

THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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FREE

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"Seeing we have this ministry
... we faint not."

2 Cor. 4. 1.

"The Lord thy God, He will go over before
thee."

Deuteronomy 31. 3.

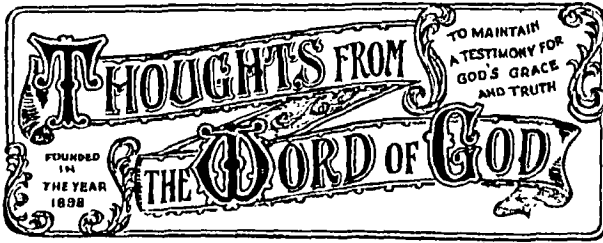
For years gone by we praise Thee, heavenly
Father;

For years to come we look alone to Thee;
We walk by faith, O God, and we would
rather

So walk, than e'en to-morrow's pathway see.

We look to Thee Who goest on before us:
May, we abide in Christ, our living Lord,
Thy wings of love and mercy spreading o'er us,
To light our path,— Thy precious written word.

A.W.H.



Words of Encouragement.

"Let patience have her perfect work."
(Jas. 1. 4).

A new issue means a new opportunity, a new day brings a new opportunity. To the child of God all "circumstances" are our Father's new messages. "Chance?" —There is no such thing. Our God has a purpose. And "circumstances" cannot be out of date; they must be just now. Thus He speaks just while we receive them. He is never forgetting us. The same living interest is seen in God's present use of His words: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4. 4). And "the man," the perfect Lord Jesus, the Second Man, thus welcomed, and never complained of, every word of Scripture, and every experience of life. And these pages are to encourage such a view of daily circumstances, one and all sanctified to our responding hearts. How different the world's theory of "weather," "unkind actions of others," "physical trials." Some see mere happenings, others grumble; saints learn and praise.

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), 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. The international situation, remembering Matt. 24. 6 and Luke 21. 19.

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

Poems to Help Christian Experience.—171.
"In Whom we have redemption through His blood, the forgiveness of sins . . . For by Him were all things created . . . and for Him." Col. 1. 14-16.

O Everliving Father,
There is no God before Thee.
In realms above, in rev'rent love,
Unnumbered hosts adore Thee,
Unceasingly ascribing
The glory e'er pertaining
To Thee alone. From Thy pure throne
All things Thou art sustaining.

It was at Thy commanding
All things sprang into being—
All things that be, the things we see,
And those beyond our seeing.
The morning stars together
Sang forth their adoration;
'Twas their delight, O Infinite,
Author of all creation.

In light that none approacheth,
In glory that excelleth—
Eternal Day—Thou hast Thy way,
And there Thine honour dwelleth.
Thou Who art high exalted,
In habitations holy,
Yet Thou art kind, and hast in mind
The needy ones and lowly.

Our Father, from Thy presence,
For us and our salvation,
Came forth Thy Son, Thine Holy One,
Head of Thy new creation.
He unto death obedient,
His precious blood outpouring,
Brought us to Thee, that we might be
Thy sons, Thy Name adoring.

E.K.

SYMPATHY.

THE word is a beautiful one. Its derivation is "feeling together."* To be cold and unfeeling is sinful; and isolatedness, with self-interest must grieve the Holy Spirit, Whose emphasis on "communion" is so precious. But do we realize all that true "sympathy" means. Do we know even a small part of this privilege in our experience? Our beloved Lord was "moved with compassion": are we? His character is wondrously seen in John 11. How fittingly too is the very word "sympathize" found in Hebrews 4. 15 to describe our Lord, and to encourage our prayerful confidence—and our felt needs. How often do we all misuse common expressions? We say, "I am *so* glad," "I am *very* sorry,"—but are we? When we write the words "Please accept my sincere *sympathy*," do we think what we put into words? "Sympathy" is not *natural*, in its fulness: it must be supernatural. To "feel with" we must have a rich experience. Learning by suffering is precious, but painful (Heb. 5. 8). The command to sympathize is found in 1 Peter 3. 8 in a letter which shows the "fiery trial" of saints, and the record of living and loving sympathy is given in Hebrews 10. 34, where it seems clear that the Holy Spirit indicates how *such* an attitude may be gradually less manifest, and the character deteriorate, with less thoughtful gentleness than when we first knew the Lord. If there is not fruit there is arrested growth, if we do not go forward, we backslide. But surely our heart's wish is to love more, not less. Do we not need to pray for grace to "enter into" the conditions and trials of others that we may bear their burdens (Gal. 6. 2), though we do not have the same path to tread ourselves? Thus shall we both bear and forbear, and Ephesians 4. 1 will not remain as a dead letter in our life. How blessed it is to look to God for all grace; moreover, sympathy is often seen best and valued in little things. They may turn the whole course of a life. And loving silence can mean more than words. But a mannerism may undo the kindest intention—and a brusque hurriedness defeat the very object of a visit. The graciousness of manner of saintship is much more needed: I need it, do not you also? And, again, to *express* sympathy in words is not always sympathy. Some temperaments may be led thus to more self-occupation, and even despondency. They should be encouraged and stimulated, yet how tenderly and tactfully else are they repelled.

Beyond natural knowledge, we seek Divine wisdom to discern each character and then to act in the Holy Spirit's gift of unassuming loveliness of disposition to the glory of God and the joy and help of fellow saints.

* "Compassion" is exactly the same in Latin, and "Mitleid" in German.

"Thy Words were Heard."

Daniel 10. 12.

IT is blessed to know that prayer is not speaking into the air. "If we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the things asked that we have asked of Him" (1 John 5. 14, 15). A man of prayer is a man of vision, a man of simple faith, a man of restful confidence. Worry belongs to the prayerless, and anxiety is a sign of little faith. God is worthy of full confidence, not of half.

In the chapter before we read concerning Daniel, "At the beginning of thy supplications the word came forth, and I am come to shew; for thou art a man of desires (God's desires); therefore understand" (Dan. 9. 23). This is the same emphasis, "From the first day" says 10. 12, "thy words were heard." There was a definiteness, "Thou didst set": an inwardness, "thine heart," a Divine work in the yielded mind, "to understand": a humiliation, "to chasten thyself": a realization of God and of personal relation to Him, "before thy God." May every word appeal to our hearts. Unanswered prayers are the result of our unreadiness to receive God's answer. We doubt, we forget. We "ring off," we go away, or we wish with wrong motives, or the vessel is not clean enough to receive the blessing aright,—or we should lose our balance and be pulled up if it were ours. God has not failed, we have. May all be in a condition to pray aright and to use aright to His glory and thus in the Holy Spirit.

"Three weeks of days" (Dan. 10. 2) had God's servant waited. The emphasis on "days" is important. Each one was marked by continuance of preparation. At the appointed time the vision came. Daniel did not act prematurely as Saul. The refining was a true blessing, and he was not put to shame—God is never late. Do not look to natural appearances, nor be discouraged, "Fear not, Daniel." God delights to draw out His people's living confidence, to the establishing of their living joy in Himself.

YOUNG PEOPLE'S COLUMNS.

"Where fell it?"

HAVE you ever seen a piece of iron swim? "No, that could not be," you reply. "I have never seen such a thing," says another. "Neither has anybody else," says a third. But wait; is not that going too far? If one had lived on the earth since man was made until now, and had been everywhere in the world, we might listen to what he had to say. But because you and I have not seen iron swim, it does not follow that *nobody* has. If we only believed what our eyes had seen, we could not trust what our parents have told us, and that would be wrong.

Many hundreds of years ago, before the Lord Jesus lived on this earth as a Man, a company of young men and boys, called "the sons of the prophets" lived together in one house at a place near the River Jordan. There they so grew in numbers that the house was soon too small for them. They came then to a prophet, called "The Man of God," and said, "Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell." He said, "Go ye." But one said, "Be content, I pray thee, and go with thy servants." He said, "I will go."

Two good things we see in the ways of these young men. First, they would not act without asking the "man of God." Secondly, they wished him to be with them. Thus they were happier than if they had gone without his advice and without his presence. And, dear young friend, never be ashamed to seek the advice and guidance of your parents and teachers. In so doing you will be wise and happy now; and in the coming days, you will be very glad to have had such training. Your own character will be stronger, and others will look up to you.

The work of cutting down trees for the new house began. How pleasant to see this cheery company working in the open air, each one doing his part and all working together, and happy in having with them their best friend on earth! Their young voices, mingling with the ring of their axes, sounded through the wood, and then would be heard the crash of a tree as one and another was felled.

Suddenly, there is another sound—a heavy splash, followed by a cry. An axe-head has fallen into the water, and gone from sight. The young man using it is "very upset," as we say, because it had been lent to him. There

are three things, I think, which made him cry out, "Alas! Master."

(a) What he lost was not his own.

(b) How could he face the friend who lent him the axe?

(c) He could not now help in the work.

Would it not be a happy thing if all people were as tender about borrowed things? But I want to remind you that *you* are not your own. God made you and has a right over you, but, like the axe-head, you are fallen and lost. Are you troubled about this? Do you think you can work for God now, and face Him in "that coming day," unless you have been "found," and brought back to God. How can *that* be? "you ask.

Let us read on. "The man of God said, "Where fell it?" And he shewed him the place. And he cut down a stick, and he cast it in thither; and the iron did swim." "A miracle," you exclaim. Of course; it was GOD'S work.

But this is a picture of a far greater work. The branch that was cut off from a living tree, was then no longer living. It reminds us of the Lord Jesus, Who was "cut off out of the land of the living" (Isa. 53. 8), when He was crucified. "Messiah shall be cut off, but not for Himself" (Dan. 9. 26). The casting into the water tells of Him Who went under all the waves of God's anger, in the stead of poor sinners; and, as it was cast into *the very place* where the axe-head fell, so the Lord Jesus came into the world, where man fell, and took their guilty place. Was not that loving and merciful on His part?

Ah! What a relief to that dear young man to hear those words, "Take it up to thee." Yes, but nothing to the relief of mind a sinner knows, when God says, "Thy sins be forgiven thee."

If the axe-head could have spoken, it would have said, "I was lost, but have been found. I was buried in the dark waters, and useless. But now I am in the hand of one who can use me. How glad I am."

"He sent from above, He took me, He drew me out of great waters" (Ps. 18. 16).

Thus can testify every saved person, young or old, all because "Christ Jesus came into the world to save sinners" (1 Tim. 1. 15).

Dear boy or girl, are *you* saved, and in the hand of God, to be used by Him for the building of *His* house?

E.K.

Read 2 Kings 6. 1-7.



ECCLESIASTES.

An Answer to some criticisms.

It seems clear that the criticism of the articles on Ecclesiastes aims particularly at proving the book is not what God has inspired as its description and claim.

Emphasizing "vanity of vanities," it is said to be research (1. 13, 8. 17), and that of a man (2. 12). It emphasizes *not* knowing (6. 12). In *its* wisdom there is grief (1. 18), the crooked cannot be made straight (1. 15), and there is nothing better than God's *providential* gifts in nature—eating and drinking (2. 24). There is *no* claim to *revelation*, but the reverse. How different is the blessing when the crooked is made straight in the "salvation of God" and when His "glory" is revealed (Isa. 40. 3-4, Luke 3. 5-6). In "the treasures of wisdom" and "of knowledge" in Christ Jesus (Col. 2. 2-3), there is no vanity of vanities, but a new song, the song of songs indeed.

The parallels from Job, too, are rather evidence *against* the purpose with which they are employed. For Job's friends are rebuked; they were not prophets. And Job is *not* commended for his words, until (*condemning them*) (Job. 40. 3-5, 42. 3) he uttered the thing that was right concerning God (Job. 42. 8). It is deeply important to accept God's own declaration as to the words He has revealed in Holy Scripture, for He has given even those of Satan in Genesis 3, and Job 1. (Surely He will not fail to explain, if we by grace, seek humbly, more than ever, *the opened* eyes, ears and heart. Contrasted with those of Israel (Isa. 6. 10) may this be the fruit of this study in the experience of the readers as well as of the writers, the one criticized and those criticizing, to His glory.

We would also urge a fuller care in the accurate use of words, and with regard to inferences. For example, "the immortality of the soul" is opposed as if we used such words. Immortality we find in Scripture, applied to a right condition and glory, and thus associated with men *only* when redeemed and *glorified* as to the *body*. Hence it is *easy* to attack "the immortality of the soul" of sinners, for the

word has nothing to do with this, or with the solemn state of the ungodly after death. If anyone said that we believed in the *glory* of the sinner's soul, all would at once see how inadequate this was as an answer to the Scripture testimony of abiding judgment on the unbeliever. It is essential to avoid loose thinking.

In like manner, the usual reasoning that the devil's "Ye shall not *surely* die" is, by so many, said to be perpetuated by the testimony as to the continuance of God's judgments. The repetition of this seems to the writer a strange evidence of the way we all tend to "copy" others. There is no parallel between the devil's promise of life and advantages on the one hand, and the earnest warning as to existence under righteous wrath, on the other hand. Far from being parallel, they are absolute contrasts. There is no indication in Scripture that the sinner ceases from his awful character, or that his "last" sin (as annihilation would assume) is without conscious punishment; moreover the context in Genesis explains that "death" is not to be explained as many explain it. "In the day that thou eatest" makes clear that Adam was morally dead, dead from God's standpoint while walking this earth nine hundred and thirty years, even as we were "dead in trespasses and sins" and "she that liveth in pleasure is dead while she liveth." The Holy Scriptures contain many words that human reasoning misapplies, and God's own words alone give the key; The Lord our God is "One"—Christ's Sonship does not invalidate His Deity; They "saw" the God of Israel, we read, yet John 1. 18 stands; "from everlasting" does not imply God had a beginning—nor does the fact that God is the First and *the Last* exclude the eternal blessedness of saints, who are always created beings and never to be absorbed in His Deity. The natural man receiveth not the things of the Spirit of God; we need to bow the head and heart, and worship; we need to be prayerful and thoughtful regarding God's chosen wording. The flesh and human logic must not intrude or assume.

The manuscript of the foregoing was found among his papers after the "falling asleep" of our late dear brother, Mr. Percy W. Heward.

NOTE TO OUR READERS.

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

The covering of sisters in prayer to God.
The silence of sisters in the assembly.

*Notes on 1 Corinthians 11. 1-16 ; 14. 32-40.
 Also 1 Timothy 2. 1-15.*

The first passage deals with brethren being uncovered, and with sisters being covered, when in prayer to God. The second passage is with regard to sisters being silent in the assembly. Whatever the right teaching, striking parallels will be noted. In verse 3 of chapter 11, the apostle "would have us know" these things.

Firstly, we have in both passages a reference to "all the churches," implying that the due order was recognised. "We have no such custom (i.e., sisters without a covering) neither the churches of God" 1 Cor. 11. 16. "As in all churches of the saints" 1 Cor. 14. 33, (i.e., with regard to the gifts and their exercise in the assembly).

It was not left to the individual to decide as to what he or she thought or felt. If any thought that they were spiritual (14. 37), they were to acknowledge that the things written by the apostle were the commandments of the Lord.

Secondly. The offending against the teaching of the apostle implied shame, (deserved reproach) in both passages.

"If it be a shame for a woman to be shorn or shaven (the very thing Rome does), let her be covered" (11. 6).

"If a man have long hair, it is a shame unto him" (11. 14).

"For it is a shame for women to speak in the church" (14. 35).

The strong wording will give us earnest desires to seek to know the Lord's will lest we unwittingly offend.

Thirdly. Both passages end with a similar affirmation.

"If any man seem to be contentious, we have no such custom, neither the churches of God" (11. 16) (i.e., the contending one would not affect the due godly order).

"If any man be ignorant, let him be ignorant" (14. 38) (i.e., if wilfully ignorant, and would not hearken, he would be left in his ignorance).

With regard to the teaching itself, the case of the brother seems clear. In prayer, or when prophesying, if his head is covered he dishonoureth his head. "A man indeed ought not

to cover his head forasmuch as he is the image and glory of God" (11. 7). The implication is, that if a covering is worn, this would be removed, in prayer to God.

With regard to sisters, the parallel is, that in prayer to God she ought to be covered (the reasons are stated)*. If uncovered, she dishonoureth her head, and it is as if she were shorn, but it is a shame (and it is, 11. 6) for a woman to be shorn or shaven, let her be covered.

A difficulty is felt by some because v.15 states that a woman's long hair is given her for a covering, and therefore it is thought that an additional covering is not necessary. In effect the thought is—If I have long hair I am covered sufficiently in God's sight. Only if I am shorn am I uncovered.

Is this, however, the teaching of the whole passage? Firstly, if this was so, would we not have to acknowledge that it would suffice for the due order if a brother had short hair even though his head covering was not removed? Secondly, an additional covering to the sisters's head of long hair must be implied in verses 5 and 6 (1 Cor. 11). If a sister being shorn or shaven was the only state of being uncovered when in prayer to God, the apostle could not say "If a woman be not covered let her also, i.e., in addition thereto, be shorn," for she would already be in that state.

Thus the apostle labours at length to give the right order in the assemblies; that which is fitting and decorous in the sight of God, and before angels, and he refers to nature itself as also witnessing to this relative distinction between the sexes.

As sisters were prohibited from prophesying in the assembly, the injunction as to covering the head would extend to other spheres of service and worship besides the assembly.

As we know, the covering of the head has in a great measure been observed in, Christian assembly throughout the ages, although modern thought and fashion, and sometimes falsely suggested, "liberty of the Spirit," would seek to set the Lord's will aside, or minimise its importance.

With regard to the silence of sisters in the assembly, "Let your women keep silence in the churches" (14. 34), the word silence is the same word as in verse 28. "If there be no interpreter, let him keep silence in the church" (i.e., the one concerned was not to deliver his message in tongues). Verse 34 also adds, "It is not permitted unto them (i.e., the women) to speak."

Does not 1 Tim. 2. give like instruction? Here prayer is enjoined when saints meet together, and after specifying those for whom prayer is to be made to God, the apostle continues v.8. "I will therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting." He then instructs the women as to their part in like piety—their quiet behaviour and modest apparel, and says that they are to learn in silence with all subjection. He would not suffer a woman to teach, but to be in silence (the reasons are stated).*

The relative spheres of duty and privilege well pleasing to God, of brethren and sisters, are thus emphasised for our true dignity and glad obedience.

R.L.W.

*The reasons for covering and for silence refer back to creation—from the beginning (1 Tim. 2). It was no arbitrary arrangement, or merely local.

The Kingdom That is NOW.

WE rightly pray, "Thy kingdom come," but a tendency exists to forget God's *present* kingdom. The emphasis on the precious word, "the church" leads some to differentiate "kingdom truth," as if that word were inapplicable today. But Matthew 16. 18, 19 shows the *perfect harmony of the two words* (note Acts 20. 24, 25, 27), and a prayerful look at the "kingdom" in a concordance is deeply impressive.

There is clearly a twofoldness. We read, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit." By God's grace we are now "translated into the kingdom of God's dear Son" (Col. 1. 13), and Revelation 1. 9 illustrates, "Your companion in tribulation, and in the kingdom and patience of Jesus," whereas in chapter 12. 10 we have "the kingdom of our God and the power." 1 Corinthians 4. 20 emphasizes the present aspect, and we are helped by the Holy Spirit's distinguishing in Acts 1. 3 & 6. Thanks be unto God, there is also the future kingdom, to be inherited by those who are truly sons, and thus heirs (2 Thess. 1. 5, Heb. 12. 28, James 2. 5). Hence, the solemn warnings of the Holy Spirit (1 Cor. 6. 9, 10, Gal. 5. 21, Eph. 5. 5).

It is precious to look forward, but let us not forget the present also. We are made a kingdom (Rev. 1. 6), and therein acknowledge "the royal law according to the Scripture" (Jas. 2. 8). Yet we are not "under law," but,

contrastedly, "in a law to Christ," with His will written on our hearts, so that the godly order is not that of external military power. The present is a preparation for the future, an anticipation and earnest of the future, for the Lord's people, and if they are faithful in that which is least now they will be privileged to be faithful in that which is much "in that Day." John 18. 36 helps very definitely with its emphatic "but now." The present privilege of those who *now* possess the Kingdom of the heavens (Matt. 5. 3) is not to possess the earth (that is *future*, "shall" Matt. 5. 5) but in patience to possess their souls (Luke 21. 19) and to live soberly, righteously and godly, looking for that blessed Hope (Titus 2. 13).

"Not" in Romans 4. 19, Colossians 2. 18.

THE Holy Spirit has many lessons for us, even through the manuscripts of Scripture handed down before printing. We know how easy it is to make a mistake in writing, specially transcription. Man always fails. Hence variations *do* exist. If there were only two or three manuscripts we should have, indeed, few diversities, but should lack comparison. The *refreshing* fact that there are *so many more* copies (than of human books) means:

- (a) *more* variant readings
- (b) ability to be morally certain what the original was, in 99% cases. The advertised objection—"many variants"—tends to certainty.**

In the above verses we have two *uncertainties*. It seems possible that a scribe inserted the "not." Rather "he *considered* his own body now dead"—yet, weighing all, he believed God: "against hope believed in hope."

"Intruding into the things that he *hath seen*" i.e., a *misuse of God's work in nature*, a denial of simple faith, or a confidence in his demoniacal *visions*. In both cases observe that these readings affect no *point of doctrine*. Where God leaves us uncertain, (in very few places), there is usually a spiritual lesson from *both* sets of manuscripts. Here we see His wisdom and His overruling of the human inclination to insert (or omit) according to human "inference." Everything is in God's perfect control. We praise Him!

*Why? If a dictation exercise of five pupils is given me I shall *probably* know what the teacher said, because writing errors are different: if of fifty pupils I shall have far fewer doubtful words remaining.

1 Corinthians 8.

THE Holy Spirit sometimes emphasizes spiritual teaching by words from the same origin, in a way which, I think, no translation can reproduce. In this chapter there are six words from the root of "seeing," and "knowing" which occurs in our English "to wit," and "vision," and they are found unitedly fourteen times.

"Things offered to *seen* idols" is the first. Then "We have seen (and know) that we all have knowledge." A contrast thought here is designed, and there is a holy rebuke. So in verse 4, "The eating of the things offered to *seen*-idols: we have *seen* that a *seen*-idol is nothing" (The unseen evil power working therein is before us) Verse 7 adds that some "with conscience" i.e. "inner *seeing*" of the *seen*-idol eat, etc., and this "inner *seeing*" is defiled. Observe in passing, that conscience is not God's voice, nor a standard, but a faculty *given* (as eyesight) which normally, has by God's appointment, a measure of accuracy in discernment (yet lacks affection, and determination or will). "If any one *see* thee sitting in a temple of a *seen*-idol, his *inner seeing* . . . will be built up (contrast 1) to eat things offered to *seen*-idols." Hence the cruel wounding of the weak "inner *seeing*" of another. It is plain that throughout, the apostle shows the *power* of things seen, and the need of a life of faith that does not *desire* the things of earth, and indulgence, but has an inner looking off to our Lord, to correct our oft misdirected (and easily weakened) "insight." How helpful may this all be in our present daily life, to lead to the holy enjoyment of both 2 Corinthians 3: 18 and 4. 18 as a practical experience.

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

1 Corinthians 15. 10.

Thus said a saint of old, and so may we:
All saved ones are as one—grace is so free,
Nothing we earned, and nothing but pure grace
Could give to sinners lost a heavenly place.

'Tis by the grace of God we are redeemed,
'Tis by His love that we His love esteemed,
'Tis by His grace that simple faith is shown,
'Tis not of works, but from Himself alone.

Such grace calls forth our gratitude and praise,
We love to do His will, and seek His ways,
Grace is the root, obedience fruit indeed—
A living service from the living seed.

O for more love to Him Who loveth us!
We claim His promise, glorify Him thus;
And, when we labour, service e'en makes known
That grace enables, 'tis His grace we own.

"I will Make Him My Firstborn."

PSALM 89. 27 sets forth God's wondrous plan for David, and for Israel. It is beautiful to see His sovereign and unchanging purpose, and to know He will fulfil this to David *personally* (Jer. 30. 9, Hos. 3. 5). Again and again we see that *resurrection* is the key* to the Old Testament. The same thing is true of the promise to Abraham *personally*, not only to his seed (Gen. 15. 15, with 13. 15). Thus, moreover, the word "firstborn" is explained. Jeremiah 31. 9 illustrates further, and shows the blessing to both parts of the nation—for David was of Judah. Thus Caleb and Joshua represented Judah and Ephraim (Ezek. 37. 19-22).

And, beyond David, we see One Who was David's Lord as well as David's Son (Matt. 22. 41-45), Who is the root of Jesse, as well as a Rod and Branch from his stem and roots (Isa. 11. 1, 10). And *He* is "the Firstborn from the dead" (Col. 1. 18), and shall reign over Israel. Thus resurrection is before us, as in the Psalm, and the Lord Jesus is seen as in Psalm 2. 7. How wondrously is Scripture intertwined. And the Lord Jesus does not will to be *alone*, but to have His redeemed (John 17. 24). Hence they are called "the church of the *firstborn ones*" (Heb. 12. 23). What light this sheds on the Passover. * And we realize the solemn contrast for Egypt (Heb. 11. 28) and for those outside Christ today. We need to warn souls.

But, though the days are solemn, there are refreshments, God's hand is *not* shortened. And in the Day of the Lord there will be the blessing to the spared ones of Israel, even all of them (Jer. 50. 20, Isa. 60. 21) and likewise many from the nations (Isa. 2. 2). Indeed the words "firstborn" and "firstfruits" (Jas. 1. 18), imply this fuller unveiling of God's grace, in "that blessed Hope." But there is no universalism even then (Ps. 18. 44, margin): the close of the Millennium (Rev. 20. 8, 15) marks out there is no hope outside of a personal relation to the Lord Jesus Christ. How blessed to be a child of God, and to realize the words in the power of the Holy Spirit "That He might be the Firstborn among *many* brethren" (Rom. 8. 29, Heb. 2. 12).

Our physical limitations do not limit God, but our excusing of sin hinders our privilege of being used by Him because He has emphasized the *cleanness* of the vessel, not its *size*.

Joseph a Beloved Son.

No. 13

The time had now come for *the revelation and reconciliation* so fervently desired by Joseph. Judah's impassioned plea for Benjamin, and the confession of guilt were those evidences of a breaking down for which he had waited; and to which all his wise dealings were directed.

But there was more than this on the part of the brethren, as may be gathered from the words of their spokesman; a tender regard to the aged father, and fear of the effect upon him should his youngest son not be allowed to return, seem to be manifest (Gen. 44. 31, 34). This softening was indeed a contrast to their callous conduct some twenty years ago; and such is the effect of God's gracious working by His Spirit when He convicts of sin and is leading to repentance. Not only is there a deep sorrow, but there is a change of mind and attitude, shewn in a difference of behaviour, both toward God and toward men. Gone is the self-confidence, pride, and disregard of others. The convinced sinner not only feels himself to be unfit for God's presence, but also for the company of Christians. If he has wronged others, that, too, is a burden, though indeed, he has to confess, "Against Thee, Thee only, & I sinned" (Ps. 51).

As to Judah, the self-appointed surety (Gen. 44. 32), we are reminded by the words of verse 33 of One Who was a Surety indeed, Who *did* offer Himself "in the stead of" others, and Whose offering *has been* accepted. "Let the lad go up with his brethren," is a faint echo of the words, "I have told ye that I am He; if therefore ye seek Me, let these go their way" (John 18. 8).

The earnest pleading of Judah melted the heart of the loving brother; his love was never in doubt, but the brethren knew nothing of the workings of his heart, of the emotions he so skilfully concealed from them. And, beloved reader, how little we know of the loving heart of our ever-gracious God. He desires our reconciliation to Him, as Joseph longed for his brethren to be one with him.

"Then Joseph could not refrain himself before all them that stood by him, and he cried, Cause every man to go out from me. And there stood *no man with him*, while Joseph made himself known unto his brethren. And he wept aloud" (Gen. 45. 1, 2). Notice, Joseph and his brethren were alone, and it was *he* who revealed himself. Who else could have made

him known, and who can reveal the Lord Jesus to a troubled soul but Himself? And the soul is alone with God when such a revelation is graciously given, although there may be others near at the time. On the day of Pentecost, each person of those three thousand under conviction of sin was the subject of an individual work of grace. Each was alone with God, Who had an interest in each.

Joseph's brethren were "terrified" (45. 3. margin) at his presence. One whom they thought was dead is alive. And is it not a solemn thought, that He Who became dead is alive for evermore. Death could not hold Him, nor the grave retain His body, despite the sealing of the sepulchre. In a day yet future, Israel will look on Him Whom they pierced, and discover that the once-crucified Jesus is none other than Messiah, the Lord of glory. What a solemn unveiling that will be, terrifying to most, but bringing salvation to the elect remnant of the nation!

"Come near to me, I pray you," said Joseph to his shrinking brothers. "Come near"; delightful words of invitation and encouragement, such as the God of grace loves to speak to a troubled sinner. "And they came near." "I am Joseph your brother." Thus it was that the Lord made Himself known to Saul of Tarsus; "I am Jesus Whom thou persecutest."

But Joseph adds, "Whom ye sold into Egypt." That was their outstanding sin, unconfessed by them, but needing to be brought to light, in order that the reconciliation might be complete. For what lasting peace could be theirs if that remained hidden in the recesses of their hearts?

Oh, what need is there for full confession and abandonment of sin in order that the conscience may have complete relief! And how perfect is the forgiveness and cleansing that God confers because of the precious blood of His Dear Son! Thereby only can there be a "purged conscience."

In the case of Joseph and his brothers, all the grace is from his side. "He kissed all his brethren, and wept upon them; and *after that* his brethren talked *with* him." Thus communion follows reconciliation.

E.K.

O how great is God's condescension to lay hold of a guilty sinner and make him, or her, a member of Christ. The most repeated words are often the least realized.

" WISHING."

THERE are many believers who have a desire for victory to God's glory. How often they sigh for this. They wish to live holy lives. They are disappointed when defeated. They do confess the sin, and pray to God, and look upward. But when the temptation to a word of temper or whatever it may be, comes again, they mourn that there is again a failure. The "wish" is at once repeated, but, the failure is repeated as well, and their hearts become well nigh discouraged. Will there be no deliverance? Will victory never come? What is the key to the situation? "I plead for strength," they say, "and yet the enemy seems to have power, Why?"

Let us all seek to be humbled, and to bear one another's burdens. We have all had defeats to confess. But God's grace is so gracious, and unlimited. The fault is not in Him, but in us. The Holy Spirit indwells, and is mighty. Wherein lies the failure? We call to mind that men of the world often "wish" they could give up this, or that. Thus we see that a "wish" is not necessarily an evidence of spirituality. We need to be definite as to this. Let us seek to be open before God. Do we really desire His own victory—or our own way of blessing? Should we like to have the removal of temptation, or a miracle-victory, apart from our inner conflict against self. We desire, often, to receive the final triumph, but cling to the attitude or actions which weaken us first. We almost want our Father to make up for our shortcomings in other things, and let us have our own way in them, and yet to grant us the encouragement in the crisis. The Holy Spirit's control is not acknowledged. We are not yielded. We offer God, as it were, a portion instead of recognising that the whole is His. How does God use our food, and meet our need in health? Not by one meal, or arrangement of one thing, but by the *continuance* of a suitably proportionate diet. May it not be so spiritually? Do we want victory, while we neglect the early morning with God? Do we expect encouragement in deliverance, when we cling to our own way in something *else*? It is not *the size* of the action that is of primary importance. The principle involved is a simple one. You and I belong to the Lord (1 Cor. 6. 20) and His will is to become ours, not as a hard duty, but as a glad privilege. If we begin with this, there are possibilities beyond calculation, in the Holy Spirit.

Let us be honest and frank in all our

dealings with our Father. Let us not ask for His gracious control if we mean to limit Him, and withhold something. I would speak to myself as well as to others. Let it be repeated that we all find how easy it is to trust God with a *part* of one's life, and to be almost afraid to trust Him with all, lest His will crosses ours in that which we desire.

The apparent holiness of a good "wish" may deceive us. We may think we are more ready for His will than we are. We may even commend ourselves for the "wish," and be half content to remain reconciled to "wishing" without "realizing," and to go on month after month, or even year after year, longing for a higher level, yet unwilling to pay the price, as it were, in the yielding of all to Him. I would reiterate that we expect a work outside us, and crisis, that relieves us of strain, instead of appreciating our Father's *correcting work in us*. Is it not the same with prayer? We sometimes pray for the gift of that which is helpful, to avoid the trouble of personal godly activity. We ask our Father to do the work *for us*, instead of being prepared for His enabling, that we may do it in His power and way. O that we may be willing for His gracious direction of all, and for the true "leading" and "leadership" of the Holy Spirit, not only as to one crisis action, when we feel our need, but as to our whole life, when we do not feel our need.

ISRAEL'S YEAR.

Leviticus 23.

God shows His plan of wondrous grace,

All history here unveils:

The lamb then slain had first the place—
Christ's precious blood avails.

The firstfruits on the first day shows
His resurrection might;

The saved one thus his Saviour knows,
And would in Him delight.

Next, Pentecost's "new offering" stands—
Christ came His church to build,

His witness sent to all the lands,
As He in love hath willed.

The trumpet soon shall sound, and He,
Our Lord, will come again.

And Israel's tears, when Him they see,
Atonement Day explain.

The Feast of Tabernacles tells

Of lasting peace on earth;
Water, drawn from salvation's wells,
Proves precious world-wide worth.

The "eighth day" tells of time to come,
All "ages" Christ unveil.

And praise will never hence be dumb,
Nor glory ever fail.

A Word to the Unconverted.

The Words of the Lord Jesus on the Cross.

“UNCONVERTED.” What do you mean? I mean, are you a Christian? You reply, perhaps, as one did to a friend some years ago, “Of course I am; do you think I am a heathen?” In these easy-going days of tolerance, however, people are not so indignant at any suggestion that they are not Christians. Some rather pride themselves on being “rebels.” Yes, and are not ashamed to put such thoughts into words, though many such would shrink from putting them into practice. Others, professing the “Christian religion” would be deeply offended by their being asked, “Have you been converted?”

Nevertheless, the question is pressing, and you need to be greatly concerned, and concerned NOW. Christ said, “Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven.” The word “not” is doubled to emphasise the impossibility. He who spoke those words is “The Truth.” Would He mislead?

But what is it to be converted? It is to be turned. Turned from what? Your self-confidence, self-love, self-complacency, self-sufficiency. Perhaps, in the realm of ordinary every-day things, you may feel competent to meet every demand made upon you. You have been well-trained, educated, and are self-disciplined. You feel in every way “fit.” “Yet one thing thou lackest.” You have no realised relationship to God, though at times you are uneasy, and conscious that you are accountable to Some-One. Perhaps God is speaking.

Centuries ago, some natives of Salonika, hearing the Gospel of God from the lips of Paul, “turned to God from idols to serve the Living and True God.” They were drawn by Almighty power away from their soul-enslaving, unsatisfying religion, and were divinely attracted to His Beloved Son. Thenceforward, they were among those that, “wait for His Son from heaven, Whom He raised from the dead, even Jesus, Which delivered us from the wrath to come.” Are you converted? Have you been turned to God? Matt. 18. 3, Mark 10. 21, 1 Thess. 1. 9, 10.

E.K.

The resurrection of Christ as a fact is glorious, but we would also know the present power thereof (Phil. 3. 10). It is well to remind one another to emphasize His resurrection more, in our preaching to saint and sinner alike.

- His last recorded prayer:
 “Father, into Thy hands I commend My Spirit” Luke 23. 46.
 His last mentioned promise:
 “Thou shalt be with Me in Paradise” Luke 23. 43.
 His last commands (loving care for one another):
 “Woman, behold thy son”
 “Behold thy mother” John 19. 26, 27.
 His last reference to physical feelings:
 “I thirst” (“that the Scripture might be fulfilled”) John 19. 28, see John 7. 37.
 His last question—for our realization of the answer:
 “My God, My God, why hast Thou forsaken Me?” Matthew 27. 46.
 His last proclamation—and triumph:
 “It is finished” John 19. 30.

Suggested Daily Readings.

“IF THE LORD WILL.”—JANUARY, 1949.

Day	READING				LEARNING	
	Isaiah	1 Timothy	1 Timothy	Isaiah 60	Eph. 4	
1	37.	14-27	1. 1-20	1.2	14	
2	37.	28-38	2. 1-15	8	15	
3	38.	1-22	3. 1-13	4	16	
4	39.	1-8	4. 1-16	5	17	
5	40.	1-17	5. 1-13	6	18	
6	40.	18-31	5. 14-25	7	19	
7	41.	1-16	6. 1-21	8	20	
8	41.	17-29	2 Tim. 1. 1-18	9	21	
9	42.	1-12	2. 1-13	10	22	
10	42.	13-25	2. 14-26	11	23	
11	43.	1-13	3. 1-17	12	24	
12	43.	14-28	4. 1-22	13	25	
13	44.	1-14	Titus 1. 1-16	14	26	
14	44.	15-28	2. 1-15	15	27	
15	45.	1-13	3. 1-15	16	28	
16	45.	14-25	Philemon 1-26	17	29	
17	46.	1-13	Hob. 1. 1-14	18	30	
18	47.	1-15	2. 1-13	19	31	
19	48.	1-11	3. 1-13	20	32	
20	48.	12-22	4. 1-10	21	1	
21	49.	1-15	5. 1-14	22	2	
22	49.	14-26	6. 1-10	01. 1-2	3	
23	50.	1-11	6. 11-20	3	4	
24	51.	1-11	7. 1-13	4	5	
25	51.	12-23	7. 14-28	5	6	
26	52.	1-15	8. 1-13	6	7	
27	53.	1-12	9. 1-12	7	8	
28	54.	1-17	9. 13-28	8	9	
29	55.	1-13	10. 1-14	9	10	
30	56.	1-12	10. 15-27	10	11	
31	57.	1-21	10. 28-30	11	12	

Suggested Daily Readings

'IF THE LORD WILL.' FEBRUARY, 1949.

Day	READING		LEARNING	
	Isaiah	Hebrews	Isaiah 62	Eph. 5
1	58. 1-14	11. 1-18	1	13
2	59. 1-11	11. 14-26	2	14
3	59. 12-21	11. 27-40	3	15
4	60. 1-10	12. 1-11	4	16
5	60. 11-22	12. 12-21	5	17
6	61. 1-11	12. 22-29	6	18
7	62. 1-12	18. 1-15	7	19
8	61. 1-10	18. 16-25	8	20
9	63. 11-19	James 1. 1-16	9	21
10	64. 1-12	1. 16-27	10	22
11	65. 1-12	2. 1-18	11	23
12	65. 13-25	2. 14-26	12	24
13	66. 1-11	3. 1-8	68. 1	25
14	66. 12-24	3. 9-18	2	25
15	Jeremiah 1. 1-10	4. 1-10	3	27
16	1. 11-19	4. 11-17	4	28
17	2. 1-13	5. 1-9	5	29
18	2. 14-27	5. 10-20	6	30
19	2. 28-37	1 Peter 1. 1-12	7	31
20	3. 1-18	1. 18-25	8	32
21	3. 14-26	2. 1-12	9	33
22	4. 1-10	2. 13-25	10	6. 1
23	4. 11-20	3. 1-11	11	2
24	4. 21-31	3. 12-22	12	3
25	5. 1-14	4. 1-9	13	4
26	5. 15-31	4. 10-19	14	5
27	6. 1-15	5. 1-7	15	6
28	6. 16-30	5. 8-14	16	7

Notes on Memorized Verses.

ISAIAH 60-63.

Here are four chapters, containing many well-known verses, treating of God's promises to Israel—her future restoration, and judgment in the day of vengeance. These are not matters of unimportance to us, who should be among "The Lord's remembrancers" (62. 6 margin) praying for the "peace of Jerusalem."

ISAIAH 60.

1, 2, "God who commanded light to shine out of darkness," alone will dispel by the advent of Messiah the universal gloom in which the world will be enveloped. Israel will be singularly blest, because enlightened (v. 1 margin). The veil shall be taken away. 3, Restored Israel will be as a luminary (cf. Phil. 2. 15) to the peoples. 4, Not only Gentiles; but "sons" and "daughters." 5, "Fear" and "enlargement" because of God being *for* them. 6, 7, The world's wealth for them, yet for *His* glory and *His* altar (worship). The Temple will be built. 8, A thick cloud (? of ascending offerings) also cf. Gen. 8. 9. 9, 10, "Unto the Name," "because He hath glorified thee . . . mercy on thee." 11, 12, "Kings" (see v. 3. 10) shall serve, yet refusal leads to perishing. 13, The beautifying of God's house in a restored Jerusalem in Palestine. 14, An *earthly*

city. 15, Yet once forsaken; now an Excellency and joy. 16, A contrast to Israel's poverty and ignorance. 17, "Peace," "righteousness," applied to persons. 18, "Salvation," "Praise," applied to places. 19, 20, The sun will still shine (ch. 30. 26) but the Divine Light makes the sun and moon to be ashamed (ch. 24. 23). 21, 22, Righteous and strong; the work of God's hand, but in an appointed time.

ISAIAH 61.

1, 2, Read by the Lord Jesus (Luke 4. 18, 19) Who omitted the latter part of v. 2. Yet the "day of vengeance" *will* come. 3, That *He* may be glorified (60. 21). Salvation, whether in this day, or "that day," is for His glory (see Eph. 1). 4, Wastes and desolations are not beyond God's power to reverse. He can restore where *we* have to mourn a barrenness. 5, 6, Man's attitude to Israel in "that day." The nation shall indeed be the "head" and not the "tail" (Deut. 28. 13). 7, "Double" (cf. 40. 2). 8, 9, Grace and its fruit. 10, A song in that day, which the believer in this day may sing also, because of imputed righteousness. 11, Righteousness as a flourishing plant in the earth, to be *seen* (cf. v. 9).

ISAIAH 62.

1, Divine condescension. The Lord's yearning over *His* Zion. 2, A *visible* work of God. 3, A Divinely-conferred dignity. 4, Yet also a Divinely-conferred affection. A new name (see v. 2). The union of the people and the land. 5, The blending of earthly and heavenly joys. 6, 7, A *present* call to prayer. Do we obey? 8, The Lord's word and oath an incentive to pray. A fixed promise no hindrance to true prayer (cf. Dan. 9). 9, A restoration of temple worship. 10, The people and the peoples. 11, The Name of Messiah—Salvation—Jesus. 12, *They* shall call (even the end of the world, v. 11) thus compelled to agree with the Lord's naming of His people.

ISAIAH 63.

1, Edom. Idumea (see 34. 5, 6) Christ in judgment. 2, 3, The winepress (see Rev. 14. 20, 19. 11-15). This is judgment, not salvation, as is sometimes wrongly supposed. 4, A "day" and a "year" (see 61. 2). 5, Christ alone in salvation. Also "all judgment committed unto the Son." 6, The wrath of the Lamb. 7-10, A retrospective view of God's dealings with Israel. Loving Kindnesses. "He became a Saviour for them" (v. 8 margin). One with His people (v. 9) yet His Holy Spirit vexed (grieved) bringing His antagonism. Let us be warned, remembering Eph. 4. 30, even though we have been sealed. 11, He remembered. 12, His own work. 13, His own gracious leading. 14, His resting. All to make Himself an everlasting Name—a glorious Name. Note the three-fold mention of the Holy Spirit. 15, A prayer of the afflicted remnant. 16, *Our* Father, not the plea of the Jews as in John 8. 33. *Our* Redeemer. cf. "me" in previous verse.

"Must" and "ought" have an ugly sound to a wayward child, and a harsh tone to a legalist, but there was music to the Lord Jesus in the "must" of His Father's business (Luke 2. 49, John 9. 4).

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E KIRK

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FREE

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"For of Him and through Him,
and to Him are all things"

Rom. 11. 36.

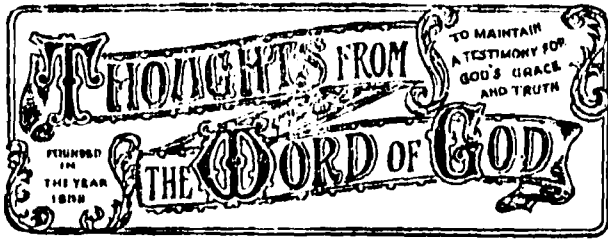
"MY BELOVED,"

Song of Songs 2.

I sat beneath the shadow
Of my beloved Lord,
And o'er my soul in blessing
His precious peace He poured:
His fruit unto my palate
Was sweet surpassing all;
His words were gracious music
That did my soul enthral.

Amid the daily toiling,
The burden and the heat,
He hath in love provided
This holy, calm retreat;
But I, yea I must seek Him,
And O, what wondrous grace,
My voice, He loves to hear it;
He loves to see my face.

A.W.H.



Words of Encouragement.

"Saints." Six epistles are addressed thus, and others equally emphasize holiness. It is delightful to realize that the chosen word of the Cherubim and Seraphim, the word descriptive of "the Holy One of Israel" so frequent in Isaiah, and of the Holy Spirit in the New Testament, is the description of saints. We are not "canonized" after death, but now. "Saint" is not a title for a few special believers to whom a day is allotted, but God's own description of His children, to affect their everyday life to His glory. We cannot be too thankful for the privileges to which grace has brought us, nor for the enabling which we continually receive, and may ever appropriate in larger measure. We are "in the world," yet can be "saints" in Colosse—in London—in Paris—in New York—in Australia. God is Real, grace is real. And soon the words will sound forth, "Gather My saints together unto Me; those that have made a covenant with Me upon a Sacrifice." Here the word "saint" is yet another, with a reminiscence of Psalm 16. 10, and a call to deep and true piety as a response to God's mercy. O that we may, like Enoch, walk with God.

REQUESTS FOR PRAYER AND PRAISE.

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

"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), 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. The international situation, remembering Matt. 24. 6 and Luke 21. 19.

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

Poems to help Christian Experience. 172.

"I looked, and Lo! a Lamb." Rev. 14. 1.

"I looked"—O happy day indeed, when I
Could see, as in a vision, Christ my Lord,
Extended on a cross, uplifted high,
Dying for me, enduring sin's reward.

I saw, yet 'twas within my mind I saw;
No outward form appeared to carnal sight,
Yet, O how real! A Life without a flaw
Was yielded up, mid darkness as of night.

"I looked, and Lo! a Lamb." One from above,
Whose life unblemished, spotless, pure and true,
Was lived on earth, compassionate, in love
Moving mid men, yet loved by only few.

I looked, and lo! The Lamb on Sion's mount
I saw to be my Saviour, for I felt
My need of cleansing by His blood, That fount
Availed for me. Such love my soul doth melt.

And when faith saw the nail-prints in His hands,
The markings of the thorns upon His brow,
My soul was knit to Him by love's strong hands,
For I am His; He claims me even now.

The Lamb on Sion's mount was not alone;
His Own redeemed were with the Saviour there.
Ah! shall I join them round about His throne,
His Father's Name upon my forehead bear?

Am I a virgin, pure and undefiled,
One from the midst of men, redeemed from earth,
And by the blood of Jesus reconciled,
Partaker of a new, a heav'nly birth?

O soul of mine, look only to thy Lord;
Doubt not His love, but doubt thyself indeed;
Is Christ thy Life? He shall be thy Reward,
For He, by dying, met thine ev'ry need.

Speak to His praise; let in thy lips no guile
Be found, and lurking in thy breast no wrong;
Let no world-mingling hinder or defile;
Then shalt thou sing with joy that glad "new song."

E.K.

" That had understanding of the times, to know what Israel ought to do."

1 Chronicles 12. 32.

OFTE^N we may have been asked "What is the time?" Looking at our watch, we answered. Possibly the opportunity has been used to add, "It is *time* to seek the Lord" (Hosea 10. 12). Redeemed ones delight to speak of *Him*. We may have remembered also the words, "It is *time* for Thee, Lord, to work, for they have made void Thy law" (Ps. 119. 126). In like manner, when asked the way, we have not only directed aright, but passed on a little message concerning Him Who is "the Way, and the Truth, and the Life" (John 14. 6), for, our hearts should be ready, in season and out of season, to "buy up the opportunity" (Eph. 5. 16), recollecting how wondrously our Lord used the simple request, "Give Me to drink," when repulsed, to make manifest His grace. We cannot be too alert spiritually.

Do we really "know the time," and realize that "now" is our salvation nearer than when we believed, and that "this age" will soon pass, and the Lord actually arrive, and "the Lord alone shall be exalted in that Day." Are we living near to Him? Do saints discern "the signs of the times" (Matt. 16. 3), or are we often blind to these, like those who know not (Ps. 82. 5)? There were many who "knew not until the flood came, and took them all away" (Matt. 24. 39). It is blessed, indeed, to have the eyes of the heart enlightened. We remember men who "wist not" that evil was around them, and they had no power to flee" (Jos. 8. 14, 20), and Samson wist not that his strength departed when the Lord departed from him. Again others were amazed, for they saw too late that evil was come upon them" (Jud. 20. 41)—in each case, too late. O that we may warn sinners now, that they may flee from the wrath to come, and seek the Lord *while* He may be found (Isa. 55. 6)—*fleeing* for refuge to the Hope set before us (Heb. 6. 18). And O that we who believe may seek a godly readiness now for the Lord (Matt. 24. 42), stirred and preserved through his gracious warning, "lest coming suddenly He find you sleeping" (Mark 13. 36) as it was with the disciples in the Garden of Gethsemane. If we "know the time" we shall immediately be concerned to awake out of sleep, and "be like to men that watch for *their* lord," though *our* Lord will not return *from* the marriage, but welcome us *into* the marriage supper of the Lamb (Rev. 19. 9).

It is blessed to be a contrast with those who "knew the times," or professed to be thus wise, before a Persian king (Est. 1. 13), and to stand before One Who has the "times and seasons" in His own authority (Acts 1. 7). He Himself is so glorious a Contrast with antichrist who thinks "to change times and laws" (Dan. 7. 25). Our God and Father *does* change "the times" and the seasons (Dan. 2. 21). We would hear the word at His mouth and live to His glory, feeding upon His every word (Matt. 4. 4), and then giving to others a warning from Him (Ezek. 33. 2). O that we may henceforth ever be in living earnest, "*a people prepared for the Lord*" (Luke 1. 17).

"Faith as a grain of mustard seed."

Matthew 17. 20.

It is clear that a mustard seed was known, even proverbially, as an example of that which was *very* small. Hence the Lord shows how much is possible even when faith is *not* great. This humbles us, as we realize that our faith has often been *less* than "very small," it has been almost invisible.

Though a mustard seed is little, it is a reality, and a definite entity, not simply a vague or vapour-like uncertainty. Moreover, it is *seen*, and it is Divinely caused, and *living*. When it is in the *right place* it will grow—the *living* faith will express itself in fruit. How important is this aspect. Have we a *living* faith from God (Mark 11. 22). Further, the mustard seed becomes *much* larger, and this should be our desire. Though God has permitted in nature a type of something *abnormal* whenever a herb becomes a tree, in grace it is otherwise. He *intends* that which is extraordinary—"Contrary to nature" as Romans 11. 24 reminds us in another context. O for more faith, growing faith, prevailing prayer, in the power of the Holy Spirit!

"Mercy and truth" (Pro. 16. 6) as grace and truth in John 1. 14, 17 and "grace" reigning through "righteousness" in Romans 5. 21, would remind us that God never emphasizes one attribute at the expense of another. All are in perfect harmony: when David is delivered from blood guiltiness, he can sing of God's righteousness (Psalm 51. 14). God loved in a way ("so") that gave a righteously satisfactory Substitute: thus "mercy and truth are met together."

YOUNG PEOPLE'S COLUMNS.

"The child is not awaked."

WILL you come for a walk with me, not in this country, but in Palestine, where the Lord Jesus lived for thirty-three years. I want you to take yourselves, in thought, to about nine hundred years before the first coming of the Lord.

We are going to walk along some of those country roads where He walked, and it is harvest-time. We see the men of Israel in the fields cutting the corn with their sickles, and hear their songs of joy whilst at their work (see Isa. 9. 3). The fields are not divided by green, growing hedges, as in our land; but by stone walls, wide at the bottom and going up to a point, the stones not being cemented but loosely piled up. These walls are called "jedars."

The roads on which we travel are not so smooth and hard as roads are today. Still, as the weather is fine, we may enjoy our walk; so on we go until we see before us a strong high wall. It encloses a city, and has a gate through which all must pass who wish to go in or come out.

This wall also is very wide, so wide, indeed, that it may be built upon, and we notice one little room so built, which seems newer than the other parts. What is inside? Well, there is a bed, and a table, and a stool and a lamp-stand. Is there anybody in that room? Yes, there is a boy lying on the bed, so still and so pale. During the morning he was with the reapers in the field, where his father was gathering his harvest. Suddenly, he was taken with pains in his head, and father said, "Carry him to his mother." When he was brought home, he sat on her knees until noon and then died. I can tell how sad you feel about this, but who can tell how sad is that dear mother? He is her only child. What can she do? She calls a servant, and having saddled an ass, bids him take her quickly to a "man of God," who used to sleep in that little room whenever he came to the city, which is called Shunem.

We cannot follow her, for the large strong ass goes too fast for us, so we will wait for the "man of God" to come. Who is this, however—a young man carrying a staff—servant of the man of God? He goes into the little room and lays the staff on the boy's face, "but there was neither voice nor hearing." Gehazi, for that is his name, returns to Elisha, the man of God. "The child is not awaked," he tells him.

And of how many boys and girls, as well as grown-up people, are these words true? "Not

awaked." Still fast asleep, "dead in trespasses and sins" (Eph. 2. 1)? The prophet's staff could not bring life. It was the sign of his being God's appointed servant. It was that which helped him on his journey, for he was a living man. So the Holy Scriptures become the staff for the support of those who are made alive by the Spirit of God. But knowing the words of God in the head only, cannot bring heavenly life, just as placing the staff on a dead child's face could not awaken him to life. But he *was* made alive again. Would you know how?

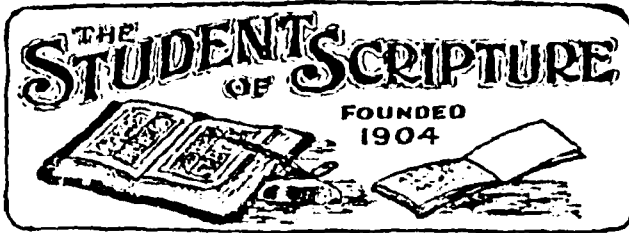
Gehazi comes back to Elisha with those sorrowful words, "The child is not awaked"; does the "man of God" lose heart? Oh, No! As soon as he comes to his own little room where the boy is lying, he goes in, shuts the door and prays unto the Lord. "And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child waxed warm." Then he walked to and fro in the house and after that he again stretches himself upon the child; "and the child opened his eyes."

That was God's work through His servant, for only God can give life. But is this not a picture of what He does for boys and girls who are *dead*, even though they may be walking about. This boy could not *see*, he could not *eat* or *spenk*, he could not *work*. So it is with those who are not "alive to God." They cannot see beauty in the Lord Jesus, nor feed on His words, nor speak in prayer, nor work for Him. "The child is not awaked." But when one comes to the Lord Jesus, it is because He came first to save; like Elisha stretching himself on the child, the Lord Jesus gives to such an one His life.

When the child opened his eyes, the first person he saw was Elisha who prayed for him and was the means of bringing him back to life.

Oh, my dear young friends, who have been with me on this walk in the Scriptures, I long indeed that your eyes may be opened to see the Lord Jesus in His loveliness and His power to bring you life and salvation. Then you will be all for Him. The prophet stretched *himself* upon the child, but the Lord Jesus *gave Himself* to die in the place of guilty sinners. Is that not wonderful love?

How glad was the dear mother to have her child given back to her! Some of you have parents who love the Lord. How *they* would rejoice to have you one with them in knowing the Lord Jesus as a living, life-giving Saviour. May God grant it! Read 2 Kings 4. 8-37.



"How ye ought to walk and to please God."

(1 Thessalonians 4. 1).

" NOT "

- " Not after the flesh." Rom. 8. 4.
- " Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Rom. 13. 13.
- " Not as other Gentiles walk, in the vanity of their mind." Eph. 4. 17.
- " Not as fools." Eph. 5. 15.

" FOR "

- " For the *time past* of our life may suffice us to have wrought the will of the Gentiles, when we walked in . . . lusts . . ." 1 Peter 4. 3.
- " Wherein in *time past* we walked according to the course of this world." Eph. 2. 2.
- " In the which ye walked some time, when ye lived in them." Col. 3. 7.

" BUT "

- " Walk . . . after the Spirit." Rom. 8. 4.
- " Walk *in* the Spirit." Gal. 5. 16.
- " Walk ye *in* Him " (Christ Jesus the Lord). Col. 2. 6.
- " Good works, which God hath before ordained that we should walk *in* them." Eph. 2. 10.
- " Walk in newness of life." Rom. 6. 4.
- " Walk honestly, as in the day." Rom. 13. 13.
- " Walk in wisdom toward them that are without, redeeming the time." Col. 4. 5.
- " Walk circumspectly . . . as wise." Eph. 5. 15.
- " Walk worthy of the vocation wherewith ye are called." Eph. 4. 1.
- " Walk worthy of the Lord unto all pleasing." Col. 1. 10.
- " Walk worthy of God, Who hath called you unto His Kingdom and glory." 1 Thess. 2. 12.
- " Walk as children of light." Eph. 5. 8.
- " Walk in the light, as He is in the light." 1 John 1. 7.
- " Walk in love, as Christ also hath loved us." Eph. 5. 2.

" Walk, even as He walked." 1 John 2. 6.
COMMENDATIONS AND A PROMISE.

- " I rejoiced greatly that I found of thy children walking in truth." 2 John 4.
- " I have no greater joy than to hear that my children walk in truth." 3 John 4.
- " Thou hast a few names even in Sardis which have not defiled their garments ; and they shall walk *with Me* in white : for they are worthy." Rev. 3. 4.

The Dynamics of the Gospel.

THE gospel is the power of God unto salvation (Rom. 1. 16)—the *dynamite* that breaks down, but also the glorious *dynamo* that is placed within the sinner saved by sovereign grace. Well may we rejoice in Christ : "Thanks be unto God for His unspeakable gift."

Man needs a mighty change. The clarion call of John the Baptist is almost unheard today. Conviction of sin is needed, the broken heart and the repentant cry are the characteristics of true "revival"—using this word in its present application. Actually it emphasizes rather the quickening of the saint, the deeply needed stirring and awakening of God's children.

We have not followed cunningly devised fables. We are not adherents of a religion. We have not a mere theory, or a mere philosophy. The gospel deals with facts. There is a real Saviour for a real sinner, with the joy of a real regeneration and a real holiness now, the prospect of a real heaven, and entire separation from a real hell in a real judgment day. We have no dreams, or "may-be's," but the certainties of the one living gospel of God Himself. There is a power in the word of God, a hammer to break, a living seed to grow, a light to dispel darkness, and food to sustain the life given. We do not speak of *what* we do not know but rejoice to confess *Him* Whom we do know. When the Lord Jesus is our Lord and Saviour, and we have personally experienced the mighty power which is like to that which *raised* Him from the dead (Eph. 1. 19, 20) we have every reason to proclaim Him, and not to be ashamed of the gospel. The "weak and poor rudiments" (weak because depending on man's natural response, Gal. 4. 9) are done away in Christ, and that which the law could not do has been fully done by Him (Rom. 8. 2, 3), and our mighty Saviour is able to save to the uttermost (Heb. 7. 25). We dare not drag down the gospel to the dust, and use human make-weights, or broaden its message,

to attract men by a modified mixture of our own. Let us keep steadfastly to the gospel alone, and trust God for its power. Let us hold fast to His methods alone, and not introduce the world's attractions as if the Lord Jesus Christ had failed.

The Men who passed over.

A MEDITATION ON JOSHUA 2.

“LET us thank God,” said one of His servants, “for the spies”; by which he meant those whose mature spiritual experience, reached through obedience and personal appropriation of “blessings in heavenly places,” are able to come, as it were, from the presence of God and encourage fellow-saints to “go in and possess the land.”

In the chapter before us, Rahab is usually looked upon as the central figure—a trophy of redeeming grace; but Joshua is the pre-eminent person, though his name only occurs in the first and last verses—he from whose presence the two spies went and to whom they made their report. He it was who honoured a promise made to Rahab of deliverance from the destruction of Jericho and its people.

By whom was this promise made? By two men whose names are not recorded, yet whose character and work afford some helpful lessons today.

They were sent by Joshua.

They did not set out of their own accord. Joshua, whose name is written “Jesus” in Hebrews 4. 8, and means, “Salvation of the Lord,” alone possessed the right to send. Was not he himself once so sent, proving himself, with Caleb, faithful amid a faithless majority, true type of Him Who trod a lonely path on this earth? Said that Blessed One, “As Thou hast sent Me into the world, even so have I also sent them into the world” (John 17. 18). “As My Father hath sent Me, even so send I you” (John 20. 21). The faithful Joshua, once in disfavour with his brethren, is manifested as God’s man, accepted by a new generation of the children of Israel. He is the Sender of these two men.

Joshua had confidence in them.

He is a happy person whom his Lord Jesus can trust. Such will be willing to go anywhere and do or say anything as He directs. Owing Him as Saviour and Lord, he will seek grace to imitate Him Who said, “I do always those

things that please him” (John 8. 29); “The Father Which sent Me, He gave Me a Commandment, what I should say and what I should speak” (John 12. 49). Was not Joshua pleased to see those two young men cross the river and set out to do his bidding. The record is refreshingly simple. No parleying, no delay, no anticipation of difficulties. Joshua’s wish was enough and they went. Can God so trust me?

They justified this confidence.

Not only was there alacrity of response, but there was also a willingness to face peril for the sake of their Leader and their brethren. Jericho, like Apollyon in the great allegory, straddled itself across the path to the promised land. It has to be overcome. Can it be overcome? What are the circumstances to be met? They are twofold. First, there is determined opposition. Secondly, there is a conscious fear of Israel on the part of Jericho’s people. How typical of the world! It fears and it hates God’s servants. It opposes the church and yet would entangle her in friendship with itself. These sad traits are terribly manifest in the dark places of the earth, though in civilized parts it is “under the surface,” breaking out like an eruption here and there. Paul and Barnabas “hazarded their lives for the Name of our Lord Jesus Christ” (Acts 15. 26) but any “live” servant of God, be he prominent or in the background, can never have a wholly easy time. Like “Faithful” he is, as the “jurymen” said, always condemning the world’s ways by the silent witness of a godly life.

They had confidence in Joshua.

First, that he was God’s servant, who would lead them to victory and an enjoyment of the Divine promise. Secondly, that he would honour any promise made in his name. Otherwise, how could they have been so bold as to declare his purpose and power to destroy Jericho and yet to deliver Rahab and her family. True, God Himself was both *Judge* and *Deliverer*, yet the authority delegated to Joshua was real. Knowing that, these two men believed God and trusted His servant. Our Lord Jesus said, “Ye believe in God: believe also in Me” (John 14. 1). If thus the servant is persuaded, with what confidence can he tell both of a coming judgment, and of the precious blood of Christ (symbolized by the scarlet cord) that alone can deliver therefrom! He can encourage to pray believingly, too. “And this is the confidence we have in Him, that, if we ask anything according to His will, He heareth us (1 John 5. 14). ’Tis a happy

thing to trust Him implicitly and with simplicity. Do I trust God?

Confidence begets confidence.

Without being presumptuous, we may say that a message given with quiet confidence is more likely to be effective and acceptable than one given apologetically. The message of Joshua's envoys was one of life and death. What they said before the recorded words of Rahab we do not know, but that she knew their purpose is plainly to be seen. Reports of God's dealings with Israel had reached Jericho and Rahab was impressed. The men's witness confirmed. She had a prepared heart to receive the message of sure judgment and equally sure mercy. So confident was she of the truth they brought to her, that she lost no time in binding the scarlet cord in the window of her house, although some time would elapse—at least three days—ere the army of Israel would appear. She looked for a deliverance, and her faith was fully justified.

Fellow-witnesses to the truth of God, we have no need to be ashamed of the Gospel of Christ, for it is the power of God (Rom. 1. 16). Let us use "great plainness of speech," depending upon the sovereign working of the Holy Spirit to produce faith and cause a reception of Him Who is both Subject and Object of all our testimony.

These men were enthusiastic.

Returning to Joshua, they told him all. "Truly," they said, "The Lord *hath* delivered into our hands *all the land*. This is *faith*. The task already accomplished in anticipation, and, moreover, not only Jericho, but the land. Faith sees not only the immediate work as good as done, but enlarges her vision to take in the wider sphere and the ultimate victory.

"Do I trust God? Can God trust me?"

E.K.

HIS LOVE AND MINE.

The things I "wished" oft hinder when they're mine:
The things I "wished not" work *His* bright design:
I thought if I should have an easier way
I should love more: in love *He* answered, "Nay."

'Tis not the things around that make the love;
Devotion is within, and "from above":
No "circumstances" can *His* love undo,
And our responsive love should e'er be true.

The promises of God are not given that we may omit His precepts, but to encourage and enable us in loving fulfilment thereof.

"LET NOT THAT MAN THINK THAT HE SHALL RECEIVE ANYTHING OF THE LORD."

James 1. 7.

THESE words seem to show that some look to receive, when they ask without faith. A strange mixture within the heart is thus brought to light. "Why don't I have an answer to my prayer?" is the complaint of the very one who all the while has no real faith or assurance. Why should he be surprised? There was no definite expectation, only a vague idea, the expression of a wish, with a general hope that there might be some result, as when a man writes a dozen letters for a situation. The Holy Spirit sets forth a beautiful contrast in real communion with God, and holy expectancy on the line of His will. The context tells of seeking "wisdom," and that implies Divine guidance. The believer is privileged to look for this. He can actually walk with God, as Enoch. He can anticipate that God will point out the way (Ps. 25. 9, contrast Jer. 42. 3, 20). Perfection is not claimed. Immediate knowledge is not promised. But quiet definiteness before God will be honoured, to the full extent of our purpose of heart, and happy willingness for His will. If there is a ruling wish of our own, so that we have in any degree a divided mind, we shall lose to that extent the Divine blessing (see verse 8). But if there is concentration of all the heart and mind, and being, on God, and His might to direct, and an absence of self-desiring, He will honour faith. What is the true character of our prayer-life? Is there a generalizing, a form of words, a mere habit without any real experience of God. Do we know Him intimately or not? Do we ask because we think we should do so? Do we merely experiment by trying to bring about a result in varied ways, i.e., personal effort, seeking from others, and asking from God, as one possible make-weight? Have we a tendency to give run-away knocks, as it were? Or do we pray in the Holy Spirit? Is our life-aim to be so acquainted with God, and His words, that our wishes, moulded to His, will be resultful (Ps. 145. 19), and the very expression of them bring us to a yet fuller consciousness of Himself, and His training of our desires and expectations?

Growing in grace is not like physical growth, limited to the earlier years: it continues. But there is a parallel in the need for food, and for more food when one is growing fast. Growth calls for food, and food accelerates growth.

“MINISTERING TO THEM.”

Mark 1. 31.

IN how many minds the word “ministry” is associated chiefly, if not solely, with public preaching and teaching. This is a mistaken idea, for not only is much that is thus proclaimed untrue, but it often ministers to the pride of man. Moreover, God Himself appoints the servants who are to “declare the whole counsel of God.” “Are all teachers?” How solemn, too, are the words, “My brethren, be not many teachers, knowing that we shall receive the greater condemnation” (James 3. 1).

Further, a limited application of the word such as this might be discouraging to the lowly saint conscious of possessing but few talents. Yet let these remember that, “God hath chosen the weak things of the world . . . yea, and things which are not” for His work. (1 Cor. 1. 27, 28).

The words at the head of this paper are illustrative of GOD’S view of “ministry.” From the synagogue where He had been teaching and healing, the Lord Jesus went into a house. Both meeting-place and home were honoured by His presence. If we regard the synagogue (the “gathering together,” as the word signifies) as the precursor of the Christian assembly, we may infer from this record that our Lord regarded these as complementary. Indeed, in the early post-Pentecost days, the church met in homes. Hence the frequent expression, “The Church in his (“their” or “thy”) house.”

In the home at Capernaum, “Simon’s wife’s mother lay sick of a fever, and immediately they tell Him of her.” Could they do better? And how prompt they were! Is not this a rebuke to our oft slowness, and our tendency to tell anybody but the Lord?

The Lord healed at once and completely, a prompt answer to a prompt prayer! “She arose and was ministering to them”—continued so to do, as the word implies. What kind of service was this? Washing the feet, preparing food, serving a meal, providing rest? All, or some of these, doubtless, formed this ministry. Is not this an encouragement to sisters in the Lord—the Lord to Whom these kindnesses were shewn?

Moreover, it was not to Him only; it was to His friends also, and this gives pleasure to the Lord Jesus, Who sets great value upon His brethren. Remember, too, that this loving service was the fruit of the Lord’s gracious work of healing. Prostration gives way, in

His grace, to grateful ministry. May such a privilege be ours, a ministry which counts because it costs.

E.K.

“The path of the just is as the shining light.”
Proverbs 4. 18.

ELSEWHERE we read of the light in the house for those within (Matt. 5. 15), and those entering in (Luke 11. 33). The home and assembly life should thus glorify our Father. The bringing together of the outward and the inward is beautifully seen in Matthew 5, for there we also read “A city that is set on a hill.” Hence it is a privilege to have a path that is a light contrasted with that of a falling meteor with “the blackness of darkness for ever” (Jude 13). Is our path a shining light? Is our daily “behaviour” as the old word “conversation” means, a testimony for our Lord? And does it shine more and more? Is there growth (2 Pet. 3. 18) more fruit (John 15. 2), fruit in old age (Ps. 92. 14)? Is the perfect day that fixed day of blessing before us, when we shall know as we were known, and when faithful saints will shine as the stars for ever and ever (Dan. 12. 3)? There will be no darkness, no eclipse, no “first quarter” or “half-moon,” but full orbed glory. Is this ever our prospect—as we press onward and upward, “till we all come into the unity of the faith, and of the knowledge of the Son of God, into a perfect man, into the measure of the stature of the fulness of Christ (Eph. 4. 13)?

“THE VICTORY . . . OUR FAITH.”

Beneath the cloud is darkness to depress,
Above the cloud, God’s sunshine, still to bless;
To doubt is human, but He giveth grace
There to enjoy the shining of His face.

Yes, we will doubt—ourselves, our doubts, our fears!

Our Father loves, and sees, and knows, and hears:

Faith is a happy “yes” to Him alway,

Why live in gloom, if “children of the day”?

Lift up your heads, your hearts, your knees, your eyes:

God is the same, tender and kind and wise.

Faith frightens fear, and sings whate’er betide,

And knows the meaning of the word “abide.”

The grace of God never leads to carelessness, but to holiness: a true dependence on God neither doubts, nor presumes. God is loved and owned in His word of command and warning as well as His word of sovereignty and promise by all who are walking with Him.

Faith is not believing what I wish, but what God says, and what God wills.

Joseph a Beloved Son.

No. 14

The loving heart of Joseph is displayed never so tenderly as in the affecting story of the *revelation* of himself and the *reconciliation* that followed. He knew the worst about them and yet fully restored them to *relationship* with himself. "I am Joseph your brother." All the past is forgiven and to be forgotten in his "Come near to me," and the use of that endearing word *brother*. No more a stranger, austere kind, but a living loving brother. All of which has been fulfilled, in and by the great Antitype, the Lord Jesus. 'Tis He Who says, "Come," Who was made like unto His brethren and suffered death on their behalf. 'Tis He Who is not ashamed to call them brethren (Heb. 2. 11, 17). Who says, "I ascend unto My Father and your Father" (John 20. 17). Our sins brought Him to the cross; yet, whilst He would have us realise their enormity, He does not continually reproach us with them. He comforts in language such as Joseph used. "Now therefore be not grieved nor angry with yourselves that ye sold me hither: for *God did send me* before you to preserve life" (45. 5). How like are these words to those spoken by Peter; "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain" (Acts 2. 23). "And now, brethren, I wot that through ignorance ye did it, as did also your rulers" (Acts 3. 17).

But not only was Joseph sent to preserve life generally; it was especially for the sake of his brethren. "And *God sent me* before you to preserve *you* a posterity in the earth, and to save *your lives* by a great deliverance." A third time he stresses the gracious truth of God's purpose. "It was not you that *sent me hither, but God.*" How blessed to know that God's plans never miscarry; and, although He may use and over-rule the ways of men for the accomplishing of His purpose, no credit attaches to them; "Not you, but God." Later on Joseph reminded them, "But as for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive (Gen. 50. 20).

Thus Joseph was a saviour, but he went on to tell his brethren that he was "lord" of Pharaoh's house, and bade them tell their father, "God hath made me lord of all Egypt." By this self-revelation of Joseph, in the experience of his brethren,

(a) A "dead" one becomes alive,

(b) A dignified stranger becomes a brother,
(c) A once-despised one becomes saviour,
lord and sustainer,

all of which, it is plainly to be seen, the Lord Jesus has become to His saved people, but in how much greater, yea, infinite, measure!

Good news must not be kept hidden. Glad tidings must be made known. Eleven restored men, brethren reconciled, are now sent with a message of comfort to an aged father. Joseph, who gave GOD all the glory for his exaltation ("God hath made me" 45. 8, 9) believed HIM, and was able to make known His will as to the future. There were yet to be five years of famine, but Jacob and his family need not be anxious. "Come down unto me, tarry not . . . Thou shalt be near unto me . . . and there will I nourish thee," are the words of Joseph to his father (45. 9-11), by the brethren. Ere they set forth, however, he gives them a token of the reality of reconciliation. "He kissed *all* his brethren, and wept upon them; and *after that*, his brethren *talked with him.*"

How full was the invitation, endorsed, too, by Pharaoh and his household! "Regard not your stuff: for the good of all the land of Egypt is yours." But what inexhaustible riches are there for the believer in our glorious God! "All things are yours," "and ye are Christ's, and Christ is God's" (1 Cor. 3. 21, 23). "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4. 19).

Then there was provision for the journey to Canaan and the return of the whole family of Jacob to Egypt; that included both food and clothing, and also wagons for transport; all because of the loving foresight of Joseph, whose happiness only needed to be completed by the coming of his beloved father.

"So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way" (45. 24). Was not that a wise injunction, and do we not need that exhortation today? E.K.

Spirituality is not an aggregate of larger and outward actions of special obedience, but a condition within that causes living fruit to be manifest in everything, however small.

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."

Question and Answer.

No. 140

"For if they do these things in a green tree, what shall be done in the dry?"

Luke 23. 31.

These words were spoken to the lamenting women who followed the Lord Jesus on His way to crucifixion. They are addressed as "Daughters of Jerusalem," and may have been intended to prepare them for the sad happenings at the siege of that city a generation later (see chapters 19. 43, 44, 21. 20-24, with 23. 29). They also look beyond to "the day of vengeance of our God" (verse 30, with Rev. 6. 16).

The green tree is rather the moist tree, suggesting a spring and summer freshness, when all seems fair and flourishing and full of promise. The "dry tree" may suggest winter-time, when the sap is down. If this be the thought, two periods of time are before us; first, *that* when the Lord was rejected by Israel and His Kingship disowned. Herod was the hope of *their leaders*, but the Lord Jesus, coming as the Meek One (Matt. 21. 5), did not please them nor suit their national pride. Hence their cry, "Away with Him." With the Lord removed from their midst, they could now "prosper" and "flourish," and enjoy their "summer time." The temple was standing and Jewry seemed flourishing.

But as surely as winter follows summer, so surely would judgment follow sin. "For if they (Israel) are doing these things (against Christ) in a green tree, what shall become (in the way of judgment) in the dry?"

God waited forty years—a generation—and then severe chastisements fell upon that rejecting people. Deuteronomy 28 was thus in measure fulfilled. This is the second period, suggested by the "dry tree."

The Lord Jesus may have intended to take our thoughts beyond the year 70, even to the "time of Jacob's trouble" (Jer. 30. 5, 6, 7); for the Lord God will perform "His whole work upon Mount Zion and on Jerusalem" (Isa. 10. 20). Nevertheless, that work of judgment will be followed quickly by Israel's regeneration and restoration.

There may be a further thought in that a moist tree, though cut down, does not burn so easily as a dry tree. The axe was laid at the root of the tree in the days of John the Baptist. Israel was cut down when she rejected Messiah, but forty years later, there being no national repentance, the tree was "dried" and ready for judgment.

How contrasted is the true Israel, the Lord Jesus, ever the green and fruitful One (Psalm 1) and Whom a regenerated nation will receive "in that day"! E.K.

ONESIDED.

It is well to have a united heart (Ps. 86. 11) and to say "One thing I know" (John 9. 25) and "One thing I do" (Phil. 3. 13), for such holy concentration on the Lord causes a fitness and harmony for all else, in happy proportion.

But there is a wrong specializing, a tendency ever to look on one's own things (Phil. 2. 4) and an inability to see the difficulties of others. This often leads to self-assertiveness, harshness and misrepresentation, even among saints. We find it among individuals, and among classes, and among nations, everywhere. That which looks right to A appears unfair to B, that which seems unjust to A is viewed as reasonable to B. I grant it is not always so. Sometimes there is something worse—a wilful riding rough shod over the rights of another: sometimes the mind is reasoned into acquiescence, and the conscience stifled, if not seared. But, beyond this, most things have quite a different appearance according to the way in which they affect "me". I do not mean that this unconscious bias is justifiable. Far otherwise. It is a solemnizing witness as to the results of the fall, and often springs from a habit of selfishness, which is the more dangerous because it is so constant that it has become unrealized. Moreover, there is frequently an impatient unreadiness to spend time humbly to see another's standpoint, an unholy pre-judgment (or pre-judice) that blinds the eyes, or a "desire" that prevents an even balance. The last command "Thou shall not desire" cuts at the root, as Romans 7 shows. As a bribe blurs the vision, so does the thought of personal advantage. How rarely is there willingness for that which is to one's "own hurt," that others may be benefitted (Ps. 15. 4). We need grace to pray for victory, in these matters. They cause frictions, and party spirit among members of Christ, division where there should be unity, bitterness where there should be love, and slander where speech should be always with grace, and our walk should be constantly in the Spirit.

The simplest parts of truth are difficult, and more than difficult to those "outside," but mysteries are *revealed* to disciples, though they be as little children, *since* they are by grace, such.

How much did it cost !

THE cost of sin, and the cost of salvation—that is our deeply important subject, and well may it be so. We find today many ruinous misunderstandings, and many false values. Things that are worthless are, alas, highly esteemed among men, and things that are worthy are "less" than underestimated, they are despised. The standard of value has normally become "money," though that which is truly precious—life, health, love, etc.—can never be purchased thereby. A sinful and selfish materialism blinds men's eyes to abiding realities, and eternity. The devil's bait is a "getting" and "gaining" NOW. We read that Eve "saw." "The lust of the eyes" is still a peril—and a deadly and deadening one.

Strangely we all tend to leave God out, unless our hearts are dwelling in His presence. In nature, He shows how His giving or His withholding, can, even in a moment, change months of labour and planning, yet is He rarely sought !

Men turn to men, and add scheme to scheme, instead of *repenting*, and receiving aright God's gifts in nature, and in grace. The weather is no "chance." God has spoken thus, and speaks still. Again, very possibly we have an "accident," we break something. It is visible, and so we are troubled. But when we say a word that pierces another, and breaks his enjoyment, we are not always troubled. That is invisible. Again, it may be an accident is met with at work: compensation is given for the injured or severed limb. The same accident at home is equally costly, but there is no redress. Or misguided eating may bring on an illness which loses hundreds of pounds throughout life. Yet these things are not in a sterling balance sheet. One step can change ten years, and more, and yet we may be quite unconscious at the time. One moment can alter a life from comfort to agony, from activity to a groaning and tossing on a sick bed continually. And no money can really compensate for a lost living limb, still less for a lost year of living and loving service to God and men—or for a lost soul. Unheeding men step on toward judgment, and an action becomes hardened to a characteristic, and the results—unrealized—are tremendous, and many wake up to realities too late. Sin has no monetary equivalent. It is more costly than everything: it lost Eden in the past, ruins the present, and leads to a changeless doom. Sin is no trifling matter, yet most smile at the sins of others, and talk of much evil very lightly. Sin is a dread reality. But how precious is the cost of redemption: how wonderful that the Son of God gave

Himself to save sinners. Yet most only know this as history. This does not fill their need. They set the Lord Jesus aside, and choose wrath.

What will the cost be if you break your leg? What if your home is burnt? What if you have anguish that causes a depressed temperament? And what if you leave God out, although today is a day nearer death, the death of judgment (Heb. 9. 28)? And, if you are a child of God, what will the cost be, if you neglect your privileges, and miss "joy and peace" in believing now (Rom. 15. 13), and opportunities of winning souls (Prov. 11. 30, Dan. 12. 3), and the Lord's "well done," and a "crown of life" (Jas. 1. 12) in that Day? Do not, I beseech you, weigh and measure, by earth's faulty and deceived standards, but in the light of reality, in the light of eternity, in the Light of God Himself! Repentance of sinners, and repentance of saints, is a VITAL NEED TODAY.

Suggested Daily Readings

"IF THE LORD WILL." MARCH, 1949

Day	READING			LEARNING		
	Jeremiah	2 Peter	Isaiah 63	Eph . 6		
1	7.	1-12	1.	1-11	17	8
2	7.	13-23	1.	12-21	18	9
3	7.	24-31	2.	1-11	19	10
4	8.	1-11	2.	12-22	Jer. 17	11
5	8.	12-22	3.	1-9	2	12
6	9.	1-16	3.	10-18	3	13
7	9.	17-26	1 John 1.	1-10	4	14
8	10.	1-10	2.	1-14	5	15
9	10.	11-25	2.	15-29	6	16
10	11.	1-19	3.	1-11	7	17
11	11.	14-23	3.	12-24	8	18
12	12.	1-9	4.	1-10	9	19
13	12.	10-17	4.	11-21	10	20
14	13.	1-14	5.	1-11	11	21
15	13.	15-27	5.	12-21	12	22
16	14.	1-12	2 John	1-18	13	23
17	14.	13-22	3 John	1-14	14	24
18	15.	1-11	Jude	1-11	15	Col. 1. 1
19	15.	12-21		12-26	16	2
20	16.	1-9	Rev 1	1-9	17	3
21	16.	10-21	1.	10-20	18	4
22	17.	1-14	2.	1-11	19	5
23	17.	15-27	2.	12-17	20	6
24	18.	1-12	2.	18-29	21	7
25	18.	13-23	3.	1-6	22	8
26	19.	1-15	3.	7-14	23	9
27	20.	1-18	3.	15-22	24	10
28	21.	1-14	4.	1-11	25	11
29	22.	1-12	5.	1-14	26	12
30	22.	13-30	6.	1-8	27	13
31	23.	1-13	6.	9-17	18. 1	14

Suggested Daily Readings.

" IF THE LORD WILL."—APRIL, 1949.

Day	READING			LEARNING	
	Jeremiah	Revelation		Jeremiah	Colossians
1	23. 14-20	7. 1-17		18. 2	1. 15
2	23. 21-32	8. 1-18		3	16
		9. 1-11		4	17
3	23. 33-40				
4	24. 1-10	9. 12-21		5	18
5	25. 1-11	10. 1-11		6	19
6	25. 12-26	11. 1-10		7	20
7	25. 27-38	11. 11-19		8	21
8	26. 1-15	12. 1-17		9	22
9	26. 16-21	13. 1-10		10	23
10	27. 1-11	13. 11-18		11	24
11	27. 12-22	14. 1-11		12	25
12	28. 1-9	14. 12-20		13	26
13	28. 10-17	15. 1-8		14	27
14	29. 1-9	16. 1-11		15	28
15	29. 10-19	16. 12-21		16	29
16	29. 20-32	17. 1-10		17	2. 1
17	30. 1-11	17. 11-18		18	2
18	30. 12-24	18. 1-13		19	3
19	31. 1-12	18. 14-21		20	4
20	31. 13-26	19. 1-13		21	5
21	31. 27-40	19. 14-21		22	6
22	32. 1-12	20. 1-15		23	7
23	32. 13-25	21. 1-13	24. 1		8
24	32. 26-35	21. 14-27		2	9
25	32. 36-44	22. 1-9		3	10
26	33. 1-11	22. 10-21	4. 5		11
27	33. 12-26	Mat. 1. 1-17		6	12
28	34. 1-11	1. 18-25		7	13
29	34. 12-22	2. 1-12		8	14
30	35. 1-11	2. 13-23	9.10		15

Notes on Memorized Verses.

ISMAIAH 63.

17. Why? Is the answer in ch. 6. 10? The Lord's absence felt. 18. "A little while," yet there shall be a long enjoyment (65. 22).

JEREMIAH 17.

1. Sin is indelible. Only one fountain can wash it away (Zech. 13. 1). Sin in the heart makes worship unacceptable. 2. A sad contrast with Deut. 6. 7. 3. "My mountain," yet sin will be punished. 4. A word now fulfilled. God's threats are not empty. 5, 6. The heart needs that on which to lean. If God is forsaken, only man is left. A sorry alternative, leading to failure to see good when it cometh! Do we thus fail, and find ourselves in dry places? 7, 8. A happy contrast, "Trust" and "hope," and absence of anxiety. 9. "Crooked" and "incurable," but grace gives a new heart. 10. The Lord, the righteous Judge, knows all motives, sees all "fruit." 11. A particular form of sin, sadly known in Judah, and practised today. 12. The prophet utters praise from his heart and speaks for a remnant. 13. "Written in the earth," a doomed place, but see Luke 10. 20. 14. "Heal" and "save." If the Lord's work, it shall stand. 15. Jeremiah's experience has been shared by

many of the Lord's chosen servants. In the last days, they shall say, "Where?" (2 Pet. 3. 4). 16-18. The prophet was a man of like passions as we are. The service of the Lord is never without sorrows. 19. But for such an one the Lord has still difficult service; he must stand in the gate, and speak in His Name to king and people. 21. God values His sabbath. 22. It is to be hallowed. 23. The fathers disobeyed, presumptuously. Will the present generation take heed? 24. Sabbath-breaking apparently an outstanding sin. Repentance will bring a respite from threatened judgments, which will fall "if ye will not hearken unto Me." The Sabbath has now given place to the Lord's Day, but Divine principles stand. It is not for believers to treat that day with lesser respect.

JEREMIAH 18.

1, 2. A word from the Lord obeyed, leads to other words of His being heard. 3, 4. The potter is master of his trade. The clay is subject to his mind and hands. 5, 6. And shall the sovereign Lord have less power over His creatures, who are formed out of the clay (Job 33. 6, (see also Rom. 9. 21)). 7-10. Yet men, including Israel, are accountable beings, and may obey or disobey God, and this applies also to nations. 11. The Lord does not easily give up His people. He invites them to return. 12. "We will," "we will." Thus man uses his boasted free-will. 13. But God calls it "a horrible thing." 14. See the margin. "Cold strange waters." How foolish is man! 15. God "forsaken" and "forgotten." Ancient paths not desired. Stumbling. A lesson for today. 16, 17. The judgment to which in their madness the people (My people, v. 15) were hastening. 18. "Perils among false brethren" (2 Cor. 11. 26) not unknown by Jeremiah. 19. Like David (1 Sam. 30) he took the matter to his God. 20. His intercession for his brethren ill-rewarded. 21-23. This language is very different from the Lord's words under greater trial (see Luke 23. 34). The words are recorded, but we are not told whether the Lord approved.

JEREMIAH 24.

1. Jeconiah ("Coniah," 22. 24. "Jehoiachin," 2 Chron. 36. 9) was the last king of Judah but one. Nebuchadnezzar was the over-lord of Judah now. 2. What the Lord shewed the prophet—figs good to eat—figs unfit for food. 3. Jeremiah's natural discernment. 4. Yet he needed the word of God again. 5-7. Grace would make them pleasurable to God and cause them to return to Him. Thus He over-ruled the captivity that had also broken their hearts. 8-10. Absence of chastisement now no argument for freedom from future punishment. Let us remember 1 Cor. 11. 31, 32.

Fruit is never isolated from the tree on which it grows. As soon as I view blessings only as things, apart from the Blessed One, there is failure. The true privilege given is for a saved person to know the One Who saves, and to express in daily life that which is received in daily dependence as *His* life.

Correspondence from any Believers and Enquirers:—
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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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FREE

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"That the excellency of the power
may be of God and not of us"

2 Cor. 4. 7.

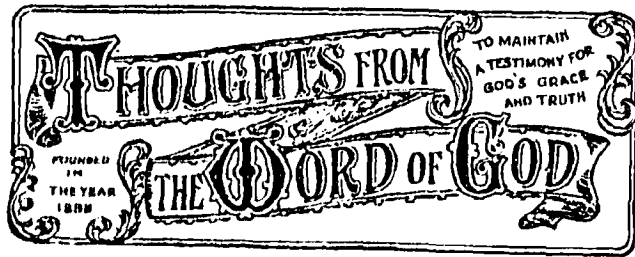
"We love Him because He first loved us."
1 John 4. 19.

He loved us! how this precious thought
Doth fill our souls with praise;
And He our humbled hearts hath taught
To love His will and ways.

He loveth us, and doth avail
His intercession still.
He will not let our foes prevail;
His word He will fulfil.

We love Him, yea we this can say,
Though seems our love so small,
O, may we love Him more and pray
For grace to yield our all.

A.W.H



Words of Encouragement.

"But David encouraged himself in the Lord his God." 1 Sam. 30. 6.

"Paul . . . thanked God and took courage." Acts 28. 15.

David and Paul both needed encouragement, and how much more we, who have not attained to their spiritual stature! The circumstances narrated in the Scriptures where these words are found are as widely divergent as their distance in time; but this only serves to shew that David's God is Paul's God, and that He is ever "the God of all encouragement, Who encourageth us in all our tribulations."

"David was greatly distressed." From those whom he had befriended, and who had found in him the only hope of their moral rehabilitation, he received only discouragement. They seemed to forget that his loss was of the same kind as theirs. Yet the Lord did not forsake him. He encouraged himself in Him, he sought, and was given, His guidance, and "David recovered all." So may we, for "This God is our God."

Paul had had an arduous journey, but as he draws near Rome, the brethren hear of his coming, and go to meet him. A simple, loving, and brotherly act, but how much it meant! David's brethren "took the heart out of him," but Paul's friends "put heart into him," for so means the word "encourage." "Whom when Paul saw he thanked God and took courage." The Father knew the need of His child, and put it into the heart of other children of His to meet that need. Thus He was the Source of the encouragement. Do we need such? Yes! Have we known such heavenly ministry? Then remember it is "that we may be able to encourage them that are in any trouble with the encouragement wherewith we ourselves are encouraged of God. (2 Cor. 1. 4).

Spirituality is not measured by words but by the whole life, and by likeness to our Lord.

"Make Thy face to shine upon Thy servant; and teach me Thy statutes" Psalm 119. 135.

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.

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.

"Praying in the Holy Ghost." Jude 20.

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 Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent, and their many difficulties, including persecution and repression.
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), 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. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).

"Continue in prayer and watch in the same with thanksgiving." Col. 4. 2.

. Percy Weston Heward.

Twelve months ago, on May 6th, this servant of the Lord, "after he had served his own generation by the will of God, fell on sleep." Since then, many from all parts, not only in this land, have written testifying of the helpful ministry through this magazine when he was editor, and by means of letters, which are still treasured by those who received them. May it not be said, also, that his Lord has not forgotten "his work and labour of love, in that he ministered to the saints." A text oft quoted by his godly mother—"The lips of the righteous feed many"—was very true of him.

We say not this merely for the servant's honour, but for the glory of his Lord, our Lord also. Our late brother would ever say, "Not I, but Christ."

What does this signify to you and me? Perhaps the best answer is found in the words, "And, we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6. 11, 12).

"Here, Lord, have I wrestled,
Suffered many a woe,
Fought as fearless warriors fight,
Conquered many a foe,
Kept the faith with them of old,
Helped to guard and warn Thy fold."
"All at last is ended,
Fight and race are o'er,
God will free me from all ills
Now for evermore;
To a better life I go,
Than this tearful earth can shew."

The First Commandment.

WHEN our beloved Lord was asked concerning this, we read in Mark 12. 29, 30 that He not only said "Thou shalt love the Lord thy God, with all thy heart, etc.," but *included* the preface, "Hear, O Israel; The Lord our God is our Lord." Has not this a deep meaning? We have rightly laid emphasis on the fact that the command is inward as well as outward, for it is "LOVE." We feel the intense importance of *wish* and *joy* and *motive*, for love possesses all these, and is impossible without. A sullen and forced "obedience" is direct disobedience. We do well to lay stress on the repeated "all" and the claim of heart,

soul, mind and strength, so that all other love and activities must be wrapt up in this one love, that there may be no room for anything else. But let us not forget the inviting word "Hear." Only those who "hear" obey. The actions must be those of listening ones, near to the Speaker, and attending to Him; and the emphasis on Himself is seen in "The Lord our God is one Lord," a threefold name, with its deep consciousness of the Godhead of God. Thus the obedience is reverential, and associated with worship. Nor is the word "our" unimportant. *Relationship* is involved, and the plural includes love's realization of our brethren, and prepares for the second commandment, embraced within the love of the first, and prevents all isolating of "personal obedience." The precious word "one" again excludes all rival claims. So rich, and full, and precious is the Scripture, so comprehensive is the joyous activity of faith's response to our gracious God and Father, as His own possession.

P.W.H.

Poems to help Christian Experience.—173.

"His Son . . . by Whom also He made the worlds . . . upholding all things by the word of His power . . . by Himself purged our sins."
Hebrews 1. 2, 3.

Long ere the roll of time unfurled,
Or Thou hadst made the benighted earth,
Or ere received this wondrous world,
By Thy Almighty Word, its birth,
Thou, Gracious God, by Thy decree,
Didst choose in Christ a family,
A seed, a generation,
Elect from ev'ry nation.

Alone wast Thou; no creature then,
No mighty angel and no man
Was with Thee, O Creator, when,
By Thine unfettered will, Thy plan
Was formed in Thy Eternal Mind;
For everlasting love designed
A True, a sure salvation
For men of ev'ry nation.

Thou, in the fulness of the times,
Didst send Thine Own begotten Son
To take the guilt of all the crimes
Of Thine elect, all they had done,
Were doing, and would do. The whole
He bore, when He made bare His soul
To wrath and condemnation
For men of ev'ry nation.

And when this age its course hath run,
And Thy good news hath been declared
In all the world, Then shall Thy Son
Come for His church, by grace prepared,
And purified, made white and tried,
Revived, and waiting as His bride
In holy expectation
Of Him, their Great Salvation.

E.K.

YOUNG PEOPLE'S COLUMNS.

Diggers and Beggars.

THE Lord Jesus spoke of a man who had not been true to his master. He was in a place of trust, but he was not trustworthy. For some time he went on wasting his master's goods, but was at last found out. Long before, Moses had said, "Be sure your sin will find you out" (Num. 32. 23). When the master heard of his wrong-doing, he sent for him, and told him to make up the accounts, for he could no longer trust him. He must leave his service.

This was a great blow. How was he to live, if he earned no wages? Let us hear what he said to himself, in the words as written (Luke 16). "What shall I do? . . . I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses!"

He then did a very dishonest thing. Calling those people who owed his master something, he made them write down on their accounts less than they owed. "How much owest thou my lord?" "An hundred measures of oil." "Take thy bill and sit down quickly, and write fifty." To another, "And how much owest thou?" "An hundred measures of wheat." "Take thy bill and write eighty."

Now, that seemed a very clever thing to do, for, by this means, he made friends who would look after him. But clever things are not always good things; and often people who have much knowledge are quite evil in their lives. At school, you should make the best use of your time, to learn and not be idle, nor to be always playing. But being truthful is far, far, better than cleverness, and to have a good knowledge of your Bible is the best education.

What else can we learn from this true story? One lesson is, that we owe to God to love Him with all our heart, and mind, and soul, and strength. That is, we have been made by Him, and should obey Him fully. Have you always done what He has told you? Are you without sin? Supposing someone says to you, "Well, it does not matter if you come short, so long as you do your best," would that be truthful? Would not that "someone" be just like the man of whom we have been speaking?

You have not—I have not—nor has anybody in this world paid all that is owing to God. "All sinned, and are coming short of the glory of God" (Rom. 3. 23). What, then, can we do? Think of what this bad man said. "I cannot dig."

What do you dig for? To lay a foundation and put up a house. But can *you* lay a foundation or build a house that will stand the storm? I mean, by a house, a true, godly life that will please God.

What do you dig for? To prepare the ground that you may sow seed and reap a harvest. But have *you* the strength or the willingness to dig into your own heart, and prepare it for good seed? That is a very painful work. And the seed is the Word of God.

I think you *must* say, "I cannot dig." But I have very good news to tell you. The Lord Jesus has already laid a foundation. He Himself is the Foundation, and all who come, by faith, and rest on Him are on a Rock that will never be moved.

So, also, He is the Fruitful One, and all who come, by faith, to Him, receive of His fruit, for they are made righteous in Him.

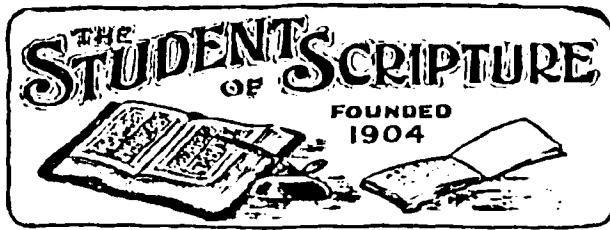
Once more, think of what the bad man said, "To beg I am ashamed." One thing he *could* not do, and one thing he *would* not do. His strength and his will were both at fault. But when one comes begging to *GOD*, that is nothing to be ashamed of. Why should it be, since He is so great and glorious and gracious? If He has caused *you*, dear boy or girl, to feel that you have sinned against Him, and can never pay your debts to Him, you will not feel it beneath you to say so to HIM, or to "beg" for His mercy and forgiveness.

And God *can* forgive you, because the Lord Jesus *has paid* the debt completely. Listen to these words: "Who His Own self bare our sins in His Own body on the tree." There He hung in the guilty place of sinners. Was He there for *you*?

E.K.

God does not seek mere emotion, but this does not mean an absence of emotion. He does not desire mere knowledge, but this is no plea for ignorance. Every part of our being, every faculty, should be spiritually yielded, and under the gracious leading of the Holy Spirit. Disproportion is always a hindrance, and this includes the omission, or crushing, of any portion of God's gift to us. No members are unnecessary, no powers are unimportant. But our *spiritual* life is to govern all, not to be an abstraction apart from all. It needs the *body* to express true, unartificial spirituality.

If I seek blessing for my own sake, am I not selfish? My joy should be a means to the end,—His glory.



Some of "Those Things Which Are Surely Believed Among Us."

An address by Mr. P. W. Heward, April, 1917.

INTRODUCTION.

To the glory of God, beloved friends, I want to seek His enabling for a brief outline of some of "the things which are most surely believed among us." Not that a creed may be issued, not that we may become tied to human language, but that we may illustrate the Divine words whereby believers are encouraged to be joined together in the same mind and the same opinion. It is precious to know **WHOM** we have believed, but because of that it is well to know **THAT WHICH** we have believed, that we may be able to give an answer to those who ask a reason of the hope within us, and that we may fulfil the exhortation to hold fast the form of sound words. I suppose it is possible, and more than possible, for dear children of God to come to a gathering week after week, month after month, and yet to remain in some measure hazy and confused respecting certain portions of God's own revelation. The *fact* that **HE** has revealed anything makes it important, and it is not an encouraging feature of a believer's experience if that believer is careless as to a **CLEAR** understanding of Truth, or its absence. I do not want to suggest that mental knowledge is, of itself, any value, but God has been pleased to give us **MINDS** which we are to use for Him, and if we have received power to understand what He has set forth, we sin against Him if we are not concerned to find out what, for example, is His teaching as to Salvation, HIS teaching as to Sanctification, or whatever part of the One Truth it may be. The **ONE** Truth, for the plural is unusual—"doctrines of God." Let us be clear upon this point. Weaken one stone of a building, you are endangering the whole, though unwittingly.

THE NEED AND TRUTH OF REVELATION.

In the mercy of God, we confess our own ignorance. We confess, moreover, that though

nature contains beautiful parables, nature does not reveal the character of God in its fulness, nor the salvation in which our hearts rejoice. At the outset, therefore, we turn away from ourselves viewed naturally, we turn away from nature, in the wider sense of the word, we turn from human instruction and human reasoning to the Scriptures of Truth, and before we can deal with the things that are most surely believed among us, it is well that we should set forth by grace and with full confidence, our fixed reliance upon the authority of that precious Book which we receive as God's own gift to our hearts. "All Scripture is" to us, and in our experience, "given by inspiration of God," and thus "profitable for doctrine, for reproof, for correction, for discipline that is in righteousness" (2 Tim. 3. 16). We do not regard the Scriptures as a human compilation. We do not consider we have here the words of Moses, there the words of David, and in another passage the suggestions of Paul, and nothing beyond, but rather that God, though He was pleased to use holy men, was also pleased to bear them along by the Holy Spirit, so that what is set forth is not the opinion of a godly servant, but the revelation of the Lord Himself. We do not, in so saying, trust to any human translation. Transcription and translation, being of men, must fail, but our rejoicing is this, that the Scriptures **AS ORIGINALLY GIVEN** were without error, and that they were complete. No word was unnecessary, no word was omitted, no word misplaced. God was pleased in His loving condescension to take human language, but the words of the Lord, though "words of earth," are purified seven times, so that there is no dross within them (Ps. 12. 6), and we are bold to assert that that which is against Scripture **MUST** be wrong, and that which has, it may be, but one testimony from Scripture, as far as we can see, **MUST** be right, because the Word of our God shall rise for ever, though men may seek to tread it down. I have referred to "translations." That which we possess, known as the Authorised Version, is precious and generally accurate. For the overruling of God in this we are grateful, but our resting place cannot be a translation. If there is any difficulty we seek to go back to the original words, and, comparing Scripture with Scripture, to find what God means by His own expressions. We acknowledge, further, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him" (1 Cor. 2. 14). Hence, though the Scriptures are God-breathed, though the testimony of Truth is living, yet

man in his deadness cannot appreciate truth, hence we feel the need for a Divine quickening, and for a Divine leading, that we may perceive "the things which are freely given us of God." With these thoughts in our mind, and dependent upon Him, shall we come to consider the Truth which Scripture sets forth.

GOD'S REVELATION OF HIMSELF.

First, as to God Himself. We acknowledge that by searching none can find out God, or realise the Almighty to perfection. It is true the heavens declare the glory of God, and the firmament sheweth His handiwork (Ps. 19. 1), but Scripture unveils Him more fully in His attributes, and in His wondrous Triune Personality. First, as to His attributes. We rejoice to agree that God is INFINITELY glorious, and possesses every attribute in unchangeable perfection. From eternity to eternity He is altogether powerful, that "none can stay His hand or say unto Him, What doest Thou?" (Dan. 4. 35). We confess that His attributes are beyond our full comprehension. If we begin to enumerate them, they seem more than can be numbered. With HIM there is not only the absolute wisdom and power which I have mentioned, but absolute knowledge. All things are naked and laid bare to the eyes of HIM (Heb. 4. 13). There is absolute holiness. "Holy, Holy, Holy, is the Lord of Hosts" (Isa. 6. 3). A holiness that is both positive and negative, for He hates sin. It is "that abominable thing which He hates" (Jer. 44. 4). He is of purer eyes than to behold iniquity, He cannot bear that which is evil (Hab. 1. 13). Thus linked with His intrinsic holiness there is His wondrous righteousness. A righteousness that cannot deviate from any principle of Truth, either to save or to judge. All His actions must be in accord with perfect righteousness. From the standpoint of judgment this means that God has the attribute of wrath, though many deny it. Wrath which must be carefully distinguished from human caprice and human malice, and human temper. God has wrath against sin, because of the perfectness of His glory, and the wondrous contrast which He must be with all that is evil (Rom. 1. 18). We rejoice to agree that God is a God of Truth (Deut. 32. 4). We rejoice in the fact that God, among His many attributes, has the attribute of wondrous love (1 John 4), infinite forbearance (Rom. 2. 4), compassion which is past finding out (Ps. 103. 13, 14; John 4. 10). These, however, will rather come before us with respect to the out-working in the covenant of grace.

I have referred to His eternity. I would only add that He is a Spirit (John 4. 24), and though He may describe Himself in human language that we may understand something of Him, yet "heaven and the heaven of heavens cannot contain Him" (1 Kings 8. 27). He in His absolute glory, inhabiteth eternity, and dwelleth in the high and holy place, yet at the same time with those who are humble and of a contrite spirit (Isa. 57. 15).

THE TRIUNITY OF GOD.

We pass next to notice His Triune Personality. We do not attempt to explain this by human reasoning, or even human parallels. THINGS cannot be compared with God. Finite persons cannot be compared with God (1's. 89. 6). We are dependent upon revelation, but there the opening words, which do not attempt to argue, assert that "God (in the plural) created (in the singular) the heavens and the earth" (Gen. 1. 1). "Hear, O Israel, the Lord our God (plural) is one Lord (singular)" (Deut. 6. 4). "A Holy One, A Holy One, A Holy One, is the Lord of hosts" (Isa. 6. 3), and so there is "the Name (not the NameS) of the Father and of the Son and of the Holy Spirit" (Matt. 28. 19). In Proverbs we read of "the knowledge of the Holy OneS" (Prov. 30. 3) and the word "CreatorS" is used in the plural. This is in accord with the whole of Scripture. We have brought before us the glory of the Father of Whom are all things. Then His Own Son Who was from eternity, and Who is viewed as "over all God Blessed for ever" (Rom. 9. 5), is not a creature, not the Highest of created beings, but equally God with the Father. "In the beginning was the Word and the Word was with God, and the Word was GOD" (John 1. 1). And also we see the Divine testimony to the Holy Spirit Who is marked out as a Person. "Now the Lord God and HIS SPIRIT hath sent Me" (Isa. 48. 16). The lying to the Holy Ghost is lying to God in Acts 5. And, as we have already seen, there is the One Name of the Father, and the Son, and the Spirit. We confess, without any hesitation, and without any attempt to explain with human language, the Triune Personality of our glorious God.

(If the Lord will, to be continued.)

God is fully faithful, have faith: He is wholly reliable, let us rely on Him: He is perfectly trustable,—O that we may trust Him more simply and wholeheartedly. Let our life be a response to His character.

Satan, His Desires and Devices.

Job. 1 & 2, Corinthians 12.

Notes of an address by P. W. Heward on
May 1st, 1937.

These are the daily readings for this day. Surely, God is over-ruling, in His love and wisdom, to teach us this precious lesson of God's interest in His people.

Job was the most godly man in the earth; God says so. Satan disputes God's words, and said he would curse God to His face. Job did not do this, but he *did* fail.

"Hast thou set thine heart upon My servant Job?" (see margin) said God to Satan. *Satan has a heart.* Satan has desires (he desired to have Peter). If one is godly, Satan notices this and sets his heart upon that one for his own evil plans.

Satan is a *slunderer*. He thought Job's love was not real, but only *seeming*, because his surroundings and possessions were so happy. But *Satan does not know what love is.* He cannot realise the depth of feelings.

We notice that *Job's hands* work, that Satan suggests the putting forth of *God's hand*, and that God's hand is not put forth, but He permits *Satan to put forth his hand.* Why?

God left Hezekiah, but not permanently. He permitted a thorn in the flesh—a messenger of Satan—to buffet Paul (2 Cor. 12. 7). Some were to be delivered to Satan for the destruction of *the flesh*, in order that the spirit might be saved in the day of the Lord Jesus (1 Cor. 5).

In all these cases, we observe, the purpose of God was the humbling of His people, not their destruction.

Satan is limited in his power. He could go no farther than God allowed. Everything that comes to a believer in the way of chastisement is for his good and God's glory. Four things are permitted to be used by Satan.

- | | | | |
|--------------|--------|---------|-----------|
| 1. Chaldeans | } Men. | 3. Fire | } Nature. |
| 2. Sabeans | | 4. Wind | |

In a future day, Sabeans will have to submit to restored Israel (Ps. 72. 10).

How solemn it is for God to allow bereavement and death, for the training of His children. It was so in David's household, but nothing to what Job experienced. He lost all his family at one blow.

All this comes upon Job, but *not* when he was backsliding. We are not to judge of the sufferings of others in a harsh manner. We *cannot* say that a person is backsliding because he is suffering trials.

Job's real love to the poor and needy, was experienced by these. And *they* suffered from

the loss of his ministrations. Truly God's ways are past finding out. Yet some who honoured Job, who probably had benefitted from his kindness—turned against him—even spat in his face (Job 30. 10).

Under this severe trial, Job defended himself. True, he was misunderstood, but how risky it is to attempt to defend oneself, especially under provocation.

What was God's purpose in letting Job have such a sore experience? Job 33 tells us, "to withdraw man from his purpose, and *hide pride* from man."

Though God spoke of Job's uprightness and godliness, Job must not speak of himself in this way. *We* are to say, "we are unprofitable servants." The Lord may say, "Well, good and faithful servant."

Samson was *strong*, Solomon was *rich*, David won victories, Corinthians were *enriched with spiritual blessing*. These things were their danger and downfall.

Job had a *tendency to pride*, Paul was in danger of "being exalted above measure."

Illness, pain, strain and difficulties are trying, but our sanctification and deliverance from self are so important (see Hebrews 12).

AN ARMED TRUCE.

HOW often nations and classes of men, agree outwardly, without love inwardly. There is a "give and take," officially, to secure a measure of apparent calm, lacking an inner love which produces the fruit of peace.

But it should not be so among the children of God. Peace is beautiful, and the very word in Hebrew denotes a *completeness*. It cannot be merely external or compromising, but real, and deep, and lasting. Even in homes, where there should be a resemblance of "Christ and the church," one does not always, or even usually, find the fulness of unity. There may be something like an "armed truce," even in such, and the illustration of Micah 7. 5 instead of living love and holy harmony. Full oneness is rare. A fear exists of one another, and lest "this" or "that" should irritate, and render sulky, or bitter, the other. There is not the fullest confidence, the unity which is possible in the Holy Spirit. And so it is frequently in an *assembly*. Unguarded words are as a fire, and there is a hesitation, or a concealing, lest there be an offending. "Reserve" supplants holy harmony, and perfect peace. O that we may seek the Lord's victory, and present a contrast with the world, and its imperfections and failures!

P.W.H.

Sisters in the Assembly.

A brother, who has been a missionary in North India, writes, in reference to a recent article in this periodical:—

"In North India, as in other Eastern lands, in ordinary life, whether heathen or Moslem, a woman's head is always covered; and an uncovered head means disregard for morals, except in the seclusion of their own house and family. But if a visitor comes, however familiar, the women will immediately look for any bit of cloth to put on the top of the head. The word "angel" in 1 Cor. 11 means the messenger or messengers addressing the assembly, who alone is facing them all; . . . it is the speaker to whom uncovered heads of women would be obvious and appear improper."

The interpretation of the phrase "because of the angels" has been the subject of controversy, but the above expression of opinion is worthy of consideration. (Ed.)

"O give thanks unto the Lord, for He is good: for His mercy endureth for ever."

Ps. 107. 1.

The Lord is good, and thanksgiving is good. Let us speak well (eulogize) of the Lord and glorify Him. His mercy is true loving kindness, and it is also full of holiness. The word used may well imply both thoughts. This double richness in Divine language is a help.

We are conscious that God desires His redeemed to enjoy Him, His works, and His praise. Their life is to be a living responsiveness, and nothing else can please HIM; nor can anything else bring us joy and satisfaction. Grace is not rationed, nor restricted, nor doled out in dribbles, but poured out in overflowing love. These pages are not merely to help grammatical knowledge of Scripture, but spiritual knowledge, and acquaintance with The Author.

The psalms illustrate the character of the Divine Volume. They are full of experience, and appeal to those who *have* an experience, which they long to have ever deepened. To explain a sentence, to prove a point, to answer an error, to meet an argument, to be able to quote many passages, to find a verse at once—all these things mean little, unless they have first a living foundation, and are associated with a living desire to glorify a living Lord.

P.W.H.

"WE FAINT NOT."

2 Cor. 4. 1, 16.

THE servant of the Lord had good reason so to write. Truly, as the context shews, he had no easy time. The treasure was in an earthen vessel, liable to be broken at any time, for the outward man was perishing. This is true of all God's children, and many are feeling the weaknesses of oncoming years. Yet God's servant could rejoice in having obtained mercy and being "put into the ministry" (1 Tim. 1. 12), a ministry of reconciliation (chapter 5. 18), of the Spirit (3. 8), and of righteousness (3. 9), and of being made sufficient with the sufficiency which is of God (3. 5, 6). With much that was external to discourage and dishearten, he did not allow his "inward man" to be invaded by these circumstances. They "stood around" him, but not within. "We faint not." Twice he penned these words, to refresh himself and to revive his brethren, remembering perhaps the words of Deuteronomy 20. 8.

What means this word "faint"? To abandon anything from cowardice, or laziness, or despondency. What believer is there but will confess his failure in one or in all three of these sins? But God hath not given to us a spirit of cowardice (2 Tim. 1. 7). The righteous are bold as a lion" (Prov. 28. 1). This word "faint" was used in military circles to describe want of courage and desertion in the battle-hour. Shall we be as "Ephraim, armed, carrying bows," "who turned back in the day of battle" (Ps. 78. 9)?

Or shall we seek an arm-chair existence, sitting still whilst our brethren go to war (Num. 32. 6)? Begone all laziness! Let us be workmen that need not be ashamed. Are we sluggards in prayer, or slothful in Bible Study? If we are permitted to minister the Word, do we strive according to God's inworking to obtain that from Him which shall be meat in due season to His household? "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing," said David (2 Sam. 24. 24).

Nor should we give way to despondency. Such a condition may result from an overwhelming sense of the greatness of the work of God, and of one's personal unfitness for it. The Father knows. The work is His. Even though results be not forthcoming, yet let us stand with the Lord Jesus, Who said, "Surely My judgment is with the Lord, and My work (or reward) with My God" (Isa. 49. 4).

"For which cause we faint not." E.K.

Joseph - a Beloved Son.

No. 15

We are drawing near the end of our meditations on the life and service of this servant of the Lord. We have seen how, in his suffering, humiliation, and exaltation, he is not only an example to the children of God, but is a remarkably full type of the Beloved Son of God, the Lord Jesus Christ.

The reconciliation with his brothers, originating with himself, leads on to a meeting with his loved father, for whom he was able to care for the rest of his life, and whose blessing for himself and his two sons he received ere Jacob "fell on sleep."

On that last journey to Canaan, the brethren carried an abundance of provision for their journey thither, and for the return with their father and their households to Egypt. All was of Joseph's providing. They had no share in that. They were but receivers of blessing, and the bearers of blessing and good news to those in their land, or rather, the land of their pilgrimage. They could speak from experience of:—

- (a) A living Joseph.
- (b) A Joseph able and willing to meet all their earthly needs.
- (c) To bring evidence of these facts to the aged father.

And what experience has the reader of a living and exalted Saviour, once despised and rejected? If reconciliation with God through His finished work on the cross is known, by the inworking of the Holy Spirit, it is also his privilege to know Him as able to meet every need, and bring right on to the end of his pilgrimage. Further, it will be his delight to speak of such a Saviour to others. Who can tell how Joseph's brethren conversed on their way? Of whom could they speak but of Joseph? They carried with them many tokens of his love, but it was *himself* they knew in a fresh way, and of *himself* they were burning to speak when they came again to Jacob.

And how does Jacob receive the message? "They went up out of Egypt and came into the land of Canaan unto Jacob their father, and told him, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not" (Gen. 45. 25, 26). Such was his reaction to the news so suddenly broken. But he revived, and how? "And they told him *all the words* of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him,

the spirit of Jacob their father revived, and Israel said, Enough; Joseph my son is yet alive: I will go and see him before I die" (verses 27, 28).

Does not the narrative of Luke 24 occur to the mind? Two fainting hearts were revived by words of a risen Saviour, and by a vision of Him Who broke bread to them, blest symbol of the provision that is in Him. Two burning hearts then made known the glad tidings of a Risen Lord.

Observe, it was Jacob's heart that fainted, but Israel it was who said, "Enough." Unbelief belonged to the old nature. Faith belongs to the new. It is not merely, "I will go," but, "I want to go and see him." And have we such a yearning to see our Lord? Can we say, "I want to go and see Him"?

Jacob, encouraged further by a Divine visitation in the night, when God spoke and bade him, "Fear not to go down into Egypt," rose up, and came into Egypt, with all his household, sixty-six persons. "And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while" (Gen. 46. 29). This affecting scene once more illustrates the tenderness of Joseph. His was a loving heart, but how much more loving and tender is our Lord Jesus!

"And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive (see also chapter 45. 26, 28). Such a stress on life! Remember the words of the Lord Jesus, "I am He that liveth, and became dead, and, behold, I am alive for evermore. Amen" (Rev. 1. 18).

Returning to the brethren of Joseph, we read that Pharaoh spoke to *him*, not to them. It was for *his* sake that the King said, "The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell" (note also chapter 45. 18-20). And is it not for the sake of the Lord Jesus we are blessed, yes, "blessed with all spiritual blessings in heavenly places in Christ"? We have *nothing* apart from Him.

E.K.

We have often heard the encouragement, "count your blessings," but many seem rather to count their trials, though these are blessings, even if disguised, when we are "exercised" thereby. Nothing can happen to a saint without rich fruit if he, or she, receive it aright.

God does not love because we loved, but we love because He loved.

Question and Answer.

No. 141

What do you mean by the expression, "Eternal Security"?

Is the expression, as written, found in Scripture? No, but the truth implied thereby is contained therein. The Lord Jesus said, "My sheep hear My voice, and I know them and they follow Me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand" (John 10. 28). Words could not be plainer, and are intended to comfort the sheep of Christ.

Does God desire His people to have the assurance of salvation, or is it of His sovereign will that it be withheld from some? That many of His children do go through life doubting and fearing is undeniable, though often, when about "to depart and be with Christ," the light breaks and the gloom is dispelled, and the fear of death, which had oft oppressed them during life, is taken away.

But should this be the normal state of a believer? Let us look at our text again, and ask ourselves a few questions.

Am I a sheep of Christ? Have I heard His voice, and do I continue to hear? Do I know Him to be the Good Shepherd Who laid down His life for the sheep? Is He the One and Only Saviour to me, to Whom I look for salvation and to none other, having felt my guilt and confessed my sin? Do I follow Him?

If humbly, and by grace, I can say "yes" to these questions, and I am conscious of not knowingly harbouring sin, why may I not take also to myself those words, "I give unto them eternal life"? Is eternal life eternal or not? Surely, I cannot lose what Christ has given. I may, through failure, temporarily lose the joy of being so blessed, and well it is so, in the wisdom of God. I am happy, because of my standing before God, but I may not feel happy at all times. My state cannot alter my standing, but it can affect my personal joy, my witness, and my spiritual usefulness. May there be, beloved reader, in your life and mine, by Divine enabling, an increasing experienced correspondence between our standing and state.

E.K.

The rut we naturally desire is often the worst thing for our growth, and thus the Lord lovingly breaks our plans for our good. Never thank Him only for what you see of His will, but for all of it.

**"Lift up NOW thine eyes . . .
WHERE THOU ART."**

Genesis 13. 14).

Here and now, the pilgrim believer may lift up his eyes. He has not to wait until he has departed this life. He is already blessed with all spiritual blessings in heavenly places in Christ (Eph. 1. 3). The Lord Jesus, whilst on earth, lifted up His eyes into heaven (John 17.1).

Abraham's relative, Lot, "lifted up his eyes, and beheld all the plain of Jordan, . . . as the garden of the Lord." How desirable, because so like heavenly things to un-anointed eyes, are things we covet—yes, "covet," disagreeable as that word may sound! It all seemed so providential, too, to Lot; but to Abraham it meant a loosing from ties that, although natural and to do with the family, were a hindrance to a fulness of life and witness.

Lot's vision was neither high enough nor comprehensive enough. He walked by sight, not by faith. And do we not, beloved, often do the same? Faith, such as Abraham's, was restful, contented with God's appointment, and meant fellowship with God, power in prayer, and victory in life.

His experience of the Divine dealings was deeper "after that Lot was separated from him," "Arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee" (Gen. 13. 17).

The Lord help us "now," "where we are," without waiting for our "departure," or for some extraordinary "manifestation" or "crisis," to "lift up our eyes," and to "apprehend that for which also we have been apprehended of Christ Jesus." "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit" (1 Cor. 2. 9, 10). "That Christ may dwell in your heart by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God (Eph. 3. 17-19).

E.K.

God does not seek an aggregate of actions, but the living fruit of a whole heart and a yielded life. A multitude of deeds of obedience may be "impressive," but a fountain of affection even from a small beginning of childlike love is the true response of a believing heart.

Foreseeing the Evil.

" *A prudent man foreseeth the evil and hideth himself, but the simple pass on, and are punished* " Proverbs 22. 3; 27. 12.

What will tomorrow bring? I do not know. What the next day? I cannot tell. What the year after this? I dare not say. What will the still more distant future bring? Ah, I know the answer to that question—Unless I escape now, there *must* be a dark and dismal eternity. God has said so, and the anxious heart of a thoughtful man cannot deny it. What then? Is it not prudence, when we foresee the evil, to seek a hiding place? Yes, but where? That is the question of the deepest importance.

Many, many years ago, a man saw his condition, and his danger, and he was afraid, and hid himself (Gen. 3. 8-10), but it was in vain. He could not hide himself from God. And the searching words still ring out, "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer. 23. 24).

And what if I make a hiding place of my own now? All my work will be swept away, for "the waters shall overflow the hiding place" (Isa. 28. 17). Your "good works," and mine, dear reader, are not good enough for God, indeed they are only filthy rags before Him (Isa. 64. 6).

But there is an answer to my fears, a provision for my heart's deep need, and real hope, that will not make me ashamed, nor any who trust in Him. That hope is not respectability but a Saviour, not a religion but Christ! It is written, "A Man shall be a Hiding Place from the wind, and a covert from the tempest" (Isa. 32. 1). This is none other than the Son of God Who became man to save sinners. And the troubled sinner says, "I flee unto Thee to hide me" (Psa. 143. 9). And the Lord Jesus died to make this Hiding Place, so there is no uncertainty. Noah, being warned of God, of things not seen as yet, moved with fear, sought shelter in the God-appointed ark (Heb. 11. 7) and not one drop of water fell on him. So it is for those who seek shelter in Christ. He will never be swept away, when all other hiding places are removed. The Foundation of God standeth sure. Ah, dear reader, if you "foresee the evil," why not seek the Lord at once, while He may be found, and call upon Him while He is near? He will *not* despise the prayer of the desolate and heart-broken sinner.

P.W.H.

FAITH.

We must be careful to add nothing of *ours* (either before or after conversion) to the work of Christ. It is His *finished* work upon which we rest.

"Faith" in itself, viewed as an abstract thing, and by itself, is meaningless. You must have faith in a person, in what he does and says. Faith does not add any merit to Christ's merit, by which alone we are saved. Faith, God-given, is in Him, to Whom we are thus joined, and is a fruit of life.

The regenerate person believes, and goes on believing, proving the liveliness of his faith by his works. E.K.

The devil has a temptation for every act—of obedience, something to overstep or to travesty, yet cleverly disguised, that we may be snared on the *very line* of seeking to please the Lord.

Suggested Daily Readings

" IF THE LORD WILL."—MAY, 1949.

Day	READING		LEARNING		
	Jeremiah	Matthew	Jeremiah	Colossians	
1	85. 12-19	5. 1-17	30. 1,2	2. 16	
2	86. 1-10	4. 1-11	8	17	
3	36. 11-19	4. 12-26	1	18	
4	86. 20-32	5. 1-16	5	19	
5	87. 1-10	5. 17-32	6	20	
6	87. 11-21	5. 33-48	7	21	
7	88. 1-13	6. 1-16	8	22	
8	98. 14-28	6. 16-28	9	28	
9	39. 1-18	8. 24-34	10	9. 1	
10	40. 1-16	7. 1-14	11	2,3	
11	41. 1-18	7. 15-29	12	4	
12	42. 1-10	8. 1-18	13	5	
13	42. 11-22	8. 14-22	14	6,7	
14	43. 1-13	8. 23-34	16	8	
15	44. 1-10	9. 1-13	16	9	
16	44. 11-19	9. 14-26	17	10	
17	44. 20-30	9. 27-38	18	11	
18	45. 1-5	10. 1-16	19	12	
19	46. 1-12	10. 16-28	20	13	
20	46. 13-28	10. 29-42	21	14	
21	47. 1-7	11. 1-16	22	15	
22	48. 1-18	11. 16-30	23	16	
23	48. 14-25	12. 1-13	24	17	
24	48. 26-36	12. 14-29	31. 1	18,19	
25	48. 27-47	12. 30-37	2	20,21	
26	49. 1-13	12. 38-50	3	22	
27	49. 14-27	13. 1-16	4	23	
28	49. 28-39	13. 16-20	5	24	
29	50. 1-16	13. 31-46	6	25	
30	50. 17-32	13. 47-58	7	4. 1	
31	50. 33-46	14. 1-21	8	2	

Suggested Daily Readings.

" IF THE LORD WILL."—JUNE, 1949.

Day	READING		LEARNING			
	Jeremiah	Matthew	Jeremiah	Colossians		
1	51.	1-16	14.	22-36	31. 9	4. 9
2	51.	17-32	15.	1-14	10	1
3	51.	33-49	15.	15-28	11	5
4	51.	50-64	15.	29-39	12	6
5	52.	1-11	16.	1-12	13	7
6	52.	1-23	16.	13-28	14	8
7	52.	24-34	17.	1-13	15	9
8	Lam. 1.	1-11	17.	14-27	16	10
9	1.	12-22	18.	1-11	17	11
10	2.	1-12	18.	12-22	18	12
11	2.	13-22	18.	23-35	19	18
12	3.	1-21	19.	1-10	20	14
13	3.	22-41	19.	11-22	21	15
14	3.	42-66	19.	23-30	22	16
15	4.	1-11	20.	1-16	23	17
16	4.	12-22	20.	17-34	24	18
17	5.	1-22	21.	1-18	25	8 John 1
18	Ezek. 1.	1-14	21.	14-27	26	2
19	1.	15-28	21.	28-46	27	8
20	2.	1-10	22.	1-14	28	4
21	3.	1-14	22.	15-33	29-30	5
22	3.	15-27	22.	34-46	31	6
23	4.	1-8	23.	1-12	32	7
24	4.	9-17	23.	13-28	33	8
25	5.	1-17	23.	29-39	34	9
26	6.	1-14	24.	1-13	35	10
27	7.	1-15	24.	14-28	36	11
28	7.	16-27	24.	29-36	37	12
29	8.	1-6	24.	37-51	38-39	13
30	8.	7-18	25.	1-13	40	14

Notes on Memorized Verses.

JEREMIAH 30.

This, and the following chapter, declare the love of God to Israel, His purpose of grace toward her, yet His hand also chastening. Herein are also manifested Divine principles, for, "whom the Lord loveth He chasteneth" (Heb. 12. 6) see also, Deut. 8. 5. And, "the gifts and calling of God are without repentance" (Rom. 11. 29), note Jer. 30. 20.

1, 2, The word came. The words to be written (Rom. 15. 4). 3, "For"—the Divine reason. "I will," "they shall." The word of comfort prepares for the prophecy of tribulation. 4, Israel and Judah. They are one in God's purpose. 5, 6, The intensity of sorrows not concealed. 7, A "day" only, yet surpassing all others in trouble, "but" . . . 8, "Saved"—a complete deliverance. 9, "Serve the Lord" (worship) David their king (see Ezek. 34. 23, 24). The heavenly and the earthly in harmony. 10, "From afar" and "from captivity" a return to rest, quiet, and confidence. 11, A distinction in God's dealings—"a full end" and "correction in measure." 12, 13, Israel's neglected state because of her sin. 14, Forgotten and unsought. "Thy sins were increased" (see next verse). 15, "An enemy"—"a cruel one" (v. 14). Yet, "I have done these things" (see Isa. 10. 5-7). 16, A recompense of "tribulation to them that trouble" cf. 2 Thess. 1). 17, Health and

healing for unsought outcasts. Notice the Divine "I will" again and again. 18, "Tents," "dwelling-places," "city," "palace." A literal restoration. 19, A full restoration. "I will multiply," "I will glorify." "Not few," "not small." 20, "Children" (home), "Congregation" (assembly for worship). 21, "Nobles" (see margin). "Their Governor." Is this Messiah? Has not Christ engaged His heart to approach His God on behalf of His own? 22, A promise oft repeated to Israel and the Church. 23, 24, "The intents of His heart" must be performed in mercy and in judgment. Do we consider?

JEREMIAH 31.

1, "At the same time" (see preceding verse). 2, "Left of the Sword" (a striking figure of sparing mercy). "Grace," Rest, even in the wilderness. Grace, because, "I went to cause." 3, The love known by the love shewn. 4, 5, Building and planting, often together in Scripture. 6, Contrast 1 Kings 12. 28. Israel and Judah now one. 7, Thy people, though a remnant. 8, Yet a "great company" from all quarters, and of all conditions. 9, They shall come . . . I will lead. Effect and cause, for I am Father (ultimate cause). 10, 11, A message to nations. Gathered, kept, redeemed, ransomed—words of grace. 12, Zion (see verse 6). Body and soul blessed through "the goodness of the Lord." 13, 14, Virgins, young men and old, priests and people. Joy, comfort, and satisfaction. 15, A sudden change of subject, not unknown in the prophets. A prophecy already fulfilled (Matt. 2. 16-18). 16, Those who "are not" shall return. Death shall not hold them. They shall rise again. 17, Is this a continuation of verse 16, or a promise, as in chapter 30. 20, and in verse 8? 18, 19, Chastisement not despised, but turned to good account. 20, A very tender unveiling of the love of God for His children. 21, "Set thine heart," not only the steps. "The way thou wentest" (cf. chapter 2. 2, 3). 22, A prophecy of Christ, the Seed of the woman. 23, Judah, when restored, will be a land of righteousness and holiness, and 24, husbandry and shepherding. 25, A fulness of blessing for the weary and sorrowful. 26, Was this the prophet's experience? 27, "Behold, the days come" (see verses 31, 38). 28, A "sowing," not in death, but with life. "I have watched" to afflict in chastening. "I will watch" to bless. Divine care! 29, 30, "In those days," a new principle comes into action. Children shall not suffer, as in these days, because of the fathers' sins, as, in 31, a new covenant is promised. 32, The old was broken, despite the kindness of God. 33, A new place for the law, in the heart, not on tables of stone (cf. 2 Cor. 3. 3). 34, A new experience, each knowing the Lord in a personal way. 35, 36, The Creator, the Lord of Hosts, the Sustainer, and Continuer of all, points to His ordinances as a pledge of His promises. 37, What is impossible for man a figure of what God has declared impossible because of His unchanging character. 38, Literal places (see Neh. 3. 1, for example) in Palestine, suggesting a literal fulfilment. 39, "A measuring line," for God's work is planned. 40, There was a restoration under Ezra and Nehemiah, but this shall be "for ever."

One word of God is sufficient for faith and for obedience. One promise is enough to trust, one command is enough for obedience and to keep from disobedience.

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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FREE

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**"For who is God save the Lord?
or who is a Rock save our God?"**
Psalm 18. 91.

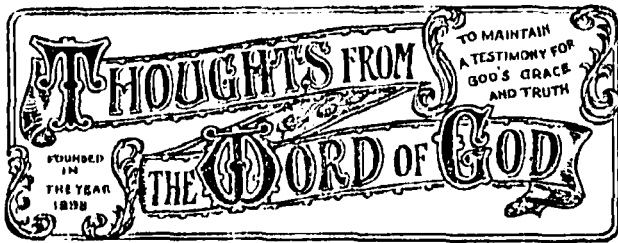
"There failed not ought of any good thing
which the Lord had spoken."
Joshua 21. 45.

There hath not failed yet one good thing
Of all our loving Lord hath said:
And He will to the haven bring,
Who hitherto the way hath led.

We oft have failed, and this confess
With shame and sorrow at His feet,
But look to Him that He may bless,
Our deep, deep need in mercy meet.

His tender care can ne'er grow less;
His burning love can ne'er be cold:
Amid the daily strain and stress,
His loving hand will still uphold.

A.W.H



Words of Encouragement.

It is impressive that the "Grace, mercy, and peace," added word "Grace unto you, and peace," "mercy" is to be multiplied."

Titus 1. 4. 1 Peter 2. 2. devoted servants of God, and not in the letters to all. The most encouraging saint still needs mercy, and we are all "looking for the mercy of our Lord Jesus Christ unto eternal life." And the *multiplied* grace and peace must not be forgotten. God delights in fulness, abundance, and overflow. We cannot be over-grateful for "the exceeding riches of His grace" (Eph. 2. 7). We remember, too, the millennial promise of "abundance of peace so long as the moon endureth" (Ps. 72. 7), and the "peace . . . as a river" of Isa. 48. 18 66. 12. Let God's obedient children delight in the happy realization of such outpoured blessings.

P.W.H.

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.

"Praying in the Holy Ghost." Jude 20.

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 Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent, and their many difficulties, including persecution and repression.
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), 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. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with fellow saints.

"Continue in prayer and watch in the same with thanksgiving." Col. 4. 2.

Poems to Help Christian Experience.—174.

"In the morning will I direct my prayer unto Thee and will look up." Ps. 5. 3.
 "Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice." Ps. 141. 2.

God in heaven, look on me;
 I am needy ever.
 Whom have I, but only Thee?
 Weak is my endeavour
 Thee to please. Grant me Thy pow'r
 This same hour.

Hear my pleading, as I pray
 In the early morning;
 May I, through the livelong day,
 Heed Thy words of warning;
 And Thy words of comfort too,
 Warm and true.

O'er my daily task I bend;
 As Thy faithful servant
 I to duty would attend,
 Yet in spirit fervent,
 Serving Thee for Thy reward,
 Gracious Lord.

So when eventide is here
 And my task completed,
 I may not be full of fear,
 Feeling sad, defeated;
 But commending all to Thee
 Trustingly.

Let me lay me down in peace;
 Let Thy calm possess me.
 From all cares Thy child release
 All that would distress me;
 Give to Thy beloved sleep;
 Safely keep.

"BE INSTANT."

2 Tim. 4. 2.

This command was given to an old-time preacher. Circumstances have not changed, and it is ours today. But do we listen thereto? Of what quality is our obedience?

The word implies, "stand over." The Lord's servants must never be idle or sleepy. They have no warrant for lying down. Having been raised from the dead, they are commanded to take their stand. The public ministry of the *new* covenant is especially thus marked (contrast the sitting down of old). "Peter standing up"—"Go stand." The christian life is parallel; "Stand off from iniquity (2 Tim. 2. 19). "The Father hath made us stand in the Kingdom" (Col. 1. 13. Gk.) "That ye may be able to stand." Hence daily witness and ministry are linked.

Moreover, this precept implies interest and urgency. There is not the idea of pulpit coldness and distance. "Standing over" is no easy task unless the heart be fixed by God. It is natural and popular to preach "striking platitudes," but the true evangelist must be ready for unwearying and yet wearying individual work. Further, the expression suggests authority. As the bishop has "oversight," so the evangelist [who is scripturally an itinerant supervising bishop] has an "over-standing." All ministry involves ruling. Here is the difficulty unless pride be suffered to enter and wreck everything. Hence the need for thorough testing, and for proof of continued humility. In his measure, every brother has this "standing over." The Lord has given influence that it may be used to His glory.

There is a contrast with the "heaping upon (or over)" themselves of their own teachers in "religious" service. The true minister is not chosen by the flock. How many Sauls there are when there should be Davids—men after God's own heart.

"Stand over!" Who is sufficient for these things? The preceding verse speaks of the Lord's Kingdom and instructs His people to herald the Word. Here then is our strength and confidence, our encouragement. Though it be difficult to rebuke—if the Lord has called us to it, we dare not fear. If we are uncalled, woe is us that we intrude.

Now is the Holy Spirit's general outward witness (as well as His individual saving work) by the ministry of the God-breathed Word. Soon shall the breath of the Lord kindle a fire to burn the ungodly. Now is the "gentle

reproving" which He doth among men. Soon will come the *thorough* reproving (Jude 15. Gk.) which will involve death, judgment, and everlasting perdition from the presence of the Lord.

Even so, there is now a gracious "standing over" on the part of those who delight to preach Christ, but there cometh the "standing over" of sudden destruction (1 Thess. 5. 3) and the foes of truth shall not escape.

Beloved readers, how solemn is our transitional witness. Those who will not have the Lord of grace to rule over them will have death for their sovereign. Those who despise the holy control of His Word will know the awful restraint of His righteous wrath. Those who *will not* endure the one *must* endure the other.

P.W.H.

"Both to Exhort and to Convince."

Titus 1. 9.

[LET us observe this twofold ministry and what comes first. The word "exhort" suggests encouragement to saints. It is literally "call alongside"—a contrast with the right attitude towards "gainsayers," those who "say against."

How blessed is fellowship, how necessary is separation. And this "encouragement" is united with "healthy teaching." The Holy Spirit emphasizes a believer's true "health" in this epistle (1. 13, 2. 1, 2, 8, so 1 Tim 1. 10, 6. 2, 2 Tim. 1. 13, 4. 3, only in these epistles through Paul; thus are they linked specially). Are we sufficiently concerned about spiritual health? It is precious to see how definitely Colossians and 1 John for example answer those in error, but they first refresh saints.

Let us ever seek such service. Mere argument, however brilliant, shows no fellowship with God. Here is an important test, and that which older brethren should be expected to show, in much maturity. Let "encouragement" not "discouragement," constructive not destructive ministry, be more emphasized, in love to saints, in the power of the Holy Spirit.

P.W.H.

The child of God is privileged to call God "Father," but though our beloved Lord is not ashamed to call us brethren, we are never encouraged to speak of, or to, Him thus. This has a wondrous bearing on reverence, on the danger of human "inferences," and on the consistent unveiling of His Deity.

YOUNG PEOPLE'S COLUMNS.

Little Things Made Wise.

"The ants are a people not strong, yet they prepare their meat in the summer."

Prov. 30. 25.

We speak of the "busy bee," and so it is. But if you have watched a number of ants near their "homes," you will see how quickly they move and how busy they are. Sometimes you see them carrying stores of food—loads which seem to be larger than themselves.

Bees have one over them called the "Queen," but ants are "a people" without "guide, overseer or ruler" (Prov. 6. 6). They live in companies, are fond of each other, and care for their little ones.

There are many different kinds of ants, but those of which Solomon speaks are careful to store food. He knew much about living things, great and small, because God gave him great wisdom, and he used it to find out the ways of even little creatures.

He tells us, "There be four things which are little upon the earth, but they are wise, made wise" (Prov. 30. 24 margin) and he begins with the ANTS. What does he say about them?

First, "they are a people not strong."

Second, "they prepare their meat"; also "provideth her meat," and "gathereth her food" (Prov. 6. 8).

Third, They make use of the summer time and harvest to get ready for the winter.

From the ways of these "little things made wise," we are to learn, whether old or young, especially if we are inclined to be lazy. God is displeased with idleness, and says, "Go to the ant, thou sluggard; consider her ways, and be wise" (Prov. 6. 6).

Of course, we know why the ants are wise; it is because they are made wise by God. Though they have no "ruler," they keep together, and all work together for the good of all. That is how God made them, and how they shew the wisdom He gave them. And ants have been acting like this since they were created. It does not leave us any room to be proud when we are told to "consider her ways and be wise."

But, calling to mind the three things already said about them, we are sure that there is more than a warning against idleness in these words of Scripture.

First, then, "They are a people not strong," and they are "little upon the earth." And this is true of you who are children, although all, old and young, are very small in the eyes of the

great God. The ant has a God-given "sense" that she must *live* and therefore must not be lazy. Therefore she stores up seeds and grain in her underground home. Some kinds also keep insects down there, which they "milk" as men milk cows. They *know* they must eat to *live*.

What has this to do with you? Well, you are dependent upon God, and you need *heavenly wisdom*, that you may seek the gift of God, which is *heavenly life*. Does this matter to you?

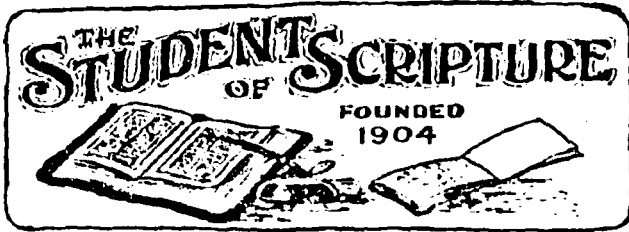
Next, we notice the ant prepares, provides, and gathers food. She is in earnest. The winter is coming and she *must be ready*. The Lord Jesus once said to some people who came to Him for bread, "Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life" (John 6. 27). What did He mean? Why, that they must be in earnest. Bread is good and needful for *this* life, but He wanted them to long for heavenly bread. He Himself is the True and Living Bread, and those who receive Him have *everlasting life*. Let me ask you, again, does it matter to you whether you have this life? Oh, I wonder if you are ready for the winter time which is surely coming; that time of judgment when it will be too late to receive the gift of God if one has not already been so blessed. How sad are those words, "The harvest is past, the summer is ended, and we are *not* saved."

Thirdly, the ant makes good use of summer and harvest time; then, and then only, is there food to be gathered. "Now is the day of salvation." Young as you are, you must be in earnest if you are to be ready to meet the Lord Jesus, Who is coming soon. "How can I be ready," you ask. Listen! The Lord Jesus says, "All things are now ready. Come." That means He finished the work He came to do when He died on the cross. And now he says, "Come." Will you come, and prove that, though little, you are "wise, made wise?"

JAMES 1. 16, 17.

Our gracious Father, good—how good—Thy giving,
And, O how perfect is Thine ev'ry gift!
O give us grace, that on Thy bounty living,
We may be kind, and other souls uplift.

"In Christ"—not only relation, not only nearness, not only contact, but living union, leading to communion. How wonderful—but real.



Some of "Those Things Which Are Most Surely Believed Among Us."

An address by Mr. P. W. Heward, April, 1917.

(continued)

CREATION A DIRECT WORK OF GOD.

We are deeply and solemnly interested in the covenant of grace, and the manner in which our own hearts have been led to a Saviour Who will not lose us, but we must not become selfishly occupied with the love which has abounded toward us. It is well, therefore, to realize that before we were created, before man was created at all, "in the beginning God created the heavens and the earth." "By the Word of the Lord were the heavens made, and all the host of them by the Breath of His mouth" (Ps. 33. 6). We rejoice to attribute all creation to God. We totally deny all theories of the eternity of matter, and equally all theories of evolution, for God has marked out in the very first chapter of Genesis how He made things after their kind, and that man was a distinct creation; and in the epistle to the Hebrews He has reminded us that "things that are seen did not come into being out of things which do appear" (Heb. 11. 3). We confess, therefore, the work of God in creation as well as in a present providence. He is not, as some ancient philosophers described *their* conception of Deity, one who is far away and indifferent to the concerns of men. Having created, He is interested in all things. He "upholds all things by the Word of His power" (Heb. 1. 3). We look on the heavens above and we see their host which He brings forth by number, He calleth them all by names, for that He is great in power, not one faileth (Isa. 40. 26). The sun knoweth his going down; the laws of nature do not bind their Creator. He is able to vary any general principles if He so pleases, as when He hearkened to the word of Joshua in that remarkable day. But He is a God of order, and thus we find stamped upon nature reminders of the fact that He is not the Author of confusion, and as we look around on God's

creative work, from the wondrous stars to the tiniest forms of life, our hearts are bound to say, "O Lord, how manifold are Thy works, in wisdom hast Thou made them all." "The earth is full of Thy riches" (Ps. 104. 24). And again, "The works of the Lord are great, sought out of all them that have pleasure therein" (Ps. 111. 2).

THE CREATION OF MAN AND HIS FALL.

Whereas respecting God's work in nature, He speaks of the ancient mountains and reveals a distant past; as to man a definite period of time is given. We totally reject the thought that man was a development, or that different men were formed or evolved in different parts. We believe that God made one man, Adam, on the sixth day of a literal week. That there was no pre-adamite man, and that all nations descend from the original Adam and Eve whom God placed in the Garden of Eden. We thus sorrowfully confess there is a sad brotherhood of humanity, a brotherhood out of which by grace we have been brought. But God did not make man sinful. He made man upright, but man found out many inventions (Ecc. 7: 29). Adam was placed in the garden under a covenant. Eve, having been deceived, took the forbidden fruit. Adam was NOT deceived (1 Tim. 2. 14), but by an exercise of free-will chose to follow his wife's suggestion rather than the direct statement of God. The result was that through one man sin entered into the world and death by sin (Rom. 5. 12). On that very day his relationship to God was severed. He had been made in the likeness and image of God, apparently arrayed in light, and characterized as belonging to God in the genealogy of Luke 3. But, being mutable, he fell from this position, and physical death (which probably took place on the appointed sacrifice the same day) ensued as to his body within "the thousand years day" of which Psalm 90 speaks. Thus, at the present time, men are no longer children of God. They are creatures belonging to God. We confess that He has a right to their obedience; but by nature all are children of wrath, and by practice sons of disobedience (Eph. 2. 2). Many words are employed in Scripture to set forth man's ruined condition. Shapen in iniquity, they are only evil continually. Corrupt, they do abominable works, there is none righteous, no not one. There is none that understandeth or that even seeketh after God. They are all gone out of the way, they are lost, they are far off. Scripture never hides this

fact. Man has been a fallen creature ever since the iniquity of Adam. True, there have been further steps in the path away from God, for we acknowledge the development of iniquity; even as increasing violence covered the earth until God sent a literal and universal flood.

THE RUIN AND UNIMPROVABILITY OF MAN.

We likewise confess that different languages were brought about by God's judgment of man's wicked attempt to deny the words of Truth and to assert the unity of the race, and the glory of man, in a way which dishonoured the Creator. We do not attribute the diversity of language to diversity of creation, for as we have seen, ALL are from one man—Adam; but we attribute this to a direct appointment of God in judgment, which took place with respect to the literal building of a literal tower in the plain of Shinar, which has from early times, and will be, Satan's Babylonian centre. We see no hope for man in man. Centuries pass, but man remains in his sins. We regard the thought of a crowning race to be evolved from the present as a lie, and diametrically opposed to every testimony of Scripture. Man is hurrying on to a climax, but the climax will be transgressors coming to the full, and there will not be the bringing in of "the Christ that is to be" by human development, but of the Antichrist. Man's darling, man's hero (Rev. 13. 4) will have the number of man (Rev. 13. 18); he will war against God, and show defiance of God's righteous authority. Hence we view all human efforts to raise up humanity as utterly doomed to failure, and suggestive of minds quite contrary to God's revelation of the unimprovability of man. Yet when we assert *absolute depravity* we do not mean to imply that all sinners are equally lacking in what may be termed "moral qualities" with respect to one another. There are those who shew kindness to fellow-creatures. There are those who practice a measure of common business honesty. We recognise these diversities, but man at his heart IS A SINNER, and his best is unrighteousness. Thus while not asserting absolute depravity before one another, we must confess that the creature has nothing but sin before God.

GOD'S RIGHTEOUS CLAIMS UPON MAN AND ETERNAL JUDGMENT.

Yet in his moral, and willing, inability to carry out the righteous law of God, we do not see any abatement of God's holy claim. God has a right to demand still the obedience of the

sinner. God has a right to view men as those who ought to fulfil His law, and consequently we acknowledge that in the future every ungodly one whose sins have not been removed by the precious blood of Christ will be judged for ever, whether he has lived in this land or in an openly heathen land. God's judgments will be according to works, and He the Judge of all the earth will do right, (Rev. 20. 12). As many as have sinned without law shall perish without law, those who have sinned in the law shall be judged by the law, (Rom. 2. 8-12). Thus there will be diversities with respect to the judgment, but not with respect to its length. It shall be more tolerable for Sodom and Gomorrhah, that is, a less heavy weight of judgment will be upon those wicked cities than upon the cities which rejected the testimony of Christ (Matt. 10. 15; 11. 24). But all will have an eternity of judgment, an eternity of separation from God. We do not find in Scripture any thought of a restoration after death. There is no "larger hope" than the hope which we shall see to be in Christ for guilty sinners who are saved while now it is the day of salvation. Those who die in their sins will know the awful position of eternal destruction away from the presence of the Lord and from the glory of His power, (2 Thess. 1. 9), where their worm dieth not and the fire is not quenched (Mark 9. 48), for he that hath not the Son of God shall not see life, but the wrath of God abideth on him (John 3. 36), in everlasting fire prepared for the devil and his angels (Matt. 25. 41), where he that is filthy will be filthy still (Rev. 22. 11). The wondrous unveiling of Luke 16 shows, moreover, that amid judgments there may be a feeling of remorse, and desire for others to escape, but no real repentance before God. Men will be compelled to bow in the Name of Christ. Even things under the earth must ACKNOWLEDGE Him, but there is no thought that they will be brought to that loving obedience which is the result of "a new creation." In this connection it is well to set forth that while we see no hope for man in man, our recognition that man has a duty toward God, compels us to use the law lawfully and to show men what they ought to be, though we make this a background for the display of God's grace. We have no thought that the guilty sinner dead in sins will produce a living faith. As we shall shortly realise, there is a faith beyond "duty-faith," even as there is a repentance which Christ is exalted to give (Acts 5. 31), and which in the merciful working of the Holy Spirit so many of us have experienced. But there is also a natural and

national repentance even as there is a natural and national faith, of which the sinner is capable, and for which the sinner is accountable (cf. John 3). While we regard God's work as a work of saving poor guilty sinners OUT FROM this ruined world, and OUT FROM this evil age, we do not imagine that He has forsaken the earth in the sense of leaving it without any attention. He maketh His sun to rise upon the evil and upon the good and sendeth rain upon the just and on the unjust (Matt. 5. 45), and men owe a natural gratefulness to God for the many blessings which He grants to them.

(If the Lord will, to be continued.)

Inspired Words, Inspected.

Under this heading, we shall, if the Lord will, examine some texts, mainly in the New Testament, in the light of their original language. It is not that the Authorized Version is disparaged, but since that beautiful translation was made, some English words do not carry exactly the same meaning as at that time. It is hoped that these studies will be helpful to younger believers, and that older ones may not find them uninteresting. Moreover, they may become an incentive to some to study the Greek language themselves.

No. 1

"Wherefore we labour, that, whether present or absent, we may be accepted of him."

2 Cor. 5. 9.

These words *seem* to teach salvation by works. We may be sure the translators did not intend to convey this idea. Moreover, Scripture nowhere teaches that man is to "labour" to be "accepted" by God. "Not by works of righteousness which we have done, but according to His mercy He saved us" (Tit. 3. 5). Let us, therefore, more closely examine the words.

"Wherefore" (dio=because of which). The "knowledge" and "faith" respecting resurrection (see context preceding).

"Also." Faith and spiritual knowledge do not exclude endeavour.

"We labour" (philo-timoumetha). A compound, employing a word meaning "love" and one meaning "honour." One may love honour in the sense of aiming at the reward of diligent labour rightly directed. That is ambition. Or one may be in love with honour for purely moral reasons, as when one says, "I make it a point of honour." Perhaps, in the spiritual sphere, both ideas may be present. It is the purest ambition of a child of God to please His Father.

Also, it will be a matter of honour to be or do nothing to bring reproach upon His Name, His cause and His people.

"Whether present" (eite endemountes, present participle) whether "at home" (see previous use of the word).

"Whether absent" (eite ekdemountes, present participle) "away from home" (see previous use of the word).

"We may be accepted" (euarestoi einai—"well pleasing (pl.) to be." Not "accepted," for we *are* "accepted in the Beloved." "Acceptable" would be nearer the meaning. Though every believer is *accepted*, can it be truly said that each is *acceptable*?

"Of Him" (autoi=to Him, that is, to the Lord—the Lord Jesus.

Thus, the text is not dealing with the matter of salvation, but faith in action, faith's response to the Lord Whom we do not at present see, but Whom we shall see "as He is."

A HYMN OF PRAISE.

To our God be glory,
Lift your voices high;
In the blood of Jesus
Ye are ever nigh.
Thanks be to the Father,
Who hath made us meet
For His holy presence,
Gloriously complete.

Helpless ones and hopeless,
In our guilt exposed
To His righteous anger
Were we, and with closed
Ears to all His pleadings,
With averted face,
Were we till arrested
By His sovereign grace.

We had but demerit;
Nought had we to give.
In a foreknown season
Mighty love said, "Live"
From our graves emerging,
Into life we passed—
Life that God hath given,
Evermore to last.

All our sins forgiven,
All that once defiled
Cleansed away for ever,
We are reconciled.
Blessed is our standing,
Righteous in God's sight,
Worthy of the Holiest
In eternal light.

We are not merely *adopted* sons, but *born* from above. God has no sons-in-law, but many sons-in-grace. The relationship is real and eternal.

"They which do."

"They that are."

Galatians 5. 21, 24.

There is a great gulf between the states set forth in these two phrases. O, how many lay stress upon their "doing," as a kind of hope that their works may find favour with God. True, in this expression, "they that do," the works are of an exceedingly sinful kind, but the whole argument of "Galatians" is the futility of human works and the efficacy of Divine Grace.

In the immediate context, the contrasts are abundant. "The flesh" and "the spirit" are "contrary the one to the other." The one has "works," the other "fruit," suggesting on the one hand painful effort, on the other, naturalness and seasonableness. One is connected with "being under law;" that is bondage; the other with "walking" and "being led;" that is liberty, the freedom of a redeemed and living one. The former are still "practising" evil, the latter "did crucify (a past act) the flesh with its passions and desires."

Even *now*, the works of the flesh are "manifest," but there is a future awaiting those "which do such things." "They shall not inherit the Kingdom of God."

What I *am* necessarily governs what I *do*, and in this respect is far more important than what I *do*; though if I am Christ's, my life will shew it in Christlikeness. Said Paul, "By the grace of God, I *am* what I *am*: and His grace which was bestowed upon me was not in vain; but I *laboured* more abundantly than they all" (1 Cor. 15. 10).

"They that are Christ's" is a phrase in which the apostle delighted (see 1 Cor. 3. 23, 15. 23; 2 Cor. 10. 7; Gal. 3. 29, 5. 24). So does the Lord Himself, Who has purchased them for His Own possession. They are "the seed of Abraham," "all things are theirs," they shall be raised "at His coming." Such are their privileges. Are they mine, and have I crucified the flesh. This is my responsibility, and the evidence that I am His.

Dear fellow-believers, let us be humbly grateful for what we *are*, and live in the Holy Spirit's power, in marked contrast to that which, at one time, we practised. "But *now* being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life (Rom. 6. 22).

On being filled with the Spirit.

EPHESIANS 5. 18, 19, 20.

We hear a good deal today about the baptism of the Spirit, the gift of the Holy Spirit, the signs following, the fulness and anointing of the Spirit, the endowment with power, etc., and many Christians have banded themselves together under various names and titles, claiming special blessing from the Lord associated with one or more of these expressions.

Leaving, however, such claims, and avoiding sweeping statements, which are generally unwise, let us ask ourselves the simple question, "What does it mean to be filled with the Spirit?" The Scripture with its context referred to above will, I feel sure, supply the answer.

The first part of the exhortation is, "Be not drunk with wine, wherein is excess." The figure before us is the man intoxicated with wine, who becomes merry, talkative, foolish, hilarious, and the contrast to this intoxication of wine is to be filled with the Spirit. The result will be that the one so filled will be happy in a spiritual way. There will be the experience recorded in the connected verses, talking, singing, making melody in the heart to the Lord, continual communion and thanksgiving. If this is our state then we are filled with the Spirit.

The evidence of being filled with the Spirit of God is not necessarily in doing some great work for God, bringing others to His feet, or turning many to righteousness, delightful as this would be. The evidence is rather in this continual flow of intimacy and communion with the Lord, and which will result in the precious fruit of the Spirit being manifest through life's changing scenes, whether of adversity or of joy.

Thus, without great gifts, apart from special anointings or manifestations of the Spirit, this blessed abiding experience can be ours. It is for this purpose that we have been redeemed and espoused to the Lord and for which His heart yearns, and this close fellowship with the Lord, dear Christian reader, is fundamental, and nothing else can be a substitute for it, or take its place.

R.L.W.

Faith looks up: unbelief looks around: morbid introspection looks within: despondency looks down: it is only faith that sees the Lord.

Joseph a Beloved Son.

No. 16

It was all of Joseph, under God, that the sons of Israel were preserved alive in famine. They had no right to his bounty, for they had, by their sinful rejection, forfeited any claim upon his kindness. His actions toward them, prior to the reconciliation, shewed what they really deserved; imprisonment (of Simeon), imputation of sin, insistence on seeing the youngest brother, indifference (seemingly) to their agonies of mind and conscience, were all that they merited. And so is it with the creature in relation to God. Christ "was despised and we esteemed Him not." Is not *that* enough to earn God's eternal displeasure? But every person has accumulated sins, and the crowning sin is—"He that believeth not," "because he hath not believed in the Name of the Only-begotten Son of God" (John 3. 18). *We* have, of ourselves, only demerit.

Yet, mingled with the harshness, Joseph's brethren received gifts of pure grace. He was not bound to feed them, yet he gave them abundant food, and that freely.

And, now that they were reconciled, he gives them a change of raiment, and abundant provision for journeying; which is just what the Lord Jesus does to the repentant and returning sinner (see Luke 15. 11-32). Moreover, he provided a home for them, "in the best of the land" (Gen. 47. 11). "And Joseph nourished his father, and his brethren, and all his father's household, *with bread*, as a little child is nourished: according to the little ones," (v. 12 margin).

So a home and bread were provided, freely and fully, for the chosen family. What a picture of the church of Christ, and of a local church also! 'Tis composed of reconciled, saved persons, dependent only on Christ, Who is not ashamed to call them brethren (Heb. 2. 11). They are a family and the assembly is their true home. They are "shepherds"—not the great ones of the earth, and though the shepherd may be "an abomination unto the Egyptians" (Gen. 46. 34) they are very dear to the true "Joseph," their Lord Jesus, Who has imprinted upon them the kiss of reconciliation, Who cares for them, yes, Who has also committed them to the charge of the Host (Luke 10. 35)—the Holy Spirit—during His "two days" absence.

Notice, too, that in Genesis 46, all their names are carefully recorded, shewing God's care for His people, Whose names are written in heaven.

Amid this scene of delightful peace and family rejoicing, we might well wish to take our leave of them, but that it remains to be noticed how Joseph dealt with those who were not of his family.

If we regard the conditions in the land of Goshen as symbolical of millennial blessings, and it may be so, since it followed the restoration of Israel to peace and fellowship with the once-rejected one, we may see a type also of the Lord's dealings with the "peoples." The Egyptians were nourished, sustained, and preserved, but not on the ground of "grace." All they had they paid for, by their money, their cattle, their fields, and their persons. Thus they became *wholly the possession* of Joseph, under Pharaoh.

So, when Israel is once more in their land, as a saved people, the Lord Jesus reigning over them, the Gentiles will receive blessing also, but they will be *wholly the possession* of Jesus, the Lord of glory (Ps. 2).

The order of God's dealings, by the hand of Joseph, remarkably foreshadows his dealings by the mediation of His Son.

- (1) Egyptians (Gentiles) are first blessed, as a free people, through Joseph.
- (2) Israel's sons are brought into fulness of blessing and peace, through reconciliation with Joseph.
- (3) Egyptians (Gentiles) are benefitted, through Joseph, but no longer as a free people.

In Scripture, we can trace the prophesied Divine plan, along these main lines, for Israel and the nations, since the rejection of the Lord Jesus. The church is composed mainly of saved Gentiles, for whose sake judgment on the world is not yet permitted to fall. When the church is raptured, Israel will be "born again," and peace will reign throughout the earth, the peoples having been chastened by God's judgments.

Let us close this meditation on the life of Joseph with a few thoughts upon the blessings pronounced—by Jacob in Genesis 49, and by Moses in Deuteronomy 33.

Joseph was "separate from his brethren," he was "hated" and "shot at" (Gen. 49. 23, 26. Deut. 33. 16), yet he was "fruitful," "as a bough by a well." The tree receives blessing through water, and Joseph drank of the well of God's loving provision. Hence his fruitfulness.

"His branches run over the wall," so that those on the other side could see and partake of the fruit. The Lord Jesus is the Fruitful One (Ps. 1) and He has "broken down the middle wall of partition" (Eph. 2. 14) so that Gentiles

and Jews are blessed in Him. Six times in Genesis 49 occurs the word, "bless" or "blessings," and five times the word "precious" in Deuteronomy 33. There was a "prevailing" of blessings, he was "strong," he had "glory." For him were "the hands of the Mighty One of Jacob," and "the good will of Him that dwelt in the bush."

All speak of Him, Who in all things has the pre-eminence, Who suffered and has entered into His glory (Luke 24. 26), upon Whose Head has come all "blessings" and "precious things." The Father delights in Him, and for His sake and in Him, the saints are "blessed with all spiritual blessings."

"Unto you therefore which believe He is precious" (1 Pet. 2. 7). E.K.

THE END.

**"Whence camest thou? And
whither wilt thou go?"**

Gen. 16. 8.

Hagar was an "escapist." Who was Hagar? She was an Egyptian, a member of Abraham's household, being personal maid to Sarah, the wife of Abraham.

Apparently Hagar was contented with her lot, for we read of no trouble in that home until Sarah, unwisely, shewed her an unprecedented kindness. Then, strangely, instead of rendering more grateful and loyal service, she became proud and despised her mistress. As is natural, Sarah, being one of like passions with ourselves, dealt sternly with her maid, until Hagar decided to end her unhappiness by running away. Yes, she was an "escapist," and there are many, men and women, like her.

Doubtless, there are times when one feels like him who exclaimed, "O that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness" (Ps. 55. 6, 7).

But running away from trouble is futile. "Man is born unto trouble, as the sparks fly upward." Hagar found herself where? In the dry, dreary desert, on the way to Shur, which, incidentally, means "a wall." That is symbolic of the usual result of unwillingness to face up to trouble. You only get into a moral wilderness, with nothing but an insurmountable wall before you.

What is your trouble? "Oh, I have none." Indeed, then, you must be a singular person.

Have you never been distressed about your spiritual state? "Oh, I have too many worries about material things; I have no time to think about my soul." Poor man! Never to give a thought to what is after death! Well, I hope this message will make you think.

"It is appointed unto men once to die, but after this the judgment" (Heb. 9. 27), God has said, and *it must be true*. "But I do not want to dwell upon such things. It would make me miserable." In other words, you do not face up to the greatest of all concerns. You are an "escapist."

But such a state of things cannot last. You may turn a deaf ear to this message, because it troubles you. In so doing, you will ultimately land yourself in an eternal wilderness, faced by an infinite wall, imprisoning you for ever. There will be no escape.

Hagar was followed by God, Whose angel found her in the wilderness. He put two questions to her—

"Whence camest thou?"

"Whither wilt thou go?"

These are asked of you. Can you answer them? You may know whence you came. Do you know where you are going?

John Bunyan heard a voice saying to him, "Wilt thou *lose* thy sins and go to heaven or wilt thou *have* thy sins and go to hell?" It may be God is speaking. Hagar, wise woman, heard, confessed, and was restored. Will you do likewise? Listen! "This is a faithful saying and worthy of all welcome, that Christ Jesus came into the world to save sinners."

"How shall we *escape*, if we neglect so great salvation?"

"See that ye refuse not him that speaketh. For if they *escaped not* who refused him that spake on earth, much more shall *not we escape* if we turn away from HIM THAT SPEAKETH FROM HEAVEN." E.K.

It is blessed to realize the unity in nature and in purpose of God the Father and the Lord Jesus. But is there not a danger of confusing the revealed work of each, if in prayer any thank the *Father* for dying for us? Yet such expressions are not unusual. We should (and would) thank the Father for giving His beloved Son, but we thank the Lord Jesus for giving Himself. There should be no restriction, or feeling of bondage, in right expressions, if we have a right realization, and the knowledge of the Father and of the Son is brought before us as the will of God for us (John 17. 3, 1 John 5. 20).

"ABRAHAM."

Genesis 18-22.

*Notes of an address by P. W. Heward,
on June 11th, 1938.*

"The Lord appeared unto him (Abraham)—He lift up his eyes" Several times we have this expression in Abraham's experience. Yet here, when he lifted up his eyes, he saw three men. But notice the word "Thy" in verse 3 and "your" in verse 4. The Lord Himself appeared as a man, and the other two were angels who also so appeared. They went on to Sodom, (19. 1), but the Lord did not go to that wicked place.

Abraham, though of great age, ran to fetch food that might be prepared for his heavenly Guest and guests. He had servants, but he busied himself in this service.

In this chapter we have the first record of a man speaking with God in prayer. He interceded for the "righteous" in Sodom, and Lot is "just Lot" in God's estimation (2 Peter 2. 7).

Abraham continued in prayer. Lot's place was Sodom, sad to say. (18. 24, 19. 13) Abraham's place was where he stood before the Lord (19. 27).

Abraham's prayer was remembered by God, and was answered, for Lot was spared by the Lord (19. 29).

After this wondrous experience of God's presence and favour, is it not disappointing to read of his failure as to faith in chapter 20. There was falsehood, but in Hebrews 11, only his faith is recorded, not his failure. So Rahab's faith, not her falsehood, has God's witness.

Abraham says in 20. 11, not "I thought," but, "I said." It is more important, nay it is a necessity, that we say what God says.

Remember all this took place after one of the most impressive experiences of his life. What a lesson to us! For we cannot rely upon our most precious experiences or our holiest moments. We need to continue day by day, moment by moment, in fellowship with God.

In chapter 21, we find an echo of failure, and God's chastisement, for Abraham had to do that which was grievous to him. Yet God overruled all, as we see from Gal. 4, for teaching concerning the two families, so contrasted as being "born of the flesh, and born of the spirit."

In Genesis 22, is recorded what may be the most solemn experience of all his life. Here is the fulfilment of chapter 15, for his faith was

proved by his works (see James). In chapter 14, Abraham was met by A Priest. In chapter 22, he is met by a Sacrifice. And both are types of Christ.

His obedience was a delight to God and on this account he is called "the Friend of God."

An open door to preach the truth is very helpful, but let us remember that we have it always in DAILY LIFE. Our daily details are to show the treasure of His light shining through the earthen vessel. And let us remember the open door of prayer also. God is so gracious to prayer.

Suggested Daily Readings

"IF THE LORD WILL." JULY, 1940

Day	READING			LEARNING	
	Ezekiel	Matthew		Ezekiel	1 Thom.
1	9. 1-11	26. 14-30		2. 1	1. 1
2	10. 1-11	26. 31-46		2	2
3	10. 12-22	26. 1-18		3	3
4	11. 1-12	26. 14-25		4	4
5	11. 13-25	26. 26-35		5	5
6	12. 1-16	26. 36-46		6	6
7	12. 17-28	26. 47-61		7	7
8	13. 1-16	26. 62-76		8	8
9	13. 17-23	27. 1-18		9	9
10	14. 1-11	27. 19-31		10	10
11	14. 12-18	27. 32-44		11	11
12	15. 1-8	27. 45-56		12	12
13	16. 1-14	27. 57-66		13	13
14	16. 15-34	28. 1-10		14	14
15	16. 35-47	28. 11-20		15	15
16	16. 48-68	Mark 1. 1-16		16	16
17	17. 1-10	1. 16-31		17	17
18	17. 11-24	1. 32-45		18	18
19	18. 1-18	2. 1-12		19	19
20	18. 19-32	2. 13-28		20	20
21	19. 1-14	3. 1-13		21	21
22	20. 1-14	3. 14-21		22	22
23	20. 15-26	3. 22-35		23	23
24	20. 27-38	4. 1-13		24	24
25	20. 39-49	4. 14-25		25	25
26	21. 1-17	4. 26-41		26	26
27	21. 18-32	5. 1-13		27	27
28	22. 1-16	5. 14-24		28	28
29	22. 17-31	5. 25-43		29	29
30	23. 1-21	6. 1-13		30	30
31	23. 22-35	6. 14-29		31	31

SPECIAL READINGS FOR THE LORD'S DAY.

July 8	Psalms 1	John 1. 14-18, 29-36
15	" 8	Heb. 2 5-9
17	" 16	Acts 2. 22-30
21	" 18, 1-24	Matt. 27. 51-54
31	" 30	Ep's. 1. 18-23

Suggested Daily Readings.

"IF THE LORD WILL."—AUGUST, 1949.

Day	READING				LEARNING	
	Ezekiel	Mark		Ezekiel	1 Thess.	
1	23.	36-42	6.	30-44	3	22
2	24.	1-14	6.	45-56	23	3
3	24.	15-27	7.	1-13	24	4
4	25.	1-17	7.	14-23	25	5
5	26.	1-14	7.	24-37	26	6
6	26.	15-21	8.	1-13	27	7
7	27.	1-13	8.	14-26	34. 1, 2	8
8	27.	14-26	8.	27-38	3	9
9	27	26-36	9.	1-13	4	10
10	28.	1-21	9.	14-25	5	11
11	28.	14-26	9.	26-40	6	12
12	29	1-12	10.	1-16	7	13
13	29.	13-21	10	17-27	9, 10	4. 1
14	30.	1-12	10.	28-40	11	2
15	30.	13-26	10.	41-54	12	3
16	31.	1-9	11.	1-11	13	4
17	31.	10-18	11.	12-19	14 15	5
18	32.	1-10	11.	20-33	16	6
19	32.	11-21	12.	1-12	17	7
20	32.	24-32	12.	13-27	18	8
21	33.	1-16	12.	28-44	19	9
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23	34.	1-10	13.	14-23	22	11
24	34.	11-19	13.	24-37	23, 24	12
25	34.	20-31	14.	1-15	25	13
26	35.	1-15	14.	16-31	26	14
27	35.	1-15	14	32-42	27	15
28	36.	16-27	14.	43-59	28	16
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30	37.	1-14	15.	1-15	30	18
31	37.	15-28	16.	16-21	31	5. 1

SPECIAL READINGS FOR THE LORD'S DAY.

August 7	Psalms 21. 1-7	Phil. 2. 5-11
14	" 22. 1-22	Mark 15. 25-38
21	" 21	Rev. 19. 10-16
28	" 31. 1-15	Matt 27 39 53, Luke 23, 46

Notes on Memorized Verses.

EZEKIEL 2 and 3.

Ezekiel, like Isaiah, was humbled by the vision of the glory of the Lord. He fell on his face and was not raised from his prostrate position apart from the Divine command, and the accompanying entering in of the Spirit. Then he heard the voice of God.

EZEKIEL 2.

1. "Son of man;" an honourable title because borne by the Lord Jesus. "Stand"—reverence. "I will speak"—revelation. 2. The Spirit and the Word. Empowering and causing a hearing, preparing for further words. 3. The hardness of the task not disguised. "Against ME." Then what of the servant? 4. I send thee—thou shalt say. Ever the Divine order (contrast Jer. 23. 21). 5. Results are with God. Do our neighbours know that a believer is among them? 6. "Be not afraid" of them, their words, their looks. 7. MY words even to "rebellion" (margin). 8. Cf. Rom. 2. 21. The messenger himself must assimilate his message, though it be of judgment (cf. Isa. 6. 11, 12). 9. The book of

God from the hand of God. 10. Spread, that the prophet's eye cannot escape it. Written, that he might not forget

EZEKIEL 3.

1. The outward look must be followed by a finding and an inward partaking ere there can be a declaring to others (cf. Jer. 15. 16). 2. I opened . . . He caused. 3. Eat (mentioned six times) that I give. "Sweetness." Even God's words of judgment wholly acceptable to one in communion with Him. 4. Go—speak (cf. Matt. 28. 19. Acts 5. 20). 5, 6. A reproving messenger to his own countrymen (see Luke 4. 24). 7. A strange people might hearken, but NOT Israel (see Jer. 44. 16), a preparation for foreseen rejection. 8. Strength from God. 9. "Hard" of face (ch. 2. 4 margin) of heart (v. 7) of forehead (v. 8). "Looks" can be "withering" as well as shameless. 10. Receive all in heart and ears—MY words (see v. 4). 11. Thy people. God does not call them My people (cf. Hosea 1, also Ex. 32. 34, 33. 1). "Thus saith the Lord God" (see ch. 2. 4). 12, 13. A great rushing (cf. Acts 2). 14. The Spirit . . . my spirit. Bitterness and hot anger (margin). Was Ezekiel chafing against God's dealings? He was warned to be not rebellious (ch. 2. 8). 15. Then, that is by the hand of God and the lifting up by the Spirit. 16. No message. Seven days' silence, sitting where they sat. Then the word of the Lord came, but not to them. 17. God's appointment. The servant's responsibility. 18, 19. Warning to the wicked. 20, 21. Warning to the righteous. Both need repentance, but the watchman may "deliver his soul" by faithful warning or—(cf. Acts 20. 26). 22. Apparently no message yet for the people at Tel-abib, but the hand of the Lord still on His servant. 23. Obedience, Reverence. 24. The Spirit (ch. 2. 2, 3. 12, 14). "Go, shut thyself within thine house." Strange command after the "Go" of v. 4. But the servant obeyed. 25. 26. Human restraint, permitted by God. Divine withholding of reproof, Israel's loss. 27. I will open—thou shalt say. God's sovereignty.

EZEKIEL 34.

1. The word of the Lord came. 2. Prophecy against . . . woe God's judgments must be declared. 3. The shepherds of Israel were but hirelings. 4. All that the shepherds should be they failed to be (see Acts 20. 28, 29. 1 Pet. 5. 1-4). 5. A scattering due to want of shepherding—a solemn reminder of present day conditions. 6. And none search. 7, 8. Divine re-iteration of the shepherds' sinful negligence and selfishness. 9, 10. A removal of the shepherd from the flock. No food for himself either. Is this an analogy with some present-day conditions? Let all "shepherds" be thus warned. 11. The Lord God is the True Shepherd. 12. He searches, seeks, delivers, and, 13. brings, gathers, and feeds. 14, 15. I will feed, I will cause (Ps. 23). 16. His care for the weak. The faithless will be fed, but with judgment. 17. But the flock itself is not faultless. 18, 19. The strong assert themselves (contrast Rom. 15. 1-3). 20, 21, 22. God is judge. The weak encouraged. The strong—let them beware. 23. A future day. One Shepherd. 24. A prince. The Lord's word. 25. A covenant. Millennial blessing. 26. I will make, I will cause, there shall be. 27. A restoration of Israel to their land. The yoke of Antichrist broken (Isa. 10. 27). 28. Dwell safely (see Jer. 23. 6). The Days of Messiah's reign. 29. A Plant of Renown—Christ. 30. Thus shall they know—their God—My people. 31. The flock of My pasture, because My flock.

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

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"Blessed be the Lord God . . .
Who only doeth wondrous things"

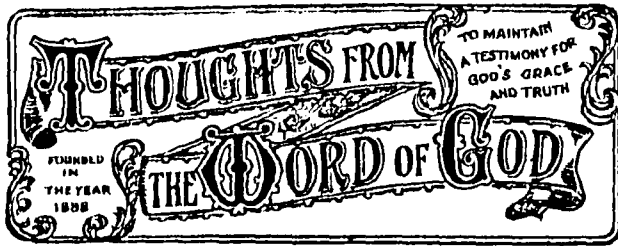
Psalm 72. 18.

"Of His fulness have all we received and grace
for grace." John 1. 16.

O, the all-surpassing kindness,
O, the riches of the grace
Of our Lord Who changed our blindness
To the annshine of His face.
May we daily love and fear Him,
Daily know and do His will:
May we be each moment near Him,
That Himself our hearts may fill.

Christ is able, He is willing,
'Tis the yearning of His heart,
By the Spirit's gracious filling,
Of His fulness to impart.
'Tis His pleasure to empower
Us to walk in His pure ways
Every quickly passing hour,
As we wait the day of days.

A.W.H



Words of Encouragement.

To the Holy Scriptures
Patience and Comfort we look for all our oral
of the Scriptures. and written messages.

Rom. 15. 4. But we do not desire to use them merely as a text-book. They are for our comfort, or encouragement. "Holy men of God spake as they were moved by the Holy Ghost." Their words were not committed only to their failing memories, nor handed down verbally as tradition. They were *written* for our learning. "Fore-written" with a view to *teaching* us. Here is an illustration of God's fore-knowledge. He knows our need of comfort, and has provided the means—a written record of His dealings with His own in days gone by. How are we using it? 'Tis not enough to have it in our heads. Is there the accompanying patience? "That we might have hope." Yes, in spite of all appearances, trials, disappointments—*hope*. May this be the happy experience of readers and writers alike, and lead us on to know "the God of patience and comfort" Himself (verse 5) and to "like-mindedness" and "one-mindedness" with our fellow-believers.

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.

"Praying in the Holy Ghost." Jude 20.

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 Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent, and their many difficulties, including persecution and repression.
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), 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. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with fellow saints.

"Continue in prayer and watch in the same with thanksgiving." Col. 4. 2.

Poems to help Christian Experience.—175.

"THY WAY."

Psalm 77. 19.

Thy way is in the sea,
So awful, deep and wide,
So full of solemn mystery;
Seem never to subside
Its billows in its vast extent;
Its waves seem alway turbulent.

We cannot understand,
Our Father, all Thy ways;
We cannot alway trace Thy hand
In sorrows that amaze,
But Thou art faithful, we are sure,
And all Thy mercies shall endure.

In might Thou didst prepare,
By rolling back the sea,
A pathway for Thy ransomed. There
Mad'st Thy redeemed ones free
From Egypt and from bondage sore.
To be Thy servants evermore.

Thou, when Thy children face
A pathless sea, dismayed,
A way shalt open; Thou, in grace,
Wilt say, "Be not afraid"
Then may we, trusting, forward go.
And Thy deliv'ring mercy know.
E.K.

"A MAN IN CHRIST."

2 Cor. 12.

Was the man in Christ, caught up to the third heaven, caught up into Paradise, who heard unspeakable words, God's servant Paul himself? Does the context suggest this?

Firstly, the most important fact is that this greatly privileged one was a "Man in Christ." Whether it was Paul or not is quite secondary. To be "in Christ" was this man's experience. Is it that of all who read these words?

Secondly, *the man was conscious*. It was not definitely known by him whether he was "in the body" or "out of the body." The fact to be borne in mind is that he *heard* words, an evidence that he was not unconscious. Consciousness, then, is not dependent upon being "in the body." What a clear witness against all such theories as those of "soul-sleep." Twice he mentions the fact of being unable to tell what was his relation as to his body when he passed through this experience. This emphasis is important.

Paul's humility in speaking of himself is very marked in all his epistles. It is characteristic. "Yet not I" (see 1 Cor. 15. 10 and Gal. 2. 20) expresses the meekness of that man of God. As John, in his gospel, does not speak of himself by name, but as "the disciple whom Jesus loved," and, "that other disciple," so it would seem that Paul is relating his own experience in 2 Cor. 12.

Are there any reasons to suggest this or bear it out?

In verse 1, he speaks of visions and revelations of the Lord, in verse 4 of unspeakable words, whilst in verse 7 he uses the expression, "abundance of the revelations," which, it seems clear, had been given to *him*.

Further, he speaks of "boasting" ("glorying"). He had a right to boast, but he forbore. He would not be unwise so to do, yet he would do or say nothing to give a wrong impression. "Lest any man should think of me above that which he seeth me to be or that he heareth of me." In verse 11, he states that he was compelled to speak as he did, for they (his hearers) were lacking in their attitude toward him.

Then the "chastening" to which he was subjected is in association with the experience of "revelations." Twice, again, he uses the expression, "Lest I should be exalted above measure."

There was a rapture up to the third heaven,

and into Paradise. Paradise, then, would be not the third heaven, but very close thereto. It is a blessed place—a place of "revelations." "I say unto thee, today," said the Lord Jesus, "Thou shalt be *with Me* in Paradise." "*With me*"—precious words to one dying as a malefactor in the eyes of men, but a trophy of grace in the eyes of the Lord.

But to return to Paul's experience of "the thorn in the flesh," concerning which we have no doubt that it *was* Paul who thus suffered. It was *given* to him, and Satan himself was the instrument—a most blessed example of how the Evil One was over-ruled to bring blessing to God's child, to keep him humble and trustful and utterly dependent upon "grace sufficient" and "strength perfected." Troubled at the first by his infirmity, he thrice sought to the Lord for its removal, but the Lord gave him something far, far, better as he himself came to realise. Accepting the good and perfect will of God, he actually came to boast in his infirmity, that the power of Christ might "tabernacle over him." Yes, even to "take pleasure in weaknesses . . . in distresses," for said he, "When I am strengthless, then am I able."

These seem to be valid reasons for assuming that the "Man in Christ" *was* Paul, but the wording of the record is such, in the Holy Spirit's wisdom, that some are 'uncertain.' This has its blessing, for it shews how Paul ever felt the danger of self-exaltation, and sought ever to keep himself in the background that Christ might be exalted.

"Not I, but Christ" should ever be the watchword of true believers. May God grant it to be so in an ever-deepening experience of Himself.

It is easy to criticize the motives of *others*, and to attribute to them *inferences* they have never drawn. If believers could realize more of "Whatsoever ye would that men should do to you" in the use of tongue, and pen, many books would not be written, many words would not be said. If I realize Scripture is right when it "seems" to contradict itself I shall soon find I am right, but if I assume my brethren are wrong when their words "seem" to contradict one another, I am wrong. Do I always have *one* weight, or do I use two pairs of scales, to suit myself? O that I may always be honest, and not give *myself* "the benefit of the doubt."

The Coming of the Lord Jesus is not only an *event*: we look for our Coming Lord *Himself*.

YOUNG PEOPLE'S COLUMNS.

LITTLE THINGS MADE WISE.

An elephant is not a little thing. His thick, hard skin protects him from harm and from foes. He has no need to run into the holes of the rocks for safety. He trusts to his own skin and skill. But this large animal has a little cousin. Just as the tiger, the lion and the leopard all belong to the same family as the cat we have in our houses; so the elephant and other thick-skinned animals belong to the same family as some smaller ones, such as the coney, of which we read in Proverbs 30.

The coney, though, has no thick skin to protect him, and he is only about the size of a rabbit. But God looks after him. "The conies are a feeble folk." How can they live in safety, since there are fierce wild animals that would like to kill and eat them?

Well, we read that, though they "are little upon the earth," yet "they are wise, *made* wise (v. 24 margin). Who made them wise? God, Who made their bodies. Thus you see the wisdom of God, Who, because the conies are weak, has made them extra wise.

But this is not all that God has done for them. Psalm 104 tells of His wondrous works what He did, is doing, and shall do. He made the rocks, and the rocks are a refuge for the conies (v. 26) "The conies are but a feeble folk, yet make they their houses in the rocks."

Solomon, who wrote the Proverbs, was the wisest man in his time. "He spake also of beasts, and of fowl, and of creeping things, and of fishes" (1 Kings 4. 33). But why? Is it to remind us how great is God? Yes, but is that all? No, for God has many lessons to teach you and me, by what we may learn from the things He has made. What, then, do the conies teach us?

First, they are "feeble," that is, weak; and so are little children. The conies are in danger from wild beasts, and we are in danger, too, from what is worse, that is, SIN. That is IN us, and AROUND us. Do you not fear sin? Do you not hate it? Is it not a foe? Sin will bring punishment, unless God forgives you.

Secondly, what can you, being weak, do to escape from the power of this foe? How can you be "made wise"? If you will turn to 2 Timothy 3. 15, you will find an answer; "From a *child* thou hast known the Holy Scriptures, which are able to *make* thee *wise* unto salvation through faith which is in Christ Jesus." Why, here we have the same words—

"make wise." The conies do not trust to themselves. They go into the rocks—the rocks God made for them. God *made* them *wise* to do so.

Here, then, is a lovely picture of God's way of saving *weak* ones. First, by means of the Scripture, He makes them *wise*. Then they see that the only Place of safety is "In Christ Jesus." And is He not the Rock? Yes, for God Who made the rocks for the conies is He Who gave His Dear Son to die in the place of those who are too weak to save themselves (Romans 5. 6).

So, dear child, do not trust in yourself, but in Christ. Run to Him and hide in Him. Remember, too, the conies "make their houses" in the rocks. They *dwell* there, and the Lord Jesus says, "Abide in Me." He is the True Home of your hearts. In Him you will find, not only safety, but all you need for the new life which God gives to those who trust in His Own Son.

The conies are a feeble folk
And very soon would die.
But God, Who cares for little things,
A shelter doth supply.

Though little, they are very wise,
For God hath made them so;
They make their houses in the rocks,
And hide from many a foe.

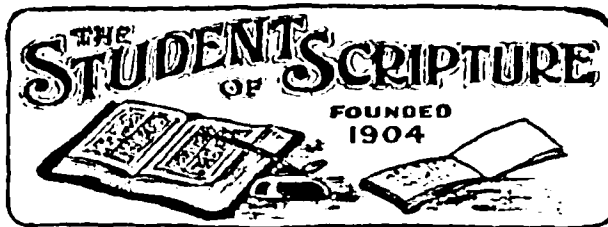
And would you like the coney be—
For small and weak are you—
Would you be safe in Christ the Rock,
So high and strong and true?

May you the Scriptures love and learn,
By them to be made wise.
May you, by faith that God doth give,
Salvation realise!

SIN.

O this vile pow'r of sin, how it enslaves!
Its tentacles so serpent-like enfold,
No human might can loose its cruel hold.
The unresisting soul how it depraves!
Sin has its pleasures; these its captive craves.
The mind is numbed; it thinketh all is well,
Yet sin will end in but an endless hell;
For those who lie in now-forgotten graves
Will rise and stand before the Great White
Throne,
And, conscience-stricken, all their evil own,
Their doom shall hear, forever shall depart
Away from God! Him worship, O my heart,
Who died for thee, Who suffered in thy room
And gave His blood, to save thee from like doom.

"He hath made Him, Who knew no sin, to be sin for us; that we might be made the righteousness of God in Him." 2 Cor. 5. 21.



Some of "Those Things Which Are Most Surely Believed Among Us."

An address by Mr. P. W. Heward, April, 1917.

(continued)

DISTINCTION OF HEAVENLY AND EARTHLY SPHERES.

In like manner, we see that the Lord Jesus Christ is the world's rightful King, but yet God has been pleased to appoint a sitting down at His right hand awhile, and therefore God recognizes in ONE sphere, the governments of earth (Rom. 13. 1-7). We therefore confess that the powers that be are ordained of God, and that God's governmental arrangements of earth are entirely distinct from His spiritual working to call out a heavenly people, who in a NEW sphere are enabled to render spiritual service. Men will never do that which is acceptable in the new creation while they are in the old creation, nor will they do that which comes up to the standard of God's inflexible law, but governmentally they may provoke God, or they may hold back from certain actions of provocation. They may have Nineveh's repentance which will bring earthly blessings, even as Nebuchadnezzar, if he had been humbled, would have enjoyed a prolonging of his tranquility. Thus we feel a concern as to men with respect to their natural relationships to God though our attitude is not to improve them that they may fulfil these natural relationships, but rather to tell them of that precious Saviour in Whom we are brought into a spiritual and eternal relationship.

THE COVENANTS OF GRACE AND OF WORKS.

We confess that God in His wonderful grace has a way of salvation. Were it not for this, there could be no hope for a single person, but before the foundation of the world God was pleased, in His love and without any predisposing cause outside Himself, to choose a great number whom no man can number out from every kindred and tongue and people and nation, for in front of Him was all history (Eph. 1. 4). Their names, totally apart from merits or fore-

seen faith, were inscribed in the Lamb's Book of Life (Rev. 17. 8). We acknowledge the disliked word "predestination," (Eph. 1. 5). Election can harm none. It is the only hope of those brought to rejoice in the salvation of God. God was pleased, and it seemed good in His sight, and we would earnestly and unitedly bear this testimony, not as a mere fact to believe, but also as a stimulus to our praise. As soon as God's electing love is brought into the arena of controversy there is a grave danger. Keep it in the atmosphere of praise where God has placed it, and there will only be the breath of the new life in adoration and thanksgiving. In accord with this wondrous plan, God was pleased, in the fulness of time, to send His beloved Son, Who had been prophesied and pre-figured as the One Hope for guilty sinners, in this *covenant of grace* (Gal. 4. 4). Man had been on this earth about four thousand years when this fulness of time arrived. We acknowledge with 1 Cor. 15 that the natural is before the spiritual and though, in the purpose of God, we were chosen in Christ before the world's foundation, we, as all others of God's elect, were born in sin. During the four thousand years God was dealing with men in perfect wisdom, though in different ways. There are various dispensations brought before us. When Adam sinned he was driven forth from the garden. Up to the time of the flood God dealt with men in a period which was somewhat marked by the absence of special laws. Man proved himself an utter failure. From Noah to Abraham God manifested something of His power, of His right to command and of His mercy, but when He took Abraham He was pleased to have a NATION upon earth which was to be HIS as a peculiar treasure, and therefore four hundred and thirty years after the promise He brought out Israel from Egypt by Passover blood, and led them through the wilderness. At Sinai they thrice declared they would be obedient to all the Lord's commandments. They were thus placed under a *covenant of works*. They failed, they broke the law under Mount Sinai itself. We confess that God has a right to make different arrangements at different times, and that to Israel of old He gave laws and statutes from Sinai which included the execution of justice, the Sabbath Day, priestly arrangements, and sacrificial ordinances. We were not in the covenant of works from Mount Sinai, but we are linked with Adam to whom a covenant of works was first given. Thus all by nature are guilty as to a broken law, and the covenant of grace brings to another sphere and experience.

Secondly, though in the purpose of God *the covenant of grace is first*, the order in human and personal history is worked out in Gal. 3, where we see that the law coming after the promise could not alter the promise.

CHRIST THE MEDIATOR OF THE COVENANT OF GRACE.

Therefore in the fulness of time Christ came. He was made under the law, for though He was over all God Blessed for ever (Rom. 9. 5) He took upon Him the form of a servant, and was made in the likeness of men. We recognize the reality of His humanity, though He knew no sin, and did no sin. We read in Scripture of the body of His flesh, but not the body of sinful flesh, only the **LIKENESS** of sinful flesh (Rom. 8. 3). He had no original sin. The prince of this world came and found **NOTHING** in the Lord of Glory (John 14. 30). He stood amid all the attacks, not one word or wish of evil was ever part of our perfect Lord Jesus Christ. Having been born of a virgin to fulfil the prophecy of Isa. 7. 14, He, after a wondrous preservation and going down to Egypt, was brought up at Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene." "He was despised and rejected of men" (Isa. 53. 3). He was known as the Carpenter when they spoke disrespectfully of Him, and the thought with many was, "Can there any good thing come out of Nazareth?" We rejoice to acknowledge how our beloved Lord humbled Himself. When about thirty years of age, that He might be made manifest to Israel, John came baptizing in water, and our adorable Lord, when the people were baptized, came and was baptized in Jordan, uttering these significant words, "THUS it becometh us to fulfil all righteousness." Afterwards for three and a half years He went about doing good and healing all that were oppressed of the devil (Acts 10. 38). Never man spake like This Man. He was thus revealing Himself as the tested Lamb of Exod. 12. He was accomplishing an obedience of which we are told that "He was obedient **UNTO** death" (Phil. 2. 8). Having been made under the law, He filled the law, illustrating the words of Psalm 40, "I delight to do Thy will, O My God, yea Thy law is in the midst of Me." We rejoice in that wondrous life. We rejoice in His wonderful teaching but we confess that man in His corruption can have no part with Christ in His life nor take Christ for his example till he has been brought to rest on Christ's finished work on Calvary.

CHRIST'S SUBSTITUTIONARY WORK.

If the Corn of Wheat had not fallen into the ground and died, it would have still been abiding alone (John 12. 24), but we acknowledge that having finished the work which was given Him to do, and having gone through sufferings which we can hardly comprehend in any measure, at the appointed Passover time He was delivered because of our offences (Rom. 4. 25). The death of the Lord Jesus Christ was not only a martyrdom, He did not die merely because men were spiteful against Him, but the Lord made to meet on Him the iniquity of us (Isa. 53. 6). In that wondrous transaction we see a definite work for a definite people, for Christ loved the church and gave Himself for it (Eph. 5. 25). We have no thought that He suffered to make men saveable, but that His Name is called Jesus, for He shall save **HIS** people from their sins (Matt. 1. 21). We acknowledge the wondrous testimony which He gave, "Those that Thou gavest Me I have kept and none of them is lost." "He bare our sins in His own body." Having lived that wondrous life, in which He came not to be ministered unto but to minister, He gave His life a Ransom for many, and carried out His own prediction—"The Good Shepherd giveth His life for the sheep." An indefinite atonement is to us a slur on the work of the Lord Jesus. If His work was sufficient, but not efficient, He failed, but we delight to confess that He shall see of the travail of His soul and be satisfied (Isa. 53. 11), and that those whose names were in the **LAMB'S** book of life by eternal election were redeemed by the blood of the Lamb, however long afterwards they were born. When He was hanged upon the cross at Golgotha He cried, "It has been finished." He was buried, that prophecy might be fulfilled, and rose the third day according to the Scriptures. Delivered for our offences He was raised again **BECAUSE** of our justification (Rom. 4. 25). Our *vital* link is with Him on resurrection ground, and we are made the righteousness of God in Him, for having fully met all law's demands, it was a necessity that the prophecy should be fulfilled—"The Man Who hath done these things **SHALL LIVE.**" He had done and He lived, but He is our Life. Hence we live **IN HIM**, and rejoicing in His finished work we own that all His merits are ours; and that His obedience has been imputed to us as the righteousness of God. Linked with Adam we were accounted sinners. By the disobedience of **ONE** man, many were made to stand as sinners, but by

the obedience of ONE many shall be made to stand righteous. It is written in the prophecy "The Lord is well pleased for His righteousness' sake, He will magnify the law and make a robe (Isa. 42. 21)—one literal rendering. Our beloved Lord, having thus fulfilled His work upon earth, ascended into glory, and is now sitting at the right hand of the Father. We acknowledge Him there as our Representative, our Forerunner, our Interceding High Priest. We rejoice that He ever lives to make intercession (Heb. 7. 25), and our confident hope is that He will soon return.

(If the Lord will, to be continued.)

Inspired Words, Inspected

No. 2

"For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4. 12.

FOR (gar) ; looking back to preceding warning as to unbelief.

QUICK (zon) ; the first word in the sentence, in modern language, "living." An essential quality of God's Word, which is "seed" (Luke 8, 11, 1 Pet. 1. 23). When sent forth by God, it accomplishes His purpose (Isa. 55).

AND (kai) ; A conjunction, not to be overlooked (cf. "and" Matt. 28. 20).

POWERFUL (energes) ; "inworking," that is, effective. See "effectually worketh" (1 Thess. 2. 13). Thus, whatever it may seem to unbelief, the Word is indestructible and invincible. Note John 12. 48. When men arise (stand up) to judgment, "the word of our God shall stand (rise up) for ever" (Isa. 40. 8).

THE WORD OF GOD (ho logos tou Theou) ; A Name of the Lord Jesus and of the Scriptures, though unbelief regards neither as living.

AND SHARPER (kai tomoterous) ; "and of more cutting power." By His Word, God wounds and kills, yet heals and makes alive.

THAN (huper) ; "over and above." It is unique, superior.

ANY (pasan) ; "every," comprehensive, excluding all human effort.

SWORD (machairan) ; a strange metaphor, in a context speaking of that which is living, but see on "sharper" above.

TWO-EDGED (distomon) "two-mouthed" ;

O.T. language describes a Sword as devouring (note also Rev. 1. 16, 2. 12).

PIERCING, (diiknoumenos) preceded by "and" (kai) ; "and passing through," suggesting a thoroughness.

EVEN TO (achri), "as far as, up to, until" ; suggesting an end reached. Thus the earlier adjectives are supplemented and explained by the words that follow.

THE DIVIDING ASUNDER (merismou), one word only in Gk. ; a severance or separation—a distinguishing, such as is beyond human philosophical skill.

OF SOUL (psuches) ; whence is derived "psychical," and signifying that which has "sense," hence "natural" (1 Cor. 2. 14). The soul is the seat of the human senses, desires, and affections, and has been affected by the fall.

AND SPIRIT (kai pneumatous) ; A word used of the Holy Spirit and also of that "life" communicated in regeneration (Rom. 8. 10). There are those who are "sensual" (soulish) and have not "spirit" (Jude 19) ; also there is a wisdom not from above, but is "sensual" (soulish) Jas. 3. 15.

AND OF THE JOINTS (armon te). There is no article (the) before this and the four nouns following. The joints of the body terminate each bone.

AND MARROW (kai muclon) ; lit. "marrows," that inside the bones. Thus a striking figure of the powerful effect of the applied Word. Even the physical frame is at times overpowered by Divine Truth (cf. Hab. 3. 16).

AND IS A DISCERNER (kai kritikos) ; "able to judge," "a critic" ; a further emphasis on the ability of the "sent" word, contrasted with the inability of man, who is naturally unable to discriminate between what is spiritual and what psychical.

OF THE THOUGHTS (enthumeseon) "inward thoughts, meditations" ; (see same word in Matt. 9. 4, 12. 25, Acts 17. 29).

AND INTENTS (kai ennoion), from "en (in)" and "nous (mind, reason)."

OF THE HEART (kardias) ; The "en" in front of the two preceding words, and the fact that these are of the heart, emphasise the inwardness of the inner man, unreached by human examination or persuasiveness, but searched out by the mighty power of truth of the God-breathed Scripture.

The believer has no "declining days," it should ever be in his, or her experience, "From this day and upward" (Hag. 2. 15, 18).

FRUIT.

Notes of an address by P. W. Heward on May 29th, 1937.

God made the trees with a view to fruit. He *could* have made each separately, but He chose to create "the fruit tree yielding fruit after his kind." He *could* have caused it to come in rain or as manna. He therefore must have a reason for the living tree bearing seed to sow and fruit to eat.

At the outset, He spoke of fruit as the peculiar gift to *man*. The herb is associated more with animals.

Corn has its *fruit*, as Scripture emphasises. The feasts commanded to Israel have much to do with trees, fruit, and corn harvests.

The first half of Israel's year has to do with the present dispensation, the latter half with the future. *Corn* is stressed at the earlier feasts. Corn has to be subject to the sun's heat that it may become yellowed or golden, ready to be reaped from the earth. *Green trees* are associated with later feasts, because they speak of Israel's restoration and the revival of blessing in the earth (see Lev. 23).

Israel was God's vine, wholly a right seed, but was turned into a degenerate vine (Jer. 2. 21). Ezekiel stresses the failure of the vine. Isaiah speaks of wild (or stinking) grapes (Isa. 5. 4). Hosea (chapter 10) tells of Israel being an empty vine bringing forth fruit unto himself. When the Lord Jesus came, "expecting" to find fruit, He found *none*. He cursed the barren fig tree, because it spoke of Israel's fruitlessness (Mark 11. 13-14).

Wherever we look, throughout the Scriptures, we notice the absence of fruit on man's part.

But the Lord Jesus is the absolute contrast. He is the True Vine. *His* fruit is sweet to the taste (Song 2. 3).

Why was the Kingdom of God taken from Israel? Because they rendered not to God the fruit of His vineyard. What then? It is given to another, "nation," the people of God by grace in Christ. For what purpose? To bring forth the fruits thereof. Are *we* doing so? (Matt 21. 43).

Adam hid himself among the trees of the garden and there was called by God to confess his sin. He also made garments of *fig* leaves to hide his sin and shame.

Nathanael, on the other hand, was at his devotions under the fig tree, and came forth from them to Christ. "Behold an Israelite indeed, in whom is *no guile*." He had no self-righteousness, nor did he attempt to cover his

sins. (Compare Ps. 32).

In Isaiah 27: 2, in the day when God punishes leviathan, there will be "a vineyard of red wine." Joseph will then indeed be a fruitful bough, whose branches run over the wall, "for Israel shall blossom and bud and fill the face of the earth with fruit."

"From ME is thy fruit found" (Gen. 49. 22; Isa. 27. 6; Hos. 14. 8).

Israel had fruit at each of the feasts, but never without sacrifice. Herein Cain failed. We are to be fruitful, we are to serve, but we depend entirely upon the work of the Lord Jesus—His atonement by the giving of His own precious blood.

Fruit comes *from within*. It is the manifestation of the life of the tree. Solomon had to put his clothes on. The lily's raiment is part of itself. What a type of the justification which is ours by faith, a righteousness, never to be removed from us.

There can be *no fruit without life*, and life goes on until the tree dies. It is never "off duty," it has not "hours of labour."

There is also to be "seed." That means increase of like trees. Are we concerned for the growth of God's work among men? "Bread to the eater" is indeed important, but there must be "seed to the sower."

Jottings By P.W.H.

Spirituality always rises and surprises despite attempted suppression.

Faith is not existent away from Christ: it needs a foundation—it joins us *to* Him because it comes *from* Him.

To try and lead before God is as evil as to recede from Him.

Staying with the Lord is the opposite of straying from Him and vice versa.

Those who are stayed on the Lord will not be swayed by men.

We are not only acquitted, but also fitted for glory.

Spiritual advancing follows from a spiritual enhancing of the value of the Word.

Disobeying involves decaying.

Orations are often aberrations.

Those who are without Christ shall be without the City.

A man with a weak heart may be headstrong. Grace does not run in families but in the family.

Spiritual distinction is only possible as we get near to Christ the Light, and (strange paradox) as we hide ourselves.

YOUNG BELIEVERS' COLUMN.

MELCHIZEDEK.

Genesis 14. 17-24. Psalm 110. 4. Hebrews 7.

Many and varied are the types of the Lord Jesus in Scripture. Not one, however, of itself, is complete, because all are creatures, and He is infinitely glorious, "without Whom nothing became that hath become." In all things He is pre-eminent. The shadow is nothing of itself. The Substance is everything; just as the finest picture must fall short of that which it represents, so the holiest servant of God is immeasurably surpassed by the Lord. The type may be a person beloved of God, but the Antitype is the Son of the Father's everlasting love. He, the Lord Jesus Himself, "is over all, God blessed for ever" (Rom. 9. 5).

Some of the verbal pictures drawn by the Holy Spirit in the Scriptures set forth the Lord's sufferings and rejection, some His resurrection and ascension, others His gracious work of saving sinners, and yet others His future reign and glory. Thus, there is a correspondence between these and the messages of the prophets who spake, by the Same Spirit, "of the sufferings of Christ and the glories after these" (1 Pet. 1. 11).

We have, in these pages, sought to trace the history of Joseph, and have seen how blessedly full a fore-shewing that is of a suffering and rejected Saviour, Whom God raised from the dead and exalted to His Own right hand.

In Melchizedek, however, we see nothing of weakness and suffering, nothing of the "contradiction of sinners against him," but a "great man" (Heb. 7. 4.) who blessed a lesser than himself. Who and whence was he, and what was his end? Of much the record is silent, and it is idle to speculate, but we may admire the wisdom of Divine Inspiration which has given a seemingly incomplete picture of this man's history. The Holy Spirit's use, in the Epistle to the Hebrews, of omitted facts in the record, compels our praise and causes our worship.

Melchizedek appears as suddenly on the page of Holy Writ as do "The Urim and the Thummim." Moses was not instructed as to the use of something unknown to him, and Abraham does not seem surprised at the coming of Melchizedek.

Concerning "this man," certain facts are withheld, as:—

- (a) Where and when he was born.
- (b) Who were his father and mother.

(c) Who were his descendants.

(d) Where and when he died.

All this presupposes he was a man, a creature. And we are confirmed in such a conclusion by the words of Hebrews 7. 3, "made like unto the Son of God."

Again, certain facts are recorded concerning him, as:—

(a) His Name, Melchizedek.

(b) His offices.

(1) King of Salem.

(2) Priest of the Most High God.

(c) His ministry.

(1) Its derivation; "of God."

(2) Its direction; to God and for man.

(3) Its distinctiveness; not Jewish, for Abraham had not yet the seal of circumcision, nor had Levi, Aaron's forefather, been born.

(d) The occasion of his appearing; Abraham's return from his victory over King of Shinar and his three allies.

Before coming to the typical teaching of this narrative, it will be well to learn some practical lessons from this experience of Abraham; for present-day believers, who accept the principle of the heavenly calling, are, like him, "strangers and pilgrims on the earth."

His nephew Lot had become entangled in the affairs of Sodom, that wicked city wherein he chose to dwell. This had painful consequences, for in a battle in which its king took part and suffered defeat, Lot became a prisoner and his goods were taken. As soon as Abraham knew, he and his trained servants pursued the enemy, routed them, rescued Lot, and restored the people and goods of Sodom.

This victory was of God, and was ascribed to Him—The Most High God—and though it raised Abraham in the esteem of the King of Sodom, it also made him the object of enmity. Hence the re-assuring word of God in Genesis 15. 1. Neither side in the battle was one with which Abraham could ally himself. Both were of this world, and the man of faith only intervened for the sake of his captive relative.

Abraham could have been enriched by the gifts of the King of Sodom, but he stood outside all of earth's patronage. Being dependent on God, he was independent of man, and it was this separatedness that left him free to be of service to his less "separate" relative.

(If the Lord will, to be continued)

"The Gospel of the Glory of Christ."

2 Corinthians 4. 4.

We have no ordinary subject about which to write, but one that is full of majesty. The sun in its strength, and the moon and the stars, are glorious. *But* there is a greater glory, and that is the glory of Christ. In a past eternity He was infinitely glorious and surrounded by glory; but when, in the fulness of time, He laid aside the glory of heaven to come down to this earth, there was another manifestation of glory (John 1. 14). He Who was "full of grace and truth" became Man that He might do, what no one had done on this earth before, namely—the will of God the Father. And then He culminated that glorious and perfect life by His sacrificial death to save a great number whom no man can number, "out of every kindred, and tongue, and people, and nation" (Rev. 5. 9). Behold Him as He walked this earth, enduring the contradiction of sinners against Himself (Heb. 12. 3), yet "He did *no* sin, neither was guile found in His mouth; when He was reviled He reviled not again" (1 Pet. 2. 22, 23). Was not that life full of glory? Behold Him as He became a Curse, on the tree, in the place of unworthy sinners (Gal. 3. 13), and hear His cry, "My God, My God, why hast Thou forsaken Me?" followed by "It is finished"—because He loved poor guilty sinners so much that He went through all the judgment in their place that they might be His redeemed ones for ever! Surely we must confess, "His death was glory!" And now that He Who was raised in glory sits in glory at the Father's right hand, and will soon come again in His glory, we preach "the gospel of the glory of Christ!"

Men like to speak of the glory of men, but that is only "as the flower of grass" (1 Pet. 1. 24). There is no room for such empty glory here. But why should we desire the fading grass when we have God's unfading love? If there is no room in the gospel for *man's* boasting, there is no room for an anxious sinner's despair! "The gospel of the glory of Christ" is a *glorious* gospel, driving away every fear, and, dear reader, if you feel *your* need of a Saviour, and of salvation, here is that which exactly meets your need—here is *One* Who meets your need, whoever you are—and is able to meet that need today. "Thanks be unto God for His unspeakable Gift!" (2 Cor. 9. 15). The Lord Jesus Christ is mighty to

save. His glorious work is not in vain. And well may those who come to Him, and rejoice to find *nothing but the truth*, tell forth His glory today; and such will also tell it forth for ever, when they are for ever with the Lord of Glory!

P.W.H.

Question and Answer.

No. 142

Is "The Lord's Prayer" a Christian Prayer?

In Matthew 6. 9, it is recorded that our Lord said, *After this manner* therefore pray ye, "Our Father." In Luke 11. 2, it is, "When ye pray, say, Our Father." There is nothing wrong in using words God has put into our lips (see Hosea 14). Our Lord used the words of Psalm 22 on the cross. Many sentences in the Psalms express our heart-longings.

The opening words, "Our Father," indicate that the prayer is not for the world, but for the children of God—*regenerate persons*, who alone can truly hallow His Name.

"Thy Kingdom come," expresses the desire of the Christian heart for the coming of the Lord Jesus to take His great power and reign. Then shall God's will be done on earth as it is done in heaven.

"Give us this day our daily bread." A believer lives one day at a time, and that upon the bounty of His Father.

"Forgive us our trespasses, as we forgive them that trespass against us." This is a prayer, let it be repeated, of *children* to a *Father*, not of a sinner seeking pardon of the offended Creator. It is within the house, within the family. A child cannot lose his relationship, but he can be in such a condition as to be out of touch with his father through disobedience. Chastisement may effect a reconciliation, but the child must own his fault. This is true spiritually, and if a believer has an unforgiving spirit, let him not expect His Father to forgive him, in the sphere of experience. Such a condition of heart, persisted in, will lead to lack of joy and assurance. Oh, how much harm is done by obstinate refusal to say, "I was wrong, forgive me," and on the other hand, a disinclination to accept an apology!

Beloved fellow-saints, let us not turn away the sharp edge of God's reproofing words, by relegating them to a future period of time. More could be said, but it would make this answer too long.

The Ideal and The Actual.

It is easy to be self-satisfied ; hard to be *spiritually* content. Yet the only things worth having are from God. It is comparatively a *slight* task to study the Word of God thoroughly and with apparent enthusiasm. An ability to expound aright is doubtless God-given, but it is astonishing and heart-searching to know how far a man may go and yet his heart be not right with the Lord.

The great problem is the realisation of that which is Scripturally commanded. "Christ in the midst," is a magnificent church-ideal, and the recognition of no authority but *His* through the Spirit is undoubtedly excellent. But sometimes those who claim Divine leading fall out, and the very intensity of their *expressed desire* to follow Him absolutely make them more "set." "Ah! What is the remedy?" some would say. Not latitudinarianism, but continual working forward toward "that day." But this, if sin is not to be tolerated for the sake of "success," will mean slow, painful, arduous work, which *may* hinder a *manifestation* of that fellowship which would be to the glory of God.

It is hard to reproduce in oneself that which one sees to be Scriptural—aye, impossible—unless the Lord gives grace. But can He not do this for an assembly? Is not the growth in knowledge of Him in an aggregate of individuals something like the growth of an individual?

P.W.H.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Proverbs 16. 32.

The natural man likes something great, startling, and impressive. Thus Naaman desired a dramatic deliverance. The same attitude is possible even among children of God. And a similar condition of heart leads to the excusing of seemingly "little sins" and to the undervaluing of little acts of obedience. The whole tenor of Scripture is against this. 1 Corinthians 13 shews the glory of a *life of love*, in tiniest details. The continual "abiding" that brings forth "fruit" noiselessly is God's witness in nature. The fruit of the Spirit finds a climax in self-control (Gal. 5. 22, 23). Do we always rule our own spirit or are we carried away?

Shall we be satisfied with the mere *study* of

Scripture without the godliness of the "inward parts" (Ps. 51. 6) and of the background unseen by men (Matt. 6. 4, 6)? The Holy Spirit's witness against a tendency to excuse some sins, while attacking others (1 Sam. 15. 22) reminds us that it is easy to be accurate in large things and unloving in "the trivial round," to excel in public and be ungracious in the home. As soon as "doing" takes the place of "being," this is the saddening effect (Eph. 4. 15).

P.W.H.

Firmness with children is kindness: we rightly see the unkindness of *indulgence*. But *lack of firmness with ourselves* is unkind, and the cause of many of our burdens, is it not?

Suggested Daily Readings

"IF THE LORD WILL." SEPTEMBER, 1949.

Day	READING				LEARNING	
	Ezekiel		Mark		Ezekiel	1 Thess.
1	38.	1-13	16.	29-47	37. 1	5. 2
2	38.	14-23	16.	1-8	2	8
3	39.	1-16	16.	9-20	8	4
				Luke		
4	39.	17-29	1.	1-17	4-6	6
5	40.	1-12	1.	18-26	6	6
6	40.	13-23	1.	26-38	7	7
7	40.	24-38	1.	39-60	8	8
8	40	39-49	1.	67-66	9	9
9	41.	1-12	1.	67-80	10	10
10	41.	13-26	2.	1-14	11	11
11	42.	1-12	2.	15-32	12	12
12	42.	13-20	2.	33-53	13	13
13	43.	1-12	3.	1-14	14	14
14	43.	13-27	3.	15-22	15, 16	15
15	44.	1-14	3.	23-38	17, 18	16, 17
16	44.	15-22	4.	1-16	19	18
17	44.	23-31	4.	16-32	20.	19, 20
18	45.	1-12	4.	33-44	21	21, 22
19	45.	13-25	5.	1-11	22	23
20	45.	1-15	5.	12-26	23	24
21	46.	16-24	5.	27-39	24	25, 26
22	47.	1-12	6.	1-11	25	27, 28
23	47.	13-23	6.	12-26	26	2 Thes. 1. 1
24	48.	1-14	6.	27-40	27	2
25	48.	15-21	6.	41-49	28	3
26	48.	22-35	7.	1-10	47. 1	4
27	Daniel 1.	1-8	7.	11-23	2	5
28	1.	9-21	7.	24-35	3	6
29	2.	1-18	7.	36-50	4	7
30	2.	14-25	8.	1-15	5	8

SPECIAL READINGS FOR THE LORD'S DAY.

Sept. 4	Psalm 98.	1-15	Luke 22.	44-46
11	"	40.	1-10	Heb. 10. 4-14
18	"	41.	7-9	Matt. 26. 1-5, 14-35, 45-50
25	"	49.		Luke 18. 31-34, 24. 44-47

Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1949.

Day	READING			LEARNING		
	Daniel	Luke	Ezekiel	2 Thessa.		
1	2. 26-35	8. 16-25	47. 6	1. 9		
2	2. 36-49	8. 26-36	7	10		
3	3. 1-12	8. 37-48	8	11		
4	3. 13-28	8. 49-56	9	12		
5	3. 24-30	9. 1-17	10	2. 1		
6	4. 1-18	9. 18-27	11	2		
7	4. 19-2	9. 28-42	12	3		
8	4. 28-37	9. 43-62	Dan. 1. 1	4		
9	5. 1-9	10. 1-16	2	5		
10	5. 10-16	10. 17-28	3	6		
11	5. 17-31	10. 29-42	4	7		
12	6. 1-13	11. 1-13	5	8		
13	6. 14-28	11. 14-28	6	9		
14	7. 1-14	11. 29-36	7	10		
15	7. 15-28	11. 37-54	8	11		
16	8. 1-14	12. 1-12	9	12		
17	8. 15-27	12. 13-28	10	13		
18	9. 1-15	12. 29-40	11	14		
19	9. 16-27	12. 41-59	12	15		
20	10. 1-9	13. 1-9	13	16		
21	10. 10-21	13. 10-22	14	17		
22	11. 1-10	13. 23-35	15	3. 1		
23	11. 11-20	14. 1-11	16	2		
24	11. 21-32	14. 12-24	17	3		
25	11. 33-45	14. 25-35	18	4		
26	12. 1-13	15. 1-10	19	5		
27	Hosea 1. 1-11	15. 11-32	20	6		
28	2. 1-13	16. 1-13	21	7		
29	2. 14-23	16. 14-31	6. 1	8		
30	3. 1-5	17. 1-10	2	9		
31	4. 1-19	17. 11-21	3	10		

SPECIAL READINGS FOR THE LORD'S DAY.

Oct. 2	Psalms 45. 1-8, 17	Matt. 26. 6-13. John 19. 39-40	
		Heb. 1. 8-9	
9	" 55. 1-7	Mark 14. 82-42	
16	" 56. 1-6	Luke 11. 53-54, 1 Pet. 2. 21-24	
23	" 57.	Matt. 26. 51-56, Heb. 2. 9-14	
30	" 68.	Heb. 1. 1-12	

Notes on Memorized Verses.

EZEKIEL 37.

1, The hand, the Spirit, of the Lord, carrying, setting down, and, 2, causing to behold, and, 3, speaking. "Can?" Man's only answer, "Thou knowest." 4, "The foolishness of preaching." What encouragement to the gospel preacher! 5, God saith, *Ye shall live*. 6, Again, *ye shall live*." 7, The prophet's obedience and reward of faith. 8, Complete bodies, but no breath, yet necessary preparations. 9, Thus saith the Lord God . . . that they may live, a word of life (1 Pet. 1. 23). 10, They lived. 11, The whole House of Israel (see Rom. 11. 26). 12, The Land of Israel. "I will open, cause, bring." It is all of grace. 13, Ye shall know. A living one has assurance. 14, *Ye shall live* (see verses 5, 6), God's answer to "Can?" Again, ye shall know. God the Known Author of their life. 15, The Word of

the Lord came because He sent it (cf. Isa. 55. 11). 16, Judah and Israel, literal descriptions of the two parts of the nation. 17, Two sticks become one in the hand that held them. 18, It is good to be an enquirer. 19, unity is only possible "in the hand of God." A lesson for saints today (see also Deut. 33. 3). 20, Before their eyes—a parable in action. 21, But there must be a prior gathering ere there can be, 22, "oneness." A gathering with a view to oneness. Shall we not take heed as saints? 23, and with a view to holiness, and fellowship with God. 24, One Shepherd (cf. John 10. 16). Note, "walk, observe, do." 25, and dwell (note John 14. 14-23). 26, A covenant of peace, everlasting. The church has already been brought into this. 27, My tabernacle (cf. Ex. 25. 8) "Their God," "My people." How the Holy Spirit must delight in these words, seeing He uses them so often. 28, Not only, "Ye shall know" (verses 13, 14) but the heathen shall know. Oh for such a reviving amongst saints that the world may feel its impact!

EZEKIEL 47. 1-12.

1, Afterwards, when he had seen, in vision, the house (43. 11). The river rises in the house of God. Note "altar." 2, "He brought me." There ran out waters. 3, 4, 5, The waters increase in depth till they are impassable: lovely figure of abounding grace. 6, "Hast thou seen?" Have we seen, by faith? 7, Very many trees (cf. Rev. 22, 1, 2) an earthly type of the heavenly river. 8, Not only bringing fertility, but healing and, 9, life in abundance, for God is the Giver. 10, Food in abundance. 11, Yet some parts will miss the blessing. Thus a reminder of sin in the midst of blessing. 12, The cause—they issued out of the sanctuary, God's place.

DANIEL 1.

1, Judah's sin led to a partial captivity to be followed some years later by a full and final carrying to Babylon. 2, The Lord gave. How solemn! 3, Yet God's purpose was being worked out, as the prophecy of Daniel shews. 4, Compare Moses, learned in all the wisdom of the Egyptians (Acts 7. 22). 5, The King appointed, for his heart was in God's hand (Prov. 21. 1). 6, 7, Children of Judah, given heathen names, which yet could not alter their characters. 8, Purpose of heart, with courtesy of speech. 9, God disposes men's hearts. Encouraging thought! (cf. again verse 5). 10, Believers' consciences may affect others, but they can trust God, as Daniel and his brethren. 11, Note, Daniel's firmness and leadership encouraged his brethren. Much may depend on the faithfulness of one. 12, 13, A wise suggestion, because of decision. 14, An answer to unspoken prayer. 15, God will ever honour those who honour Him. 16, Faith rewarded, and, in addition, 17, God gave further blessing (Eph. 3. 20). 18, 19, "Before the King" they stand. With the King they commune. But they had already stood before God and communed with Him. 20, Ten times better than others, but it was all of God. 21, Continued, yet what he had to pass through!

DANIEL 6. 1-3.

1, It pleased Darius. Yet God ruling and over-ruling. 2, Daniel's faithfulness in ch. 1 caused him to take the lead. Now, much older, he is still "first" (see Luke 16. 10). 3, An "excellent" spirit, recognised by others (see also 5. 12, 14).

Correspondence from any Believers and Enquirers:—
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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

THE WORD OF GOD

FOUNDED
BY
PERCY W.
HEWARD

AND

THE STUDENT OF SCRIPTURE

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FREE

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"As He Which hath called you
is holy, so become ye holy."

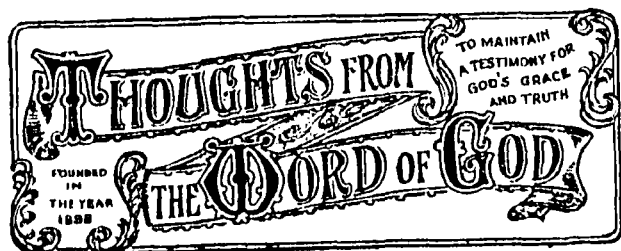
1 Peter 1, 16.

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

Once in darkness I was lost,
Gloom my soul surrounded.
Now His love at wondrous cost
Hath to me abounded;
Christ did for my sins atone.
Made, claimed me, all His own.

Now my earnest life should be
All for my dear Saviour,
From the law of sin made free,
Lowly in behaviour;
By the Holy Spirit led,
Feeding on the Living Bread.

A.W.H.



Words of Encouragement.

"If any one be in Christ, there is a new creation: old things are passed away."

2. Cor. 5. 17.

The march of time is real and solemnising; eternity is real. The Lord Jesus is real—a present and eternal Saviour. We are no longer living in a dream or a shadow; we know Him. "Vanity of vanities" belongs to "under the sun." We are delivered from this as soon as we know Him. The privilege of a known Saviour and a known salvation should affect the whole of our daily life. Not only the Lord's Day, but the weekdays are all and altogether changed for the child of God. The object of these lines is the *glory of God* in the happy, restful, and devoted lives of His redeemed, and the manifestation to the world that redemption by the blood of Christ is fruitful in a simple, earnest, and godly walk, separated from the aims, aspirations, and standpoint of a world that knows Him not. Is this *your* joy, dear reader? Are *you* seeking to be a help to other believers in the fuller manifestation of this, in the Spirit? And are *you* rejoicing to be a soul-winner? May each page herein be used of God to deepen this experience—"newness of life"!

P.W.H.

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.

"Praying in the Holy Ghost." Jude 20.

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 Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent, and their many difficulties, including persecution and repression.
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 and Palestine), 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. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with fellow saints.

"Continue in prayer and watch in the same with thanksgiving." Col. 4. 2.

Poems to Help Christian Experience.—176.

"SEEK YE MY FACE"

"Seek ye My face"; O God of grace,
Is this Thy word to me?
Ah! How shall I aright reply
To Thee, great God, to Thee?
With spirit meek my heart would seek—
'Tis Thou Who dost invite—
Thy holy Face, in that blest place
Of holiness and light.

I lowly bow, O God, where Thou
Art ever to be found—
The mercy-seat, where Thou dost meet
Thine own. 'Tis holy ground.
Though holy, 'tis a place of bliss,
For those redeemed by blood
By him outpoured—their precious Lord—
To make them nigh to God.

I would obey, my voice today
On Thee would humbly call;
Made pure from sin, I may go in
The holiest of all.

Fellowship with the world prevents fellowship with God, and fellowship with God makes fellowship with the world distasteful.

To wear a cross is not to bear a cross.

"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14. 11.

"Pride," said the old Puritan, "is like a man's inner vest. It is the first garment he puts on, and the last he puts off." Alas, how true! Man is essentially a proud creature, and even when he is saved, pride seldom seems to be finally overcome. Like a cushion from which most of the air has been expelled, it can be pressed down in one place only to rise in another. Strangely, too, the proud person is often, perhaps usually, unconscious of his defect.

Words parallel with those in Luke 14. 11 are found in other parts of Scripture, and on the lips of the Lord Jesus, Who Himself exemplified the exaltation that is the reward of self-humbling (Phil. 2. 8, 9).

In Luke 18. 9-15, the Lord contrasts the self-righteous with the self-conscious, that is, one who has a conscience of sins. There is nothing so disagreeable as "religious" pride, such as that which says, "Stand by thyself, for I am holier than thou." This form of self-complacency is common in false religions and even some which claim the name of "Christian." It is often disguised as "humility," (Col. 2. 18, 23) There it is accompanied by a worshipping of angels, "intrusions" into things seen, will-worship and neglecting of the body; yet the mind is fleshly, and all is with a view to a satisfying of the flesh.

Human religion is a man's enemy, a most dangerous one, too; for he becomes thereby self-satisfied; self-justified, he falls short of that justification which is by sovereign grace. Religious pride, such as that of the Pharisee, ignores the blood of atonement. The pride which rises in the heart of a believer is a fruit of forgetfulness of the blood of Christ which bought him, and the grace of which he, "a vessel of mercy" has partaken. "What hast thou that thou didst not receive?" (1 Cor. 4. 7) "Where is boasting then?"

'Tis a relief to turn from the religious man's self-commendation to the humble cry of the publican, "God be merciful (because of propitiation) to me *the sinner*." If that be the stand which we, by God's mercy, have taken, then how re-assuring the words of the Lord, "This man went down to his house justified . . . for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

The disciples, not long after the vision on the holy mount, disputed among themselves who

should be the greatest (Mark 9. 33, 34). Although the Lord knew, He drew from them a shame-faced confession, as we may gather from looking at all the parallel passages. Then, calling a little child to Him, He taught them, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18. 4); whilst in Mark 9. 35, further instruction from His lips is given: "If any man desire to be first, he shall be last of all and servant of all." Again, "He that is least among you all, the same shall be great" (Luke 9. 48). Let us pray to be saved from a Diotrephes spirit and attitude.

Similar words are also found in Matthew 23. 12, in a context not dissimilar. There the Lord warns the disciples against assuming titles, as "Rabbi," "Master," and "Father." How this warning has been unheeded history plainly shews. Unheeded, not wilfully, it may be, but because its literal significance has not been realised. Still, one may eschew all titles, and yet be at heart covetous of the eminence which the titles represent. What a vine-spoiling fox, even though a little one, pride can be! Who of God's children would not pray to be delivered from so odious and injurious a characteristic?

In Luke 14. 1-11, there may be a forewarning of the judgment seat of Christ (2 Cor. 5. 10) when the real "worth" of a believer will be declared. Blessed be God, even if the works are burned up (1 Cor. 3 and compare Lot's experience) the redeemed one shall himself be saved. But let us remember that humility befits a child of God here, whether he be a "novice" or "of full age," whether he be a lamb or a sheep or a shepherd, a teacher or a learner. In all states or "positions," there is ever the danger of pride.

May it not be a solemn possibility that some who have been prominent here and have occupied the "chief seats" and "chief places" may have, with shame, have to "give place" to one who has been willing to be "last" and "servant"? "Seekest thou great things for thyself? Seek them not." "Be clothed with humility." This word "clothed" meant "to tie round with a knot"; most suggestive, therefore, of the danger of losing this grace as our dress. Above all things, then, be *clothed* with humility.

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

YOUNG PEOPLE'S COLUMNS.

Little Things Made Wise.

"The locusts have no king, yet go they forth all of them by bands." Prov. 30. 27.

What is a locust? It is only an insect, but rather a large one, about two to three inches long. It is like a large grasshopper. Indeed, in some parts of the Bible it is called by that very name (Amos 7. 1, Judges 6. 5).

It feeds on green growing things, on trees and in the fields, and is among the clean creatures that might be eaten (Lev. 11. 22). It is not like some insects that eat up dirt and rubbish.

It lays its eggs—millions of them—under the hedges, and when the time comes, and the sun is warm, they hatch out and soon begin eating. They live and therefore must have food. It is clean in its habits and is careful what it eats.

One locust by itself, or even two or three, will not eat up much of the farmer's growing food, but if many thousands of them settle on a land, very soon there will be nothing left for the people. All trees and fields will be stripped of everything green. Such a thing has very often occurred, even in these days. One of the plagues on Egypt was the coming of swarms of locusts, and God, more than once, allowed this in the Holy Land, to punish His people when they would not obey Him (Joel. 1. 4).

Locusts have wings and can fly, but you will see from Exodus 10. 13, 19 that the *east wind* brought them, and the *west wind* took them away. So then, God, Who made and orders all things, caused the wind to help them to do His work. Perhaps David was thinking of the wind when he said, "I am tossed up and down as the locust" (Ps. 109. 23).

Our text tells us, the locusts have no king. Bees, you know, have a "Queen"; the locusts, though they have not a leader, go forth by bands or as it says in the margin, "gathered together." Why? Because that is how God made them. "They are wise, made wise." When they are hungry, they seek their food together.

Already, you see, we have learned many things about these creatures of God. Let us put them down.

1. They are little upon the earth.
2. They are "wise, made wise."
3. They are clean in God's sight.
4. They have no king.
5. They do not go about alone, but in bands.

6. They seek their food in companies.
7. They are used by God to do His will.
8. They can fly, but God's wind takes them where He wishes.

In our talks about the little things made wise, you have been reminded that you are yet small and weak. You will grow up and get strong, but you have not to wait until then before God can bless you. By reading His word, you can be made wise unto salvation (2 Tim. 3. 15). The ways of the ants teach us to be ready for God's great day that is coming. The conies teach us that there is safety and shelter in the Rock—the Lord Jesus.

The locust teaches us that the True Leader is not seen on earth. He is in heaven. His children *gather together* in His Name. They *do not like to be alone*, but to be "in bands." From the first they were formed into "assemblies," so that they could help one another. They live with a new heavenly life, and they desire food to suit that new life. Each locust has an appetite and yet they *feed together*. So God's children read the Holy Scriptures *together*, for that is their food. They are not like those insects that love the dark and eat dirt. They are clean, being washed in the precious blood of the Lord Jesus Christ.

Again, God's children are saved to serve Him. And they can do this by *keeping together*. The locusts often were sent to punish people. Thus they were messengers of judgment. And God's people have to tell of God's judgment and to rebuke sin. Their *being together* is a light that puts the darkness to shame. But they also tell forth Good News of a Living and Loving Saviour. They cannot do this in their own strength. The locusts have wings and can fly in the air; so the children of God, though they walk on the earth, really belong to heaven (see Isa. 40. 31 and Eph. 2. 4-6). Yet they need the power of God to help them, just as the locusts needed the wind to help *them*. This power is by God's Holy Spirit, Who dwells in His people, and teaches, and guides, and enables them to please Him and do His work.

Dear child, are you one of HIS children?

Let me see all I can of the Lord Jesus in other believers, and let me be quicker to detect my faults than theirs, and than they are to detect mine. Love to Christ will not occupy me even with my own failures, but it will lead me to see them sufficiently to value His love, and forgiveness, and victory much more.



Some of "Those Things Which Are Most Surely Believed Among Us."

An address by Mr. P. W. Howard, April, 1917.

(continued)

THE GOSPEL OF THE GLORY OF CHRIST.

But before we consider the precious future of the work of the Lord Jesus let us ponder what we believe by grace respecting the Gospel. All who were saved under the old dispensation were saved by reason of the work of the Lord Jesus, which was sure before it was accomplished. There is NO hope outside Christ (Eph. 2. 12). We do not see salvation by law for those who lived under the law. David said, "Deliver me from bloodguiltiness"—the law did not provide for this—"And my tongue shall sing aloud OF THY RIGHTEOUSNESS." How can he sing of God's righteousness unless God imputes a righteousness? And where is the righteousness to be imputed unless it be the accepted work of the Lord Jesus? Those who are saved now, and those who will be saved in the future, though dispensationally distinct, are saved because in ONE Book of Life. They must therefore be in eternity linked with the One Lord Jesus. In Him is life, and outside Him there is death. God will carry out the words of Eph. 1. 10, and "HEAD UP" all things in Christ. In the present time we rejoice to believe we have a Gospel to declare and that Gospel is the Gospel of the GRACE of God, though in another aspect it is this Gospel of the Kingdom. In that Gospel is revealed the righteousness of God from faith to faith, as it has been written, "The righteous by faith shall live," but the law is not of faith. We cannot blend law and Gospel. The law is good if a man use it lawfully, but the law worketh wrath. The Gospel does NOT work wrath. The Gospel is not a modified law. The Gospel declares that Christ is the End of Law into righteousness for everyone that believeth (Rom. 10). It is not a cheap Gospel, but a free Gospel. Christ Jesus came into the world to completely save sinners (1 Tim. 1. 15). It is not of man's merits or

man's preparation, it is only by grace that any are saved. In connection with this wonderful Gospel we acknowledge that God quickens poor guilty sinners to believe in the Lord Jesus. We cannot regard spiritual faith as a natural effort. He that believeth HATH BEEN BEGOTTEN (1 John 5. 1). Life expresses itself in faith. So is it with repentance. We cannot accept the teaching that repentance is an earthly work; since repentance is from DEAD works, how can it be the product of a dead sinner? While we acknowledge that nations should nationally repent, and that men should naturally repent, repentance unto life is, as Acts 11 says, what God grants. Christ is exalted to give repentance, in the words of Acts 5. 31, and thus we delight to set forth that the whole salvation is by grace, through faith, and that not of ourselves, it is the gift of God, not of works lest any man should boast, for we are His workmanship having been CREATED in Christ Jesus (Eph. 2. 8-10).

THE NEW CREATION AND ITS EVIDENCES.

Man by nature is marked out as having both soul and body against God; Jude describes man as naturally "not having spirit," but when any are born from above, that which hath been born of the Spirit is spirit (John 3. 6) and man becomes tripartite—spirit, soul and body. The new nature which we receive, the new life which is given, is not a development, not a growth, but a gift. We acknowledge that those who receive this wondrous gift of a new life, and with it faith and love which are in Christ Jesus (1 Tim. 1. 14), are in a new sphere of responsibility. They are no longer under law. Law has no terrors for them. They have been brought, not to innocence but to righteousness, and there is no judgment against those who are in Christ Jesus. But if they are not under law they are UNDER grace. Not only IN grace, for the grace of God which has appeared TEACHES us that we should live soberly and righteously and godly in this present age. We believe that though our holiness contributes NOTHING to our salvation, and though our obedience adds NOTHING to our gift of life, yet it is Divinely written, "By their fruits ye shall know them," and it is the responsibility of those who are born from above to seek to walk worthily of the calling wherewith they are called (Eph. 4. 1). Indeed, Scripture sets forth that if anyone have not the Spirit of Christ he is none of His, that if the branch is fruitless it has never been vitally joined to the Living Vine. The believer therefore will in

every case produce godliness, but the measure of godliness is a matter of personal responsibility before God, and we believe that Scripture shows it is the privilege of children of God to partake of the appointed food in the prayerful study of Scripture, and to carry out the arrangements of the Lord, and through these means of grace to enjoy the privilege of bringing honour unto His Name, for which in His marvellous love they will receive reward "in that day."

THE HEAVENLY CALLING AND GODLY SEPARATION.

We confess that at the present time believers are partakers of a heavenly calling, that God has revealed that they have been called not only out from darkness, but delivered out from the present evil age. Christ has said, "They are not of the world, EVEN AS I am not of the world." In the present dispensation while Christ is sitting at the right hand of God we would steadfastly maintain the good confession which He gave before Pontius Pilate (John 18. 36). Till He arises in judgment we have no authority for executing any judgment at all. We can take no part in earth's politics, government or vengeance. We have gone forth to Christ without the camp, as those who have no continuing city, and who have no citizenship except of "the city which hath foundations whose Builder and Maker is God." As freemen thereof we are content to be pilgrims and strangers wherever we are found in this earth, and with the psalmist our hearts cry, "I am a stranger in the earth, hide not Thy commandments from me." We do not regard this matter as unimportant. The law of Christ is emphasized on those who are in a law to Christ, and though the purpose of God according to election cannot be changed, it is a grievous matter if the child of God allies himself with the world—for "what fellowship hath light with darkness?" Those who are redeemed from the earth are to be a separated people, willing to be the offscouring of all things, bound gladly by His authority and refusing to make light of His will. This they confessed in baptism, which we acknowledge to be the immersion of believing disciples who have gladly received the word (Matt. 28. 19, Acts 2. 41); this should follow quickly upon their realization of having passed out of death into life; but, if it has been delayed, the reproach should be rolled away in accord with the parallel of Joshua 5.

CORPORATE TESTIMONY.

Those who have been baptized have a responsibility to remember the further words of Matt. 28. 19, "Teaching them to observe all things whatsoever I have commanded you." It is thus their duty to be gathered with like-minded believers for the fulfilment of their Lord's appointments. We confess that corporate testimony has been opposed by the evil one, and that at the present time believers are in weakness; yet we cannot agree that the Word of God is ruined, or that His arrangements are set on one side. We find that when failure was brought before Israel in Josiah's day, Josiah's answer, when his heart was stirred, was to keep the Passover, and AFTER the failure of 2 Timothy, we notice the book of Revelation was written to the same district showing that assemblies had been RE-established in accord with the still-instructive appointment of God. Consequently we believe it is the will of God that His people should seek to be gathered in accord with His arrangements. To us every national organisation is one of the daughters of the Mystery, Babylon, found in Rev. 17 and is linked with the governments of earth. Though we rejoice to acknowledge that there are those whom the Lord knows as His, found in various denominations, yet in the light of 2 Tim. 2. 22-26, we are compelled to say that every company which does not seek to be a pillar and ground of THE truth (1 Tim. 3. 15), and to keep the will of God, is "a snare of the devil." It is the duty of every child of God to be outside sectarian systems, remembering the testimony of 1 Cor. 1. 10 and that human arrangements, and thus "sects," are called works of the flesh in Gal. 5. 20 ("heresies"). The believer being gathered with those who call upon the Lord out of a pure heart has responsibilities respecting all that concerns HIM.

(If the Lord will, to be continued.)

"A little sleep:"—and one rises too late for communion with God ere going forth to daily work. And what about the Lord's Day? Because it is *His*, should we rise so much later, that everything is delayed, or rushed, or prayer reduced to a minimum, should the inference be "Because it is the Lord's Day, I will have a long indulgence in bed?" I am *no'* referring to those who are aged or ill. A word to exercised saints should be very fruitful in these matters.

Inspired Words, Inspected.

No. 3

"Ye are our epistle written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the Living God; not in tables of stone, but in fleshy tables of the heart."
2 Cor. 3. 2, 3.

THE EPISTLE (he epistole); From a word meaning, "to send upon or to," a message conveyed verbally or in writing.

OUR (hemon) = "of us," or "belonging to us"; verse 3 ("ministered by us") shews they became this, under God, through His servants' instrumentality.

YE ARE (humeis este); Lit. "Ye, ye are," the personal pronoun emphasised. The Corinthian believers were sufficient commendation (v. 1) having been blessed through Paul's ministry.

WRITTEN (engegrammene), lit. "having been in-written (or engraved)"; Perf. Pass. Part. Sing.

IN THE HEARTS (en tais kardiais); "In" followed by Dat .Pl.

OUR (of us) see above.

KNOWN (ginoskomene) "being known." Pres. Pass. Part. Suggesting the character and continuance, as also the next word.

AND READ (kai anaginoskomene) "and being read." Also Pres. Pass. Part. Note similarity of the two words, which occur also in Acts 8. 30, "Understandest thou what thou readeest?" Reading with a view to knowledge.

OF ALL MEN (hupo panton anthropon) "by all men"; hupo with genitive, signifying agency. All kinds, not all without exception, but all without distinction. Do men read us to profit? Do we help them to an understanding?

FORASMUCH AS YE ARE MANIFESTLY DECLARED (one word, phaneroumenoi); lit. "ones manifested." Pres. Pass. Part. Plural. Openly appearing as such an epistle; one message conveyed as one by many persons.

THAT YE ARE (hoti este); not something future, but a present testimony, "ye are."

EPISTLE (see above) no article ("the") preceding, suggesting character.

OF CHRIST (Christou) no article. An epistle of Christ, that is

(a) belonging, and originating from, Him.

(b) consisting of Him, that is the Christ-like life and character.

(c) manifesting Him, that is, a message concerning Him.

MINISTERED (diakonetheisa); "ministered." Aor. Pass. Part. fem. to agree with "epistle." Note the word "ministry" or "ministration" and "ministers" in this chapter and that following.

BY US (huph'hemon); hupo with genitive, meaning agency. See on "our" above.

WRITTEN (see above).

NOT WITH INK (ou melani); something black, as ink. An epistle consists of written black letters, but it is not the bare letter that is emphasised (see also v. 6). Yet something legible.

BUT (alla); the strong adversative, suggesting rather "on the contrary." Note that the same "not . . . but" occurs twice.

WITH THE SPIRIT (pneumati); that is, something felt, vital, living, is produced by Him.

OF THE LIVING GOD (Theou zontos); No article, "A living God." This is not vague or lacking in definiteness. Nay, it emphasises the essential quality of God. He lives. And The Spirit, being Himself God, lives and imparts life. The Epistle therefore is living.

NOT IN (ouk en).

TABLES (plaxin); something broad and flat on which writing can be inscribed.

OF STONE (lithinai); Adjective, dat. pl. derived from lithos, a stone. The tablets (same word in LXX) on which God wrote the Decalogue were of stone.

BUT (see above).

IN TABLES (see above).

OF THE HEART (kardiais); A noun used adjectivally. As the law was written on tables consisting of stone, so this epistle was written on tables consisting of hearts.

FLESHY (sarkinai); not fleshly or carnal, but consisting of flesh, that which is warm, living, and impressionable, unlike the stone which yields only to hard blows. Such hearts respond to the Spirit's inditing. Note, one epistle, many heart-tablets, and the teaching on unity.

Faith has rest because it is not torn asunder to two opinions. When we try and please God and self, we put ourselves on the rack. But the reason for love's obedience is not to avoid this, but because *He and His* will are the attraction.

"If by any means I might attain unto the resurrection of the dead." (Phil. 3. 11)

It is suggested that, as Paul had an abundance of revelations, he might possibly have been shewn that there is a special resurrection of certain faithful believers prior to the commencement of the great tribulation; also that the word "out-resurrection" lends colour to this view.

In the first place, we may be assured from Paul's own words that whatever was revealed to him he made known, unless it came within that category of "unspeakable words which it is not lawful for a man to utter." Did he not say, "I kept back nothing that was profitable," and, "I have not shunned to declare unto you all the counsel of God (Acts 20) ?

These words should cause hesitation, and wariness of introducing any teaching which has not the clear sanction of Holy Writ.

The resurrection is spoken of as:—

- (a) A resurrection of dead ones (e.g., Matt. 22. 31).
- (b) A resurrection of righteous ones (Luke 14. 14).
- (c) Concerning the dead ones, they rise (Mark 12. 26).
- (d) A resurrection "from (apo.) dead ones" (Matt. 28. 7).
- (e) A resurrection "out from (ek) dead ones" (Luke 20. 35, Acts 4. 2).
- (f) The First Resurrection (Rev. 20. 5, 6).
- (g) An "out-resurrection" (exanastasis (Phil. 3. 11).
- (h) An "out-raising" (exegeiro) (1 Cor. 6. 14).

The expression, "out from dead ones" is often used of the resurrection. Must it be inferred that there is a difference between the statements of Acts 4. 2, for example, and Phil. 3. 11 and 1 Cor. 6. 14, because the preposition is joined in the last two instances with the verb? Moreover, we read, "Every man in his own order: Christ the First fruits; afterward they that are Christ's in His parousia" (1 Cor. 15. 23). There does not seem to be any room here for a "select" resurrection preceding the "first."

The literal statement in Philippians 3. 11 is— "If how I shall have arrived into the out-resurrection which is out from dead ones." It seems to suggest something after which to strive—something to be obtained by effort, but is there any difference between the sense here intended to be conveyed and that contained in such words as:—

"Give diligence to make your calling and election sure" (2 Pet. 1. 10).

"Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10. 12).

"But he that endureth to the end, the same shall be saved" (Matt. 24. 13).

"If we suffer, we shall reign with him!" (2 Tim. 2. 12).

"Lay hold on eternal life" (1 Tim. 6. 12) ?

This last verse seems somewhat analogous to the "attaining" of the verse before us; and it is interesting to notice that the Lord Jesus speaks of, "Those which shall be accounted worthy to obtain the resurrection which is out from dead ones" (Luke 20. 35); and the words of Hebrews 11. 35, "That they might obtain a better resurrection" express a similar idea.

From this it would appear that Paul teaches nothing beyond what His Lord had taught before Him. Though assured of his own salvation, he will not take things easily, but strive to enter into, and attain unto, that which his Lord sets in front of him (Phil. 3. 13, 14).

And this is the lesson which is needed in these easy-going days, when the "attractions" of "religion" are emphasised to the virtual exclusion of such teaching as walking in a narrow way, separation to God, coming to Christ without the camp, bearing His reproach, and through much tribulation entering the Kingdom of God. All this is quite consistent with the assurance and enjoyment of salvation, paradoxical as it may seem to the world. The godly person realises that truth in its various parts is not contradictory but complementary.

Mr. PAUL ROSENBERG

As we go to press, the sorrowful news has reached us that Mr. Paul Rosenberg, who has been labouring for several years in Uruguay, South America, has "fallen asleep in Jesus," after a comparatively short illness.

Further particulars will be given, if the Lord will, in the next issue.

YOUNG BELIEVERS' COLUMNS.

MELCHIZEDEK.

No. 2

The servant of God was greatly enabled and encouraged of God through this intervention of His priest, for he stood firmly against the "generosity" of the King of Sodom. It is often more difficult to "steel" oneself against the friendliness of the world than against its opposition.

Think how weary he would be after his strenuous pursuit, how exhausted in body and in mind, and how susceptible to the subtle temptations to "sit back" and to the gain of easily-gotten wealth. Thus can be understood the tender and gracious watchfulness of the Lord over His servant, seen in His sending His own priest to minister to his needs.

"The King of Sodom went out to meet him," but ere they met, "Melchizedek, King of Salem, brought forth bread and wine." How refreshing to the weary pilgrim-warrior! "Bread which strengtheneth man's heart," and "wine that maketh glad the heart of man" (Ps. 104). These physical blessings meant more to Abraham than meeting his bodily needs. They symbolised the strengthening and gladdening of the "inner man." Ah! How necessary it is to get renewed and refreshed after any piece of service that has called forth all one's energies—and what service is worth the name if it costs little or nothing? And to help to bring back a captive believer (2 Tim 2. 24-26) with its oft-accompanying difficulties (Jude 22, 23) is ministry for which are fitted only those who, like Abraham, by faith, walk with God in a world which is not worthy of them.

This happy, because Divine, interception, prepared Abraham for meeting, in spiritual energy, the suggestions of the worldly king. Melchizedek "was the priest of the Most High God and he blessed him." "The less is blessed of the better;" therefore Abraham acknowledged the greatness of God's priest by giving him "tithes of all." *Of all*, he it noticed, and that of *his own possessions*, for he took nothing of Sodom, "from a thread even to a shoe latchet." It cost Abraham something to maintain a "pilgrim" character, just as it will the believer today. The world will "take offence" at his refusal of its fellowship, and he may lose thereby. He will put God first in giving to Him that which is His own; and in

both ways may incur the world's displeasure, scorn, and possible enmity. "I have lift up mine hand unto the Lord, the Most High God, the Possessor of heaven and earth." He knew in Whom he believed. God, Possessor of all, could, and would, give him "much more than this" (2 Chron. 25. 9). Yet, although his faith was unwavering, God saw fit to manifest Himself "after these things" (Gen. 15. 1) in a promise exactly suitable to the need. But would he have remained thus faithful apart from the Coming of Melchizedek? We cannot tell, but can only admire the wisdom and grace of God that ordained such a meeting and remember that, "This God is *our* God."

Let us pass on to meditate on—

THE TYPICAL TEACHING CONCERNING MELCHIZEDEK.

We turn to Psalm 110, a prophecy of Messiah, the Lord Jesus. There He is seen as the future King, but also as a Priest, and that, not of Aaron's line, but "after the order of Melchizedek." This name does not occur again in Scripture until the epistle to the Hebrews, wherein it is mentioned nine times (chapters 5. 6, 10, 6. 20, 7. 1, 10, 11, 15, 17, 21). In the first two verses of chapter 7, it is the historic person of Genesis 14 who is before us. All the other references are to the order (arrangement) of his priesthood, except one (7. 15) where the Lord is said to "stand up a different priest" from Aaron, but according to the *similitude* of Melchizedek.

It is therefore clear that Melchizedek is a type of the Lord Jesus Christ. It has already been noticed that, although Scripture tells us several things about him, many things are left unsaid. Upon both the positive statements and the omissions is based the Divine commentary in Hebrews 7.

(If the Lord will, to be continued)

The more one lives the more one sees that the tongue is a fire, and that its explosions cause half the troubles of saints. And the way in which one can thus sin, *and not confess*, or only confess indirectly, is a sad evidence of a low spiritual standard today. The Holy Spirit knows the tendency. Hence the special emphasis on sins of the tongue and bad temper in Ephesians 4. 31, and Colossians 3. 8. O that our speech may be always with grace!

Reviving does not begin with talking about it, nor with a revival meeting, but in the heart of one humble saint.

"COME AND SEE."

John 1. 39.

"GO AND SEE."

Mark 6. 38.

Both these words were spoken by Him Whose "lips are like lilies, dropping sweet-smelling myrrh." There is a fragrance in all His utterances that, like the statutes and commandments of the Lord, rejoice the heart and enlighten the eyes (Ps. 19. 8). "The tongue of the wise is health" and "the lips of the righteous feed many." This is abundantly true of Christ, for "grace was poured over His lips" (Ps. 45) and "never man spake like This Man."

Two of John's disciples, hearing his testimony, "Behold the Lamb of God," followed Jesus, Who turned and saw them following. "What seek ye?" He asked. "Master, where dwellest Thou?" Divine wisdom was in the question, calling forth such an answer as He desired. 'Twas not with them a desire for some thing; they were drawn to a Person—"Thou."

Grace has revealed the Lord Jesus as the Lamb, the Sacrifice, the Redeemer; hearts are opened to receive Him, and at first there is joy in the realisation of sins forgiven, of heavenly gift imputed and imparted. Salvation is known and assurance thereof, but what of the Giver? The Gift is unspeakable. 'Tis the Son of God Himself. "For God so loved the world that He gave His Only-begotten Son." And, "He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

When the Lord saw that they wished to be with Him, as their words, "Master, where dwellest Thou," testified, His gracious reply was "Come and see." "They came and saw where He abode, and they abode with Him that day," but there is no record of the conversation. Andrew, however, sure that He had met with Messiah, sought out Peter his brother, and "brought him to Jesus." That is the happy result of fellowship with the Lord. The more we know Himself, the greater the longing to bring others to Him.

Now we see Him not, but we can still hear and heed His invitation. "Come, and see." To abide by faith with Him, to have our conversation in heaven, to look forward to the inheritance there reserved for us will not cause us to be less practical, or careless about the legacy

of sufferings and reproach for His sake here upon earth (Phil. 1. 29. Col. 1. 24. Heb. 13. 13). Nay, like the tree which the Lord shewed Moses, it will sweeten all bitter waters.

Beloved, is it Himself we want? Can we say, "My Beloved is unto me . . . Altogether lovely." And His words also? "Thy word was unto me." But He Who said, "Come and see," said also, "Go and see." Again, it is to disciples. They, and their Master, were tired, and in need of rest and refreshment. "Come ye yourselves apart into a desert place and rest awhile." But their movements were watched, the crowd outwent them, and, on arriving at the place chosen by the Lord, they were met by "much people." The Lord Jesus, unmindful of His own weariness and hunger, "moved with compassion," taught the people. The disciples stood by, seeing no hope of that "quiet time" with the Lord being realised. Presently, they were called to other labours, not to preaching, healing, or casting out demons, as they had been doing, but to the lowly task of "serving tables." "What a descent!" the carnal mind would reason. Nay, this is a part of the apostles' education for the great work to which they were foreordained. Thus, they were taught, by the Lord's example—

(a) To forego their own comforts for the sake of others.

(b) The true view of ministry—going, doing, being, as their Lord appointed.

"Give ye them to eat." The disciples were well aware of the need of the multitude. Many came from far. How could they return without fainting by the way? "Send them away," said they. "Jesus Himself knew what He would do," but they did not. The command, "Give ye," must have staggered them. "How many loaves have ye? Go and see." "And when they knew," and told Him, "He commanded them to make all sit down upon the green grass." Five thousand were fed from the hand of the Lord by means of His disciples. He loves to make use of His own.

"Go and see." Their resources were inadequate in and of themselves. So it is with us. "Not that we are sufficient of ourselves," must ever be our confession. But we may go on to say, "But our sufficiency is of God." Still, it is well to examine our resources. We, too, are bidden, "Go and see." "What hast thou in the house?" Only a pot of oil, but God can, and does, make much of it (2 Kings 4). "What do I know of the Scriptures?" How much of it have I made mine, by faith and diligence? Be it little or much, it is only part of my resources. Like the disciples, I have to

learn that the Lord alone can multiply my seed sown. He is the ultimate Resource.

"Come and see ;" "Go and see." These are complementary, the one of the other. Good is it, yea, necessary, that we know Christ where He is, at the right hand of power ; that we, in spirit, abide with Him *there*. But, since I am His disciple and have been sent *into the world*, I need to look to my resources, to see that they diminish not, but are always available at the instant, "the Lord hath need of them." "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that that is in you with meekness and fear" (1 Pet. 3. 15).

peace for those walking according to a "rule," that of the "new creation." It is not that future "peace of Jerusalem," for which the children of God in this present age are bidden to pray.

Again, many of the names by which the earthly Israel are called are also given to the Church, as "My people," "Elect," "A holy Nation," "A peculiar people." Also, the Name Israel is borne by the Lord Jesus. Compare Hosea 11. 1 with Matthew 2. 15. See also Isaiah 49. 1-4. Hence there would seem to be no difficulty in interpreting the term, "The Israel of God" as of the redeemed in this present age.

Question and Answer.

No. 143

Who are "The Israel of God" in Galatians 6. 16 ?

This question needs to be answered in the light of the context, that is, the whole epistle to the Galatians, wherein this phrase occurs. This apostolic letter is almost wholly directed against Judaistic teaching with its emphasis on circumcision and law-keeping. "Israel after the flesh" (1 Cor. 10. 18) is typified by Ishmael, "born after the flesh." Isaac is a type of those "born after the Spirit."

Paul speaks of "the Jews' religion" (ch. 1) and contrasts it with the revelation of Christ *in him*. He makes a distinction between Jews and Gentiles (2. 14, 15) and declares that those who are of faith are the children of Abraham (3. 7). Further, he states that now, "There is neither Jew nor Greek . . . but ye are all one in Christ Jesus, and if ye be Christ's, then are ye Abraham's seed" (3. 28, 29). Jerusalem which is above is our mother (4. 26). The bondwoman and her son are cast out, as prophesied by Hosea, so that Israel *at the present time* is Lo-Ammi—"Not My people." This was confirmed by the Lord Jesus in the words of Matthew 21. 43.

In his letter to the Romans, Paul asserts (2. 28, 29) that "he is not a Jew which is one outwardly" ; also, "they are not all Israel which are of Israel" (9. 6).

Bearing these scriptures in mind, and the whole tenor of the Galatian Epistle, it would appear inconsistent therewith to interpret the words, "Israel of God," as of the earthly nation. The "peace" desired is a present

Suggested Daily Readings

"IF THE LORD WILL." NOVEMBER, 1940.

Day	READING			LEARNING		
	Hosea	Luko		Daniel	2 Thoms.	
1	5.	1-15	17.	22-27	6. 4	3. 11
2	6.	1-11	18.	1-30	5	12
3	7.	1-10	18.	31-43	6	13
4	8.	1-14	19.	1-10	7	14
5	9.	1-17	19.	11-27	8	15
6	10.	1-15	19.	28-48	9	16
7	11.	1-12	20.	1-19	10	17
8	12.	1-14	20.	20-26	11	18
9	13.	1-16	20.	27-47	12	1 Tim. 1. 1
10	14.	1-9	21.	1-11	13	2
11	Joel 1.	1-10	21.	12-24	14	8
12	1.	11-20	21.	25-38	15	4
13	2.	1-11	22.	1-13	16	5
14	2.	12-21	22.	14-27	17	6
15	2.	22-32	22.	28-38	18	7
16	3.	1-8	22.	39-54	19	8
17	3.	9-21	22.	55-71	20	9
18	Amos 1.	1-15	23.	1-12	21	10
19	2	1-16	23.	13-20	22	11
20	3.	1-15	23.	21-43	23	12
21	4.	1-13	23.	44-58	24	13
22	5.	1-13	24.	1-12	25	14
23	5.	14-27	24.	13-32	26	15
24	6.	1-14	24.	33-53	27	16
25	7.	1-9	John 1.	1-13	28	17
26	7.	10-17	1.	14-27	7. 1	18
27	8.	1-14	1.	28-39	2	19
28	9.	1-15	1.	40-51	3	20
29	Obadiah	1-10	2.	1-11	4	2. 1
30	"	11-21	2.	12-25	5	2

SPECIAL READINGS FOR THE LORD'S DAY.

Nov. 6	Psalms	89. 10-21	Matt. 27. 33-50
13	"	71. 10-16	Matt. 26. 59-68, 27. 1, 2
20	"	84. 1-4	1 Pet. 2. 5-9
27	"	80.	Phil. 2. 5-11, 2 Cor. 8. 9

Suggested Daily Readings.

"IF THE LORD WILL."—DECEMBER, 1949.

Day	READING				LEARNING	
	Jonah	John	Daniel	1 Timothy		
1	1. 1-17	3. 1-12	7. 6	2. 3		
2	2. 1-10	3. 13-21	7	4		
3	3. 1-10	3. 25-36	8	5		
4	4. 1-11	4. 1-15	9	6		
5	Mich. 1. 1-10	4. 16-30	10	7		
6	2. 1-13	4. 31-42	11	8		
7	3. 1-14	4. 43-51	12	9		
8	. 1-15	5. 1-15	13	10		
9	5. 1-15	5. 16-30	14	11		
10	6. 1-16	5. 31-47	15	12		
11	7. 1-10	6. 1-13	16	13		
12	7. 11-20	6. 14-27	17	14		
13	Nahum 1. 1-15	6. 28-40	18	15		
14	2. 1-13	6. 41-59	19	3. 1		
15	3. 1-19	6. 60-71	20	2		
16	Habak. 1. 1-17	7. 1-19	21	3		
17	2. 1-8	7. 14-27	22	4		
18	2. 9-20	7. 28-36	23	5		
19	3. 1-10	7. 37-53	24	6		
20	3. 11-19	8. 1-12	25	7		
21	Zeph. 1. 1-9	8. 13-27	26	8		
22	1. 10-18	8. 28-42	27	9		
23	2. 1-7	8. 43-59	28	10		
24	2. 8-15	9. 1-14	8. 1	11		
25	3. 1-9	9. 15-25	2	12		
26	3. 10-20	9. 26-41	3	13		
27	Haggai 1. 1-15	10. 1-14	4	14		
28	2. 1-12	10. 15-30	5	15		
29	2. 13-23	10. 31-42	6	16		
30	Zech. 1. 1-11	11. 1-16	7	3. 1		
31	1. 12-21	11. 17-31	8	2		

SPECIAL READINGS FOR THE LORD'S DAY.

Dec. 4	Psalm 83. 1-10	Matt. 12. 40, Luke 12. 39-44,
11	" 93. 11-18	Mark 14. 27-31, 43-52
18	" 92. 1-2	Heb. 10. 9-22
25	" 96. 1-9	John 4. 21-21, Phil. 3, 3

Notes on Memorized Verses.

DANIEL 6.

4, No error or fault the fruit of an Excellent Spirit. 5, "Against" twice. Not only jealousy but antagonism to God. 6, See margin and cf. Psalm 2. 1 (margin). 7, All religion set aside. The King almost dified (cf. 2 Thess. 2. 4). 8, Which "passeth" not (margin) but only God's word shall not pass away. The Medo-Persian empire has passed away. 9, Signing a "blank cheque," a foolish thing. 10, "As he did aforesaid." Otherwise it would have seemed insincere. "Be ready always." "Continue in prayer." 11, They found what they expected. Does our testimony ring true? 12, 13, "Regardeth not thee, O King (see note on v. 7) and cf. Matt. 22, 21. 14, The solemn result of a hasty action (cf. Mark 6. 26). 15, Merciless law and merciless men, but God is both just (maintaining law) and justifier. 16, The seeming triumph of evil. 17, "Sealed," unchanged purpose; beautiful words when in a "setting" of grace. 18, 19,

Sin (even if unintentional) causes sorrow and dispeace. 20, "Is thy God able" cf. "He will deliver" of v. 16. 21, 22, "My God." He has power over all creatures. 23, "No manner of hurt" (cf. 3. 27) "because he believed. "Strong in faith." 24, Tribulation to those who troubled. 25, 26, A world-wide decree and testimony to God, His Kingdom and His dominion—a prophecy which shall be fulfilled. 27, He is the living God (v. 26) therefore "worketh . . . hath delivered." 28 "This Daniel" (see v. 5).

DANIEL 7.

1, A dream, visions, yet written for us. 2, The great sea—The Mediterranean (see Rev. 13). 3, Four (cf. four metals of ch. 2). 4, Winged Lion, a man's feet and heart (Assyrian sculptures are interesting in this respect, Assyria being the forerunner of the Chaldeans, the first Gentile empire). 5, A bear raised up on one side. The Medo-Persian empire. 6, Four heads. The Grecian empire, subsequently divided amongst four of Alexander's generals, thus prophecy passed into history. 7, 8, The Roman empire, which succeeded the Grecian, and itself passed away; but we are taken on to "the time of the end." See Rev. 13, wherein the beast is a composite of these four beasts in Daniel 7. 9, A description of God's majesty, His throne, and chariot (cf. Ezek. 1) and, 10, His judging. 11, Great words, which will merit great torment to the speaker. 12, "The rest of the beasts." Does this mean the other three? The world will go on, but the dominion is the Lord's. 13, The Father and the Son (John 3. 35, 5. 27). 14, His Kingdom like His Word (Matt. 24. 35). All is given into His hand. 15, 16, The effect of truth—deep feeling and desire for more instruction. 17, 18, A summary of history, culminating in victory for the saints. 19, "I would know the truth." 20, The fourth beast will be revived as the last great empire of man. 21, That which comes up last takes a leading place and prevails against the saints (Rev. 13. 7). but 22, "only until . . . the time came." 23, "The whole earth (see Isa. 14 and cf. "all the world" (Rev. 13). 24, A horn, and yet "diverse." 25, "A time, etc." See Rev. 12. 6, 14, 13. 5. And note that these periods agree; half of seven years—the latter half, leading up to the end. 26, "The triumphing of the wicked is short." 27, "The people of the saints of the Most High," presumably Israel. "The saints" and "The saints of the Most High" (verses 22 and 25) believers in this present age, which will close with the Coming of Christ. 28, The painful effect of truth even on a believer, but truth should be felt.

DANIEL 8.

1, Two years after the last vision. 2, Daniel in Persia. 3 "One higher," cf. "raised up on one side (7. 5) Medo-Persian Empire. 4, "Imperialism" and "conquest" and "hunger" not new phenomena. 5, The he-goat—the Grecian empire. The notable horn—Alexander the Great. 6, 7, Alexander's conquests, then prophesied, are now history. 8, The four horns (see notes on ch. 7. 6).

The Holy Spirit is a Person, not an influence: He indwells, actually, and actively. But He may be grieved and silent, or He may be free, and operative—not apart from the members of the body He indwells, but through them.

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