

Thoughts from The Word of God

Edited by
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Correspondence
Concerning the Will
of GOD welcome.

A PERIODICAL TO GLORIFY GOD IN THE
MANIFESTATION OF HIS WONDROUS GRACE,
AND LOVING APPOINTMENTS FOR HIS RE-
DEEMED.

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Free

"Thy word is truth."

John 17. 17.
"That thy trust may be
in the Lord, I have made
known to thee this day,
even to thee. Have not I
written to thee excellent
things in counsel and know-
ledge that I might make
thee know the certainty of
the words of truth; that
thou mightest answer the
words of truth to them that
send unto thee?"

Proverbs 22. 19-21.

"Thy words were found,
and I did eat them; and
Thy word was unto me the

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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joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jeremiah 15. 16.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3. 16, 17.

"Receive, I pray thee, the law from His mouth, and lay up His words in thine heart." Job 22. 22.

"Draw me, we will run after Thee." - Song 1. 4.

Words of Introduction.

BY the infinite grace of God we can again send forth a little messenger to His praise. Our heart's desire is that all may be centred around our Lord, and that it may not only contain much truth but His appointed "meat in due season," and no errors of our own mixed with the fine wheat of His words. To this end, we value the fervent prayers of believing readers as well as their loving letters, if anything seems contrary to what He has written.

These are solemn days, but the Coming of the Lord is nigh, and a reviving is promised, and each day is a privilege, and an opportunity to please Him, in separation from the ways of the world (James 4. 4). I write the so-called Christmas week. How blessedly are children of God to be away from this tradition (not found in Scripture but the adoption of a heathen feast), to realize the resurrection birthday of the Lord Jesus (Ps. 2. 1. Acts 13. 33. Rev. 1. 5), and "the power of His resurrection" (Phil. 3. 10) with "the fruit of the Spirit" (Gal. 5. 22, 23).

A CONTRAST.

The world in darkness goes its weary way,
Men laugh and mock but never think to pray;
There are that utter words which have no love,
Which speak of earth and not of things above.

But I have One Who gives me joy in Him:
His love is constant and can ne'er grow dim;
He makes me rise above the things around
And live by faith where His delights abound.

If He should turn His face awhile away
Because I fail to hear His voice, or stay
To do the thing which pleases Him in me,
Then am I, like the world, no longer free.

Cause then, O Lord, Thy Spirit thus to move
Within my heart that I may ever prove
That thou abidest: let me at Thy feet
Adore Thee in Thy fellowship so sweet.

S.J.D.

Words of Encouragement.

"Now is our Salvation nearer than when we believed." The words of Romans 13. 11 are well known, and very simple, but how much they contain. We *have been* saved, but we *shall be* saved: the completion for the *body* and deliverance from the presence of sin are to come—and "quickly." We would live looking for "that Blessed Hope." To the man of the world, every day is a day nearer death—and after death "the Judgment" (Heb. 9. 27). To a child of God every day is a day nearer our Father's house, a day nearer the Coming of our Lord, and His glory. "Nearer" is a stimulating word. "We believed"—thank God. But we *shall see* our Lord face to face. Meanwhile we "walk by faith," and "run with patience," and each day is nearer the goal. How old are we spiritually? Two years—ten—forty? Two years, ten, or forty nearer seeing Him Who gave Himself for us. We do not look for death but for our salvation, "the redemption of the body," and sinless service in sinless surroundings! "Nearer"—let us praise more. "Nearer"—let us wake out of any sleepiness. We have not time to be careless. Opportunities are passing quickly. Time cannot be recalled. "Today" let us not harden our hearts as Israel, but simply please our Lord. Let the thought of "nearer" combine the encouragement of *near* with the holy arousing of "nearer," so will grace and obedience be enjoyed together.

Conversation to God's Glory.

MANY words change their meaning by usage, and I do not suggest that children of God should be afraid to speak, or probe and ponder "derivations." The Holy Spirit deigns to use common words, and unobtrusive spirituality is never artificial nor pedantic. But are we wise if we speak of anything as "awfully good"? Should we not preserve the reverential aspect of "awe"? In like manner, should we refer to anything encouraging as "terrific"? And are not such words as "terrible" and "funny" and "fortunate", often misused?

In general, saints need to beware of overstatements, which seems to seek "effect," even as "enticing words of man's wisdom," and, in another direction, "distinctive" or fashionable clothing. These all lack the simplicity that glorifies Christ, and would appear to transgress the principle underlying. "Let your communication be "Yea, yea; Nay, nay; for whatsoever is

more than these cometh of evil" (Matt. 5. 37). It is so easy to **go beyond** in everything, and exaggeration, or onesidedness, is the result. Our tongues are a glory and are meant to glorify God, and let us not be occupied merely with the elimination of whatsoever dishonours the Lord, but rather with **the positive joy in Himself**. This will find themes of happiness in His love and will, crowding out that which is unbecoming to saints, not with affectation, or sanctimoniousness, or anything unnatural, but by a real knowledge of God and communion with Himself. There could be no fuller testimony than full orbéd godliness before the world. Let us prayerfully seek such godly living for one another, as well as ourselves, unto the joy and praise of our beloved Lord.

Israel, and Their Tomorrow.

"Come up higher, and I will show thee things which must be hereafter" (Rev. 4. 1).

How high should we be placed? Until we reach the experience of John, and can say, "I was in the Spirit." It is from this place that he saw things to come, and from the same position (2). Habakkuk had to see the future of his people, Israel. This was Habakkuk's high place.

"We shall not die" (Hab. 1. 12).

As a prophet he is already on a high level in communion with God, and, looking down, he sees Israel, to become yet more a sinful and corrupt nation. Perplexed, he cries to God, "O Lord, how long . . ." (v. 2). The answer of God is the Chaldean invasion with its terrible results against Israel (1. 6). The Chaldeans were of those nations to whom men were "as the fishes of the sea," and, as it were, imputed "this his power to his god" (1. 13, 14). Comparing the invaders, the Chaldeans, with backsliding Israel, Habakkuk thinks that Israel is more righteous. Knowing God to be "of purer eyes than to behold evil," he reaches the place from which he exclaims, "We shall not die" as a nation. Invasion was established only "for correction," and "for judgment." Those of Israel's remnant who "shall not die" are shut up to the grace of their Messiah. "We shall not die" because He died, and rose again for us.

"Habakkuk's Watch" (ch. 2).

He sees "the burden," and everything through his prayer life. Habakkuk becomes blind to circumstances, and deaf to the noise of his own complaints (Isa. 42. 19). He watches

to see what God "will say unto me, and what I shall answer when I am reproved." To one expecting the "live-coal" on his own lips (Isa. 6, 7), and weaning his own soul from being "lifted up" (Hab. 2, 4), God speaks, and the vision is granted to be written down in terms of faith, and faith alone, that can wait. The prophet sees and hears as one who lives only by faith. He contemplates, and beholds "the Lord in His Holy Temple," and then cries out to the tumultuous world, "Let all the earth keep silence before Him."

Habakkuk's Prayer and Praise (ch. 3).

The prophet is now like "a weaned child" (Ps. 131, 2). He begins to make melodies in his heart "unto the Lord." He takes his "stringed-instruments" and tunes them up, even as God tuned him up to His will. His heart is fixed, the faculties of his soul have free course; there is nothing of complaint in him to hinder the heavenly response, "O Lord, I have heard Thy report, and was afraid." But God's love "casteth out fear" (1 John 4, 18). The prophet, shut up to God's mercy, pleads, "In Thy shaking (more literally) remember mercy." He is deeply interested in God's work "in the midst of the years." Israel cannot disappear because God has appointed them to carry on, and make known His work. The shaking in His holy anger is needful to remove all that hinders. The Vine remains. Only the fruitless branches are removed. It is a terrible shaking, but there is mercy. His mercy is not shaken. So Israel will sing again with the risen members of Christ's church. The mercy of the Lord is "from everlasting." The prophet now is set "above all things." He sees God's glory in the past also. His glory covered the heavens, and the earth was full of His praise, and His brightness was as the light; He had rays coming out of His (afterwards pierced) hand, and there was the hiding of His power. Nothing in the past diminished His glory. The mountains—Teman and Paran—"the everlasting mountains" could not overshadow His glory; "pestilence" and "burning coals" could not destroy it. The nations, the seas, the rivers, the sun, the moon—all the universe saw, and will see, His glory in God's righteous judgments among the nations. "His ways are everlasting." God cared for His people in the past, and He will care. "Thou wentest forth for the Salvation of Thy people, for Salvation with Thy Christ" (3, 13; The Rock that followed them in the wilderness was Christ—the Anointed). Since God was so wonderful in the past, He surely will be "the

Same today and for ever." The prophet rests now in God Himself, and, in spite of the invasion, can rest in the day of trouble (3, 16). He is prepared to rest and be free not from, but although in the midst of, trouble. So concerning the time of Jacob's trouble—he *shall be saved out of it.*" (Jer. 30, 7).

"Upon my High Places"

Who can abide God's shaking? The material effects are terrible. The fig trees fail, the vines, the olive trees fail; the fields, the flocks, the herd—all fail. But not His grace. In spite of all calamities, the prophet is placed "above all things," and "The Lord is my Strength and He will make my feet like hind's feet, and He will make me to walk upon my high places." God's servant is brought "from glory to glory," to see the past, present, and future of His dealing with His people, Israel. "For the Lord shall judge His people, and repent Himself for His servants, when He seeth that their power is gone, and there is none shut up, or left. . . . See now that I, even I, am He, and there is no God with Me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of My hand. For I lift up My hand to heaven, and say, I LIVE FOR EVER" (Deut. 32, 36, 39-40).

PAWEL ROSENBERG,
(Uruguay).

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66, 18.

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

"He hath visited and redeemed . . . as He spake . . . to perform the mercy . . . and to remember His holy covenant." Luke 1, 68-72.

1. For those in authority (1 Tim. 2, 1-4) at this difficult time.
2. For scattered Israel (Isa. 62, 6, 7 marg.) and for saved ones from among Israel (Rom. 11, 1).
3. For aged, weak, troubled believers that they may cast all their care on Him and enjoy His all-sufficiency. (1 Pet. 5, 7).
4. For those brought up in Christian homes, that the crisis of the new birth may be theirs.
5. For lands that we often forget—Finland, Korea, Japan, Nigeria, Nicaragua, Chile.
6. For the Lord's work entrusted to our care, that He may grant every need physically and spiritually, and in reinforcements, and that there may be a spiritual freshness and fulness (Eph. 3, 19, 5, 18). specially would we mention Stanley Duce (Lebanon, etc.), F. A. Franco (Argentine), Paul Rosenberg (Uruguay), H. A. Werner (Germany), and T. F. Bailey (and his wife, our sister) seeking guidance as to S. America. I would record God's grace on recent Belgian and French services for Him "Have the faith of God." Mark 11, 22 marg.).

YOUNG PEOPLE'S COLUMNS.

**The Bible, and its Reading,
Learning and Study.**

WE all have our own Bible. It contains 66 books, 39 in the first part, translated from Hebrew, the Old Testament. 27 in the second, from Greek, the New Testament. Yet all the books are one, God's perfect message—given in His love without mistake, or contradiction. There we find the unveiling of His glory, of His love, and of the one way of salvation for lost sinners, and then the path of loving obedience after salvation, while waiting for the coming again of the Lord Jesus.

How do we use this unique book? Do we love and read it daily? Do we know what it contains? Does it affect our whole life? The question comes, Do we really believe the testimony of God that we are by nature lost sinners, and "being dead" (Eph. 2. 1) need to be made alive, and to pass "out of death into life" (John 5. 24), because, in wondrous grace, "Christ died for the ungodly" (Rom. 5. 6)? We need to begin here.

Then the Bible has a new meaning. It is our Father's message to us, and we long to hear His voice (Deut. 8. 3, Matt. 4. 4). The reading is no longer mere duty: it becomes our joy, and His words are spiritual food. Many only read one verse a day from a calendar, or irregularly, and have never read the Scriptures through. Yet, if we asked them, they would say that the Bible is the best book! They rejoice in the Bible Society to send to *others*, but themselves fail to search the Scriptures daily (Acts 17. 11). A large number rise too late in the morning to have any real "time" over God's words. Everything is in a rush, through late rising. Some have a "wish," but through lack of definiteness they never get beyond this. They lack a plan: possibly a book is begun, and then, after a fortnight, dropped off. This is so easy in these shallow days. There are many suggestions for reading God's words daily. The Calendar of this magazine provides one plan to go through all, the New Testament more frequently than the Old, but both together. You can join in this, or, at least, the New Testament portion first. If you are already reading a Scripture Union portion, I would not hinder, but my deep desire is that there should be regularity, purpose, of heart—and prayer, if you know the Lord Jesus as your *own* Saviour.

Acquaintance with the facts of the Bible is not salvation, but it is well to see how God uses

His written words to lead to salvation, and to guide the daily life of those who have that unspeakable blessing. Every word that He has given is perfect, and important; and, as it is in nature, there are hidden wonders of which most know nothing. Strangely we learn many things, and yet omit what God has written. When I was a boy, I learnt the kings of England, and the dates of battles, but did not know the kings of Judah and Israel in order. And there are many grown up ones who could not give the ten plagues or ten commandments, or the names of the twelve apostles! Shall I suggest just a few questions? I find they help thought, and study, for we can all read with unfixed minds—and soon forget. The Holy Spirit uses what has been learnt (John 14. 26). So let me ask a few:—

1. What did God make *each* day of the wonderful (literal) week of Genesis 1? (Notice the arrangement: each "half" begins with light, and ends with fruit).
2. What pieces of furniture were there in the tabernacle, and its court? (*Every* one has a precious lesson about the Lord Jesus Himself).
3. What occurrences of 50, 70, 120 do you find in Scripture (120, 40 & 40 & 40)? And what lessons are there? (Every number has teaching from God).
4. Make a list of the Parables of the Lord Jesus (Booklets on *all* can be sent).
5. Draw a map, showing how the missionary journeys of God's servant Paul ever widened (Rom. 15. 19-24, 2 Cor. 1. 16), and marking the places to which epistles were sent. (Note grace to Jew and Gentile, a true missionary heart).
6. What do you learn from the last mention of Jerusalem (Salem) and Babylon (Babel)? (God's purpose stands, Isaiah 62. 6, 7. In Revelation you will find many references to Genesis. "All Scripture" is one whole, (2 Timothy 3. 16).

Above all, (let me repeat) our longing is that readers, young and old, may know the Lord Jesus as their own Saviour, and then look for Him, and bring others to Him.

We do not desire to be continually becoming ill physically and getting well. In like manner, let us desire and expect more spiritual victory, that there may be a walk with God, rather than frequent failures and confession. Forgiveness is blessed, but it *never* leads us to make light of the sins that necessitate it.

Joseph—a Beloved Son.

No. 8.

Observe then, firstly, that Joseph's brethren were bound to come to him because of their utter need.

Upon their arrival, Joseph knew them, but they neither knew him nor perceived that he understood their speech. He spake roughly (margin, "hard things with them"). By this means, they were led to tell the truth about themselves and to have their sin brought to their remembrance. Had they dared to speak to one another about Joseph since that unhappy day when they banished him from their presence? Would not even their hard hearts have been pierced with remorse had they allowed their thoughts to dwell upon their unholy deed? How watchful they needed to be upon their words; how careful to avoid gathering in groups for conversation, lest the suspicion of the broken-hearted father should be aroused! Truly, sin is an unsettling thing, taking away all peace, bringing doubt and want of candour even in families, causing a cloud of perplexity to hang over individuals and communities, a cloud that cannot be dispelled, because of ignorance of the cause. "Your sins have separated between you and your God" was a word to Israel in a later day. And Israel at this present time—how they dislike to hear the Name of Jesus; how sensitive and irritated they are upon the mention of that Name. Was it not the case in the days succeeding Pentecost? "Did we not straightly command you that ye should not teach in this Name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this Man's blood upon us" (Acts 5. 28). Was not conscience at work? Yes, and though it may have slumbered again, the Spirit of God so worked that, later on, a great company of priests were obedient to the faith.

So with Joseph's brethren. Directly they are faced with searching questions, conscience is awakened afresh. That was the purpose of Joseph in speaking hard things—to bring home to them the guilt of blood; for such was theirs in intent, if not an actual deed.

"And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? Therefore, behold, also his blood is required." Joseph's heart ached as he heard them thus

accusing and excusing, but the time had not yet come for reconciliation. The wound must be probed more deeply yet; and so it is with the awakened sinner. The Law speaks roughly to him; "by the Law is the knowledge of sin." "The Law entered that the offence might abound." 'Tis, however, by these "hard things," that a loving and wise God brings a sinner to an end of himself. The deeper the sense of sin, as some dreadful thing committed against a kind, holy, and righteous Being, the more blessed the deliverance when it comes.

Thus God will deal with Israel in a future day. There must be the "time of Jacob's trouble," all nations will unite against them, God Himself will deal severely with them, in permitting two-thirds of them to be cut off and to die. The remnant will pass through the fire. But they will look on Him Whom they pierced and mourn and be in bitterness. And the "Fountain will be opened . . . for sin and for uncleanness." Lord, hasten the day of Israel's repentance and restoration!

Observe, then, secondly, that conscience was awakened, and laid a heavy burden of guilt upon the hearts of the brethren.

Further, an interpreter was between Joseph and his brethren. They recognised neither his face nor his speech, for the time was not yet ripe for a full revelation of himself. Herein is an analogy with God's dealings towards those whom He purposes to bless. God has His "called" servants who declare His truth and the way of salvation. They may interpret the Scriptures by His grace, but 'tis His Holy Spirit, Whom He hath sent forth, Whose it is to create a sense of need and of thirst for the Living God. The awakened soul may not understand the Divine dealings, and may at first even resent them; and however earnestly and clearly the gospel is presented by a believer to an anxious sinner, he can never know salvation until, as Paul experienced, "It pleased God . . . to reveal His Son in me." All the elect must have this heavenly and inward revelation.

Observe, then, thirdly, that the time for unveiling himself to his brethren was in Joseph's determination, and not in theirs.

E.K.

(If the Lord will, to be continued.)

It is a privilege to retain a childlike faith in its simplicity. If we are too clever or too cautious to trust the Lord our progress is on the downgrade path. He has never failed, and we have often failed. How unwise to turn from Him to ourselves, and, more than this, it is sin.

Questions and Answers.

134.

"Why does God not answer my prayers?"

From personal experience I would say

- (a) God sometimes has kept me waiting, to **prepare** me.
- (b) I may not yet be walking near enough to Him to use the blessing aright.
- (c) If I ask for a "stone," He may give me something better instead (bread).
- (d) "Delay" from **our** standpoint, is not refusal (2 Pet. 3. 9).

Remember the principle of Habakkuk 2. 2. The prophecies of Christ were given long before their fulfilment. The Exodus seemed "late," but it was "the selfsame day" (Ex. 12. 41). Remember Moses' 40 years' waiting,—and in the desert. In 2 Samuel 7, though it was well for David's heart to **desire**, God gave the accomplishment to **another** (a test for willingness regarding His will).

We often seek success, and bigger things, but God uses the common round. Dusting a room may be more than preaching a sermon, if in God's will. A soft answer, and prayer in secret (Matt. 6. 6), may delight God more than publicity.

Withal there can and should be loving **importunity** (Luke 11. 8, 9. 18. 1-8) as we increasingly walk with God, and become conscious of, and moulded to, His will. Enjoy God's choice (Ps. 47. 4), seek to be a clean, empty vessel for Him to use (2 Tim. 2. 21), and thank Him for all, even "disappointment."

135

"Shall leave them neither root nor branch" Used against eternal punishment. Malachi 4. 1

Observe. "Shall not leave to them root and branch." They are viewed as existing, but not taking root in the earth (Isa. 40. 24). A contrast with the tree of Daniel 4. No branch to bear fruit. They are destroyed from the earth, and the blessings of Christ's rule therein. The opposite of the blessing to Israel (Isa. 27. 6, 37. 31. Hos. 14. 5, 6).

The Coming of the Lord Jesus.

HE has said, "Surely I come quickly." We have gladly said, "Even so, come Lord Jesus." There is no doubt in our mind. We have a bright *uplook*, and a happy *outlook*, amid the world's dark and sad *outlook*. We do really expect the Lord Jesus. Our hymns are affected by "that Blessed Hope." Our meetings are influenced thereby, and our prayers are

presented with a consciousness that He is *soon* coming. It may be that we *feel* from time to time the preciousness of the words "Ye do show the Lord's death *till He come*." And it would be easy, and enjoyable, to give an address on this theme.

But how fully are we affected thereby in our *daily home and business life*? How far has the expectation modified our use of money and the arrangements of our dwelling place? To what extent are we being detached from the world even as the ripening grain? Should we be *really surprised* if circumstances hurried to a climax, and the Lord Jesus came in *our life-time*? Do we really love Him with an ever *fresh* love, and look for Him with a real joy in the thought that He "shall see of the travail of His soul, and be satisfied?"

Is it not natural to have an *echo* of past experience taking the place of a present one? Is it not easy to have the *knowledge* of truth in fuller prominence than the *intuitions* of the truth. Love does not exclude knowledge, but brings our heart's deep affection into it. Thus is there the outflow of the whole being in a right attitude to our adorable Lord. I do long that the *consciousness* of the Lord's near Coming may be an undercurrent (and more) affecting my life all through each day, and that the *freshness* of the realization in the Holy Spirit may constantly prevent any "staleness" of experience.

"LOSING."

IT is not well to "lose." We should not lose time. How often we lose things through **carelessness**. And do we lose our temper? What shall we say of wandering thoughts, so that **when in ordinary health**, we lose ourselves even in prayer? Or, in listening to a brother, we lose the thread of his message concerning God's truth? Then it is possible to lose an opportunity of witness. O that our hearts may be stirred, and that we may be led by the Holy Spirit to possess our possessions, to keep that which is committed to us, and to redeem the time. So will God be glorified.

Strangely the word "temper" has apparently two contrasted meanings: we speak of losing our temper, rightly referring to a godly control which temper should imply (cf. "temperate"). But because of frequent failure, the word is much more common in a bad sense. Hence "losing one's temper" is equally expressed by "giving way to one's temper."

Faith is a Substance, a Proof!

GOD has said so, and thousands who have a living faith have had the glad and continued consciousness of this "proof." And there are others, who, without faith, say "No." Such can only say, "I have not this substance, this proof." They can no more answer for those who know this precious faith than an Eskimo can deny the heat of the tropics. Many unwisely make **their** limited knowledge the touchstone. And they are entrenched in their negatives, and their proofless "nots." Would they **boast** of their ignorance? But it is plain that we cannot have an experience **before** we have it, we cannot be in a room until we enter it,—and you cannot know the Lord Jesus while you refuse to come to Him. "O taste and see that the Lord is good: blessed is the man that trusteth in Him" (Ps. 34. 8). The invincible blindness and ignorance of "I will not" is vainly proclaimed as wisdom. But "professing themselves to be wise" men "became foolish" (Rom. 1. 22), and so, alas, is it still. "Ye will not come unto Me," said the Lord Jesus with His true and yearning love to sinners, "Ye will not come unto Me, that ye might have life" (John 5. 40). He that seeketh still findeth (Matt. 7. 7) and, though we rejoice in Isaiah 65. 1, we dare not misuse it against Isaiah 55. 6. O, dear readers, "Seek ye the Lord while He may be found, call ye upon Him while He is near."

Faith is a **substance** (Heb. 11. 1). It is not a dream, not a shadow, not a mere supposition. It is as real as sight. It is more substantial than a bank note. What I mean is this: If **authority** issues a treasury note, and has ample reserves, that piece of paper has full value. If a falling government has no resources, paper money falls in value and becomes worthless. But God has all resources. The Bank of England note depends on its issuer: faith is folly if it looks to man, and those who decry faith **have** a faith of their own in themselves. But living faith in a living God is a "substance"; it "stands," and "stands under," and supports our full weight, as the derivation of this word may well suggest. And thus, blessed be God, faith "**understands**" as well. Well may we praise God for such a faith. Salvation is by faith that the promise might be **sure** to all who believe (Rom. 4. 16). You may break a bank, a government may crash, but none can break Christ's finished work, or the promise of God. There is no possible crash here, the Lord Jesus is real, we know Him. His prophesied death on the tree has taken place,—our curse has been removed for ever by Him. His resurrection is a glorious fact, and we are

resting in the joy of its power, and have been for years. Nor are we alone. The gospel has stood the test of all manner of ages, races, conditions. The educated and the ignorant have alike been thrilled with the love of Christ, and found joy and peace through a **substantial** faith in a real Deliverer. And are you "content" to be outside, "satisfied" to be lost, "willing" to die—having no hope, and without God in the world? Face facts, dear reader; do not answer glibly. It is **NOT** that there is no possibility of knowing, **not** that there is no salvation. It is that **YOU SAY "NO"—A FATAL "NO."**

Suggested Daily Readings

"IF THE LORD WILL"—FEBRUARY, 1948.

| Day | READING | | LEARNING | |
|-----|---------|---------|--------------|----------------|
| | Job | Mark | Psalms 10 | Mark 10. |
| 1 | 36 | 1-17 | 6. 21-44 | 1,2 46 |
| 2 | 36. | 18-33 | 6. 45-56 | 3,4 47 |
| 3 | 37. | 1-21 | 7. 1-23 | 5,6 48 |
| 4 | 38. | 1-20 | 7. 24-37 | 7,8 49 |
| 5 | 39 | 21-41 | 8. 1-21 | 9,10 50 |
| 6 | 39. | 1-20 | 8. 22-36 | 11,12 51 |
| 7 | 39 | 21-40.5 | 9. 1-29 | 13-14 52 |
| 8 | 40. | 6-24 | 9. 50-50 | 15,16 11. 1 |
| 9 | 41. | 1-34 | 10. 1-16 | 17,18 2 |
| 10 | 42. | 1-17 | 10. 17-34 | Mark 12.1 3 |
| 11 | Ps. 1. | | 10. 35-52 | 2,3 4 |
| 12 | 2. | | 11. 1-19 | 4 5 |
| 13 | 3. | | 11. 20-33 | 5,6 6 |
| 14 | 4. | | 12. 1-27 | 7 7 |
| 15 | 5. | | 12. 28-44 | 8 9 8 |
| 16 | 6. | | 13. 1-23 | 10,11 9 |
| 17 | 7. | | 13. 24-37 | 12 10 |
| 18 | 8. | | 14. 1-21 | 13 11 |
| 19 | 9. | | 14. 22-42 | 14 12 |
| 20 | 10. | | 14. 43-65 | 15 13 |
| 21 | 11. | | 14. 66-15.14 | 16 14 |
| 22 | 12. | | 15. 15-33 | 17 15 |
| 23 | 13. | | 15. 34-47 | Ps. 17. 1,2 16 |
| 24 | 14. | | 16. 1-20 | 3,4 17 |
| 25 | 15. | | Luke 1. 1-23 | 5,6 18 |
| 26 | 16. | | 1. 24-45 | 7,8 19 |
| 27 | 17. | | 1. 46-66 | 9,10 20 |
| 28 | 18. | 1-29 | 1. 67-2.7 | 11,12 21 |
| 29 | 18. | 30-50 | 2. 8-40 | 13-15 22,23 |

Notes on Memorized Verses.

PSALM 10.

A less known Psalm, linked with the ninth, continuing the (broken) acrostic of the two, showing God's plan amid human ruin, to be brought to its climax, (the last four letters in order), when "the man of the earth" is laid low. 1. The problems felt: so in 13. 1, 14. 23: the answer in 37. 13, 17, 18, 102. 13 etc., "Wait on the Lord," 27. 14. 2. The characteristics of the "wicked" show what should be the contrasted life of a child of God, in humility, love to the poor, truthfulness and

openness—with God in all his thoughts (4). 3, To take pleasure in sinners is gross sin (Rom. 1. 32, contrast Ezek. 9. 4). 4, Pride keeps away from God, the broken-hearted seek Him (Ps. 51. 17, Isa. 57. 15). "His" (singular): Antichrist will exhibit the climax of the evils here. 7, Contrast Isaiah 53. 9. 9, See 12. 5, 72. 4, 12, 13. 11, Note the stress on the heart (6, 13, Ps. 14. 1, Prov. 23. 7). 16, 83. 18, Zechariah 14. 9. His land (Isa. 14. 4). 17, The prepared heart prays (2 Sam. 7. 27, Ps. 108. 1).

MARK 12. 1-17.

1, In view of their condition (11. 33). A reminder of Isaiah 5. "A far country," a reference to heaven? "At the season": God gave opportunity (cf. Rev. 2. 21). The great object is fruit: the Lord Jesus has this (John 12. 24): have we (John 15. 1-8)? Do we offer something else—activity, etc.—instead of "fruit" (Gal. 5. 22, 23)? Nothing for God (Hos. 10. 1). 6, Christ came at a climax—crisis. "Last" implies a new dispensation would follow; Acts 2 was not a continuation on Israelite ground (Their house was then a wilderness, Matt. 23. 38). 7, Willing and wilful rejection: self-seeking. 9, The vineyard remains, a new dispensation (Matt. 21. 43, the holy nation of 1 Pet. 2. 9). 10, Also a temple (cf. 1 Cor. 3. 9). The very Scripture they would read at nearing passover. 12, The restraint was only through another sin: inner actions judged by God: man cannot discriminate thus, even legal judgments faulty. 13, Fellowship

against Christ. 14, Hoping to turn the authorities, or the audience, against Him. 15, His searching word, "Tempt." 17, A holy parable of what they should have been, witnesses for God bearing His image and His words. A solemn reminder, too, that sin had made Israel a subject race.

PSALM 17.

1, How many psalms begin with prayer, and reach a climax in praise. Not "reigned lips" (66. 18). 2, "My judgment," God's decision and direction now, so we can rest: God's rectifying will be in future (1 Pet. 4. 19). 3, 4, My mouth kept through love to "the word of Thy lips" (cf. Matt. 4. 4). Is truth only read, or do we have it from God's own lips, in communion with Him? 5, I am to walk (but I need God's upholding)—and in the right way. How blessedly dependent we are! 7, "Make marvelous Thy loving kindness" (cf. Ps. 72. 18): never be surprised at your Father's precious interventions and enableings: life in His will is a miracle—with peace of heart. 8, Ever before Thee, united to Thee, the Centre of Thy will and affection. The eye alone has a covering eyelid: other members do not. "The shadow," safety, separation, happy restfulness because of God's own love. 9, They compass about but Thou art near. 14, God's overruling "Thy hand." 15, A contrast (a) of persons, (b) of relationship, (c) of conditions (a glorified body, Rom. 8. 23).

Suggested Daily Readings.
"IF THE LORD WILL."—MARCH, 1948.

| Day | READING | | LEARNING | |
|-----|---------|------------|--------------|---------|
| | Psalms | Luke | Psalms 27 | Luke 11 |
| 1 | 19. | 2. 41-3.6 | 1 | 24 |
| 2 | 20. | 3. 7-22 | 2 | 25 |
| 3 | 21. | 3. 23-4.13 | 3 | 26 |
| 4 | 22. | 4. 14-32 | 4 | 27 |
| 5 | 23. | 4. 33-44 | 5 | 28 |
| 6 | 24. | 5. 1-17 | 6 | 29 |
| 7 | 25. | 5. 18-39 | 7 | 30 |
| 8 | 26. | 6. 1-19 | 8 | 31 |
| 9 | 27. | 6. 20-40 | 9 | 32 |
| 10 | 28. | 6. 41-7.10 | 10 | 33 |
| 11 | 29. | 7. 11-28 | 11 | 12.1 |
| 12 | 30. | 7. 29-50 | 12 | 2 |
| 13 | 31. | 8. 1-21 | 13 | 3 |
| 14 | 32. | 8. 22-40 | 14 | 4 |
| 15 | 33. | 8. 41-56 | Luke 9.43,44 | 5 |
| 16 | 34. | 9. 1-22 | 45 | 6 |
| 17 | 35. | 9. 23-45 | 46,47 | 7 |
| 18 | 36. | 9. 46-62 | 48 | 8 |
| 19 | 37. | 10. 1-20 | 49,50 | 9 |
| 20 | 38. | 10. 21-42 | 51 | 10 |
| 21 | 39. | 11. 1-20 | 52 | 11 |
| 22 | 40. | 11. 21-36 | 53 | 12 |
| 23 | 41. | 11. 37-54 | 54 | 13 |
| 24 | 42. | 12. 1-21 | 55 | 14 |
| 25 | 43. | 12. 22-40 | 56 | 15 |
| 26 | 44. | 12. 41-59 | 57 | 16 |
| 27 | 45. | 13. 1-22 | 58 | 17 |
| 28 | 46. | 13. 23-35 | 59 | 18 |
| 29 | 47. | 14. 1-14 | 60 | 19 |
| 30 | 48. | 14. 15-35 | 61 | 20 |
| 31 | 49. | 15. 1-19 | 62 | 21 |

Notes on Memorized Verses.

PSALM 27. 1-14.

1, Personal, triumphant. Questions do not always mean ignorance (see 22. 1): they can be uttered for others to answer—here in triumph. 4, Not only warfare and deliverance, but worship, desiring more than victory. "All the days" (23. 6, 7; 23. 145. 2 etc.). Beholding first (adoration), then asking. 5, Pavilion, tabernacle, rock. 6, Response, and in the same tabernacle because of the Sacrifice (Heb. 13. 15). 8, The reply of love to the Lord's word (Gen. 1. 3, nature, Rev. 22. 20, grace). 9, If the Lord hides us (5), He will not hide from us. 11. 25. 4, 5, a personal longing, conscious of need, and of God's sufficiency. 13, Not, "Seeing is believing," but "Believing to see," believing though at present not seeing (John 20. 31, 1 Pet. 1. 8): God's word is sufficient. 14, Wait, "expect" twice (Phil. 1. 4).

LUKE 9. 43-62.

43, "Amazed" (4. 22), but His words do not "sink down" except in true disciples (44). 45, Even these did not understand till after (John 2. 22). Let us never be afraid to "ask" Him. 46, A misuse of desire to serve God; so as to the position in the kingdom (Matt. 20. 21). 48, "Tis not the size of the action but "the Name" wherein it is done (Matt. 10. 40-42). Humility is honoured (Prov. 3. 34, 15. 33, Isa. 57. 15, 1 Pet. 5. 5). 49, "Not with us," a mistaken centre. 51, Isaiah 50. 7. 53, "Despised and rejected of men." 54, cf. 22. 49. 57-62, Three offers, all limited. The first did not know his own tendency to draw back, the second would delay for an uncertain season (Acts 7. 1), the third just put a little thing between himself and the implicit obedience. "Ploughing," rough ground, not summer-harvesting (Prov. 20. 4).

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Thoughts from The Word of God

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

A PERIODICAL, AS GOD GRACIOUSLY ENABLES,
REJOICING IN SALVATION BY THE PRECIOUS
BLOOD OF CHRIST, AND THE PATH OF LOVING
OBEDIENCE AND SEPARATION, AS THE FRUIT.

Vol. 48, Nos. 16, 17
APRIL, MAY, '48
Free.

"I will behave myself
wisely in a perfect way. O
when wilt Thou come unto
me? I will walk within
my house with a complete
heart." Psalm 101. 2.

... and begat sons and
"Enoch walked with God
daughters." Genesis 5. 22.

"An overseer, one that
ruleth well his own house
... for if a man know not
how to rule his own house,
how shall he take care of
the church of God?"

"That thou mayest know
how thou oughtest to behave
thyself in the house of God,

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which is the church of the
living God."

1 Timothy 3. 4, 5, 15.
"Did I plainly appear
unto the house of thy father
... in Pharaoh's house ...
and did I give unto the house
of thy father all the offer-
ings made by fire? ...
wherefore ... honourest
thou thy sons above Me?
All the increase of thine
house shall die ... I will
raise Me up a Faithful
Priest ... I will build Him
a sure house."

1 Samuel 2. 27, 28, 29.
33, 35, see 3. 12, 13.

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.

"CONTINUE YE IN MY LOVE."—John 15. 9.

Words of Introduction.

BY God's grace another issue. O that the waters may issue out of the sanctuary (Ezek. 47. 12). "Some helpful thoughts?"—"We trust so, but more. We desire that God would prevent any mixture of harmful thoughts, or misleading words, and cause food without corruption, and staleness. Good ingredients may be spoiled by stale flour, and much food-value more than undone by a little poison. We desire to have "the Truth, the whole Truth, and nothing but the Truth;" not only "meat" but "meat in due season" (Matt. 24. 45). It is deeply important that we should stand in God's counsel (Jer. 23. 22), and daily wait upon Him (Prov. 8. 34), and we desire united prayer to this end, and united prayer or obedience in all our lives, and UNITED prayer for revival (Ps. 85. 6-8).

"Look up, and lift up your heads; for your redemption draweth nigh." Luke 21. 28.

The world's night doth hasten; the storm-clouds are dark'ning:

The portents the Lord hath foretold us are here.
His words are we heeding, to Him are we heark'ning?
He bids us to watch, and to pray and not fear.
Soon, soon will He come, and His glorious Appearing
Dispel every cloud; wars and tumults will cease.
Take heart and rejoice, for that bright day is nearing,
O'erflowing with blessings, abundant in peace.

A.W.H.

Words of Encouragement.

"Unto all them that love His Appearing."
 2 Tim. 4. 8. The crown of righteousness is a reality. The crown of life is a reality (Jas. 1. 12). Both are connected with—education? No. With prominence? No. With great gifts, or the "brilliance" of which 1 Corinthians 13. 2 speaks? No. With what? With *love*. "Lovest thou Me?" was our loving Lord's question. Loving Him and loving His Appearing are united. If we love Him, we love His triumph and His joy, and look to see Him "face to face." The bride does not wish to escape from the bridegroom. Her attitude is not "I do not mind if he comes." Many "put up" with spiritual things because of custom. That is not love. The measure of our love is realised in love's unforced obedience (John 14. 21, 23). Here is comfort for the aged saint—who feels I cannot—do what I once *did*. Here is refreshment for the believer "laid aside," who says, "What can I accomplish?" Love Him, and life will be full. Love is a power, and ingenious in holy details of far-reaching service and influence. In like manner the Lord's Kingdom is not promised to the great, but to those who LOVE Him (Jas. 2. 5).

Poems to Help Christian Experience.—166.

"ARISE."

Arise, ye sons of God, arise,
 For yet much land remaineth
 To be possessed; O be ye wise,
 For he who giveth, gaineth;
 Who willeth to be sacrificed,
 Who giveth up his all for Christ
 The strength of God retaineth.

Why should ye faint beside the way?
 Is yet your vision failing?
 Then turn your eyes toward "The Day,"
 All difficulties scaling—
 Yea, ev'ry darksome, threat'ning height
 That veils its glory from your sight—
 By faith of God prevailing.

Each high and hard thing is a spur
 To him that hath the vision,
 By faith, of Christ; he will prefer
 With Him, the world's derision.
 He will not court her pleasant smiles,
 But, kept from her attractive wiles,
 Hold fast by his decision.

How happy he, constrained by love,
 Whose heart is fixed, decided,
 Whose pathway leadeth e'er above,
 Who once for all confided
 To Christ the keeping of his soul,
 Who seeketh steadfastly the goal!
 He shall be surely guided.

Have I indeed such fixity,
 Or is my purpose broken
 By sin or instability?
 What does my life betoken?
 Do I forget its true intent—
 God's plan for me? Let me repent
 And hear what He hath spoken.

The Lord—"my Lord" as I have named
 Him—though oft disobeying,
 Hath said, "Whoe'er shall be ashamed
 Of Me and each My saying,
 "I will of him," in that Great Day,
 "Ashamed be." O Lord, I pray,
 May I not thus be straying!

My soul, art thou in deathlike sleep?
 Awake from sinful slumber,
 Regain the path, the pathway keep
 With joy! No longer lumber
 With leaden steps, but keep the course—
 Christ is of all thy strength the Source—
 Put off the things that cumber.

Soon shall the heav'nly race be run,
 Cease shall the strain and striving,
 Soon will the well-fought fight be won,
 By day to day reviving
 From heaven, whither thou dost press,
 For there thy Lord, thy Righteousness,
 Will welcome thy arriving.

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.

- "I cried to Thee, O Lord, and unto the Lord I made Supplication." Psalm 30. 8.
1. For all men and those in authority (1 Tim. 2. 1-4).
 2. For a definite reviving among children of God, and a holy dependability—a fixed heart (Ps. 108. 1) that there may not be changeableness and fickleness of the flesh (2 Cor. 11. 2, 3, Eph. 4. 14, 15) but much power, including grace to rise early, and to keep to the Lord's revealed will, even when relatives, and believing friends, hinder.
 3. For Israel—that the remnant may be drawn to the Lord Jesus now (Rom. 11. 5), and that believers from Israel may bear a very bright testimony to their kinsmen according to the flesh (Rom. 11. 14)—and to others.
 4. For aged believers, who feel they cannot "do" much, that they may "be" more than ever before, in godly simplicity.
 5. For more kindness (Eph. 4. 32), especially in words, and in the little thoughtfulnesses of love.
 6. For children in godly homes that they may not love the world (1 John 2. 15), and that nothing may be introduced into the home in "pleasures," worldly comforts, love of dress, unwise conversation, emphasis on success—that will mould the character to avoid the blessed hardships of the Lord's pilgrim path.
 7. For lands we often overlook—Finland, Arabia, Algeria, Alaska, Venezuela, Tasmania.
 8. For the privilege of service, entrusted to us, that our loving heavenly Father may grant us

wisdom, and constancy, and all needed grace, and provision, and guidance, for the maintaining and going forward of that which is pleasing to Him here, and abroad, including fellow-labourers in missionary service. Pray that the literature which He lovingly uses may contain nothing but truth, in the power of the Holy Spirit, and be used yet more and more to His glory. Remember our brethren Stanley Duce (furlough), Francisco Franco (Argentine), Paul Rosenberg (Uruguay), H. A. Werner (Germany), and all saints; also our brother and sister T. F. Bailey's readiness to go forth, when He enables.

Take . . . the sword, of the Spirit, which is the word of God: praying always." Ephesians 6. 17, 18.

THE LIE.

GOD hates lying. Satan loves it. He is a liar, and the father of it (John 8. 44, cf. Rev. 3: 9) and when Antichrist empowered by Satan will perform wonders, there will be wonders linked with a *lie*, and men who do not love the truth will believe *the lie* (2 Thes. 2. 9, 11). All is in absolute contrast with Him Who is the Truth (John 14. 6). Thanks be unto God for any who have received "the love of the Truth" (2 Thess. 2. 10). The climax in Revelation twice brings before us those who *make a lie* and those who *love and make it* (21. 27. 22. 15). This is the evil fruit from the terrible beginning in Genesis 3 and is illustrated by the sad, sad words of Romans 1. 25, "Who changed the truth of God *into the lie*."

Dear fellow believers, let us hate lying doctrine, and also all deceitful actions. Swift judgment came in the early church when Ananias and Sapphira *lied* unto God (Acts 5. 3, 4) even as Achan dissembled (Jos. 7. 11). Remarkably Paul the apostle *emphasizes* that he is not lying (Rom. 9. 1, 2 Cor. 11. 31, 1 Tim. 2. 9), indicating how the devil will seek to ensnare even God's servants. We remember the problem of the "old prophet" at Bethel who *lied*. Nor can we forget the fearful effects of Abraham's lying, on one occasion in fear (Gen. 12. 12, 13). Hence the holy warning of Ephesians 4. 25, "Having put away lying speak truth," and of Colossians 3. 9, "Lie not one to another, seeing that ye have put off the old man with his deeds." Ten compound words are found in the New Testament from this root, and they emphasize the Holy Spirit's holy testimony against this sin.

"Lying brethren" (2 Cor. 11. 26, Gal. 2. 4)

"Lying witness," "witnessing," and "witnesses" (the action, Matt. 15. 19, the verb, Matt. 19. 18, the verb, 1 Cor. 15. 15).

"Lying apostles" (2 Cor. 11. 13).

"Lying prophets" (Matt. 7. 15, 24. 11, 24).

"Lying teachers" (2 Pet. 2. 1).

"Lyingly named knowledge" (1 Tim. 6. 20).

"Lying speakers," or "speaking" (1 Tim. 4. 2).

"Lying christ" (Matt. 24. 24).

In holy contrast we have God Himself, Who does not, and cannot, lie (Titus 1. 2, Heb. 6. 18). O that we, redeemed by the precious blood of Christ, may steer clear of all the errors in teaching and practice today, enabled by the Holy Spirit, and preserved, holding fast the word of life, in the midst of a crooked and perverse generation (Phil. 2. 15), as humble witnesses for our rejected Lord.

"Fear Not."

THE most frequent prohibition in Scripture. How tender is the love of God, seen thereby. He knows our tendency to fear, and He encourages. This is not only a message to a weak believer; we find it addressed to an Abraham and to a Paul. Are we not all "weak" in many ways? When we realise the power of the evil one, and the trembling and the hesitating attitude that we naturally have, how grateful we are for grace. This gracious command deals with our heart, with our inner life, with our feelings. How precious is this thought. We are not only enabled outwardly, but the beginnings of the burdensome condition of a worried life are graciously met. The Lord works within. He is willing to give rest instead of care, and peace instead of anxiety. Would we not trust Him more? He is fully trustable. At the opening of the gospel we find a "Fear not" to Zacharias (Luke 1. 13), and a "Fear not" to Mary (Luke 1. 30). Nor is Zacharias blamed for "fear," though we see our falling short even by His encouragement. He is blamed for *unbelief* when the assured word had been given. Mary responded differently and had the opened lips in the "Magnificat." But Zacharias was not forgotten. The Lord fulfilled His word. Even in verse 20 there is a promise "which shall be fulfilled," and an "until," and his lips too were opened, and he began with praise: "Blessed be the Lord God of Israel" (Luke 1. 67). To the shepherds the same "Fear not" was granted (Luke 2. 10), and their faith shone out as they said "Let us go . . . and see the thing that is come to pass, which the Lord hath made known unto us" (Luke 2. 15).

YOUNG PEOPLE'S COLUMNS.

"The Stars Also."

HOW wonderful they are! And "the heavens declare the glory of God" (Ps. 19. 1). Men often forget this—the GLORY of GOD. We find His own emphasis on these works of His hands in Genesis 15. 5, 22. 17, 26. 4. And He refers to the *countless* number. It is the same in Exodus 32. 13, Deuteronomy 1. 10, and Isaiah 40. 26. But "He telleth the number of the stars" (Ps. 147. 4), yes, and calls them all by their names! Some of these names seem to be recorded in Job 9. 9, as well as mentioned by God Himself in Job 38. 31, 32, and Amos 5. 8, and He says "not one faileth." All things are upheld by the word of His power (Heb. 1. 3).

I know of nothing in God's wonderful "book of nature" which has refreshed my faith so much as a view of *His Majesty on a star-lit night*. When I look up, I realize how He can do everything, when I feel I can do nothing, and how foolish it is for a *child of God* to worry—how simply a believer can trust Him. But if you do *not* know the Lord Jesus as your Saviour, if you are *not* "in Him," NOT a child of God's then the very glory of God should make a *greater terror*. Only when we are saved, can we truly be glad, and restful!

The word "star" comes 36 times in the Old Testament, and is a name of the Lord Jesus in Numbers 24. 17, as well as in Revelation 22. 16. Everything beautiful seems to speak of *His* beauty; though men saw no beauty in Him (Isa. 53. 2). Verily He gives light in the darkness (John 1. 5), but He is also "the Sun of Righteousness" to bring in "the day of the Lord" (Mal. 4. 2). His outpoured blood has made all this possible—yes, and sure and certain, for He will *soon* come again; reader, are you *ready*? Or *unready*? We rejoice that *all* nature acknowledges its Creator—"Praise Him, all ye stars of light" (Ps. 148. 3). Yet those who are weak, sinful men dare to question Him, and to withhold worship. Their sin is not only great, it will bring a great judgment. But to acknowledge God as Creator will not take away my sins, or yours. God has done more than create with a *word*: He has given His beloved Son to save the guilty by a precious *work* (John 3. 16).

And then? Ah, the great picture of believing ones in Genesis 15. 5, 6 reminds us that the spiritual family, blessed with believing Abraham (Gal. 3. 9, 29), are not only "a great number which no man could number" (Rev. 7. 9), but

a *heavenly* people made to sit in heavenly places in Christ Jesus (Eph. 2. 6). And they, who were once darkness, are "now *light* in the Lord" (Eph. 5. 8). Here then are important *tests* to *know* if you are a child of God, or not. This is all-important *TO-DAY*.

If you are, then you can "rejoice with joy unspeakable, and full of glory" (1 Pet. 1. 8), "looking for that Blessed Hope" (Tit. 2. 13), and living *above* the darkness, above the ruin, and the fear of a sinful world going on to chaos and judgment. Those redeemed by the precious blood of Christ, and those only, are indwelt by the Holy Spirit (Rom. 8. 9) and can, and should, make manifest every day that they are "a *new creation*" (2 Cor. 5. 17). But if you are not—then—ah, how sad is the condition of "wandering stars, to whom is reserved the **BLACKNESS OF DARKNESS FOR EVER.**" (Jude 13).

The stars are God's creation,
His glory to display:—
But more, He gives salvation,
For sinners lost *to-day*.

The stars, beyond our telling,
To Him are known by name:
How glorious is His dwelling,
How wondrous is His fame.

His love, in mercy giving
His Son for sinners lost,
Brings saved ones to "living,"
Purchased at such a cost.

Yes, all who come heart-broken
Receive a heavenly place,
They have faith's happy token,
'Tis all by sovereign grace.

Like stars, they'll be in glory,
Like stars to Him are known:
How great redemption's story,
His love and purpose shown!

But do *YOU* know salvation,
And in His family stand?
By grace "a new creation,"
Held in His mighty hand?

Faith is not unreasonable, though it is often beyond reason: in like manner the believer is not to be unnatural, but supernatural. It is possible to live above the low level that we often seem to think necessary. The new creation is a **reality**, and the possibilities to "him (or her) that believeth" are tremendous.

"A rejoicing heart doeth good like a medicine" (Prov. 17. 22). The curative blessings of living faith and joy in the Lord must never be minimized. The words of truth are life and health (Prov. 4. 22), keeping saints from careworn weariness.

Joseph—a Beloved Son.

No. 9.

All this time, be it remembered, Joseph spoke, not directly, but through an interpreter, reminding of that Holy Advocate Who prepares the way for the receiving of Christ, and pleads His merits in the "vessels of mercy."

His face was not recognised; his words were not understood; neither could his motives be scrutinised by the humbled brethren. His kind and gracious acts were misconstrued; true, they were mingled with harsh treatment, and that only increased their mental anguish. They could not read the heart that burned with love toward them, nor the mind that planned so wisely the reconciliation they were to know at the appointed hour.

How like to these men is the awakened sinner, with whom the Holy Spirit is dealing! Sometimes he perceives a token for good, and then, perhaps soon after, some strange dealing seems to dash his hopes, and make him wonder why God thus contends with him. Of course, the experiences of God's elect are not exactly alike in every case, but there is an underlying similarity in the Divine ways with a sinner whom He is drawing to Himself. 'Tis a mercy indeed to be the subject of Divine dealings when they lead to the saving knowledge of the Redeemer.

Yet, a word of warning! Let not the soul rest in "frames and feelings." Let not an imagined similarity of experience delude a soul into thinking all is well. Rather, let the eyes be turned, not inward, but outward and upward, and let such an one rest not, until he "sees Jesus . . . suffering death . . . tasting death" on his behalf—until he can say, "The Son of God Who loved me and gave Himself for me."

Resuming our meditation—after the brothers had been "put all together into ward three days," Simeon was taken by Joseph and bound "before their eyes." Must they return to their already over-burdened father without him? Yes, for they were completely in Joseph's hands. He could do as he would; there was no escape; Joseph was master of the situation and well it was so.

Yet the same verse that records the binding of Simeon "before their eyes," says also that, "he turned himself about from them and wept." Lovely picture of a tender Saviour, compassionate yet firm, merciful and gracious yet full of wisdom! Yet the deserts of sin must be realised, ere the love of His heart is enjoyed.

The "harshness" was accompanied by the kindly act of supplying the food they needed,

without money. "Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them."

The "grace" thus shewn was not realised by the brethren, and the discovery of the money in one of the sacks, on the way home, gave them no pleasure; it only deepened their anxiety. "Their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?"

Their fears increased when having reached home, it was found that *each man's* money was in his sack. Observe that Joseph had dealt with each and all alike. To the individual conscience guilt was being pressed home, and all, including the heart-broken aged father, were overcome with fear. "When both they and their father saw the bundles of money, they were afraid."

"All these things are against me," groaned the stricken Jacob.

One thing, however, he was determined not to do—to send Benjamin to Egypt. Having, as he thought, lost two sons, he would not risk losing a third. But he who had been lamed at Peniel was to be broken again, as to his purposes. And God's way of bringing this about was the dwindling of their stock of food, which could only be replenished from Egypt.

"And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food."

There was no lack of money, but of what use was it where they were? And they had not grasped the thought that Joseph purposed a free gift. There was a lack of faith. Only a *little* food, and that to be bought! Moreover, there was that stubborn determination not to fulfil the condition—"Ye shall not see my face, except your brother be with you."

Salvation is God's gift, but those who receive it, receive by faith, receive abundantly, and withhold not the most cherished possession if it prove a hindrance to faith. And what does a man cherish more than *his* Benjamin—that which is *his* offspring, his own imagined merit?

E.K.

(If the Lord will, to be continued.)

"Health to the bones" (Prov. 16. 24) is the opposite of "rotteness of the bones" by envy (Prov. 14. 30).

God never disappoints true faith, and true faith delights in God and delights Him.

Grief and Wounds."

A DOLEFUL letter! A dismal subject! Why not speak "smooth things?" Because these but deceive—"Peace, Peace, when there is no peace." What then is the writer? Is he a pessimist, expecting another war? There is a war NOW, and you are engaged in it. But on *which* side? Are you *warring against God*? You say, "I do not know Him." A sadly true statement, but He *is*, whether you know Him or not. All the trifling words such as "I only believe what I see," and that "no one has ever found the soul," are foolishness. If you have ever stopped to *weigh* them, you must know this. You do not SEE your thoughts, nor your feelings, nor electricity, nor has any doctor or specialist found "life," but to deny it would be the action of one whose very power to deny shows that he has life, yet, alas, misuses it. God has pronounced a solemn verdict: "The fool hath said in his heart, There is no God" (Ps. 14. 1, 53. 1). The result is abominable iniquity. The root of all sin is—"NO fear of God." Gradually, but surely, such vain theories undermine morality. Evolutionary ideas cut at the very root of love. A *sense of sin* is shut out, and soon sin is honoured. God is excluded, and self takes the throne. The result is set forth by God in Jeremiah 6. 7, "As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before Me continually is *grief and wounds*." And then comes the warning of God's threatened departure. When God gives men up, there will be an orgy of evil. Beware! "As it was in the days of Noah, so shall it be also in the days of the Son of Man," said the Lord Jesus (Luke 17. 26), and He did not tell a lie. "The earth was filled with violence" (Gen. 6. 11), and judgment fell. Take heed lest God should give you up *personally*. The result would be terrible. Those "given up" receive in themselves the recompence of their deceit" (Rom. 1. 27). Heed, I beseech you, the voice of warning—and of mercy. The door of God's Ark is not yet shut, the message of God's gospel is not yet silent. Christ has died to save guilty ones. Yes, "He was *wounded* for our transgressions" (Isa. 53. 5) is the joyous testimony of the redeemed. God "hath put Him to *grief*" for the sake of undeserving sinners (Isa. 53. 10). Will you take the worse than "risk" of a real judgment? Men do not fear hell as of old, but Christ declared it. He did not tell a lie: the devil is the liar (John 8. 44), and you are fighting a lost battle. But there is still the proclamation of *peace* with God through the

Lord Jesus, and then begins the holy war against sin in a true life that belongs to Him!

Question and Answer.

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Matthew 12. 31 (blasphemy against the Holy Spirit) with 1 John 5. 16, 17, and Hebrews 10. 30. 31.

A solemnizing passage. Christ's Deity might be slowly recognized by some in the days of His flesh: some may have thought that this sin has been theirs, when repentance of heart proves it is not so. Saul ignorantly thought that he "ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26. 9). But blasphemy against the unseen Holy Spirit could only be deliberate, and indicative of a fixed heart-condition, illustrating the "eternal sin" of Mark 3. 29 (lit.). 1 John 5. 16, 17 seems to refer to a sin unto physical death (as that of Uzza, and "the man of God" in 1 Kings 13, contrast James 5. 15), and to indicate that prayer would not remove this (any more than David's fasting kept the babe alive, 2 Sam. 12. 18). But "I do not say that he shall *enquire* concerning that" (1 John 5. 16, lit.) prevents giving up prayer unless the Lord says, "Pray not thou for this people" (Jer. 7. 16). Hebrews 10. 26-31 is, however, parallel (with Matt. 12): "sinnIN(g) wilfully" is a state, not only an act, after receiving "knowledge" distinguished from "love" of the truth, and "it is counting the blood of the Son of God in which" He was sanctified (John 17. 19). A common thing, and doing despite to the Spirit of grace (contrast Zech. 12. 10), it is impossible to bring any to repentance *while* they persist in crucifyING to themselves the Son of God afresh. This is the hardened state of an eternal sin that *will* not repent. The one sinning shuts out all thought of this. What a mercy it is to have a tender heart, and to love the Lord.

If we limit sins to outward actions, and forget the briefest inward feelings, or if we forget the omissions of daily life, or the failure of full devotedness in *manner*, and the lack of an all-consuming *motive* for God's glory, we lower the standard of true holiness.

True faith is not guessing, not a vague hope, not a credulous superstition, not an uncertain dream, but a living consciousness of a proved fact, a realization of a reality, an approving of that which is proved, and a confiding in One Who has all fidelity.

The Test and Trial of Weakness.

HOW gladly do we rise in the morning when a bright summer day dawns, and some longed for privileges are the joy of our heart and the activity of a vigorous body. Service unto the Lord seems so much easier then, and so delightful. But the test is in the cold and darkness—amid strains and stress—the test too, it may be, of despised service, ignored labour of love, frowned upon and misunderstood desires to help, and the wearying "perpetual" round of background details, or, it may even be, the bearing of persecution—and a dungeon.

So is it often in connexion with the physical frame. Some dear saints seem robust: others nearly always ailing. We cannot say why it is, but we do know that God's way is "perfect" and the different parts of His picture are all painted aright. "In everything gives thanks" is not natural when a physical trial recurs, and the body aches, and acts slowly, and one seems "so useless"—feeling also the burden of involving others in burdens and apparent waste of their time—others, whom we would willingly help instead! But apart from definite illness, that lays low, and brings to great pain, or utter helplessness, there is also weakness which does not compel total inactivity but only reminds us forcibly of our many, many limitations. We remember, in this connexion, Timothy's frequent "infirmities," and the stress on "strengthlessness" seems before us in the epistles for a very definite purpose. Our outward man does perish, and the feeling of languor, and inability to move the limbs as quickly as of old, the growing difficulties of memory, the problem, it may be, of hearing, or seeing clearly. All these things are tests to lead to simple faith, and love, and patience, and joy, amid all.

The consciousness of older age, and the feeling "I wish I could do what I once did," may easily be used to bring discouragement, instead of true victory. The Lord does not demand what we have not, but where there is "first a willing mind, it is accepted according to that a man hath and not according to that he hath not" (2 Cor. 8. 12). How beautiful and gracious, and encouraging is this Divine word. Rightly we seek unto the Lord that we may not lack faith, or lose strength, through failure to trust Him; but appointed weakness is sanctified to cause us to depend on Him more, that His strength may be made perfect in weakness (2 Cor. 12. 9), and that there may be less of self—and more, more, more of Him—rather, "more, more, more of Him," first, and thereby less, less, less of self.

Suggested Daily Readings.

"IF THE LORD WILL."—APRIL, 1948.

| Day | READING | | LEARNING | |
|-----|---------|--------------|-----------|---------|
| | Psalms | Luke | Psalms 50 | Mark 12 |
| 1 | 50. | 15. 20-32 | 1 | 22 |
| 2 | 51. | 16. 1-15 | 2,3 | 23 |
| 3 | 52. | 16. 16-31 | 4 | 24 |
| 4 | 53. | 17. 1-19 | 5 | 25 |
| 5 | 54. | 17. 20-37 | 6 | 26 |
| 6 | 55. | 18. 1-23 | 7 | 27 |
| 7 | 56 | 18. 24-41 | 8 | 28 |
| 8 | 57. | 19. 1-19 | 9,10 | 29 |
| 9 | 58. | 19. 20-40 | 11,12 | 30 |
| 10 | 59. | 19. 41-20.8 | 13,14 | 31 |
| 11 | 60. | 20. 9-26 | 15 | 32 |
| 12 | 61. | 20. 27-47 | 16 | 33 |
| 13 | 62. | 21. 1-19 | 17 | 34 |
| 14 | 63. | 21. 20-38 | 18,19 | 35 |
| 15 | 64. | 22. 1-18 | 20 | 36 |
| 16 | 65. | 22. 19-38 | 21 | 37 |
| 17 | 66. | 22. 39-53 | 22 | 38 |
| 18 | 67. | 22. 54-71 | 23 | 39 |
| 19 | 68. | 1-19 | 23. 1-26 | 40 |
| 20 | 68. | 1-35 (Rev. | 23. 27-56 | 41 |
| 21 | 69. | 1-21 | 24. 1-17 | 42 |
| 22 | 69. | 1-36 | 24. 18-35 | 43 |
| 23 | 70. | | 24. 36-53 | 44 |
| 24 | 71. | John 1. 1-18 | 39 | 13.1 |
| 25 | 72. | 1. 19-42 | 39 | 2 |
| 26 | 73. | 1. 43-2.11 | 40 | 3 |
| 27 | 74. | 2. 12-35 | 41 | 4 |
| 28 | 75. | 3. 1-21 | 42,43 | 5 |
| 29 | 76. | 3. 22-36 | 44,45 | 6 |
| 30 | 77. | 4. 1-15 | 46,47 | 7 |

Notes on Memorized Verses.

PSALM 50. 1-23.

1, Three names of God. He calls (4, Isa. 40. 26): all is under His control. 2, God's centre (Ps. 87. 2, Isa. 62. 6, 7). 3, Now He waits (21 Hos. 5. 15, 2 Pet. 3. 4), and men boast themselves, but He will arise (Ps. 12. 5, 68. 1, Isa. 33. 10). 4, Some of His saints in heaven (Eph. 3. 15), some living on the earth (1 Thess. 4. 17). 5, His claiming word "My" (Mal. 3. 17). "A covenant upon a Sacrifice (the precious blood of Christ): contrast sacrifices (8), and notice the fruit ("sacrifice of praise," 14, 23, Heb. 13. 15), and also Psalm 51. 19: a wonderful theme. 6, Romans 1. 17, one aspect: His holy judgment, then, another "Selah"—a pause, meditation, and then second section: thus we have (a) the church, (b) Israel and (c) anti-Christ, and the Gentiles in (third (16-23) mark God's tenderness, "My people," "thy God." 8, Isaiah 66. 1-3 shows there can be sacrifices continually, and no acceptance. 10, God will not "take": He has "given the Sacrifice (John 3. 16: with Gen. 22. 8, Lev. 17. 11 helps). 11, It is ever blessed to realize God's complete knowledge (Matt. 10. 29). 12, God is absolutely independent. But He condescends to hear our humble cry, and our grateful praise (14, 15). 15, Psalm 91. 15, 16 The great object of life is to glorify God (Rom. 11. 36, 1 Cor. 10. 31). 16, The "wicked one" specially, and all who follow his ways. "My covenant," how different from those of verse 5. 17, Contrast "the love of the

truth" (Prov. 12. 1, note 5. 12). 18, Fellowship in evil (Prov. 1. 10). 20, Iniquity in the home: Israel's rejection of Messiah also. 21, 23, "Thine eyes"—"I will show the salvation of God." 22, cf. 9. 17. 23, He whose lips rightly praise God will in his life walk with God: "conversation" is "behaviour." What a privilege to please God (Heb. 13. 21).

LUKE 23. 32-47.

32, "Other, malefactors:" how precious is the comma: Greek "other of another character"—He is the Benefactor. 33, Christ the DIVIDING One: on which side, spiritually, are we? 34, "They parted:" who? Those who crucified: then the prayer is a wondrous parenthesis, between two references to the same persons. The Lord's intervention—and they were blessed (Matt. 27. 54), so in Acts 7. 59 prayer between two references to Saul (7. 58, 8. 1), and he was saved. How real is prayer! "His raiment," contrast Genesis 3. 21, Isaiah 61. 10.

35, Words true beyond their knowledge. His death must take place for His own to have life (cf. Ex. 12. 13). 37, "If" as in 35, Matt. 4. 3. 38, No "if." 39, 40, "One," "The other" (now "of another kind," suddenly saved (see Matt. 27. 44)—grace reigns! 41, "Nothing out of place." 42, "Remember me:" there are remarkable parallels and contrasts with the "two," and Joseph in the midst, in Genesis 40: see verse 14 margin—but note 23. 43, Not only "remembrance"; but "I say" (NOW): not only the "Kingdom," but Paradise. What excelling love! 44, Midday, Amos 8. 9, note grace, Acts 26. 13. "Until" Z'chariah 14. 7. 45 The death of Christ opened the way (Heb. 10. 19, 20, Zech. 13. 7, with Gen. 3. 24). 46, The word of triumph (John 19. 30), "Father" (John 20. 17). He commend-1 His Spirit (Heb. 9. 14), and laid down His soul (John 10. 15), and gave His body (Luke 22. 19). 47, The fruit at once—in a Gentile too: grace.

Suggested Daily Readings

IF THE LORD WILL.—MAY, 1948.

| Day | READING | | LEARNING | |
|-----|-----------|-------------|------------|----------|
| | Psalms | John | Psalms 71 | Mark 13. |
| 1 | 78. 1-20 | 4. 16-38 | 1,2 | 8 |
| 2 | 78. 21-39 | 4. 39-54 | 3 | 9 |
| 3 | 78. 40-64 | 5. 1-16 | 4,5 | 10 |
| 4 | 78. 1-72 | 5. 17-35 | 6,7 | 11 |
| 5 | 79. | 5. 36-6.6 | 8,9 | 12 |
| 6 | 80. | 6. 7-29 | 10,11 | 13 |
| 7 | 81. | 6. 30-52 | 12,13 | 14 |
| 8 | 82. | 6. 53-71 | 14-15 | 15 |
| 9 | 83. | 7. 1-24 | 16,17 | 16 |
| 10 | 84. | 7. 25-53 | 18,19 | 17 |
| 11 | 85. | 8. 1-22 | 20-21 | 18 |
| 12 | 86. | 8. 23-47 | 23 | 19 |
| 13 | 87. | 8. 48-9.5 | 23 | 20 |
| 14 | 88. | 9. 6-23 | 24 | 21 |
| 15 | 89. 1-18 | 9. 24-41 | John 13.18 | 22 |
| 16 | 89. 18-37 | 10. 1-18 | 19 | 23 |
| 17 | 89. 1-52 | 10. 19-42 | 20,21 | 24 |
| 18 | 90. | 11. 1-19 | 22,28 | 25 |
| 19 | 91. | 11. 20-40 | 24,25 | 26 |
| 20 | 92. | 11. 41-57 | 26 | 27 |
| 21 | 93. | 12. 1-19 | 17 | 28 |
| 22 | 94. | 12. 20-36 | 28-29 | 29 |
| 23 | 95. | 12. 37-50 | 30 | 30 |
| 24 | 96. | 13. 1-17 | 31 | 31 |
| 25 | 97. | 13. 18-38 | 32 | 32 |
| 26 | 98. | 14. 1-14 | 33 | 33 |
| 27 | 99. | 14. 15-31 | 34 | 34 |
| 28 | 100. | 15. 1-17 | 35 | 35 |
| 29 | 101. | 15. 18-16.4 | 36 | 36 |
| 30 | 102. | 16. 5-24 | 37 | 37 |
| 31 | 103. | 16. 25-33 | 38 | 11 1 |

Notes on Memorized Verses.

PSALM 71. 1-24.

1, The only safety. (Ps. 146. 3, Prov. 11. 28, 28. 26). 2, "Me," personal. 3, God's "commands" precious (Ps. 42. 8, 44. 4, 133. 3). 6, Praise continually, all the day (8), more and more (14), continual resorting (3, cf. 91. 1, note John 14. 23—not only a "visit") means

continual praise. 9, Isaiah 46. 4; there are many encouragements for old saints (Ps. 92. 13-15, Prov. 4. 18 Dan. 9. 23, 12. 13). 14, Hope and praise joined. 15, Link with "all the day" in 8, 24. No room for murmuring, nor for speaking evil of others. 16, Like Paul, David rejects his own righteousness (Phil. 3. 9). Strength and righteousness joined (Isa. 45. 24). 18, Psalm 22. 31. 20, Revival "I will never leave thee, nor forsake thee" (cf. Ps. 30. 5, Isa. 54. 7, Lam. 3. 32, Heb. 12. 11, Jas. 5. 11, 1 Pet. 1. 5, 6). 23, The lips have fruit (Heb. 13. 15) when the soul is redeemed. 24, The praiseful one has enemies, but he should not be one, nor make them, nor avenge himself on them (1 Pet. 4. 16-19).

JOHN 13. 18-38.

18, Cf. 19. 28. 19, Isaiah 48. 5. 20, Matthew 10. 40-12 it is not what we are but what He is. 21, He was "troubled" that we might not be (14. 1). 23, What intimacy, and yet John, too, forsook (Mark 14. 50). 25, Reverence, "Lord:" the disciples never addressed Christ by His personal name: yet, alas, many forget reverence today. 26, An act of favour that should have broken down his sinful heart, but no: he loved money more than Christ. A thousand say "I would not," yet the acid test proves otherwise: conscience is often smitten in business, yet "my bread and butter" rules. 27, Cf. Matthew 23. 31: an intense idiom of warning: yet also showing knowledge of man's persistence. 29, How often our "thinking" fails (Matt. 3. 9, 26, 66, John 5. 30, 45). 30, "Out," "night:" Judas' choice—and the blackness of darkness for ever. 31, A contrasted "now." 32, 12. 28, 15. 8, 17. 4. 5. 33, "As I said," so 14. 10: O that we may not need to be treated as the undiscerning world (1 Cor. 3. 1), but that, as Moses, we may know God's ways (Ps. 103. 7). 34, Given to the "one another" of "His own" (1): a unity in Christ, Judas absent. "As" the cause, manner, power, fulness, continuance (even when "others" seem to fail), fruitfulness of such commanded love. 35, Do they know this today? or have we faltered? 36, Peter goes back to 33: how often we leave out the practical exhortation (cf. Matt. 16. 6, 7, Mark 9. 37, 38, John 4. 18, 20): let us not "change the subject" when convicted. Afterwards—grace, cf. "when thou art converted". (Luke 22. 32). 37, "Honest" personal over-estimate (2 Cor. 12. 7), is this our danger still?

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

Thoughts from The Word of God

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

A PERIODICAL, AS GOD GIVES GRACE, TO
MAINTAIN A LITTLE TESTIMONY FOR HIS
GRACE AND TRUTH, REVEALED BY THE HOLY
SPIRIT, IN OUR LORD JESUS, TO THOSE IN HIS
FAMILY.

Vol. 48, Nos. 18, 19
JUNE, JULY, '48
Free

"Behold, what manner of love the Father hath bestowed upon us that we should be called the children of God: therefore the world knoweth us not, because it knew Him not."

1 John 3. 1.
"Because He hath set His love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name."

Psalms 91. 14.
"This commandment have we from Him, that he who loveth God love his brother also."
1 John 4. 21.

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

1 John 4. 19.
"If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him."

John 14. 23.
"Lord, Thou knowest all things: Thou knowest that I love Thee. Jesus saith unto him, feed My (little) sheep."

John 21. 17.
"The love of every one of you all toward each other aboundeth."

2 Thessalonians 1. 3.

"WATCH THEREFORE."—Matthew 24. 42.

Words of Introduction.

AGAIN by the infinite grace of God we can give thanks for the privilege of each mile-stone, whether of a week, or a month, and the nearness of our Lord's Appearing, and for the joy meanwhile of shining as lights in the world (Phil. 2. 15), and of living "soberly, righteously, and godly, in this present age, looking for that Blessed Hope" (Tit. 2. 12, 13), and of stirring up the pure minds of one another "by way of remembrance" (2 Pet. 3. 1). The need for intensity is evident, the danger of coldness, of leaving first love (Rev. 2. 4), and of becoming worldlike in deportment, dress or desire, is sadly clear. O that we may not sleep, but ever behold "as in a glass the glory of the Lord" and be "changed into the same image," by the gracious ministry of the indwelling Holy Spirit (2 Cor. 3. 18).

"Ye are bought with a price" 1 Corinthians 6. 20.

Ah, could we know the awful cost
To Christ our Lord for us to die,
Who looked upon us, vile and lost,
And saved and cleansed us, brought us nigh,
How would our hearts be stirred within
To conquer all of self and sin.

So grant, O gracious God, that we
May have a holy ardent zeal,
That everything that grieveth Thee
We may with tender conscience feel:
And may our humbled hearts o'erflow
With love to Him Who loved us so.

A.W.H.

Words of Encouragement.

Thus could God's servant write. "But," you say, "I am not Paul, I am not an apostle." No, but God gave to His apostles "for the building up of the body of Christ" (Eph. 4. 12), and they passed on to us what He made known to them (Col. 1. 26, 27) that *we* might not be ignorant (1 Cor. 10. 1, 12. 1 etc.), but "filled with the knowledge of His will and increasing in the knowledge of God" (Col. 1. 9, 10). Hence a prophet wrote, "I beheld, and lo," (Jer. 4. 24) that we too might see *spiritually* what he saw. "For whatsoever things were written aforetime were written for our learning" (Rom. 15. 4), and the prophets ministered to us (2 Pet. 1. 11). And we have the same "I saw" followed by a command, "Behold," in the New Testament (Rev. 6. 2), that *we* may realise the same knowledge of the truth that the "holy apostles and prophets" received, for saints are members one of another and no "gift" is to exalt one against another, but to be the profit and joy of all. If only we realised this today, how happy would fuller Christian fellowship become!

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.

"The prayer of the upright is His delight"

Proverbs 15. 8.

1. For God's gracious over-ruling in the kingdom of men (Dan. 4. 25, 1 Tim. 2. 1-4).
2. For "Israel after the flesh," that the remnant may be saved (Rom. 11. 5), and for Jerusalem, that we, as the Lord's remembrancers (Isa. 62. 6, 7 marg.) may pray for the peace thereof (Ps. 122. 6).
3. For a deeper sense of separation unto the Lord, and a true realization of revival among God's dear children, with its humbling accompaniments (Ps. 85. 6, 8).
4. For the homes of believers that they may be characterized by more spiritual simplicity, and freshness of love to the Lord, and be more distinct from those of the unsaved.
5. For lands that we often overlook—Lapland, Trans-jordan, Turkestan, Tibet, Belgian Congo, Alaska, Cuba, Jamaica, Bolivia, Western Australia.
6. For all privileges of service, entrusted to us, in the publications, as well as meetings, and that our Father may open further doors and give daily grace and strength to fulfil His purpose. Also for the missionary work in various places, and for journeys of service (France, Belgium, Germany, etc.), and particularly remembering our brethren Stanley Duce (furlough, U.S.A.).

Francisco Franco (Argentine), Paul Rosenberg (Uruguay), H. A. Werner (Germany)—and our brother and sister, T. F. Bailey, getting ready.

"Ye have not chosen Me, but I have chosen you, and ordained (placed) you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you" (John 15. 16).

Poems to Help Christian Experience.—167.

"The sons of God" Romans 8. 14.
 "His own son that serveth Him" Malachi 3. 17.

Thou Ever-Blessed One, I love, I love Thee
 Yea, I adore Thy Name.

Who is in heaven or on earth above Thee,
 Worthy my heart to claim?

"Give me thine heart, my son;" it is Thy saying
 A true and faithful word,

O be my soul, with joyfulness obeying,
 With deep affection stirred!

All that I am, and have, to Thee belongeth;
 No more am I my own;

A selfish life Thy loving kindness wrongeth;
 O be my heart Thy throne.

"Go, work today, my son;" 'tis Thy commanding,
 "Within My vineyard here."

Why should I then, outside, be idly standing?
 Work to my hand is near.

For love of Thee, my God, my hands would render
 True service unto Thee—

To ev'ry needy soul a gracious, tender,
 And faithful ministry.

Yea, though a son, I yet would be a servant,
 Thy willing bondman, yea,

In labours more abundant, patient, fervent,
 In view of that Great Day.

Then let me labour, till my Lord appeareth,
 Who saith, "I come again."

This hope, amid his toil, the servant cheereth;
 This joy transcendeth pain

That ev'ry son who serveth often feeleth,
 At times by men abhorred.

O may it come, the Day that all revealeth,
 Day of the glorious Lord!

E.K.

The difficulties of unbelief are greater than those of faith. To conceive of ordinary life without a cause, and of things without a beginning, is surely a problem far beyond the recognition of a Personal Creator. Granted that the latter is beyond reasoning the former is against reason. And thus is it to conceive of design and harmony without a Designer, and to imagine self-development from the unconscious into the conscious and that the cell of protoplasm should organize itself into complex life, and act with out any directing and co-ordinating wisdom and power. The reverse—namely, the less caused by One infinitely Greater, having both wisdom and power—gives a true and majestic explanation, against which reason can say nothing, though its own activities are transcended.

“ Bitter Envy and Strife.”

James 3. 17.

“ WHO is able to stand before envy?” (Prov. 27. 4). It is “ a rottenness of the bones ” (Prov. 14. 30). Yet the world is full of it. And *this* is a basis of strife: *this* is the precursor of quarrels, and wars.

What is envy? It is self-centred jealousy, fearful for one's own interests. It is the reverse of love and unselfishness. It is a close kinsman of fretting, coveting and murmuring. This sin needs to be hated by children of God, and full victory sought, not only deliverance from *actions* thereby, but from the inner feelings of envy. Envy involves rejection of God's wisdom and questions His appointments, thus criticizing Him, covertly, although not openly and verbally. Envy is against one's neighbour also:—“ Why should *he*, or she, have this or that? ” Envy is *self-centred*, *self-occupied*, and cannot deny self (Matt. 16. 24). Envy is *unlovely*, as well as *unloving*. It is bitter and miserable for him who harbours it. Its by-products are suspicion, feelings of unpleasantness, judging of motives, and a general atmosphere of discontent. It brings gloom into a home, and a heavy restraint of blessing into an assembly. How different is the freeness and freshness when God's appointments are heartily welcomed, and when another's advantages are our joy, in the Spirit!

“ There are diversities of gifts, but the *same* Spirit,” and the next verse continues—“ Diversities of ministries, but the *same* Lord,” and then “ Diversities of operations, but the same God ” (1 Cor. 12. 4-6). This is deeply important. There is no lack of harmony in *God's* own work: all disunion, and disaffection and discord are through ourselves and self-life. Romans 12 reiterates this very message again, “ As we have *many* members in one body and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another—having then gifts differing according to the grace that is given to us ” (verses 4-6). And Ephesians 4. 4-7. “ One body . . . unto every one of us is given grace according to the *measure* of the gift of Christ.” Here is a wondrous complex unity in diversity. Here is true and living harmony. *Neither* monotony, *nor* discord. There is no quarrelling, no rivalry, no envy, whenever and where-ever there is subjection to Christ. *One* life, *one* Head, *one* aim! But *different* positions, possessions, privileges and powers—by God's sovereign appointment (1 Cor. 12. 18, 28). The Holy Spirit led Paul to

emphasize this in letters at far different times, and to far different places: the thought was ever with God's servant of old, and should be our joy in the Spirit.

You cannot be Paul, nor can I be Peter! But we can be that which God wishes. We should not, and would not, seek to be anything else. If the “ eye ” tries to “ hear ” it fails miserably, *and* leaves out its appointed and appropriate function. If I seek to do your work, however precious and holy, that work in itself is, I sin grievously and grieve God's Holy Spirit. Omitting my *right* service, I rob you and all other members of the body. The *importance* of the work from *man's* standpoint is *not* the real matter, but the will of God, and His joy, from His standpoint. No one member can buy a “ body,” and no individual saint can function *alone*. God seeks unity, not units, not uniformity. Units can be tied together, but unity is living and from within.

When we have a “ commandment ” as “ Love one another,” it is for *all* the redeemed. In like manner, “ What I say unto you, I say unto *all*, Watch ” (Mark 13. 37). The *fruit* of the Spirit in Galatians 5. 22, 23 is for *all* saints. *Graces* are the same for each and every believer; *gifts* are differing. O that we may have grace to realize this. If only we, as dear children of God, experienced the beauty of love's simple obedience to Christ as Lord, there would not, and could not, be “ wars and fightings ” (Jas. 4. 1), begotten of envy (Jas. 3. 14). The trouble at Corinth was when every one said, “ I ” (1 Cor. 1. 12). The church is *rightly subject* to Christ (Eph. 5. 24, cf. the *beginning* of the believing life, *submitting* to the righteousness of God, Rom. 10. 2-4). There cannot be two “ wills ” having authority in “ *one* ” body physically. Healthy “ life ” implies unity. Not a mechanical activity, but a living response, because the Lord's will is in us, yea, has become our very will with His laws written on our very hearts (Jer. 31. 31-34).

It is easy to see the faults of others, but would we not confess and have victory over our own, in the Holy Spirit?

“ I am the Lord, I change not.” Malachi 3. 6.

“ I will remember My covenant.” Genesis 9. 15.

A saint who never sings is an anomaly: the Holy Spirit ever encourages praise, and a “ new song ” is the characteristic of the new covenant.

Faith does not look at circumstances as decisive factors, but as calls to prayer.

YOUNG PEOPLE'S COLUMNS.

Which Book is Yours ?

THERE are at least six books mentioned in the "Revelation." One is that book itself (Rev. 1. 11, 22. 7, 9, 10, 18, 19). What are the others? Which one concerns *you and me* most of all, as to *ourselves*?

One was specially for John (Rev. 10. 2, 8, 9, 10). Another contained the very solemn messages revealed for us to read in Revelation 5. 1 up to 8. The other one mentioned most frequently is full of *names*, nothing else! How many there are, I cannot tell. I rejoice that there are a great number which no one can number. It is not a book of *death*, but of *life*. But the other part of its name tells of the death of the Lord Jesus (John 1. 29) to make eternal life a reality for *all* who come unto Him. This book is before us in chapters 3. 5, 13. 8, 17. 8, 20. 12, 15, 21. 27 (22. 19 is the "tree of life") a sixfold reference to Daniel 12. 1. The *contrasted* books (at least two), are found in 20. 12. Remarkably those whose names are in the book of life are *not* in *these* sad volumes. Hence the all-important question, "Which is *your* book?"—Is it the book of your "works," or "the book of life of the Lamb slain"? What a lovely name! It belongs to the Lord Jesus, Who is seen as the Lamb throughout whether before the throne in ch. 5, or at the marriage supper of ch. 19. His precious blood is never forgotten in heaven. Yes, the book is His, but it is mine if *I am His*, if I am "redeemed by the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1. 18, 19). Here then is the all-important question:—Is my name there? I have not seen that book. When was it written? "From the foundation of the world" (Rev. 13. 8, 17. 8). Clearly God knew all about the names of His people before they were born. If I have come to the Lord Jesus as my "Passover" (1 Cor. 5. 7), I may *know* I am one of "the church of the first-born ones which are written in heaven" (Heb. 12. 23), and that my name is there. But if I have *not* felt myself a sinner, if I have *not* come to Him, if I *am* still as I *was*, I cannot say that my name is there. It is so important for you and me to find out where we really stand. Only those whose names are written there can enter God's city (Rev. 21. 27). The solemn contrast seems clear in Revelation 20. 15, "Whosoever was not found written in the book of life was cast into the lake of fire." We do not read, "Whosoever was *specially* wicked." No, if the name is not there, if one

does not have redemption by His blood (Eph. 1. 7), it is clear he, or she, is lost. Then there is no other way to heaven. No, only by the Lord Jesus. Those who are judged according to *their own works* are lost, however good they may think that they are. It is all-important then to know if you are trusting in the precious blood of Christ. Only those written in the *Lamb's* book of life are saved. It is sad that many speak against salvation by His death. How can there be any other hope? Impossible! But what about you—personally? You, dear reader—in which book is your name? Have you really come to the Lord Jesus? If *no!*, you cannot say, "My name is there." But *why* have you not come? Has He said that you must not come? Are you not a sinner? Do you believe His word? Do not delay, if you feel your guilt and need, but come **NOW**.

The books which God in Scripture gave
Reveal Himself, and grace to save:
They show His holy judgment too,
For all His words are sure and true.

His book unsealed gave warnings clear,
Yet men still read, and do not fear:
They think of truth as if a tale,
But *all* God wrote can *never* fail.

The book of life is full of names,
And thus God's wondrous love proclaims,
How He delights in all His own,
And all their names to Him are known.

'Tis called "the book of life," and all
Whose names are there upon Him call:
'Tis "of the Lamb:"—this other name
Tells *how* God's grace to sinners came.

The Lamb of God for *sinners* died,
For *sinners* He was crucified,
Their judgment took that they might be
Redeemed by Him eternally.

O is my name within that book?
Within its pages none can look:
But if I know the Lamb of God
Then I am saved by His own blood.

Then books of judgment will not rise—
NO thought of wrath now terrifies—
I only long to Him to give
My life, since by His death I live!

"Christ died for us"

Romans 5. 8.

Amazing love! The Son of God hath died,
His precious blood to sinners is applied,
Their guilt removed, accepted now they stand,
A new creation, sheltered in His hand.

Nothing can alter God's eternal love,
The saved one's life and hope are now above,
And constant service is the joy of such,
As they are kept with God in constant touch.

No wrath of man can change His firm decree,
Children of God shall endless glory see;
Redeemed for aye, the saints expect *the Day*,
Our Lord *soon* comes to take His own away.

Joseph—a Beloved Son.

No. 10.

Jacob is now faced with a choice. Death by starvation or yielding to the demand of "the man" in Egypt. The brethren were now realists. Their experience of Joseph convinced them of the uselessness of attempting to see him unless the youngest brother were with them. Very hard was it for Jacob to put aside his will and submit. Painful is the record of the passage of words between him and his sons, but the humbling must be brought about. And how? It would seem that Judah's promise of suretyship was the turning point at this critical part of Israel's history. The utmost that Judah could do would be to allow himself to be retained at Joseph's pleasure in order to keep Benjamin free. What he had not reckoned upon was—would Joseph be satisfied with such a proposal?

Ah! how different was the case of Him Who "sprang out of Judah." He, God's Own Dear Son, in the words, "Lo, I come to do Thy will, O God," actually put Himself in the place of a Surety. He has undertaken the case of His people, that is, to answer for all that is exacted of them. He has lived for them, "making a righteousness for the many," He has died for them, making an atonement for their sins. And there never was, and never will be, any question as to God's satisfaction with Him and His finished work.

As the event proved, Judah, though willing, was never called upon to be surety for Benjamin. But the Lord Jesus both promised to perform, and fulfilled the purpose of the Father; and that being God's work, "nothing can be put to it, nor anything taken from it."

Resuming our meditation, Jacob is at last ready to let Benjamin go. That was the *one* imposed condition; But says Jacob, "If it must be so now, do this: take the best fruits in the land in your vessels, and carry down *the man* a present, a little balm, and a little honey, spices, and myrrh, nuts and almonds: and take double money in your hand; peradventure it was an oversight. Take also your brother, and arise, go again unto *the man*: and God Almighty give you mercy before *the man*, that he may send away your other brother, and Benjamin. If I be bereaved, I am bereaved."

What a mingling of grudging submission, desire to appease, conscientious wish to be free of debt, distrust of motives, hope in God, and fear of bereavement! Yet who, amongst even believers, can fail to see their own shortcomings portrayed in these few words? Dear fellow-saved-ones, we scarcely realize what a sad

mixture we often are. What mercy it is that God sees us in Christ, "complete in Him," "accepted in the Beloved."

Once more the brethren are in Egypt and stand before Joseph. More than this, they are brought into Joseph's house. Again fear possesses them. What is in his mind? They think they know. He means evil against them. What a disturbing thing is a bad conscience! Such thoughts and words would not have been expressed had it not been for that never-forgotten crime of twenty years ago. Moreover, what they said they never would do, now is done willingly. "They bowed themselves to him to the earth." "They bowed down their heads and did obeisance." So will it be in regard to a Greater than Joseph. "In the Name of Jesus, every knee shall bow, of things in heaven, and things in earth, and things under the earth."

Yes, the presumptuous and atheistical, the militantly godless glorying in man, despising dominions and speaking evil of dignities, all shall be put under the feet of the Glorious Lord.

Joseph's brethren were uneasy in their minds about their supposed indebtedness, and expressed both their fears and honesty of purpose to Joseph's steward. Man is ever anxious to justify himself, and to procure his own salvation. How surprised they must have been to be told, "Peace be unto you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money." How glad, too, they were when Simeon was brought out to them. Thus their fears were being allayed! Was this the end? Nay, for the most painful trial was ahead of them.

E.K.

(If the Lord will, to be continued.)

The Sin of Exaggeration.

A DUPLICATED magazine from another land contains extracts as to privation and restriction in England. I felt a deep concern regarding the *overstatements*. I remembered when on a little missionary journey the mistakes others made as to conditions where I then was. And I have learnt anew the peril of exaggeration, and the

SINFUL USE OF THE TONGUE—

or the pen. Truthfulness is rare today in the world. Its absence, nationally, internationally, perpetuates strife. But in the children of God it is worse than inexcusable. Dishonour to the Lord's Name, ingratitude for mercies received, a tendency to attract attention to oneself, and often a trading on the sympathy of others are

involved in this heinous sin. We cannot be too prayerful for God's preservation: "Set a watch, O Lord, before my mouth, keep the door of my lips" (Ps. 143. 2).

We may have often said that a news-sheet may *generalize* an isolated case, and local circumstances, and thus cause a sensation. But this is *deceiving*, even if it be not *deceit*. Sudden impulse and hasty and bitter feelings may be the spring of the deadly evil before us. In like manner, one may have difficulties, as to food, or whatever it may be, and then speak, or write at random, forgetting God's *usual* provision. We so soon forget God's mercies. How often men say, "I have never felt the cold *so much before*." We may talk and complain, or blame and take away the character of others on the spur of the moment. Alas! "Commune with your own heart upon your bed, and be still. Selah" (Ps. 4. 4), is a needed message TODAY.

So many say "hundreds," when the number, whatever may be the subject, is far less. An accident, or unusual event, is so easily enlarged in the record. Even an account of service may be embellished to emphasize one's own activity, or suffering. And praise of others has often the same sinfulness! Simple truthfulness is not natural. The human tendency to *overstatement* is inherent in "self." The same thing is found in controversy too. A brother's error is *enlarged*. And if there are personal differences, "his" fault is magnified and "mine" minimized. And minimizing in *such a case is exaggerating* one's own goodness, just as when I excuse my five minutes' lateness with "I am so sorry I'm a *few seconds* behind." Exaggeration is *untrue*, and semi-denial of facts is *untrue*. A half-lie is a lie: poison corrupts the good, though it is tolerated among men. The Lord keep us lowly at His feet and sensitively TRUTHFUL to His glory.

"DIRECTION."

"HAVE you a definite course" of Bible meditation? Many dislike and shrink from the word "direction" because it implies a limitation of their freedom. But it is blessed to have God's direction. "The meek will He guide in judgment: and the meek will He teach His way" (Ps. 25. 9). It is very beautiful to see that God does not treat us as mere machines. He leads His own to exercise sound judgment. He provides the way, but there is the responsive walking. Do we complain on earthly journeys

when we are kept within a path? We find thereby the *prepared* road, instead of being compelled to cut our own way through.

These principles affect everything in our daily life. Possibly you have been brought to the Lord recently, or you have had the great joy to bring another to Him. The new life needs food. Food is provided in God's written words. Should they not know how to use their Bibles? Many become irregular and indefinite, because they are not guided, and directed, as to helpful modes of Scriptural research. Scripture Unions have sought to remedy this, and God has given much fruit. The human heart is often affected by a "pledge," but we should not need *this*. Quite apart from all thought of "membership" we should be determined, but the worked out *plan* of a Scripture Union is often a real incentive, "Purpose of heart" is deeply important in the Christian life. Without procrastination let there be a holy resolution to read God's words daily and to read *throughout*—prayerfully, humbly, obediently. Is it not often an encouragement to diligence and to prayer for others, when we realize *many* children of God are reading the *same* portion? Hence I would suggest that to encourage young believers to some definite "mode" of going through all Scripture is no more hindrance to their dependence on the Holy Spirit than is our daily bread, and than the normal arrangements of rising at the same time, and having regular hours for food whenever possible, or of partaking of what others have provided. God does not cause a mass of independent units, but draws His redeemed together. Unless the portions of Scripture suggested are printed before the eyes, for a definite day, it is so easy, even for much older believers, to become indefinite, neglectful, irregular, and even slothful. Suffer the word of exhortation, to His glory Who has redeemed us.

A Fateful, and Fatal Choice.

[N ship visitation with the gospel of God's grace, I cannot always see the vessel's name. While looking at a distance recently, I was reminded of the twofold sign which Japanese ships bore. The spiritual opportunities on these in past years have come to mind, and the attractive building, and the many provisions for crew-comfort. And *now!*—I see and visit them *no more*. Their glory is departed. Commercial hopes have been dashed to the ground. Men I could reach of old no longer hear the gospel in this city. And a fatal choice comes before us. There was a

day when the authorities in Japan decided to unite on *one* side in the world war. Had their choice been the reverse, how different would the position of the whole nation be today. They were deceived, and they took a fatal step. But the decision of a moment was not the choice of a moment. Days and months and years led gradually up to the fateful decision—and the goal.

Reader, do you realize my message for you? An irreversible future lies before you, if you are choosing to be identified with the world, and remain against the Lord Jesus. For the world is still against Him, and Satan is

“ the god of this age ”

(2 Cor. 4. 4). The Japanese *thought* they would have victory and gain. No doubt they were joyfully looking forward, and not a few were full of excitement when the fatal step was taken. O how much it involved, but *they knew not* (cf. Matt. 24. 38, 39).

We read the striking words of Holy Scripture:—“ We will not have this Man to reign over us ” (Luke 19. 14), and again, “ We have no king but Cæsar ” (John 19. 15), and Israel’s history has manifested the terrible consequences of the fatal choice, the deadly choice on that eventful day. But I am not only thinking of nations, rather I have individuals before me—and YOU. Moses said of old: “ I have set before thee this day life and good, and death and evil . . . blessing and cursing ” (Deut. 30. 15, 19), and added, “ Therefore choose life, that both thou and thy seed may live.” But the human heart was the same then as when the Lord Jesus walked this earth, “ Ye will not come unto Me, that ye might have life ” (John 5. 40), and “ He that is not with Me is

against Me ”

(Luke 11. 23). Ah, dear reader, are you *thus* against Him, though you do not *say* a word of rejection? You “ neglect ” and procrastinate and you are LOST, and the amazing words apply, “ He that sinneth against Me *wrongeth his own soul*: all they that hate Me love death ” (Prov. 8. 36). There is an inescapable doom outside Christ.

But today is still the day of salvation (2 Cor. 6. 2). Will you not call to mind the love of the Lord of glory Who condescended to come into this world, to live as the rejected One, and to die under judgment and wrath, that sinners might be saved? Is it nothing to you that He was on the tree, made a *curse*, that sinners might have eternal blessing (Gal. 3. 13,

14)—nothing to you that He tasted death (Heb. 2. 9) that guilty ones might have eternal life? Is His love a trifling matter with you? What if today is the watershed of your life? Will the die be cast, as you gamble away your greatest possession, even your soul, and

take the risk

of attaching yourself to the majority, with the *vain* hope that all will be well, to be awakened too late to say, “ The harvest is past, the summer is ended, and we are not saved ” (Jer. 8. 20)?

Will you not seek the Lord *while* He may be found, and call upon Him *while* He is near (Isa. 55. 6)? The blood of the Lord Jesus has provided the *only way of escape* from the impending doom. “ It is appointed unto men once to die, and after this *the judgment* ” (Heb. 9. 27). I beseech you, Be not careless! “ How shall we escape if we

NEGLECT so great salvation? ”

Suggested Daily Readings.

“ IF THE LORD WILL. ”—JUNE, 1948.

| Day | READING | | LEARNING | |
|-----|--------------|--------------|-------------|---------|
| | Psalms | John | Psalms 107 | Mark 14 |
| 1 | 103. 13-22 | 17. 1-15 | 1,2 | 2 |
| 2 | 104. 1-18 | 17. 16-26 | 3 | 3 |
| 3 | 104. 19-35 | 18. 1-14 | 4,5 | 4 |
| 4 | 105. 1-22 | 18. 15-27 | 6,7 | 5 |
| 5 | 105. 28-45 | 18. 28-40 | 8,9 | 6 |
| 6 | 106. 1-23 | 19. 1-22 | 10,11 | 7 |
| 7 | 106. 24-48 | 19. 23-41 | 12,13 | 8 |
| 8 | 107. 1-22 | 20. 1-18 | 14-15 | 9 |
| 9 | 107. 23-43 | 20. 19-31 | 16 | 10 |
| 10 | 108. | 21. 1-25 | 17,18 | 11 |
| 11 | 109 | Acts 1. 1-14 | 19,20 | 12 |
| 12 | 110. | 1. 15-24 | 21-22 | 13 |
| 13 | 111. | 2. 5-21 | 23,24 | 14 |
| 14 | 112. | 2. 22-47 | 25,26 | 15 |
| 15 | 113. | 3. 1-18 | 27,28 | 16 |
| 16 | 114. | 3. 19-44 | 29,30 | 17 |
| 17 | 115. | 4. 5-23 | 31,32 | 18 |
| 18 | 116, 117. | 4. 24-37 | 33,34 | 19 |
| 19 | 118 | 5. 1-20 | 35,36 | 20 |
| 20 | 119. 1-24 | 5. 21-42 | 37,38 | 21 |
| 21 | 119. 25-48 | 6. 1-15 | 39,40 | 22 |
| 22 | 119. 49-72 | 7. 1-16 | 41 | 23 |
| 23 | 119. 73-96 | 7. 17-36 | 42,43 | 24 |
| 24 | 119. 97-120 | 7. 37-53 | Acts 8. 1,2 | 25 |
| 25 | 119. 121-136 | 7. 54-8,17 | 3,4 | 26 |
| 26 | 119. 137-160 | 8. 18-40 | 5,6 | 27 |
| 27 | 119. 161-176 | 9. 1-22 | 7,8 | 28 |
| 28 | 120. | 9. 23-43 | 9,10 | 29 |
| 29 | 121. | 10. 1-18 | 11,12 | 30 |
| 30 | 122. | 10. 19-43 | 13 | 31 |

Notes on Memorized Verses.

PSALM 107.

A wonderful psalm with the fourfold repeated refrain (1, 15, 21, 31) both beginning and ending a section. First psalm of fifth book, after "Amen," Praise ye the Lord" (1-41, 42-72, 73-89, 90-106, 107-150), parallel with Deuteronomy and the claiming of God's land. 1, Fellowship: God's goodness and mercy—everlasting life. 2, Redeemed and gathered. 4, 5, A forlorn condition naturally (cf. 147. 3, Matt. 11. 28, Luke 19. 10). 6, So Jonah 2. 7, God's loving purpose (36, Ex. 15. 13, Heb. 12. 22). 9, God's blessings never half-full. 10, Death and darkness joined (23. 4, Matt. 4. 16, Luke 1. 79): in Christ is the Light of Life (John 1. 4, 8, 12). 11, Contrast Matthew 4. 4 (Note 1 Sam. 15. 23, 1 Chron. 12. 11, Prov. 1. 30, Luke 7. 30). 12, 13, How gracious is God to those who repent after long sinning (Deut. 32. 36, 2 Chron. 33. 12, 13, Ps. 102. 17, 20). 16, Deliverance of Israel included here (Isa. 45. 2). 18, Gates, shut in (Gates of Hades, "not prevailing," refers to resurrection, Matt. 16. 18). 20, Matthew 8. 16, Luke 7. 7. 22, cf. "the sacrifice of praise" (Heb. 13. 15). 23, Helpful in work among such. 30, How blessed to look on nature as subject to God (Ps. 147. 8, Mark 4. 41). Our haven is heaven. 31, Let not the repetition

make us overlook the exhortation and the experience 33, Again we see that God speaks in all (2 Chron. 6. 26, 27): there is no "chance": God thus invites His children's confidence, and absence of fear and anxiety. 38, How refreshing for those on the land, to bring all to God, even though He may permit trials, in a pilgrim dispensation, and as with Job. 41, Luke 1. 53-42, 33. 1. 43, Hosea 14. 9: "by faith we understand" (Heb. 11. 3).

ACTS 8. 1-13.

1, Note Stephen's prayer in between his reference to Saul (cf. Luke 23. 33, 34, and note fruit in each case. The one church scattered ("sown," so as to bring forth a living harvest). 3, How unlikely his salvation looked. 5, God fulfilling Acts 1. 8, and a parallel with John 4. 7, How real is the power of unclean spirits: we are apt to overlook, and "naturalize" all today. 8, The joy of salvation (Luke 19. 6, Acts 16. 34, contrast Matt. 13. 20). 12, The power of evil broken: the evidential repentance of baptism, and saving from an "untoward generation" (Acts 2. 40, 41): a clean cut is important (Jas. 4. 4). 13, Natural, not supernatural: God gives us one exception as a warning (cf. Judas). Note the power of money, (18) as with Balaam, Achan, Ananias and Sapphira: also seeking of "power" and influence (deadly).

Suggested Daily Readings

' IF THE LORD WILL.'—JULY, 1948.

Notes on Memorized Verses.

PSALM 142.

1, "My"—personal (5). 2, God's willing interest emphasized. 3, "Thou," and "they" contrasted. 4, Men ever fail, God never. 5, The thought of "My Portion" is precious (Num. 18. 20, Jos. 12. 33, Ps. 16. 5, 73. 25, 26, 119. 57): do we realize and enjoy this? 6, "Stronger than I" but not stronger than He is. 7, Prison changed to praise: are any in a soul prison? 8, O for the fuller enjoyment of our liberty in Christ, and to be delivered from self's slavery.

PSALM 143.

1, "My," "Thy." 2, "Justified freely by His grace." 4, 5, "My," "Thy": the cure for depression. 8, God's "causing." 9, "I hide me with Thee" (marg.) cf. 27. 5. 10, 11, Taught, led, quickened (entwined). 12, "I am Thy servant" (119. 125): relationship is ever a prevailing plea.

ACTS 25. 13-27.

13, The Herod family is one of the most saddening in Scripture (yet grace seen, Acts 13. 1 margin). 14, Festus not at rest, yet . . . 16, Righteousness vainly claimed (24. 25, 26, 32). 19, Cold indifference, contrast 22. 6-10, John 20. 28-31. 22, Acts 9. 15. 23, The pomp on their side: on the other side a rejected prisoner, but the glory of the Lord was with him. An opportunity (Luke 21. 13): how blessed to leave all in God's hands. 24, 22, 22. 26, Yet unwilling to risk Jewish enmity: how much time-serving there is in the world: surely the continuance in chains was unreasonable, but God graciously overruled: so is it ever!

"Revival" is not to be the description of a meeting but of the daily life in the Spirit.

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

| Day | READING | | LEARNING | |
|-----|---------------|--------------|-------------|----------|
| | Psalm | Acts | Psalm 142 | Mark 14. |
| 1 | 123. | 10. 44-11.18 | 1,2 | 32 |
| 2 | 124. | 11. 19-12.5 | 3 | 33 |
| 3 | 125. | 12. 6-25 | 4 | 34 |
| 4 | 126. | 13. 1-18 | 5 | 35 |
| 5 | 127. | 13. 19-37 | 6 | 36 |
| 6 | 128. | 13. 38-52 | 7 | 37 |
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Thoughts from The Word of God

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

A PERIODICAL TO GOD'S GLORY, SEEKING TO
EMPHASIZE WHAT HE IS, AND WHAT HE HAS
SAID, AND CAUSED TO BE WRITTEN FOR THE
JOYOUS AND HUMBLE OBEDIENCE OF HIS
REDEEMED

Vol. 48. Nos. 20, 21

AUG., SEPT., '48

Free.

"We are all as an unclean thing." Isaiah 64. 6.

"Who can say, I have made my heart clean?"

Proverbs 20. 9.

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

1 John 1. 7.

"Now ye are clean because of the word which I have spoken unto you."

John 15. 3.

"Purifying their hearts by faith."

Acts 15. 9.

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"Seeing ye have purified your souls in obeying the truth . . . unto unfeigned love of the brethren."

1. Peter 1. 22.

"Every one that hath this hope in Him purifieth himself, even as He is pure."

1 John 3. 3.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you."

36. 25.

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. 61, Upton Lane, Forest Gate, E.7.

"Thou art the Same, and Thy years shall not fail."

Words of Introduction.

WE look upward and forward, our Lord is soon coming. But we would live TODAY to the praise of His glory. The believer's walk is a holy practical separation unto Him. There is to be a golly behaviour in all. Spiritual life belongs to the week day as well as to the Lord's Day, and affects the background life, and the pocket, and food and clothing, as much as it deals with singing in a meeting and more prominent Christian work (Tit. 2. 13, 14). That God may be glorified in the all-round godliness of His children, outside worldly ways, in "the trivial round and common task," are these pages humbly and prayerfully sent forth.

"mit thy way unto the Lord; trust also in Him . . . fret not . . ."
Psalm 37. 5-7.

I leave within Thy loving hand
All that Thou hast in wisdom planned:
How can I worry, fear or fret,
Thy promises, O God, forget?

I cannot to my stature add
One cubit, nay, it makes me sad
Whene'er I try to take control,
And do not leave to Thee the whole.

Henceforth I would Thy kingdom seek,
Abide in Christ, be quiet, meek;
And seek His face, by Whom I live,
Who then His peace and joy will give.

A.W.H.

Words of Encouragement.

The faith of Hananiah, "Able to deliver . . . Mishael and Azariah: is and He will deliver." thus apparently seen Dan. 3. 17. with an "if," and then without an "if."

Why? They did NOT know if God willed to deliver them from the furnace, they only knew that, if they glorified Him in death, they would *then* be quite delivered from Nebuchadnezzar's hand. "Be not afraid of them that kill the body, and *after that have no more that they can do*" (Luke 12. 4). Old time saints had blessed anticipations of God's blessings *after death*. That was not the end. They *died in faith* (Heb. 11. 13). How many are the thoughts of resurrection in the Old Testament, e.g., "God will redeem my soul from the hand of Sheol (Hades) for He shall receive me, Selah" (Ps. 49. 15) illustrates, leading up to Daniel 12. 2. It is blessed to be willing for God's will, in life or death (Phil. 1. 20), and to have the fullest confidence in Himself. It is interesting that the Chaldee *could read*, "*Behold our God Whom we serve is able.*" In either case there is complete confidence, but *this* would emphasize the "triumphant" note. Faith has no hesitating tremolo: it goes beyond the minor key, because of what God is! Believers should manifest their believing: their whole attitude should be a testimony to the reality of living faith in a living God. Ah, dear child of God. He intervened for those three servants of His, and will you not delight to trust Him fully TODAY?

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.

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

John 16. 24.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 57. 50 may be a reality to us.
3. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
4. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realized.

5. For lands that we often forget—Bulgaria, Malaya, Gold Coast, Panama, Venezuela.
6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that *all* may be fresh and vigorous, and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (Lebanon, after U.S.A.), F. A. Franco (Argentine and around), Paul Rosenberg (Uruguay, Brazil, etc.), H. A. Weiner (Germany). Continue to pray for the Lord's enabling, if He will "soon," of our brother and sister T. F. Bailey (for S. America).
"Wait on the Lord, and He shall strengthen thine heart: wait, I say, on the Lord" Psalm 27. 14.

Poems to Help Christian Experience.—168.

'There were also with Him other little ships' Mark 4. 36.

What is it if my ship be small,
If on the same wide sea
My Lord is sailing, within call?
Nought overwhelmeth me.

What if the wind and waves are rough,
And I am tempest-tossed?
My Lord is near, that is enough
My barque shall not be lost.

'Tis all I need—to be "with Him,"
Who earth and sea hath made,
And I will trust, though all be dim,
What time I am afraid.

To Him the darkness and the light
Are both alike, and He
Will those "with Him" all lead aright
Across the darkling sea.

And other little ships there be
Beside my own, that sail
"With Him," and they must share with me
The calmness or the gale.

He is our Anchor, Lifeboat, Helm,
Pilot and Harbour, too;
Nothing our barque shall overwhelm
If we His wake pursue.

Then let us follow in His wake,
And fare as He would fare.
The sea may roar, and mountains shake:
Does not the Captain care?

O Blessed Convoy, all will make
The heav'nly harbour fair,
Welcomed by Him—Who for our sake
Once suffered—even there.

E.K.

SILENCE.

- The silence of judgment (Isa. 47. 5).
The silence of one reproved (Jer. 8. 14).
The silence of reverent awe (Hab. 2. 20, Zech. 2. 13).
The silence of God in waiting (Ps. 50. 3, Isa. 65. 6).
The silence of godly decorum (1 Cor. 14. 28, 30, 34).

Reasonable Hindrances.

MOST of us can soon find "a good excuse" for what *we* desire, and can just as quickly "see through" *other people's* flimsy pretences. The "will" has a tremendous power. If I *wish* for something, I am often inclined to *forget* the rights and needs of others, in order to obtain it. Hence the greed, the grabbing and the selfishness prevailing in the world. All this does not grow up in a night, but gradually. And one can become partly blind to its power over himself. Who has found that others are able to see things from his, or her, standpoint? How often we hear the words, "You don't know," "You don't understand." Naturally we all make up our mind, and stick to our own way. We say that we have an "open" mind, when normally it is very much biased.

And so, alas, is it with objections to coming to the Lord Jesus Christ for salvation. The enemy of souls has blinded the minds (2 Cor. 4. 4), and is anxious to keep his prey, and he makes things look reasonable. Men are duped, doped, and deceived, yet think themselves wise. They will *politely* receive a tract and *politely* reject the gospel. It is this that prevents many from seeing the *ruined* state of the world, and the *lost* condition of the human race.

The Lord Jesus unmasks three objectors in Luke 14. 18-20, even as He detects the failure of three candidates for service in Luke 9. 57-62. And plain speaking is important still. I would rather know now where I stand than wake up to *facts* too late. To wake up to realities after death is to wake up in hell.

The invitation was sent to the gospel feast. Two pleaded a purchase and one the closest companionship. Two referred to business, and one to the home. In each case *Christ* was second, "I must go and see it," and "them," and "her"—some other attraction. No vulgarity, no defiance, no rudeness, but the reverse—"I pray thee have me excused." Yet the Lord Jesus and His amazing love were unvalued, the dire need of the sinner was unrealized, the vital urgency of "life" was unfelt. "I must," said the first: an untruth: no necessity at all: the necessity was to obey the command of God. "I go," said the second, as if to imply, "Nothing will stop me," for "just now I am too busy:" procrastination is more than the thief of time, it is the robber of eternity—in the blessedness of real life: "I cannot," said the third: it was the "cannot" of "will not."

And have you put some one; or something, *before Christ*? Then you run an awful risk.

You are no atheist or agnostic: you are a head-believer and a heart-rejector, and so will remain a lost sinner. That is the solemn and unmistakable issue. "The desire of other things, entering in, choke the word" (Mark 4. 19). This is a stupendous reality, to keep God out, and ruin the whole. You cannot divide affections, or serve God *and* mammon. With most there is no real sense of sin. The personal *danger* is not felt, the amazing love of Christ is disregarded. O dear reader, can it be so? Will it remain so? Indifference today is mightier tomorrow, until the goal is reached, and one is alarmed at last, but too late! The blood of Christ was not poured out to encourage death-bed hopes, or give an indifferent world a false hope. Unless you come to Him now, you will find yourself outside His presence. Indifference is deadly, and deadening. We cannot play with the gospel. "Behold, now is the day of salvation." We would sound the alarm, and lift up our voices like a trumpet. Silence is murder. Be warned, be awakened. "Come for all things are now ready," unless you will to sink into a Christless hell.

TWO DECISIONS.

"It is a very snowy night, I do not think I will go to the Bible Reading or Prayer Meeting."

"It is difficult weather, and, therefore, unless I am really physically hindered, there is the more urgency that I should be there, as others may be absent."

Faith has not made the promises, it makes nothing, but takes. Hence the power and glory are not in the faith; it is the only simple, and reasonable and truthful response to *One Who* is perfect and *Whose ways are perfect*. The power and glory are His. All *else* is unreasonable, and foolish indeed: *all else* opposes perfection, and casts a slur on the character of *One Who* has no blemish. Unbelief is a slander against God.

Prayer is not to change God's purpose, but it is the expression of a loving expectant heart in harmony with His purpose, and thus guided through knowledge of His words, and intimacy with Himself.

NOTE TO OUR READERS.

There are yet several articles by the late Editor, Mr. Percy W. Heward, ready for insertion in the magazines. Those *not* initialled are from his pen. "He being dead yet speaketh."

YOUNG PEOPLE'S COLUMNS.

"He hath done all things well."

Mark 7. 37.

TELL ME OF A MIRACLE THAT THE LORD JESUS COULD NOT DO. SHEW ME A NEEDY ONE BROUGHT TO HIM WHOM HE COULD NOT HEAL. YOU CANNOT! A father brought his son to the disciples. The poor boy was controlled by an evil spirit. Listen to his parent's sad words, "I spake to Thy disciples that they should cast him out; AND THEY COULD NOT" Mark 9. 18). But what did the Lord Jesus say? "Bring him UNTO ME." Now listen to His words of authority, "Thou dumb and deaf spirit, I charge thee come out of him, AND ENTER NO MORE INTO HIM" (verse 25). And so was it always. The blind, maimed, lame, lepers, paralysed—all alike were healed. He laid His hands on *every one of them* and healed them (Luke 4. 40). Yes, *whenever* He met a case of death, death could not remain. They said of Jairus' daughter that she was dead, the widow's son was being carried out to bury, and Lazarus had been in the tomb four days—but Christ was Victor. In each case, when He arrived there was LIFE.

And so is it spiritually. Sin is a terrible disease—a possession by Satan—a condition of death—and the Lord Jesus saves *all* who come unto Him. This is wonderful. But it is what we expect because of His love and power.

I like to read the words, "Enter *no more* into him!" Satan would like to come back. The Lord Jesus saves for ever. And what about you? You have a Bible, you know something about it, but do you know *Him*? The Lord Jesus each time *found* death and *left* life instead, and those who hear His words TODAY pass out of death into life (John 5. 24). This struck me very forcibly. He never met a case of DEATH, in all four gospel narratives, without a miracle of LIFE! The one other death recorded was His own, His loving, willing death for sinners. He laid down *His life*, and gave Himself. He Himself said, "No one taketh it from Me but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This *commandment* have I received of My Father" (John 10. 18). These last words are so important: they are often forgotten. They show that His death was not only *suffering* judgment, and becoming a curse for sinners who deserved a curse (yet who receive blessing, Gal. 3. 13, 14), but an ACTIVE DEED OF

LOVE AND OBEDIENCE. Had it been otherwise, He could not have been raised, for there must be no "empty" space of time *after* His last act of obedience. "*The man Who hath done these things shall live in them*" was the prophecy, telling of the Lord Jesus, "obedient unto death" (Phil. 2. 8). Wicked man crucified Him, but *they* could not take away His life. It was love, it was obedience. He did NOT die merely as a hero, a martyr, a great example. He was, and is, THE ONE AND ONLY SAVIOUR. And so His resurrection was sure, and eternal life is sure for all for Whom He was the Substitute, for all who come unto Him. He could not remain dead (Acts 2. 24), and none to whom His word comes can *remain* "dead in trespasses and sins" (Eph. 2. 1). They are quickened, made alive (Eph. 2. 5), and this the believing one's life is such a new and bright life, such a sure and abiding life, such a life of great possibilities, a changed life of loving obedience, for it is in the power of the Lord Jesus (Gal. 2. 20). Does not His love attract you today? Do you not feel ashamed of your sins and repent? And will you not come to Him now that you too may HAVE LIFE?

Sin is a fact! Thus *death* the world came in:—

How fearful are the works and fruits of sin!

But Christ came down to save from sin and death:

And "Come to Him" the Holy Scripture saith.

Throughout His life when death came in His view,

He was the Victor: death was conquered too.

And when He died, in love to sinful men,

He must be raised, we see His Victory then.

And sinners, dead in sins, He lives to save,

It was for such His precious life He gave:

Repeat the message, ask yourself, "Am I

Among His own?"—If not, you soon will die,

And then eternity will not undo

The work of sin: God's warnings all are true.

O seek salvation now, repent of sin,

That you, by *grace*, Christ's *glory* enter in.

Everything today tends to leave God out. Evolution is an attempt to forget "in the beginning God." It casts dust in the eyes for it knows *nothing* about the beginning." But its tendency is clear. Not only is there this philosophy setting aside God. *Practical* daily life tends to ignore Him. O that there may be, in all our daily home and business life, an entire contrast, even "Holiness unto the Lord" (Zech. 14. 20, 21). The trend of humanity is to make the comfortableness of man the goal. Man is man's *centre*. O that our Lord Jesus may be for us ever "in the *midst*," that in all things He may "have the PRE-EMINENCE."

PERCY WESTON HEWARD.

It is with the deepest sorrow that we inform our readers of the "falling asleep in Jesus" of our beloved brother, who has for over forty years edited "Thoughts from the Word of God" and, for a somewhat lesser period, "The Student of Scripture." The pen has fallen from his hand, but the messages he indited will outlive his memory, for they were soundly based on "The impregnable rock of Holy Scripture." He loved his Bible, not because it afforded him subjects and topics for sermons and essays—it did that—but because its words were life to him. "I have esteemed the words of His mouth more than my necessary food," is a sentence literally true of him.

About a fortnight prior to his last continental journey—his visit to the American Zone of Germany—our brother mentioned to the writer certain desires he would wish fulfilled in the event of his "falling asleep," so that he had, apparently, some premonition that his course would shortly finish.

It is characteristic that his last spiritual ministrations should have been in Germany, where, during the whole month of April, 1948, he laboured to "his power—yea, and beyond his power," in the cause of the revival of saints and their closer unity, ever dear to his heart.

The many calls made upon him—calls that he never refused if there were the least opportunity of answering them—together with other "labours more abundant," proved too great a strain upon a frame that had been noticeably weakening during several months.

Almost immediately on his return, he became ill with an affection of the lungs to which his never robust body could offer no effective resistance, and he went peacefully to be with the Lord on May

6th, 1948, about eleven o'clock in the evening.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The writer has assumed responsibility as Editor of the Magazines, at least temporarily, in accord with our late brother's wishes expressed during the conversation already mentioned, and to the end that these memorials of his love and labours may not cease, may we count upon our readers' continual intercession, and to the Name of the Lord be glory.

E. KIRK.

"Remember them . . . who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation, Jesus Christ the Same. yesterday, and to-day, and for ever."

(Hebrews 13. 7, 8).

He is now with his Lord, and there is no returning,
Nor would he desire it; how blest is his gain;
And still doth he look, with a God-given yearning,
As we, for our Lord Who returneth to reign.

The Lord Whom he trusted, Who died to redeem him,
How well did he serve Him, with love that was real:
And we—though he sought not that men should esteem
him—
Remember his love, his unquenchable zeal.

To be the Lord's bondman his choice was made gladly;
'Twas sweetness to him to be spending and spent,
To wear himself out in His service, ne'er sadly,
He walked in the way His dear Master once went.

In life how he called us to holy devotion,
Himself an example in words and in deeds;
He spake never ill of another; emotion
Was stirred into action by others' sore needs.

Intensely he longed for a holy reviving
Of Christ's beloved church, for her Lord to prepare.
His faith never wavered; how ceaseless his striving
By voice and by pen, and importunate prayer!

'Tis not as those hopeless, we mourn him and sorrow;
Without him are poorer, his counsel we miss.
We grieve o'er this day, but we look for the morrow,
That day of eternal, ineffable bliss.

E.K.

THE USE OF TIME.

TIME is like life, a wonderful, invisible and undefinable reality, that God has wisely appointed. All receive *equally* this precious "income," but all do not use it equally. As food is not food *to us* till mixed with our living and assimilating powers, and as "the word preached" does not profit unless "mixed with faith" (Heb. 4. 2), so time must have *godly* appropriation. The real value is through a graciously arranged compound—a living person laying hold of time, as it were, to do the will of God. Our life needs time and place to express itself, in holy dependence upon God.

Men speak of "killing time"—they cannot. They can only "kill" its opportunities, by sin. The word "pastime" has a suggestive thought: we should not only let time "pass," rather we would realize the joy and privilege of occupying till our Lord comes.

Time belongs to God: the right use is in godly proportion. As the body is not one member, but many, and as God has appointed varied foods, for our sustenance, so has He shown His loving wisdom in ordaining many different actions to fill our days. We are not always eating, but we need our daily bread: we are not always speaking, but "speech" always with grace" is to His glory. We are not always on our knees, but it is well to pray much. Even sleep is God's gift to His beloved (Ps. 127. 2): it is not a wasted time, but an indication of our dependence, and of the need for rest, a witness against feverish rush. Thus, if we "redeem the time" (Eph. 5. 16), we shall seek God's guidance in the use of all which He entrusts. To "waste" things, or time, will pain us: we shall be thankful to blend all, that there may be worship, waiting, walking, working, and witness, and all the varied blessings which are ordained for God's children. A long life is that which pleases God, and which is filled with His will. It may not have so much before *men* as a flurried mechanized whirl of human business, but *that* is not success. Christ's time of quiet was equally precious to the Father. The meditation of the psalmist was God's delight, and his. Some are too busy for communion. They measure by the outward and not by the inward, by man's opinion rather than God's will.

We speak of having "no time," *All* have time: we mean that we wish to use it otherwise. We refer to "losing time" and "wasting time." All is lost, however active we are, unless we are in God's will. Let us bring everything, including our time, even as the five

loaves and two fishes, to Him that He may appoint the true use. Time continually flows on, and we have it fresh daily, we cannot store up. We must either appropriate it *now*, or *never*. O that there may be a holy wakefulness.

"Pray for the peace of Jerusalem: they shall prosper that love thee." Psalm 122. 6.

THIS well known verse contains a command that has not been limited or rescinded. It is still in force. Do we obey it? Personally? In meetings? It is a blessed thing to do what God appoints. He has designed all for our blessing. We learn, too, the importance of prayer. Prayer for the Coming of the Lord Jesus (note Rev. 22. 17, 20) is all too rare. What we *desire* should be in our prayers (Mark 11. 24, Phil. 4. 6). Further, we see the blessedness of the Holy Spirit's uniting of prayer and love. Supplication is not a mere duty. When we *love* more, we shall pray more. How easy it is to say words, but the impelling power of love is to be felt in all.

Again, our hearts rejoice to see that both love and prayer are on the line of God's own delight. "He chose the tribe of Judah, the mount Zion which *He loved*" (Ps. 78. 68). "The Lord *loveth* the gates of Zion more than all the dwellings of Jacob" (Ps. 87. 2). The watchman upon the walls (Isa. 62. 6, 7) rest upon His own promises (Isa. 49. 16).

Herein we see the contrast with the men of this age, and a key to the sad history of old-sieged Jerusalem. God's thoughts are not man's thoughts. But His thoughts must stand. Jerusalem shall be a "praise in the earth." The "trodden down" city (Luke 21. 24) shall be His city, "The Zion of the Holy One of Israel" (Isa. 60. 13, 14). The Lord is not slack concerning His promise; therefore, though the vision tarry, wait for it, it will surely come, it will not be late, for He that shall come will come, and reign on Mount Zion before His ancients gloriously. And do not slacken prayer *because* the promise is sure, apart from our prayer: rather pray the more, for has not God appointed to you and me the privilege to be instruments used by Himself, in the fulfilment of His sure words? And no honour can compare with this. O for grace to pray, in the Holy Spirit, as to this, and all else, on the line of His perfect will.

It is often easier to wish to do many things than to do one thing, simply and humbly, to the glory of God.

A Tremendous Contrast.

"A Chief Corner Stone, Elect, Precious."

"A Stone of stumbling" 1 Peter 2. 6, 8.

THE vital question is not "money," or "What do I possess?" but "What *am* I?" and "What is my future?"—"My goal?" And that means "What is my relation to God?" Money may seem of *great* importance to a man today, but death cancels its value in a moment. And there is a secret enemy who aims at *your* ruin through absorbing *your* attention on present circumstances. Temporal and temporary things loom too large with most people.

The undeniable fact of a regulated universe declares its Creator, and His glory (Ps. 19. 1), and it is foolishness to deny Him (Ps. 14. 1). Moreover, the beneficence and moral order, so abundantly revealed, tell of His character, albeit there are over-thrown strata, as it were, bearing witness, in history as in nature, to the intrusion of something out of harmony with God—and judgment thereby. That "something" is "sin," and every attempt to explain facts or to deal with circumstances, which ignores sin, must prove a fruitless failure. But there is a revelation of God—in Holy Scripture—and (thanks be to Him) a revelation of His *grace*. Christ is the One Centre of the gospel of the grace of God. The glory of the gospel is its absolute consistency, and its provision for every need of every one who receives its message.

The Lord Jesus Christ has met all the demands of a righteous law, and, blessed be God, He meets the fears of an awakened conscience. His perfection shines out, and His love satisfies the affections too. Nothing can be compared with the gospel. If Christ were not God, morals would be outraged by a dependent creature bearing the judgment of others, laid on Him, but the Deity of Christ shatters every objection, and His *humanity* reveals His wondrous condescending love, and humility, beyond measure, and His *ability* to suffer death for the guilty. Here is a complete contrast with cold "philosophy" and with mere religion. And though the "example" of a Perfect One could only show sinners their guilt, and though the profession of taking Christ as an Example, without knowing Him as Saviour, is sheer presumption, yet the *way* He made atonement not only provides an *absolutely exemplary* life, but gives a new life and power to the sinner that the redeemed one may humbly imitate his Saviour.

This concentration of all perfection and

harmony, in the gospel of the grace of God, is overpowering—and conclusive as to its Divine origin.

But Christ is either my *Saviour*, or my *Judge*: He cannot be both: He must be ONE. He is either the Foundation Stone on Which I rest, yea, on Whom you and I are built as living stones, livingly united (for His substitution includes this), *or* He is the Stone of Stumbling on which you and I fall—broken and shipwrecked for ever. There is nothing in between. I am saved, or lost. What is Christ to *you*? The Rock on Which you are built (Matt. 16. 18) or "the Rock of Offence, on which you are broken?" *Eternity* is real, and everything, dear reader, depends on your relation to the Lord Jesus Christ. And what is that relation today?

This is the one primary and vital question: *all else* is secondary.

Question and Answer.

137

What is implied in the expression, "The sand of the sea?"

THE first thought of "sand of the sea" and similar expressions is **not** an equivalent number: but a number which no man can **set out to count** without making a mistake! One feels also that God chose the "stars" not only as a symbol of this, but to tell Abraham of a heavenly people who would shine in glory, and that He chose the reference to dust and sand to remind that as **all** authority is given the Lord Jesus in heaven and on **earth** and as there is a heavenly Jerusalem and an earthly Jerusalem, so there will be an earthly people, namely Israel in His coming kingdom. Are not both of the thoughts mentioned His intention, to awaken our praise and joy? The difference between the heavenly and earthly people seems marked in the thousand years (millennium), e.g., the time comes that the saints of the Most High possess the Kingdom (Daniel 7. 22) but the people of the saints of the most High possess the Kingdom (7. 27) **UNDER** the whole heaven. The latter are men in the flesh (of Israel), and in Ezekiel 44 are linked with the **earthly** temple and typical sacrifices. Isaiah 65 shows with Ezekiel 44. 25, **they can die**, though they are all justified and righteous (Isa. 60. 21)—not glorified. Heavenly saints will have bodies like to Christ's.

The world's "I hope so" is entirely contrasted with the believer's hope, an *anchored* hope (Heb. 6. 19).

Suggested Daily Readings.

"IF THE LORD WILL."—AUGUST, 1948.

| Day | READING | | LEARNING | | |
|-----|----------|-------|--------------|---------|-------|
| | Proverbs | Acts | Proverbs 8 | Mark 14 | |
| 1 | 3. | 1-12 | 28. 1-16 | 1 | 63 |
| 2 | 3. | 13-20 | 28. 17-31 | 2,3 | 64 |
| 3 | 3. | 21-35 | Rom. 1. 1-12 | 4,5 | 65 |
| 4 | 4. | 1-13 | 1. 13-23 | 6 | 66 |
| 5 | 4. | 14-27 | 1. 24-32 | 7 | 67 |
| 6 | 5. | 1-23 | 2. 1-11 | 8 | 68 |
| 7 | 6. | 1-15 | 2. 12-20 | 9 | 69 |
| 8 | 6. | 16-35 | 2. 21-39 | 10 | 70 |
| 9 | 7. | 1-27 | 3. 1-18 | 11 | 71 |
| 10 | 8. | 1-12 | 3. 19-31 | 12 | 72 |
| 11 | 8. | 13-24 | 4. 1-12 | 13 | 15. 1 |
| 12 | 1. | 25-36 | 4. 13-25 | 14 | 2 |
| 13 | 9. | 1-18 | 5. 1-11 | 15,16 | 3 |
| 14 | 10. | 1-16 | 5. 12-21 | 17 | 4 |
| 15 | 10. | 17-32 | 6. 1-11 | 18 | 5 |
| 16 | 11. | 1-16 | 6. 12-23 | 19 | 6 |
| 17 | 11. | 17-31 | 7. 1-12 | 20 | 7 |
| 18 | 12. | 1-14 | 7. 13-25 | 21 | 8 |
| 19 | 12. | 15-28 | 8. 1-11 | 22,23 | 9 |
| 20 | 13. | 1-12 | 8. 12-23 | 24 | 10 |
| 21 | 13. | 13-25 | 8. 24-30 | 25 | 11 |
| 22 | 14. | 1-11 | 8. 31-39 | 26 | 12 |
| 23 | 14. | 12-23 | 9. 1-13 | 27 | 13 |
| 24 | 14. | 24-35 | 9. 14-24 | 28 | 14 |
| 25 | 15. | 1-17 | 9. 25-33 | 29 | 15 |
| 26 | 15. | 18-33 | 10. 1-11 | 30 | 16 |
| 27 | 16. | 1-17 | 10. 12-21 | 31 | 17 |
| 28 | 16. | 18-33 | 11. 1-12 | 32,33 | 18 |
| 29 | 17. | 1-14 | 11. 13-23 | 34 | 19 |
| 30 | 17. | 15-28 | 11. 24-36 | 35 | 20 |
| 31 | 18. | 1-11 | 12. 1-21 | 36 | 21 |

Suggested Daily Readings

"IF THE LORD WILL."—SEPTEMBER, 1948.

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

Notes on Memorized Verses.

PROVERBS 8.

Wisdom personified, reminding of Him Who is "The Wisdom of God" (1 Cor. 1) and Who is from before the foundation of the world—from eternity, in Whom are hid all the treasures of wisdom and knowledge. 1, A cry, a voice, urgency. 2, 3, Publicity, the outward call. 4, Men, sons of men (cf. Ps. 8. 4). 5, Condescension and encouragement. 6, 7, 8, True, absolutely, only of Christ (Ps. 45. 2). 9, A taught one receives teaching. 10, 11, God's word has no equal. 12, Wisdom is a kinswoman to the wise and has many relatives. 13, Wisdom loved, evil hated. 14, "Mine," I am, I have—all in Christ. 15, 16, "The powers that be." 17, I love. 18, 19, Riches, Righteousness, Revenue. 20, I lead. 21, I cause, I will fill (note the first personal pronouns and think of Christ). 22-30, God's wisdom is eternal. 31, The sons of men did not delight in the True Wisdom (see 1 Cor. 2. 7. 8). 32, A command with a promise. 33, The secret of being wise—hearing. 34, Hearing, watching, waiting, daily. 35, 36, Life and death.

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

Notes on Memorized Verses.

PROVERBS 9.

A continuance of ch. 8. 1, 2, "All things are now ready." 3, Sent forth. 4, Good news, even for "simple" ones. 5, 6, Eat, drink, live. 7, 8, 9, The difficulty of reproving still exists, yet the need also exists. What grace is needed! 10, Fear and Knowledge are twin sisters. 11, If Christ is Wisdom to us, we have eternal life. 12, Personal accountability.

PROVERBS 24. 30—31.

Are we keeping our vineyards, or are weeds growing apace? Only a "little," but poverty and want certain. Is not this true spiritually?

PROVERBS 26. 13—16.

A Salutory lesson. It is natural to be slothful in the things of the spirit. But there is grace sufficient to overcome.

PROVERBS 30. 1—6.

1, 2, 3, A confession. He that saith, I know, needs to prove it. Yet by nature, man knows not the things of the Spirit of God. 4, God has a Son. A rebuke to the Jew and the Unitarian. God is Tri-une. 5, Every word (cf. 2 Tim. 3. 16). 6, Add not (Rev. 22. 18).

PROVERBS 31.

10, The glory of a true woman. 30, not in outward beauty, but the "hidden," "of the heart." 31, "Fruit" and "Works."

Thoughts from The Word of God

Founded by
PERCY W. HEWARD.
Edited by **E. KIRK.**
Correspondence
Concerning the Will
of **GOD** welcome.

A PERIODICAL TO GOD'S GLORY, SEEKING TO
EMPHASIZE WHAT HE IS, AND WHAT HE HAS
SAID, AND CAUSED TO BE WRITTEN FOR THE
JOYOUS AND HUMBLE OBEDIENCE OF HIS
REDEEMED.

Vol. 48. Nos. 22, 23
OCT., NOV., '48
Free.

"Deal bountifully with
Thy servant, that I may
live, and keep Thy Word."
Ps. 119. 17.

"Let Thy tender mercies
come unto me, that I may
live: for Thy law is my
delight."
Ps. 119. 77.

"Uphold me according
unto Thy Word, that I may
live: and let me not be
ashamed of my hope."
Ps. 119. 116.

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"The righteousness of
Thy testimonies, is everlasting:
give me understanding,
and I shall live."

Ps. 119. 144.

"Let my soul live, and
it shall praise Thee; and let
Thy judgments help me."

Ps. 119. 175.

"For the Word of God
is living and inworking."

Heb. 4. 12.

"The word of God which
liveth and abideth for ever."

1 Pet. 1. 23.

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. 61, Upton Lane, Forest Gate, E.7.

"HITHERTO HATH THE LORD HELPED US."

Words of Introduction.

WITH gratitude to the God of all grace, the Father of our Lord Jesus Christ, the second issue of this magazine since the departure of our beloved brother, the late Editor, is sent forth. Many thoughts will surely arise in many minds. The servant's work is finished; must not the Lord's work, in which he served, go on? Is it necessary to continue, or advisable? Is it indeed of God, and for, and unto His glory? Can it be maintained at the same spiritual level as hitherto? Since both writer and readers desire the will of the Lord, let both entreat His face for the supply of every need, spiritual, mental, material. Let both look to Him, acknowledging their utter dependence. "Our sufficiency is of God."
E.K.

"The meek . . . shall inherit the earth."

Matthew 5. 5.

Am I, as Abraham,

A stranger, separated,

From earth's alluring gain;

And have I quietly waited

Before the Lord, to hear His word?

Is Christ, Who died for me

My best and dearest Treasure:

O, do I love my Lord,

And find my only pleasure

In doing still His perfect will?

Then shall I by my Lord

Be honoured, with Him reigning

O'er this same earth,

Where meekly, uncomplaining,

I've lowly trod the way with God.

A.W.H.

THOUGHTS FROM THE WORD OF GOD.

Words of Encouragement.

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

God graciously puts His sure promise first in Ezekiel 36. 36, and then at once brings in His people's prayer as a means of fulfilment. His own word "do" stands firmly, in both sentences. His people's harmony with Him is in the second: "We love Him, because He first loved us." So is it in all. Thus He is glorified. We learn thereby

(a) Our dependence, and that all the praise is His.

(b) The importance of praying and working for that which is definitely promised. A gracious assurance never encourages carelessness.

(c) The way in which God works—through His own, not merely overruling, not against their wills, but drawing their wills to His. So is it in salvation at the first.

(d) The nature of prayer. It is not the cause, but the means: not creative, but responsive. How precious then is a walk with God that all may know how to pray. Herein we see the power of *prevailing* prayer.

(e) The manner in which God is pleased to *time* everything. God has promised reviving. We expect this. But we cannot look to the blessing now unless we are praying fervently for it. O how this Divine Unveiling of the time answers many questions, and has a sanctifying message for humble believers. Let us praise God and learn His lessons.

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.

"Hitherto have ye asked nothing in My Name; ask, and ye shall receive that your joy may be full." John 16. 24.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
3. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
4. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realized.

5. For lands that we often forget—Bulgaria, Malaya, Gold Coast, Panama, Venezuela, Arabia.
6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that all may be fresh and vigorous, and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (Lebanon), F. A. Franco (Argentina and around), Paul Rosenberg (Uruguay, Brazil, etc.), H. A. Werner (Germany).

"Wait on the Lord . . . and He shall strengthen thine heart: wait, I say, on the Lord." Psalm 27. 14.

Poems to Help Christian Experience.—169.

"How beautiful are thy feet with shoes, O Prince's daughter! . . . How fair and how pleasant art thou, O love, for delights."

Canticles 7. 1-6.

Beautiful, O Prince's daughter,
Are thy feet with sandals shod.
In the way of peace thou goest;
Thou art reconciled to God.
Thou His body art; each member
Hath a beauty all its own,
For His glory all created,
From Eternity foreknown.
Yea, His eyes foresaw thy substance
Ere it had begun to be;
In the earth beneath 'twas fashioned
As a beauteous tapestry.
His the skillful hand that formed thee;
Thou art wonderfully made.
Thou art fitly framed together;
Grace in thee hath been displayed.
All the beauties of creation, . . .
Living beings, things that grow,
Fruits refreshing, fragrant flowers,
Precious metals from below;
These are chosen by thy Maker,
In inspired analogy,
To set forth His satisfaction
And the joy He hath in thee.
His own workmanship, His "poem,"
Formed by His unfailing skill;
Yea, created in Christ Jesus,
Chosen service to fulfil.

'Tis with joy He contemplateth
His betrothed, His bride to be;
Though the world no pleasure taketh
In His own, He loveth thee.
In thy breast true love is kindled—
Though at times it burneth low;
Round thy neck His word thou bindest;
Seeing Him, thine eyes o'erflow.
And His fragrance thee refresheth
As sweet ointment; His loved Name
Fills thy heart with peace and gladness,
Soon 'twill fill the world with fame.
Now, from feet to head appearing
Lovely in His Holy eyes;
Then how beauteous, when He cometh,
Calling to His church, "Arise!"
Having then this hope upon Him,
Holy be as holy He;
Then His joy shall be thy portion;
Thou shalt not ashamed be.

E.K.

“Beginners, Learners, Improvers, Finishers wanted.”

WE have seen such notices. All familiar descriptions may speak spiritually. How we long for “beginners” today—for heavy laden ones who come to the Lord Jesus for salvation NOW (Matt. 11. 28). This is a wondrous change, a new beginning. It is not a bare profession; not a turning over a new leaf, but a new life; not a merely outward alteration but an inward experience. The lost sinner becomes a found saint! “If any one is in Christ, there is a new creation.” No one can make a Christian, nor develop a Christian life. There is no evolution. God never “patches up” man’s self-righteousness. The wretched sinner is brought to an utter end of himself, rejecting all confidence in his own merits and efforts. He is completely changed to a humble rejoicing believer in the Glorious One Who died for the ungodly. Has this been your blessed experience? If not, do you not feel your dire need?

Then the sinner saved becomes a “learner,” i.e., a disciple. “Take My yoke upon you,” said the Lord Jesus, “and learn of Me” (Matt. 11. 29). We cannot learn Christ (Eph. 4. 20), or imitate Him, till we have come to Him. But how real the blessedness when any are able to hear within the heart His voice (John 10. 27), and to be guided in His perfect way. Everything is then transformed. Thus a child of God is able to “grow in grace” (2 Pet. 3. 18). He cannot grow into life, but growth is because there is life. All “improvement” before salvation is a changeable and limited variation. It never rises above the level of a lost soul. Hence all is vanity, and if one sin is put off, another sin, more “respectable,” is often put on. No one can blot out sin, as a whole, nor change the flesh into spirit (John 3. 6). But a believer is a new man, and can grow, and go forward, daily “improving” under God’s loving instruction. A child of God values His provings and His reprovings.

So is there the experience of blessing after blessing. And God will not fail to finish His work (Phil. 1. 6). How glorious to read the words, “Bringing many sons unto glory” (Heb. 2. 10)—“the end everlasting life” (Rom. 6. 22).

If you, dear reader, come to Christ, as a broken-hearted sinner today (Ps. 147. 3), He will not leave you till He has done that of which He has spoken (Gen. 28. 15). “How

shall I hold on?” says an oppressed soul. “I will uphold thee with the right hand of My righteousness” is the Divine answer (Isa. 41. 10). God is Faithful. The sinner who feels his need of the Lord Jesus, who is burdened with a sense of guilt, who realizes righteous condemnation, is saved and shall be saved with a present and everlasting salvation! Come, if you are actually anxious, truly troubled, and deeply despairing—come TODAY—the Lord Jesus will never disappoint. The immense cost of salvation—His precious blood poured out—is God’s own guarantee of grace and glory!

“FLEE THESE THINGS.”

1 Timothy 6. 11.

THE sudden definiteness and quick intensity of true godliness are often set before us. “I made haste, and delayed not, to keep Thy commandments” (Ps. 119. 60). Moreover, we think of such appointments as “Avoid it, pass not by it, turn from it, and pass away” (Prov. 4. 15), as if to show the natural tendency of most to parley with evil, and to be drawn aside by speculation, curiosity, or weak compromise, or lack of “purpose of heart.” We observe the same holy firmness in Paul’s witness to the Corinthians, “Flee fornication,” and again, “Wherefore, my dearly beloved, flee from idolatry” (1 Cor. 6. 18, 10. 14). And Timothy likewise received a twofold witness, “Flee also youthful (or ‘newer’) desires” (2 Tim. 2. 22). Peter, moreover, was led to emphasize that believers had “fled from the corruption that is in the world through desire” (2 Pet. 1. 4). The believing life begins with deep feeling and concern. The sinner flees for refuge (Heb. 6. 18), a holy emphasis on a deep sense of sin, danger and need. But how often, alas, a dilly-dallying comes in afterwards. How solemn are the words, concerning Lot, “while he lingered,” followed by “Escape for thy life” (Gen. 19. 16, 17). Do not let us see how near the precipice we can go, nor how long we can remain in any forbidden “Babylon” (Rev. 18. 4).

NOTE TO OUR READERS.

There are yet several articles by the late Editor, Mr. Percy W. Heward, ready for insertion in the magazines. Those not initialled are from his pen. “He being dead yet speaketh.”

Young People's Columns.

My dear young friends,

A few of you I have met, but most of you I have never seen. I want first of all to say that the dear servant of God who has, in past time, written to you about the things of God, and has sought to shew to you the way of salvation in the Lord Jesus Christ, is now no longer with us. It has pleased God to take him away from this earth to that place above, where he, like all who love the Lord Jesus as he did, is awaiting "that great day." Then he and all true believers will receive a new body like unto that which the Lord Jesus has. That is called in the Bible a spiritual body. You remember the Lord Jesus appeared to His disciples after He was raised from the grave, and shewed them His hands and His feet. He also said, "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." No wonder the disciples were glad when they saw the Lord.

Now our very dear friend, Mr. Percy Heward, has gone "to be with Christ, which is far better." Should we wish him back again? No, for all his sorrows, labour, and weariness are now past. Do you think he was glad to leave his body, and go to be "at home with the Lord"? I can truly say "yes," but I can also truly say, he would have been glad to live on for the sakes of the many people of God whom he loved and who loved him—people in this land, in Germany, France, and Belgium, in the Americas, in Canada, the many poor saints from Latvia and Baltic countries who have lost all because of the war, and are strangers in a strange land. How he loved, too, the many friends in Poland, the Russian believers whom he met in the days before the war, and the Dutch sailors in the docks of London. Time would fail me to tell of all that our beloved friend did; how he learned different languages so as to be able to speak to the men of various nations the wonderful works of God in their own tongues.

And in the midst of his labours, my friend and yours has left us. I shall see him again, for I am trusting the same Saviour as he trusted. Are you trusting him, dear boy or girl, who reads this? Remember, our friend worked very hard for the Lord he loved, but he did not trust in anything that he did to fit himself for God's holy presence. Nor can the

best and kindest things you ever did make you fit for God. No! Only what the Lord Jesus has already done, in His life and in His death on the cross, can there be salvation for you. I hope you will not be careless about where you are going when you die. My Saviour is a loving Saviour, and I read these words about Him. "All that the Father giveth Me shall come to Me, and him that cometh unto Me I will in no wise cast out."

How joyous 'tis to live
When all is fair and bright,
And things created join to give
The mind and heart delight.

When birds are on the wing
And flowers cheer the eye,
'Tis then in happiness we sing
And pass our sorrows by.

In homes where parents dear
Love and revere their Lord,
Sweet has it often been to hear
The lessons of His Word.

And in the meeting-place,
Has not the heart been stirred
By messages of truth and grace
Taught from God's Holy Word?

Sometimes, amid the glad
And joyous things you love,
Are not your thoughts and feelings sad?
You think of One above;

Of Him Who is the Truth,
The solemn words He saith
And feel that, even gladsome youth
May not be far from death.

The longest life how brief!
Eternity how long!

Your sins seem real, a burden; grief
Then takes away your song.

"I do not want to die,
For I am full of sin;

"I could not meet the Lord on high,
His glory enter in."

This sense of sin God gives,
But 'tis that He may shew

How once Christ died for sins, Who lives
Forgiveness to bestow.

O seek that you may be
Of His Own life possessed;
From fear of death made ever free,
And know His inward rest.

E.K.

It is easy to put forth a number of facts and expositions in prayer, to impress the hearers, instead of being impressed ourselves to speak with God. The notes on Scripture may be excellent in themselves, yet they may hinder prayer.

Joseph—a Beloved Son.

No. 11.

“And the sons of Israel were among those that came to buy: for the famine was in the land of Canaan.” Yes, among the nations, yet distinct from them, for no others passed through such a humbling experience as was theirs; neither did the Gentile suppliants for bread have more than they sought, for these did not reach such happiness as was destined for the sons of Israel. The humiliation was a God-appointed and necessary pathway to blessing. Such is the Divine way in dealing with man. The Gospel is “good news,” but it is only “good news” to those to whom it is good news indeed, that is, conscious sinners, burdened with sin and guilt, thirsting after God and His salvation. “As cold waters to a thirsty soul, so is good news from a far country.”

Joseph’s brethren had already been overcome, not by violence to their persons, but by the wisdom of his dealings. Conscience had been touched and the will affected, not forcibly, but by Divine inworking, and were being turned in the direction purposed by God. Thus worketh the Holy Spirit in the hearts of His elect, by a precious and attractive compulsion.

The brethren’s fear at being brought into Joseph’s house had been allayed by his bountiful provision at his own table. That, and his gifts to them, far exceeded the present sent by Jacob (Gen. 43. 25), “They drank and were merry with him.” What could be happier than this, and what more contrasted with the fears that had possessed them?

The setting in order, according to age, at table was a surprise to the brethren. “The men marvelled one at another,” yet still were their eyes closed. Joseph knew them, just as in a later day the Lord Jesus did not commit Himself unto men, “because He knew all men, and needed not that any should testify of man: for He knew what was in man.” “O Lord, Thou hast searched me and known me.”

And what a foreshowing of the compassion of the Son of God is seen in Joseph’s tears over his own brother! “God be gracious unto thee, my son. And Joseph made haste, for his bowels did yearn upon his brother, and he sought where to weep; and he entered into his chamber, and wept there.” All this tenderness was veiled from the brethren, who at present saw only a nobleman of great dignity, though condescending. Ah! It is well, beloved,

to have a right view of the majesty of our glorious Lord, that there might be in our hearts a due and deep reverence. Yet a sight of His tears and a God-given view of His tenderness will melt our souls into contrition beyond all else. To look on Him Whom our sins pierced, and to mourn for Him with a bitter realization that our transgressions brought Him to the cross, will lead, as Israel will be led in a coming day, to the “fountain opened for sin and for uncleanness.” All our Saviour’s seemingly harsh dealings are in loving kindness, and their blessed fitness will be seen in that day when “we shall know even as we are known.”

Knowledge such as this was kept in store for the sons of Jacob, but the hour for its communication remained in Joseph’s determination, just as the day of revelation to the individual elect soul is in the Father’s foreknowledge and purpose.

“And he commanded the steward of his house, saying, Fill the men’s sacks with food, as much as they can carry, and put every man’s money in his sack’s mouth.” Thus, a second time they were to learn that their necessary food was a gift, without money yet—not apart from skilful planning and intense labour. But of that they knew nothing, nor had they a hand in its provision. All had been made ready, and they freely and fully received.

Thus laden they set out on their homeward journey, all unconscious that they carried a burden which was to be the means of intensifying the sense of guilt they had already felt.

How can the strange action of Joseph be reconciled with his upright character? Why should he accuse his brethren of theft, seeing that by his instructions his silver cup was placed in Benjamin’s sack? The question is not unimportant, and should not be passed by. In any case, it is not for believers to make this a precedent for any action of theirs. The result of Joseph’s method was the full reconciliation of his brethren to himself and that is the fact to be kept in view.

Joseph imputed sin to them, though that particular theft was not their action; still it was typical of their past action, for had they not robbed their father of a far greater treasure—his dear son?

Surely, despite the difficulty we may feel as to Joseph’s employment of these means to bring their guilt overwhelmingly upon them, we can see a faint outline of God’s ways with man. Repentance precedes reconciliation.

E.K.

Misinterpretations, Mistakes, Misunderstandings.

THANKS be unto God for the glorious future when saints will know as they are known, and will experience the unity of the faith, and the knowledge of the Son of God, in the blessedness of a perfect man, of the measure of the stature of the fullness of Christ!

"Now we see through a glass darkly," even as "we that are in this tabernacle do groan." We thank God for "the earnest of the Spirit" and that "we know in part," but how conscious we are that "the body is dead because of sin" and that our minds are imperfect as to comprehension, and logic, and memory.

As a result of this imperfection, many saints have difficulties, and it may be the Lord will graciously use these thoughts to help. How are we to view the misinterpretations of others? Even when such words are used, some will be inclined to object, "You infer that you are right." We would desire the removal of this problem. If any of us are honest we do feel convinced that we are right, and honestly act from this standpoint. Surely such an attitude, if humble and unobtrusive, is not wrong. Anything else would be DISHONEST, or without any definiteness. There would be constant indecision. Sometimes it is well to say, this appears to me to be the truth," and "I feel, my brother, you are mistaken," but if such words are not to be over-repeated, there will be experiences which can be misused to say, "You wrongly assume you are right, and others are wrong." Does not the objector do just the same while making the objection? Let us seek more grace and balance, and lovingly appreciate the standpoint of "one another."

A very important point is now before us. What is a misinterpretation that involves separation? The Holy Spirit has indicated that not only moral guilt as in 1 Corinthians 5, but evil doctrine as to the Person of Christ, denying His true Deity and Humanity (2 John 7-9) demands severance. But was this appointed as to mistaken Judaistic tendencies and other errors in ignorance, serious though they were? Logically they denied grace (Gal. 5. 4), but there was not exclusion. Not all, thank God, carry out their "logic." An attitude parallel with Titus 3. 10, 11 alone could lead to severance. So is it in Matthew 18. 17—in another context—persistence in evil.

Further, if you or I impute wrong motives to fellow members of the body of Christ, we encroach on the prerogative of the Holy Spirit.

We cannot be too careful even when there is a real failure ("Pay me that thou owest"), lest we show the harshness of the unforgiving servant. Whether as to doctrine or as to practice, in many things we all fall short, and our speech should be "always with grace, seasoned with salt," that there may be healing, rather than amputation.

Let us avoid hurried decisions, keep away from hasty generalizations, remember the grace that we have received.

Unless a belief or action of another is inseparable from mine, I should be very concerned not to over-assume my responsibility for it, in a way that hinders healthy seeking after cleansing and unity. If the Lord's Supper, for example, is before us, there cannot be personal action. "We" are inseparable there, hence nothing must be varied from Christ's appointment. But if a beloved brother interprets prophecy differently, "we" are not inseparable, that I am responsible for helping what I feel is his mistake. It ought to be possible to speak over such things lovingly, in due proportion, without one word of bitterness, sarcasm, or coercion, and without any attempt afterwards to make him "feel it," by a "cold shoulder," or by talking of him. Is it not so?

The Holy Spirit has definitely shown the limitation of essentials as to the gatherings of those who have confessed Christ in baptism, (He does not make this optional in the Holy Scriptures, does He?), that true faithfulness may not be sought by a number of rules, like war-time regulations, but by a continued living power, of love and inward healthiness, and responsiveness, in the Spirit, to our One Lord.

The nation of Israel is not rejected finally, for He That scattered Israel shall gather and keep, and the remnant then will become a strong nation, the "all Israel" of Romans 11. 26. But now a remnant is being reached among "all nations," and individuals, all being incorporated in the body of those from every other people, and the one ground of blessing now, and in that Day, is the blood of Christ. Privileges, without Him, will never save, nor can religion, nor any nationalism, bring to God's presence and eternal glory.



It is important to realize living faith because of a restful knowledge of the Person Whom we love, not as an effort of trying to kill worry in this connexion, or that.

Question and Answer.

138

Are the Father, the Son, and the Holy Spirit distinct Persons in the Godhead?

This may seem a simple question, but the friend who mentioned it in correspondence appears to have met with some who have raised difficulties as to the Tri-unity of our glorious and gracious God. We tread on holy ground when seeking to explain so solemn a subject, and may God preserve both writer and readers from errors in expression. We are finite and words are human, and there could be no knowledge of the Personality of the Eternal Divine Being apart from revelation.

It is plain from Scripture that Three Persons—not less and not more—are revealed therein. The phrase, "In the Name of the Father, and of the Son, and of the Holy Ghost," comes readily to mind (Matt. 28. 19). Name—not names, suggesting One-ness, but "there is no unity like His unity." The plurality of Persons in the Godhead meets us on the threshold of our Bible. "And God said;" where the word is plural, illustrated later by the words, "And God said, Let Us make man in Our Image, after Our likeness" (Gen. 1. 26). In the following verse, however, the words are, "So God created man in His Own Image . . . created He him . . . created He them."

Then, there are the significant words of Deuteronomy 6. 4. "Hear, O Israel: The Lord our God is One Lord," where the word "God" is plural, and is coupled with the word "One." Never is there in Scripture a suggestion of a trinity of Gods. A Tri-une God is there revealed, yet the Holy Persons are distinct. Take, for example, the words of Psalm 45. "Thy throne, O God, is for ever and ever . . . therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." God speaks to God, and that the words are addressed to Christ is borne out by their being quoted in Hebrews 1. 8. Again, there is a remarkable verse in Isaiah 48. 16. "I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God, and His Spirit hath sent Me." Here is One Who speaks as God, and yet is sent forth from God.

Coming to the New Testament, John tells us, "The Father sent the Son to be the Saviour of the world" (1 John 4. 14); whilst the Lord Jesus told His disciples, not only that the Comforter, Which is the Holy Ghost, the

Father would send in His Name (John 14. 26) but that the Comforter would be sent by Him from the Father (John 15. 26). Moreover, the Holy Ghost is He Who testifies in and through the elect, bearing witness to Christ. "For He shall not speak from Himself; but whatsoever He shall hear, that shall He speak; and He will shew you things to come" (John 16. 13).

So that, profound and incomprehensible as this truth is to finite minds, the language of Scripture is simple and unambiguous. Perhaps it is the very simplicity that stumbles certain minds.
E.K.

Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1948.

| Day | READING | | | | LEARNING | |
|-----|---------------|----------------|-----------|---------|-----------|--|
| | Proverbs | 1 Corinthians | Isaiah 24 | Mark 16 | | |
| 1 | 29. 10-27 | 11. 27-34 | 1 | 8 | | |
| 2 | 30. 11-20 | 12. 1-10 | 2 | 9 | | |
| 3 | 30. 21-33 | 12. 11-20 | 3 | 10 | | |
| 4 | 31. 1-9 | 12. 21-31 | 4 | 11 | | |
| 5 | 31. 10-20 | 13. 1-13 | 5 | 12 | | |
| 6 | 31. 21-31 | 14. 1-11 | 6 | 13 | | |
| 7 | Ecol. 1. 1-18 | 14. 12-22 | 7 | 14 | | |
| 8 | 2. 1-13 | 14. 23-29 | 8 | 15 | | |
| 9 | 2. 14-26 | 14. 30-40 | 9 | 16 | | |
| 10 | 3. 1-11 | 15. 1-11 | 10 | 17 | | |
| 11 | 3. 12-22 | 15. 12-26 | 11 | 18 | | |
| 12 | 4. 1-16 | 15. 27-41 | 12 | 19 | | |
| 13 | 5. 1-9 | 15. 42-58 | 13 | 20 | | |
| 14 | 5. 10-20 | 16. 1-12 | 14 | 21 | Eph. 1. 1 | |
| 15 | 6. 1-12 | 16. 13-24 | 15 | 22 | 2 | |
| 16 | 7. 1-13 | 2 Cor. 1. 1-12 | 16 | 23 | 3 | |
| 17 | 7. 14-29 | 1. 13-24 | 17 | 24 | 4 | |
| 18 | 8. 1-10 | 2. 1-17 | 18 | 25 | 5 | |
| 19 | 8. 11-17 | 3. 1-8 | 19 | 26 | 6 | |
| 20 | 9. 1-10 | 3. 9-18 | 20 | 27 | 7 | |
| 21 | 9. 11-18 | 4. 1-9 | 21 | 28 | 8 | |
| 22 | 10. 1-11 | 4. 10-18 | 22 | 29 | 9 | |
| 23 | 10. 12-20 | 5. 1-11 | 23 | 30 | 10 | |
| 24 | 11. 1-10 | 5. 12-21 | 24 | 31 | 11 | |
| 25 | 12. 1-14 | 6. 1-18 | 25 | 1 | 12 | |
| 26 | Song 1. 1-17 | 7. 1-8 | 26 | 2 | 13 | |
| 27 | 2. 1-17 | 7. 9-16 | 27 | 3 | 14 | |
| 28 | 3. 1-11 | 8. 1-12 | 28 | 4 | 15 | |
| 29 | 4. 1-16 | 8. 13-24 | 29 | 5 | 16 | |
| 30 | 5. 1-16 | 9. 1-15 | 30 | 6 | 17 | |
| 31 | 6. 1-13 | 10. 1-18 | 31 | 7 | 18 | |

Notes on Memorized Verses.

ISAIAH 24—27.

Here are four important chapters, plainly dealing with future events, each containing, amid the prophecies of a fulness of man's iniquity, promises of the Lord's blessing for Israel. Here also are the words to be uttered by that people when the Lord sets His hand to recover them the second time. Note especially chapters 24. 23. 25. 9. 26. 19. 27. 6.

ISAIAH 24.

1, The earth (the land—of Israel) and its inhabitants under God's judgments. 2, All classes—no difference and no respect of persons. 3, 4, "The Lord hath spoken," and man mourns (contrast 25. 8). 5, 6, Transgression and disobedience bring curse and desolation. 7, 8, 9, How can there be joy where there is a forsaking of God's covenant? 10, 11, 12, The city, its streets, its gates, its houses. How vivid the picture of desolation and destruction! Is not this Jerusalem? 13, "In the midst," "among the peoples" (the nations), "Gleaning grapes," suggesting a fewness, perhaps a remnant (Isa. 1. 9). 14, "They sing of the excellency of Jehovah" (Lit.). 15, "The Isles" (Zeph. 2. 11) shall glorify Him. 16, Yet now a lament of "leanness"; though there be songs, the desire of the righteous, there are also treacherous dealers. A godly remnant will bewail the nation's betrayal to the man of sin. 17, 18, 19, 20, "O inhabitant of the land" (cf. "those who dwell on the earth" in Revelation, wherein also are recorded God's premonitory judgments). When stars shall fall from the heavens, (Matt. 24. 29) it cannot but be that earth will be shaken. 21, "The Kings" and the "high ones" will in vain gather against the Lord, "in that day" (see Rev. 17. 12-14). 22, "The pit" and "the prison" (see again Rev. 19. 20, 20. 1-3). 23, "He must reign."

ISAIAH 25.

1, Israel's song in "that Day." Praise for His sovereign decrees. 2, "A city"—Babylon—(see also 26. 5). Complete destruction. 3, "Terrible ones," (see verses 4, 5) yet shall be brought down. 4, This God is our God, even today. 5, "Thou shalt." God will surely intervene on Israel's behalf. 6, "This mountain"—Mount Zion (24. 23). The holy mount at Jerusalem (27. 13). 7, All peoples, all nations. The restoration of Israel will bring world-wide blessing. 8, The promise is quoted in 1 Cor. 15; yet observe the words, "all the earth." 9, The Lord Jesus will then be recognised as "our God" and the Lord; also "our Salvation." 10, 11, 12, "This mountain." Moab (see Ps. 83. 6 and context) will also be brought down.

ISAIAH 26.

1, A time-mark—"That day"—a frequent phrase in Isaiah, also a land-mark—"The Land of Judah." An allusion to millennial blessing. 2, Note the counterpart, the heavenly city (Rev. 22. 14). 3, 4, A promise for today, as well as "that day." "Peace, Peace." 5, 6, The lofty city—yet shall be laid in the dust. "Who hath hardened himself against God and hath prospered?" 7, "A right way" (R.V. marg.). "Thou dost direct (or level) (R.V.) the path of the just." 8, "We have waited"; the desire of our soul." Do we thus long to see our Lord? 9, "Thy judgments in the earth" (Ps. 105. 7). 10, Environment is no check on man's wilfulness. 11, They see not, but they shall see, and be ashamed. Wilful ignorance will be changed to a Compelled Knowledge. 12, God ordains, God works, "for us." Grace! 13, "Other lords" (see 1 Cor. 8. 5, 6). 14, Whether men or idols, all must fall before the Lord of glory. 15, The nation—Israel; now scattered, shall be gathered and increased. 16, 17, 18, Is this the prayer of the elect remnant? 19, Resurrection; "My dead body, they shall arise." 20, 21, Properly belonging to the next chapter. "A little moment." The Lord's indignation but "My people" shall be hidden.

ISAIAH 27.

1, Satan and Antichrist; (see also Rev. 12. 17, 13. 1, 19. 20, 20. 2). 2, God's vineyard, a fruitful Israel (contrast ch. 5. 4). 3, God's care. "To the moment" (not every moment). Water when it is needed. 4, The Lord speaking. Men are but thorns and briers, troublesome, but perishable. 5, If the previous verse shews the folly of man, this suggests a true wisdom. War or peace, solemn alternatives! O that men were wise!

Suggested Daily Readings

"IF THE LORD WILL."—NOVEMBER, 1948.

| Day | READING | | LEARNING | |
|-----|----------------|---------------|-----------|--------|
| | Song of Songs | 2 Corintbions | Isaiah 25 | Eph. 1 |
| 1 | 7. 1-13 | 11. 1-11 | 9 | 19 |
| 2 | 8. 1-14 | 11. 12-21 | 10 | 20 |
| 3 | Isaiah 1. 1-15 | 11. 22-33 | 11 | 21 |
| 4 | 1. 16-31 | 12. 1-9 | 12 | 22 |
| 5 | 2. 1-9 | 12. 10-21 | 26. 1 | 23 |
| 6 | 2. 10-22 | 13. 1-14 | 2 | 2. 1 |
| 7 | 3. 1-12 | Gal. 1. 1-12 | 3 | 2 |
| 8 | 3. 13-26 | 1. 13-24 | 4 | 3 |
| 9 | 4. 1-6 | 2. 1-10 | 5 | 4 |
| 10 | 5. 1-10 | 2. 11-21 | 6 | 5 |
| 11 | 5. 11-17 | 3. 1-14 | 7 | 6 |
| 12 | 5. 18-30 | 3. 15-29 | 8 | 7 |
| 13 | 6. 1-13 | 4. 1-9 | 9 | 8 |
| 14 | 7. 1-9 | 4. 10-20 | 10 | 9 |
| 15 | 7. 10-25 | 4. 21-31 | 11 | 10 |
| 16 | 8. 1-10 | 5. 1-13 | 12 | 11 |
| 17 | 8. 11-22 | 5. 14-26 | 13 | 12 |
| 18 | 9. 1-10 | 6. 1-10 | 14 | 13 |
| 19 | 9. 11-21 | 6. 11-18 | 15 | 14 |
| 20 | 10. 1-11 | Eph. 1. 1-11 | 16 | 15 |
| 21 | 10. 12-23 | 1. 12-23 | 17 | 16 |
| 22 | 10. 24-34 | 2. 1-10 | 18 | 17 |
| 23 | 11. 1-16 | 2. 11-22 | 19 | 18 |
| 24 | 12. 1-6 | 3. 1-12 | 20 | 19 |
| 25 | 13. 1-12 | 3. 13-12 | 21 | 20 |
| 26 | 13. 13-22 | 4. 1-16 | 26. 1 | 21 |
| 27 | 14. 1-15 | 4. 17-32 | 2 | 22 |
| 28 | 14. 16-32 | 5. 1-14 | 3 | 3. 1 |
| 29 | 15. 1-9 | 5. 15-24 | 4 | 2 |
| 30 | 16. 1-14 | 5. 25-33 | 5 | 3 |

The Hope of our Lord's Coming is a real Hope. It is not only a subject for a convention, but a joy in daily life, affecting all our relationships and arrangements, and giving the warmth and glow of a living expectation.

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

Thoughts from The Word of God

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

A PERIODICAL TO GOD'S GLORY, SEEKING TO
EMPHASIZE WHAT HE IS, AND WHAT HE HAS
SAID, AND CAUSED TO BE WRITTEN FOR THE
JOYOUS AND HUMBLE OBEDIENCE OF HIS
REDEEMED.

Vol. 48, No. 24,
DECEMBER, 1948
Free

"Behold My Servant,
Whom I uphold: Mine
Elect, in Whom My soul
delighteth." Isa. 42. 1.

"The faith of God's
elect." Tit. 1. 1.

"Who shall lay anything
to the charge of God's elect?
It is God that justifieth."
Rom. 8. 33.

"And shall not God
avenge His Own elect,
which cry day and night
unto Him?" Luke 18. 7.

SOME OF THE CONTENTS. Page

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"And He shall send His
angels, with a great sound
of a trumpet, and they shall
gather together His elect
... from one end of heaven
to the other." Matt. 24. 31.

"Put on therefore, as the
elect of God, holy and
beloved, bowels of mercies,
kindness, humbleness of
mind, meekness, longsuffer-
ing;" Col. 3. 12.

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. 61, Upton Lane, Forest Gate, E.7.

"THE COMING OF THE LORD DRAWETH NIGH."

Words of Introduction.

"THE time is short." How quickly the days pass!
"The harvest is past and the summer is ended,"
and little seems to have been accomplished. Have we
grown in grace during this year? Is the Lord Jesus
personally more precious to us, and can we feelingly say,
"I am my Beloved's, and His desire is toward me"?
And is the desire of our soul toward Him, and the
remembrance of Him? The object of this periodical is
to have a small share in the preparing of His people
for that day of His coming, that they may "live...
looking for that blessed hope." "O Lord, revive Thy
work in the midst of the years."

E.K.

"I am the Lord thy God, Which teacheth thee
to profit, Which leadeth thee by the way
that thou shouldest go." Isaiah 48. 17.

Whate'er I do not understand,
May I, O Father, leave with Thee,
For all comes from Thy loving hand,
Though all the way I may not see.
And if my soul should chafe and fret,
O give Thy perfect peace to me.
Thou never wilt Thy child forget:
Forgive, from murmuring set free.
Thy gracious hand I've often seen,
And will it not so always be?
Thy purpose is my soul to wean
From earth, to draw me nearer Thee.
A.W.H.

Words of Encouragement.

"The prayer of the upright is His delight." Prayer is a great joy to those who pray—when they feel their *need*. The *relief* of welcome at "the throne of grace" (Heb. 4. 16) is something that an unsaved soul cannot understand. And the mellowing effect of true prayerfulness is real. The child of God becomes gentle and less rugged: there is a graciousness of manner when one abides in God's presence. The tendency to be irritated and irritable cannot flourish there. We all know what it is to be "worried and flurried": real communion with God is designed to check this condition.

Prov. 15. 8. But just now we would ponder another aspect of prayer. It is God's delight. He seeks our prayerful approach to Him. Far from being a burden, our prayer is a pleasure: He has positive gladness in our asking. It is His joy as well as ours, because of His intense love (John 16. 24, 27). Do *we* bring Him this joy, and this delight? or is there a distance, an indifference, a silence, that withholds from Him the *confidence*, and *communion* that He seeks to be ours (Phil. 4. 6, 7)? Do we go to *men* instead of to Him? Do we seek *their* dealing with our bodies and our circumstances, instead of *His*?

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.

"Hitherto have ye asked nothing in My Name; ask, and ye shall receive that your joy may be full." John 16. 24.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
3. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
4. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realized.
5. For troubled China, and the trials of God's servants in that land.

6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that *all* may be fresh and vigorous, and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (Lebanon, after U.S.A.), F. A. Franco (Argentine and around), Paul Rosenberg (Uruguay, Brazil, etc.), H. A. Werner (Germany). Continue to pray for the Lord's enabling, if *He will* of additional fellow-workers for S. America.

7. For saints on the Continent, and their many difficulties.

8. For work amongst lepers in India.

"Wait on the Lord . . . and He shall strengthen thine heart: wait, I say, on the Lord." Psalm 27. 14.

Poems to Help Christian Experience.—170.

"I am Crucified with Christ, nevertheless I live." Galatians 2. 20.

With Christ have I been crucified,
Yet deathless life is mine,
Because with Him identified
When He, by God's design—
Upon a cross of wood
That men by wicked hands had built
For Him—was bearing all my guilt,
To give me all His good.

I live, and yet no longer I;
'Tis Christ in me Who lives,
And that by gracious energy;
Through living faith He gives
A power ever fresh,
That I might live abundantly
And to His glory ever be,
Even whilst in the flesh.

And all these precious blessings rest
Upon my loving Lord,
Unshakable Foundation blest,
That ever will afford
My soul a resting-place—
The Son of God Who loved and gave
Himself for me, my soul to save,
And glorify His grace.

And as my heart delights to trace,
Along its well-marked course,
The river of redeeming grace
To its Eternal Source—
The Father's sovereign choice—
I thank Him for electing love
And lift my humble heart above,
And in His will rejoice.

E.K.

NOTE TO OUR READERS.

There are yet several articles by the late Editor, Mr. Percy W. Heward, ready for insertion in the magazines. Those *not* initialled are from his pen. "He being dead yet speaketh."

The future of this magazine

AND

The Student of Scripture

IT has been thought advisable to continue these magazines as one twelve-page periodical, if the Lord will, and as He gives grace. Both titles will be retained in the new cover, and it is desired to give effect to this in the beginning of the year 1949: Both theologically and practically, we shall not knowingly depart from the Truth as it has been so ably expounded by our late dear brother and editor, Mr. Percy W. Heward, and his name, as the founder of both journals, will continue to appear on the front page. His successor makes no claim to such scholarship and saintship as were his, but would earnestly ask the continued prayers, in his behalf, of all who receive this magazine. Constructive criticisms will not be neglected nor rejected; suggestions will not be unwelcome, but we ask our friends to remember that our correspondence is not small, and answers may not be given by return.

The principle of "Freely ye have received, freely give," will not be abandoned, but the cost of production and distribution has to be met. God has not failed us in the past, and we look to Him for the supply of all needs.

I wish to place on record the great courtesy and helpfulness shewn to my predecessor and myself by the printers of these journals, and also the assistance rendered in various ways by others.

Commending all readers "to God and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20. 32).

Yours in the service of Christ,
E. KIRK.

Knowledge Without Scriptural Love.

One can the Scriptures learn and know,
And rules and idioms explain,
And yet along self's pathway go,
Without the joy when *born* again.

Believers too, the words can learn,
And yet their fulness never feel,
Without heart-love for Him to yearn,
Without His power to wound and heal.

The promises can quoted be,
Yet stand unclaimed—except a few:
The precious precepts we may see,
Yet, lacking love, delay to *do*.

Our Father, make us true and real,
Awaken love that pleaseth Thee;
Their every word our hearts would feel,
From selfish claims to set us free.

"THEOLOGY."

THE term could mean, literally, "God's word," but, as "Anthropology" indicates a "science" regarding man (rather than "man's word"), so "Theology" is used for the "science" of all that is known of God, His attributes, His character, His ways, and His actions. Men thus prefer longer words, implying an investigation, and a systematizing. But often the result of such a method is partly loss: the spiritual responsibility of the redeemed is easily made secondary, and theorizing and mental reasoning take the place of loving love and fruitful obedience. Yet we rejoice in the godliness of many who have written in past centuries, on "Theology." The Reformers and Puritans were men of ability, spiritual research and zeal. And the lack of deep meditation, and of the profound and holy reasoning of such Scriptures as the letter to the Romans, among many believers today, is a pendulum swing from the "scholastic." And it has often involved a careless and superficial knowledge of what God has graciously revealed. The effect is that many, who own the full inspiration of Scripture, study it far less than some who have not this godly faith, and the latter put us to shame by their mental thoroughness. The believer often reads Scripture simply to pick up crumbs of present enjoyment rather than to behold "the ways of God," and to realize His majesty and glory, and His relation to angels, men, nature, history, and all. Hence a lack of depth and an unwillingness to meditate, to write out, to learn, to spend time in deep pondering of truth. The fact that there is a new birth, and the Holy Spirit indwells, graciously guarantees much blessing, but laziness with regard to earnest study leads to onesidedness, and to errors which are plainly misinterpretations, to misuse of "favourite verses," and to a dishonour of the Lord by "scrappiness" and ignorance of truth which even the unsaved student can often perceive. May it be ours, by grace, to avoid these sins, to preserve a balance, and never to misuse the gracious teaching and intuition of the Holy Spirit to encourage indolence and a lack of godly thoroughness.

We cannot make up spirituality, but we can make that which looks like it, when circumstances are easy. The test comes when our natural wishes are crossed, and our natural resources fail. Hence the blessedness of trials, and of varied experiences.

Young People's Columns.

Hearing and Knowing God.

NOT long ago, I held in my arms a babe, four months old. Its tiny hands and feet were a joy to see, but what was a greater joy was her smile, shewing its dimples and lighting up her bright blue eyes. So quiet and restful was the child, one could gaze upon her with delight. As I returned the babe to its mother's arms, many thoughts came into my mind.

You and I were once as tiny, I a good many years ago, you only four or eight or twelve years, perhaps. We were then a treasure to our parents, not always, I suppose, as good as we should have been; but they never would have parted with us. We were theirs and they loved us; but we cannot even remember what we were like then.

But what are we like now? Most of you who read these words have fathers and mothers who love the Lord Jesus. You read because they wish you to do so; so also you read your Bible. Well, do you like to read what they give to you, or is it only just to please father and mother? But that is a good thing—to please your parents. I am very glad if it is so, but if you read because you *love* them, that is better, because God is pleased with loving obedience. "Children obey your parents in the Lord for this is right."

Best of all, however, is to read the Bible because of love to Him of Whom it speaks—The Lord Jesus, the holy Son of God. Perhaps you say, "Oh, yes! I know *that*;" but do you know Him. A little Scottish girl said one day to a young friend, "Do you know the Lord Jesus, Jamie?" "Why, everybody knows the Lord Jesus." "Ah! but I did not mean that; do you know Him to speak to?"

Samuel was only a little child, but he served in God's house, and helped Eli, who was in charge of that house. He knew *about* God, for his mother, who was a praying woman, must have taught him. Yet we read, "Now Samuel did not yet know the Lord." But he had been brought up to obey, so when he heard a voice calling him by name, he at once got up from his bed, and went to Eli; and this took place three times. Then God again called and spoke to him, though he was so young. We need not to be grown up and clever to hear God's voice. The Lord Jesus said His Father shewed His heavenly things to babes. But we *do* need an opened ear first of all, and an opened heart.

How does God speak today? Well, He is God, and can speak in many ways; by the wonderful things He has made, through the words of your parents and teachers, and by a "still, small voice," which no one hears but you. It sounds inside your mind, and when you have done wrong, even if no one else knows, or if you have had a wrong thought or feeling, a whisper comes into your heart, "You are a sinner." You say, perhaps, "I feel it."

But God speaks chiefly through, and in, the Holy Scriptures, and if you would hear Him speak to your heart, *you must read them*; and may there come a true cry from your heart, like Samuel, "Speak, Lord, for Thy servant heareth." When God *did* speak to Samuel, He told him much about sin, and how it would be punished. But afterwards, we read, "Samuel grew, and the Lord was with him." And I want you to remember most of all these words, "The Lord revealed *Himself* to Samuel in Shiloh by the *Word* of the Lord."

You can see how simple was Samuel's trust in God. He believed exactly what He said. You have a Bible; do you believe what God says therein? What He says about sin, about *your* sin and how it is forgiven? How He saves and makes Himself known? By faith in the Lord Jesus, Who gave His blood to cover their sins, God saves those who come to Him. What is faith? Come back to where we began. The babe lying in one's strong arms just rested there. It could not come of itself; it was brought, and there it was, held up and carried. So God receives all who come thus simply to Him, not trusting to themselves, but resting in His strong arms, Who will carry them all the way until they reach that lovely place where He is.

E.K.

Read about Samuel in 1 Sam. 3.

Prayer is not bringing God to our will, but the outpouring of a heart that desires God's will, and has already been brought to *know* much of His good and acceptable and perfect will. Hence it has a blend of definite expectation, with glad reliance on His decision whenever we do know His will.

The Coming of the Lord has been said to be the pole star of the church—to guide the course. But that Blessed Hope is much more, for it attracts and draws our heart-affection, and, unlike the star, is becoming nearer and nearer each week.

Joseph—a Beloved Son.

No. 12.

The brethren of Joseph were permitted to leave Egypt, laden with their necessary food, and not one of their number left behind. Were they not glad? With easier consciences, their steps more buoyant and confident, they went on until from their mental repose they were rudely awakened. It is thus God often deals with those toward whom He has purposes of saving grace. Bowed beneath a sense of guilt, they sometimes lose hope. Then a ray of light, for a moment, dispels the gloom. Some kindly providence of God, it may be, gives temporary relief from the stress oft accompanying conviction of sin.

Thus it was with these eleven men. "When they were gone out of the City, and not yet far off" (44. 4), Joseph sent his steward after them, and "overtook them" (v. 6). The words he spoke were those that Joseph had put into his mouth. Indeed they *were* Joseph's, and they imputed sin to those sons of Jacob. "He spake unto them these same words." And the sinner today, when God overtakes him, by His Steward—The Holy Spirit—hears words that take away all his briefly enjoyed peace and fill him with anxious fears. And is not our gracious God wise in *all* His dealings? Is it not necessary that the sinner should know the worst about himself, that he might value salvation the more? How faithful God has been in going after His own, and bringing them into reconciliation with Himself!

Notice the brethren's indignation at being thought guilty of so ungrateful an action as, "stealing out of thy lord's house silver and gold." They acknowledge that such a crime deserves death and life-bondage (v. 9).

Notice, too, how confidently they allowed the search to be made, but when Joseph's cup is found in Benjamin's sack, it seemed that *their* cup of woe overflowed. Is there any narrative in which the tortures of an awakened conscience are so graphically portrayed? Can not many a reader trace something of this in his or her experience?

There is no denying the imputed guilt. They must go back to Joseph and make their plea. When a soul is convinced of its sinnership, a condition produced by the inworking of the Holy Spirit, so far from denying his guilt, he feels himself to be the only sinner under the sun. "God be merciful to me *the* sinner," cried the agonised publican. That cry has been echoed and re-echoed many thousand times since, and, blessed be His Name, never disregarded by God.

And was there ever an appeal from a distressed soul that so touches the heart as that of Judah, who is now the spokesman for them all. "What shall we say unto my lord? What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants; behold, we are my lord's servants, both we, and he also with whom the cup is found" (v. 16). Thus there was confession of guilt, owned as belonging to them all.

But may we not pause to think of Him—our Lord Jesus—Who "sprang out of Juda" (Heb. 7. 14)? He, indeed, had no personal sin to confess, but did He not confess our sins, beloved reader, and bear the Divine judgment, as though they were His? They were imputed to Him, and He voluntarily became surety for us whom He now calls His brethren (Heb. 2. 11).

Judah and his brethren were prepared to be together as slaves to Joseph rather than go back without Benjamin. It seemed a counsel of despair, but Joseph would none of it. He, like a Greater than he, knew himself what he would do, and his unyielding attitude brought further impassioned words from the very soul of Judah, pleading to be allowed to be surety—one instead of—Benjamin. Ah! how low they were brought, and yet, strangely, their real sin, committed so long ago, was not confessed amid all the words that were spoken. Read carefully the speech of Judah, and observe that no mention is made of their original crime—only its effects (v. 28). How true this is to experience! A "general confession" may be made, but there is a sad unwillingness to call sins—particular sins—by their right names.

If the condition of forgiveness were that we should *name* our sins in open assembly, how we should recoil, and how carefully should we try to walk! But Scripture saith, "If we confess our sins (that is, to God) He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1. 9).

Their great sin was the rejection of Joseph, and he brought it to their remembrance (ch. 45. 4). Our great sin was—"He was despised, and we esteemed Him not." What mercy to realise the heinousness of our sin, and seek the pardon of a forgiving God!

E.K.

The Hope of a believer is not founded on anything of man, but on God's revelation, and it embraces the Coming of the Lord Jesus as a central joy. Death is not the believer's "Hope," though he is willing to depart and to be with Christ.

PILATE'S QUESTIONS.

PILATE, like Festus, and Agrippa, must ever stand before us as a man brought face to face with truth, yea with *the Truth*, and yet . . . ! His questions to the people make manifest; an irritation, yet a vacillating temperament, through fear lest he should be involved in personal difficulties. "What accusation bring ye against this man" (John 18. 29).

"Whom will ye that I release unto you?" (Matt. 27. 17).

"Whether of the twain will ye that I release unto you?" (Matt. 27. 21).

"What shall I do then with Jesus, which is called Christ?" (Matt. 27. 22).

"Why, what evil hath He done?" (Matt. 27. 23).

"Shall I crucify your King?" (John 19. 15). The same attitude is seen in his statements: "What I have written I have written," and "Ye have a watch."

His questions to our glorious Lord Jesus are very impressive. They show how much he realized and yet his heart was untouched. In Matthew we find, "Art Thou the King of the Jews?" and "Hearest Thou not how many things they witness against Thee?" (27. 11, 13), and "answerest Thou nothing?" (Mark 15. 4).

He marvelled, but he did not repent. In the gospel of John the questions are recorded more fully. First he asks, "Art Thou the King of the Jews?" Then, in response to the words of the Lord, "Am I a Jew?"—"What hast Thou done?" Perplexity is manifest, but he does not really weigh our Lord's mighty answer. "Art Thou a King then?" is his immediate query, and he follows it up by "What is truth?" leaving out the word "The" (John 14. 6) and, as the essayist long ago pointed out, not waiting for a reply. There is an abruptness of one in a difficult position, but no sense of sin. His thrice repeated "Behold" is striking but all the sentences are short, and betray heart agitation. "Behold, I bring Him forth to you," "Behold the Man," "Behold your King." How different will be the utterance of grace and majesty, "Say unto the cities of Judah, Behold your God" (Isa. 40. 9) followed by "Behold, the Lord God will come" (verse 10) and Israel's acknowledgment, "Behold, This is our God . . . This is the Lord" (Isa. 25. 9). To return to Pilate. His next word to the Lord Jesus ignores the earlier answer—"Whence art Thou?" (John 19. 9),

and then he says, "Speakest Thou not unto me?" "Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" The governor quite mistakes the true position. The rejected One before him, was the Lord to Whom all authority is given, and Pilate must stand as the convicted one before His bar and throne. Pilate then asked no more: he sought vacillatingly to release the Glorious One Whose majesty of reserve and questions impressed him. But to be impressed is not to be saved. Those at Nazareth marvelled at the gracious words of the Lord (Luke 4. 22) yet rose up and thrust Him out of the city. Interest—wonder—solemnity—trembling—readiness to do many things—may co-exist with a hardened heart. The surface-earth is not deep enough for a root, any more than with the emotional hearers of Matthew 13. Pilate was struck by the glory and sinlessness of Christ before Roman Law, as well as before the law of God, yet he sinfully sought to protect his own person and position from a temporal loss, unmindful of that which is eternal. And so, like to Felix and Festus, he passes from the inspired canvas, as a man to whom the plain warning was given, but who chose the empty (and soon lost), dignity of earth rather than repentance, and an everlasting joy. Such is man. There are some saddening pictures in the panorama of Holy Scripture, and Pilate is not the least deplorable among them. May God's testimony reach our hearts, causing a holy contrast with all these beacons and admonition.

DISSATISFIED.

The man of this world may be merry, but he cannot be truly satisfied. Laughter may make him forget the real state of affairs, but his joy is fading, his delights are short lived. "The eye is not satisfied with seeing nor the ear filled with hearing" (Ecc. 1. 8, cf. 4. 8, 5. 10), and the ever-changing pleasures, and fashions, and wishes of men are an evidence of disappointment.

Now we come to the contrast, in Christ Jesus. We remember the words, "Who satisfieth thy mouth with good things" (Ps. 103. 5), and "He satisfieth the longing soul and filleth the hungry soul with goodness" (Ps. 107. 9), and "My people shall be satisfied with My goodness, saith the Lord" (Jer. 31. 14). "Thanks be unto God for His unspeakable Gift" (2 Cor. 9. 15).

“YE SAID, ‘NO.’”

Isaiah 30. 16.

SUCH is the response of a sinner to God. It is rebellion, it is madness to himself, for God's words are full of blessing. His commands are perfect wisdom, and His invitations reveal His infinite love. Yet we find the same attitude of men recorded in Jeremiah. “Thou saidst, There is no hope: no, for I have loved strangers, and after them will I go” (2. 25). And again, “Ask for the old paths . . . and walk therein and ye shall find rest for your souls. But they said, we will *not* walk therein” (6. 16). And the Lord Jesus solemnly and sorrowfully declared, “Ye will *not* come unto Me, that ye might have life” (John 5. 40). Every man is his own worst enemy. O how can you continue thus, dear reader?

The blessedness of salvation is connected with living *faith*. And what is faith? It is simply “Amen” to God. The very word “faith” in the Hebrew is linked with that for “Amen,” as Jeremiah 11. 5 (margin) helps us to understand. Unbelief says, “Is it so?” Faith says, “It is so,” and adds, “So be it.” Faith agrees with God, and unbelief makes Him out to be a liar (1 John 5. 10). That is criminal! The devil is the liar from the beginning (John 8. 44, with Genesis 3. 4), and self is a liar, and those who love their own way love a *lie*. But in the solemn eternal future there will be *outside*, “Whosoever loveth and maketh a lie” (Rev. 22. 15). God is a God of truth, and without iniquity (Deut. 32. 4). He is “not a man, that He should lie” (Num. 23. 19), it is impossible for Him to lie” (Heb. 6. 18). Yet men follow after the east wind and increase lies and desolation (Hos. 12. 1), and the climax is that they will unitedly believe the lie (2 Thess. 2. 11), deceived by Satan the God of this age (2 Cor. 4. 4), yet *willingly* deceived, and willingly ignorant (2 Pet. 3. 5). Yes, it is the *will* that is wrong. Men say they are honest, but they do not spend as much time to find out whether these things are so as they spend on a daily paper, or a football match. There is no *deep* concern. So much is superficial and shallow, and fictitious. Their lips can say, “Yes,” but their actions say “No,” (Matt. 21. 30), and they go on frowardly in the way of their own heart.

Ah, dear reader, *do not deceive yourself*, and do not suffer the enemy of your true well-being to dupe you. There is a real salvation: there is a real judgment. God is not mocked.

Eternity is a fact. Heaven and Hell are places, not mere words. Life is not a toy. You are not a thing. You are accountable. You are a person with faculties, abilities, and relationships which involve duties. If you say, “No” to God, however delayed the full effects may seem, they will be terrible. The only hope is the gospel of grace, and simple faith in the Lord Jesus Who died and rose again to save sinners and to save them today. An unrepentant, unbelieving heart is heaping up wrath against the day of wrath, and revelation of the righteous judgment of God. Faith's “Yes” to God is entwined with repentance for sin: and O, the joy of salvation.

The Scriptural view of a local assembly as a **living** miniature of the body of Christ should encourage our prayer for reviving. To use history as a ground for expecting failure is wrong. Let faith and not fears,—confidence in God, and not a knowledge of past centuries—a simple reliance on the Holy Spirit, and not a recollection of sad experiences—affect our prayers, and our activity. The Lord's hand is not shortened. And as 2 Timothy 2 shows, in harmony with all Scripture, the appointments of the Lord, as at the beginning, still stand, even though the nucleus be small (Zech. 4. 10). So the returning remnant in the days of Joshua, Zerubbabel, Ezra and Nehemiah humbly remembered, “all Israel.” Hence a church or gathering according to the Lord's will should seek to make no arrangements of its own, that we may be able to say—“I am concerned and willing to do exactly what the Lord said, as at the first,” and that none other may be able to say, “What you do or appoint, beloved saints, **hinders** me,” because I must first be loyal to the Lord even in details.” Let the hindrance, if any, be from any who hesitate to come and act together as an assembly, and let love to these also overflow, that the manner, as well as the actions and motive, may be gracious, and in the Spirit, a sweet savour of Christ, and thus well pleasing to our God and Father.

There is no “isolated” truth, no detached doctrine, in the precious precepts which God gives us in Holy Scripture. As the living stones, even the saints, are fitted together in the building of the church, so is it with the precious parts of the one doctrine of God's grace. All is in harmony, every portion is related to others, in mutual dependence and fuller explanation and practical application of the other parts.

Suggested Daily Readings.

"IF THE LORD WILL."—NOVEMBER, 1948.

| Day | READING | | LEARNING | |
|-----|---------|-----------|-----------|--------|
| | Isaiah | Ephesians | Isaiah 27 | Eph. 3 |
| 1 | 17. | 1-14 | 6 | 4 |
| 2 | 18. | 1-7 | 7 | 5 |
| 3 | 19. | 1-12 | 8 | 6 |
| 4 | 19. | 13-25 | 9 | 7 |
| 5 | 20. | 1-6 | 10 | 8 |
| 6 | 21. | 1-17 | 11 | 9 |
| 7 | 22. | 1-14 | 12 | 10 |
| 8 | 22. | 15-25 | 13 | 11 |
| 9 | 23. | 1-18 | 51. 1 | 12 |
| 10 | 24. | 1-12 | 2 | 13 |
| 11 | 24. | 13-23 | 3 | 14 |
| 12 | 25. | 1-12 | 4 | 15 |
| 13 | 26. | 1-11 | 5 | 16 |
| 14 | 26. | 12-21 | 6 | 17 |
| 15 | 27. | 1-13 | 7 | 18 |
| 16 | 28. | 1-13 | 8 | 19 |
| 17 | 28 | 14-29 | 9 | 20 |
| 18 | 29. | 1-12 | 10 | 21 |
| 19 | 29. | 13-24 | 11 | 4. 1 |
| 20 | 30. | 1-18 | 12 | 2 |
| 21 | 30. | 19-33 | 13 | 3 |
| 22 | 31. | 1-9 | 14 | 4 |
| 23 | 32. | 1-10 | 15 | 5 |
| 24 | 32. | 11-20 | 16 | 6 |
| 25 | 33. | 1-12 | 17 | 7 |
| 26 | 33. | 13-24 | 18 | 8 |
| 27 | 34. | 1-17 | 19 | 9 |
| 28 | 35. | 1-10 | 20 | 10 |
| 29 | 36. | 1-10 | 21 | 11 |
| 30 | 36. | 11-22 | 22 | 12 |
| 31 | 37. | 1-13 | 23 | 13 |

from man compared with God's strong salvation. 9, 10, A prayer for power, reminding God (as He loves to be reminded, in His condescension) of His past glorious interventions. 11, "Therefore;" past acts a token of coming deliverances. 12, Comfort of a living God. Why fear a dying man? 13, Fear follows forgetfulness. 14, 15, The captive exile reminded of The Lord of hosts. Weakness and dependence may count on Omnipotence. 16, 'Tis He Who plants heaven and founds earth, (note the union of farming and building similes as in 1 Cor. 3. 9, Eph. 3. 17) Who says, "Thou art My people." 17, 18, Afflictions from without, and impotence within 19, 20, The same thought extended. "The rebuke of thy God." 21, "Hear" (cf. verses 1, 4, 7). 22, "Thy Lord the LORD;" an unusual phrase. God both Advocate and Judge. 23, "Tribulation to them that trouble you."

Notes on Memorized Verses.

ISAIAH 27.

6, Root, Blossom, Bud, Fruit. God's causing and God's ordering. 7, God's wounding is not as the wounding of men. Also His dealings with Israel are not as with His and their enemies. 8, 9, He chastises that she may forsake her idols. 10, Man's defences profitless against God's judgments. 11, A People of no understanding. (Deut. 32. 28) No compassion. No mercy (cf. Hosea 1) yet. 12, The Lord shall "beat off" (as fruit R.V.) and they shall be "gleaned" (R.V. margin). 13, Though "ready to perish," and "outcasts," they shall become worshippers. Sovereign grace!

ISAIAH 51.

Observe the Key-words, "hearken" and "awake," encouragements to the sorrowing "remnant," which shall become the nation of the Lord.

1, 2, Hearken and look. The call of Abraham by grace an encouragement to those preserved amid corruption. 3, A promise to be literally fulfilled. 4, My people, the peoples (also verse 5) see Rom. 11. 12-15. 5, "Righteousness" and "Salvation" many times in Isaiah. "He is just and having salvation" (Zech. 9.9) also verses 6, 7. 6, Heaven and Earth pass away, but salvation is everlasting. 7, 8, Knowing righteousness (see verse 1 "follow after.") an inwardness. A light affliction

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