. 15, Eph. 6. 5, Phil. 2. 12). How important then is the unveiling of the state of heart and mind which gives room for true power, even the power of the Holy Spirit in a yielded life (1 Cor. 2. 4).

Let us never read one verse without the next (cf. 2 Cor. 3. 5, 6). God delights to use those who are willing to be used. The exercise of heart is not the end, but a means thereto, and the end is God's glory accomplishing His gracious will that the living "faith should not stand in the wisdom of men but in the power of God" (1 Cor. 2. 5).

Suggested Daily Readings

"IF THE LORD WILL."—DECEMBER, 1947.

Day	READING		LEARNING	
	Nehemiah	Matthew	Neh. 12	Mark 9.
1	7. 45-73	7. 21-8 4	27	34
2	8. 1-18	8. 5-22	28	35
3	9. 1-15	8. 23-34	29,30	36
4	9. 16-32	9. 1-17	31,32	37
5	9. 33-10 27	9. 18-38	33-35	38
6	10. 28-39	10. 1-15	36	39
7	11. 1-36	10. 16-31	37	40
8	12. 1-26	10. 32-11.6	38	41
9	12. 27-47	11. 7-24	39	42
10	13. 1-14	11. 25-12.13	40,41	43
11	13. 15-31	12. 14-37	42,43	44
12	Est. 1. 1-22	12. 38-50	44	45
13	2. 1-23	13. 1-17	45	46
14	3. 1-15	13. 18-30	46	47
15	4. 1-17	13. 31-44	47	48
16	5. 1-14	13. 45-58	13.1	49
17	6. 1-14	14. 1-21	2	50
18	7. 1-8.2	14. 22-56	3	10. 1
19	8. 3-17	15. 1-20	Mt.16. 13,14	2
20	9. 1-19	15. 21-39	15,16	3
21	9. 20-10.3	16. 1-14	17	4
22	Job 1. 1-12	16. 15-28	18	5
23	1. 13-22	17. 1-21	19	6
24	2. 1-13	17. 22-18.14	20	7
25	3. 1-26	18. 15-35	21,22	8
26	4. 1-21	19. 1-15	23	9
27	5. 1-27	19. 16-30	24	10
28	6. 1-30	20. 1-16	25	11
29	7. 1-21	20. 17-34	26	12
30	8. 1-22	21. 1-16	27	13
31	9. 1-15	21. 17-32	28	14

Notes on Memorized Verses.

NEHEMIAH 12. 27-13. 3.

27. We have the altar, temple, and wall in Ezra and Nehemiah: the order is helpful spiritually. Emphasis on gladness: should not believers manifest their joy in the

Lord more? 30, Purification preceded worship: the laver entering the sanctuary (45, Heb. 10. 22). 31, "Two great thanks." 40, A beautiful description: thanksgiving should be thanksgiving: "All that is within me bless His holy name" (Ps. 103. 1). 37, 39, The gates of Jerusalem, and their names, a profitable study (how many can you find?) Revelation 21. 12, 13, a contrast 42, Are our voices heard? often even the "Amen" of saints is a whisper (1 Cor. 14. 16). 43, Families blest (Acts 21. 5): do not leave the children behind (Ex. 10. 9). 45, How different were God's appointments for a people with an earthly land: priesthood, Levitical office, a great building, robes, sacrifices, musical instruments: now we have the spiritual parallel: O that believers may realize this and avoid human innovations in display and musical attractions. 13. 1, Praise leads to Scripture, the Scripture leads to separation. 3, Numbers 11. 4, Matthew 13. 25.

MATTHEW 16. 13-28.

14, Man realizes something extraordinary, but how his guesses and inferences fall far short! 15, Our Lord's added question, and acceptance of Peter's testimony, contrasting Himself with all the prophets, compel the acknowledgment of His Deity. With nothing else will it harmonize. 16, "The," four times (Greek): Divine em-

phasis. 17, True happiness (Matt. 5. 3, with Ps. 1. 1, 2. 12. 32. 1). "Revealed" (no "it"—Himself—Ch. 11. 27). Galatians 1. 12. where "flesh and blood" are equally set aside (verse 10). O that we may exalt Him. 18, Peter, "a stone," not "a rock," certainly not the Rock, but part of the building, the temple, founded on the Rock (1 Pet. 2. 4, 5). Leaflet is available. 19, "The Kingdom" immediately emphasizes a second aspect, i.e. not only a "living" stone, fixed by the Lord, in indissoluble unity, but a living person, in the building, responsible to the Lord, and manifesting obedient unity: how precious the order (same two-foldness in Eph. 2. 19-22. 1 Pet. 2. 5). "Shall be that which hath bound in heaven," i.e. believers are not to go outside their Lord's prior decision. 21, How fittingly after the stress in blessing, and in His glory. 22, Contrast with 17: no revelation here: natural kindness, and inference. 23, Satan and men: contrast, the Lord Jesus, the Father ("Me" "God"). 24, The same principle now applied to saints (John 12. 25. 15. 20. Acts 14. 22). "For My sake" important ("after Me," "follow Me"). 26, The contrast with man and his offers (note "the Son of Man," 27, the true and perfect Man). 27, Not till then the reward (Matt. 5. 5. 6. 4. 2 Tim. 2. 12). 28, A foreshadowing, to encourage (1 Pet. 1. 11-17).

Suggested Daily Readings.

"IF THE LORD WILL."—JANUARY, 1948.

Day	READING		LEARNING	
	Job	Matthew	Job 22	Mark 10
1	9.	16-35	21.	33-46
2	10.	1-22	22.	1-22
3	11.	1-24	22.	23-46
4	12.	1-25	23.	1-22
5	13.	1-21	23.	23-39
6	14.	1-24	24.	1-18
7	15.	1-19	24.	19-35
8	15.	20-35	24.	36-51
9	16.	1-22	25.	1-18
10	17.	1-16	25.	19-46
11	18.	1-21	26.	1-16
12	19.	1-29	26.	17-35
13	20.	1-29	26.	36-56
14	21.	1-15	26.	57-75
15	21.	16-34	27.	1-18
16	22.	1-14	27.	19-38
17	22.	15-30	27.	39-53
18	23.	1-17	27.	54-66
19	24.	1-25	28.	1-20
20	25.	1-26, 14	Mark 1.	1-15
21	27.	1-23	1.	16-31
22	28.	1-28	1.	32-45
23	29.	1-25	2.	1-14
24	30.	1-31	2.	15-28
25	31.	1-22	3.	1-19
26	31.	23-40	3.	20-35
27	32.	1-20	4.	1-20
28	33.	1-22	4.	21-41
29	33.	23-34, 9	5.	4-20
30	34.	10-37	5.	21-43
31	35.	1-16	6.	1-21

Notes on Memorized Verses.

JOB. 22. 21-30

21, Beautiful words, and true (ch. 1 Cor. 3. 19 from Job. 5. 13), though Eliphaz misapplied much in doubting Job. 22, Do we act thus (Matt. 4. 4, Jas. 1. 21)? 23, The fruit of fellowship with God is hating sin. 24, The true gold (Prov. 8. 18, 19, Matt. 6. 19). 25, The Lord is His people's portion (Ps. 119. 57), and wealth. 26, Psalm 37. 4, 119. 24, Song 2. 3. 27, True power in prayer (Ps. 66. 18, Prov. 15. 8, Mark 11. 25, Jas. 5. 10). 28, Numbers 6. 24-27. 29, Proverbs 3. 5, 7, 34, 35; 1 Peter 5. 6; how much we lose through lack of true humility!

MARK 2. 13-28.

15, The Lord's interest in all classes (Matt. 21. 31). 16, cf. Luke 15. 28. 17, Not to eat, but to heal; not self-seeking, but seeking the lost! 18, How many questions to Christ implied criticism. 19, The Lord lovingly reveals His name (John 3. 29). 21, An attempt to patch up self-obedience with the then incomplete work of Christ was impossible: His work must be finished (John 19. 30), and the sinner die to the law (Gal. 2. 19). 22, There must be a new life (the skin bottle) to receive, and preserve unchanged the Lord's words (leaflet, etc. available). 24, Further criticism. 27, 28, The Lord again emphasises His authority, against the traditions of men (23: this was not against God's law).

MARK 6. 7-20.

7, Fellowship (Luke 10. 1, Acts 15. 2, 15. 40). 8, His aid (Luke 22. 35). 10, No self-seeking, from house to house. 12, The deep importance of repentance (Matt. 3. 2, 4. 17, Acts 2. 38, 3. 19). 13, Those oppressed by the devil (Acts 10. 39): a different aspect in James 5. 14. i.e. among saints). 14, No repentance soon. 17, Sin preferred to God's servant, yet He listened (Acts 24. 26. 25. 22). "Gladly" (12. 37, Luke 4. 22, 7. 16. 10. 43): yet how shallow was the "interest." "A broken and contrite heart Thou wilt not despise."

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