

Thoughts from The Word of God

Edited by
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Correspondence
Concerning the Will
of GOD welcome.

A PERIODICAL AS GOD ENABLES, SETTING
FORTH HIS GRACE AND WILL, JOY IN THE
FINISHED WORK OF THE LORD JESUS, AND
LOOKING FOR HIS COMING AGAIN.

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Free.

"They and our fathers
dealt proudly, and hardened
their neck, and hearkened not
to Thy commandments, and
refused to obey."

Nehemiah 9. 16, 17.

"That they might set
their hope in God, and not
forget the works of God, but
keep His commandments;
and might not be as their
fathers, a stubborn and re-
bellious generation; a gene-
ration that set not their
hearts aright, and whose
spirit was not steadfast with
God." Psalm 78. 7, 8.

"God resisteth the proud,
but giveth grace unto the

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lowly . . . Humble yourselves
in the sight of the Lord, and
He shall lift you up."

James 4. 6, 10.

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

Isaiah 1. 19.

"Humble yourselves there-
fore under the mighty hand
of God, that He may exalt
you in due time."

1 Peter 5. 6.

"Every one that exalteth
himself shall be abased; and
he that humbleth himself
shall be exalted."

Luke 18. 14.

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

"How great is His goodness."—Zechariah 9. 17.

Words of Introduction.

A GAIN we record much mercy, and lift up our hearts,
and would "expect." God is Faithful. His words
stand. His promises cannot be broken. We desire to
exalt Him by every page sent forth, and by every sen-
tence. "Religion" is of man and human effort, and
mere restraint: but grace is of God, salvation is a won-
drous giving, and the eternal life we now have is a
glorious reality, and power, that believing ones may
enjoy Him Who died for them, and lives, and that they
may walk in the Spirit, separated from the world, and
seeking obedient and happy unity among disciples, while
"looking for that blessed Hope." Not to establish a
human organisation, not to please men, not to perpetuate
sectarianism of name, position, or attitude, but to hon-
our Him are these pages prayerfully and humbly sent
forth, and we shall be glad to hear from you, concerning
Him and His will.

"They . . . hid themselves." Genesis 3. 8.
"To her was granted that she should be arrayed in
fine linen. . ." Revelation 19. 8.

Behold him in his naked shame,
And knowing not where he should go,
Like to the beasts, though man his name,
Away from God in sin and woe!

Angels that left their first estate,
Can thither not be brought again;
In chains their judgment they await:
Who can describe its dreadful pain?

But God devised a wondrous plan,
To save and clothe poor sinners lost,
Through His dear Son, the Second Man,
Who died,—His precious blood the cost!

Clothed in the raiment God provides,
All fair and for the Bridegroom meet,
No garment do we need besides,
In Him all-blessed, in Him complete.

A.W.H.

Words of Encouragement.

Who does not know Isaiah 6?
“He laid it upon my mouth”
 Isa. 6: 7. Who has not felt its powerful message? Some chapters have been specially used of God to minister to many of us, concerning the deep need for true holiness.

And in these verses we see the gracious tenderness of God, reflected in the seraph's promptness, and his action, and his words. All would seem to show that if we, too, abide in God's presence, we shall be deeply interested in others, and tenderly wise in loving attention to their felt need. How awkward and selfish we all become, when we do not dwell with Him! The causing of Gabriel to fly swiftly in Daniel 9, as soon as Daniel prayed, is illustrative. Our Father delights in our conscientious heart-meditation. Shallowness can never please Him. Holy depth of feeling is one of the great needs to-day. The live coal was from the altar, telling of an acceptable and finished work, and of access to God. It was applied to the **very lips that had burdened the prophet of God**. It is true there may be pain from a live coal, but it is not without a purpose of love, and Isaiah was troubled over the failure of the lips, and rejoiced in the removal of this, even though it meant this pain. His longing was for cleansed lips, and he received his heart-desire, and then God used him. So is it still.

The Continuity of God's Ways.

“HE will give the vineyard unto others” (Mark 12. 9). Not only “a vineyard,” but “the vineyard,” and we remember the emphasis is on the **one Olive Tree** with the grafted-in branches of Romans 11, and the unveiling of Romans 15. 27. “If the Gentiles have been made partakers of their spiritual things.” Thus it is evident that Israel of old had “spiritual things,” and we remember the words, “That the blessing of Abraham might come on the Gentiles in Christ Jesus” (Gal. 3. 14). The Lord Jesus explained His own prophecy “**The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof**” (Matt. 21. 43). It is a sad fallacy to make that an **earthly** nation, whether Britain or any other. 1 Peter 2. 9 is the one Scriptural key.

Hence we realize that Israel **did** have the kingdom of God, but we cannot say they had “the kingdom of the heavens,” which was set forth by Christ as “near” or “at hand,” awaiting the precious work of the Lord Jesus, to bring it in. So we realize that the **present aspect** of “the kingdom of God” is “the kingdom of

the heavens,” a “heavenly calling” (Heb. 3. 1). And it is on earth “the kingdom and patience in Jesus” (Rev. 1. 9), not yet “the kingdom of glory,” hence “the mysteries of the kingdom of the heavens” in the parables of Matthew 13, and the treasure still “hid” in the field. Thus Scripture harmonises perfectly.

But has there been no change? Undoubtedly. As the branches from the **Gentiles** have been grafted in, and the Lord's own sheep led and cast out of the sheepfold of Judaism and “other sheep” brought “not out of” this fold (John 10. 3, 4, 16), so “the Root” of the olive tree is no longer the promise but the **Promised One** Himself. “In thy Seed shall all the nations of the earth be blest” (Gen. 26. 4, cf. Matt. 28. 19), “Which is Christ” (Gal. 3. 16). Thus there is not only a tree of privilege now, but the tree of living union with Him. His work is now finished and He is become the First Begotten from the dead. Sins have been put away, not only put aside, and God's claims are satisfied. Hence Ephesians 3. 6 speaks of believers now as partakers of “the promise in Christ through the Gospel,” and that which could not be unveiled before is now revealed (Eph. 3. 5, Col. 1. 27) and everything now is centred in Christ.

Thus the continuity does not prevent a new meaning and fulness. Abraham and old time saints received life in God's sovereign grace ere Christ came, but now they are possessed as we of eternal life in the Lord Jesus. Hence the spirits of just men are now (not previously) brought to the **goal** (Heb. 12. 23): no longer is there the stress on a “servant,” or an “infant” in a sphere under guardians, but our sonship (Gal. 4. 1-6). Thus the work of the Lord Jesus has brought in a new economy or dispensation, a new fulness for old time saints also, a new aspect of the Olive Tree and of the kingdom, a new uniting in the work of the Holy Spirit (note too Lev. 23. 16). So that we are collectively the body of Christ, as well as individually enjoying sonship.

Life and incorruption are brought to light by the gospel (1 Tim. 1. 10). Hence the continuity, and yet the richer fulfilment of that which was foreshadowed of old, shining forth to the praise and glory of God in the full orb'd unveiling of that which in other ages was not made known (Eph. 3. 5, 9, Col. 1. 26).

Rest in the Lord: bare reason fails to find
 The “why” and “wherefore”: God is ne'er
 unkind:

He holds the key, and faith, with sight undim,
 Can mount above the clouds, leave all to Him!

"Vessels."

A VESSEL! The word brings to mind a wondrous message of Scripture to each one who, found among "vessels of mercy," loves to be a "vessel of honour, sanctified, and meet for the Master's use." May our hearts be deeply stirred! The Holy Spirit's Hebrew word implies that which is complete and filled. And a vessel is usually suggestive of a readiness to receive, and to be filled with that which is put by another within it. The tabernacle had "vessels of the service" (Ex. 27. 19, 39. 40), and they were holy and unto honour (cf. 1 Chron. 22. 29). The term is sometimes rendered "jewels," "furniture," "weapons," and we think of Romans 6, and our "members" as "weapons of righteousness." How blessed if we both are, and bear, "the vessels of the Lord" (Isa. 52. 11). To be for Him, and to work for Him, is, indeed, a privilege beyond all understanding. And we were "children of wrath, even as others. 'What hath God wrought!'"

The Old Testament leads up to the New. There is no earthly city now, there is no temple of gold and silver and costly stones on earth, but we have a fuller richness in the spiritual parallel. A believer is a dwelling place, a temple of God. We call to mind Acts 9. 15, "He is a chosen vessel unto Me, to bear My Name." Literally "a vessel of election"—for all is by grace, one among many "vessels of mercy, which He had prepared unto glory" (Rom. 9. 23). And we see at once the thought of containing only that which God puts within. This means a holy emptying, and a holy filling. "Other things" may soon crowd out His appointment. O that it may not be so in our surrendered lives. He has made ready that which He will put into us, and it is our privilege simply to receive this. We are, or should be, willing receptacles for His will. The laver was to have the water within, the branches of the lampstand were to receive, and thus to give light. And out of our Lord's fulness "have all we received, and grace for grace" (John 1. 16). There is no room for independence. Do we know what it is to be simply for Him? If so, we shall illustrate 1 Thessalonians 4. 4; "That every one of you should know how to possess his vessel in sanctification and honour." The body is a vessel, as the branch in the vine, that we may have the Lord's constant supply, and bring forth fruit for Him. The same word is rendered "goods" in Matthew 12. 29, and thus the dividing of the spoils in Luke 11. 22 means that He entrusts to us delivered "members" gladly to use for Him—eyes, ears,

hands, feet, all! Is it so in our experience? In immersion we buried all; in **emersion** He raised all. We are not our own, we are bought with a price. Vessels—living ones, and therefore, delighted to be used, used by the Holy Spirit for our blessed Lord. O that we may, as Paul, **bear His Name** and not mingle other names or arrangements. Poison can soon spoil food: a vessel may be useless because of a mixture of an uncleanness. Our Lord wants us altogether for Himself.

And thus we approach 2 Timothy 2. 20, "A vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." Is this our aim? Our Lord is coming soon.

And we would be humble, for we are nothing of ourselves (John 15. 5, 2 Cor. 3. 5). The light of the Lord hath shined within, and "we have these treasures in earthen vessels" (2 Cor. 4. 6, 7), easily broken. The allusion seems to be to the Eastern Camp, and particularly the three hundred pitchers in Judges 7. O to be willing for any breaking that His light may shine out the more. How great the contrast with the breaking in judgment of Psalm 2. 9, Revelation 2. 27. Ah, we recollect Leviticus 14. 5, telling how our beloved Lord took a body (Heb. 2. 14), and He knows our need (Heb. 4. 15, 16). Perfectly, indeed, He used that vessel. May we be more like to Him than ever before!

REQUESTS FOR PRAYER AND PRAISE.

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

"The prayer of faith *shall*!" James 5. 15.

1. For those in authority (1 Tim. 2. 1-4).
2. For aged believers who sometimes "feel" they have outlived their usefulness, and beyond friends of by-gone days, forgetting that God does not "need" our outward activities, but rejoices in our inward love, and willingness for His will, and that their patient graciousness and absence of murmuring may help younger saints (Prov. 16. 31).
3. For godly homes, where the children delight in the parents' delight in the Lord, and where neither faction nor compromise are found (Eph. 6. 1-4).
4. For lands we often forget:—Hungary, Uzbek, Liberia, Venezuela.
5. For the Lord's work through these pages, and all that is associated,—lovingly entrusted by the Lord,—that all fellow labourers may "grow in grace," and experience "the increase of God," in pressing forward, not forgetting those abroad.

"The Coming of the Lord draweth nigh." James 5. 8.

Unrealized mercies are not unreal, but they are unenjoyed.

YOUNG PEOPLE'S COLUMNS.

The Glory of Christ.

IT is so easy to be like other people around us. We hear what is said, and, before we know it, the words are like seed, they begin to bring forth fruit in our lives. How important then to have right friends who talk aright! Again, we see things around, and they affect us, **before we are aware**. How important then to be in the right place! But all such thoughts show us two needs: Some One to deal with the wrong that we have done, and Some One to keep us, that we may not do wrong and Who will work within at the **beginning** of sins to stop them. The Only One Who can do both is the Lord Jesus Christ, and His glory shines out in the **ONE** gospel, that young and old may come to **HIM**, love **HIM**, know **HIM**, and please **HIM**, and look forward to being with **HIM** for ever. There is no **lasting** power of blessing outside the gospel (Rom. 1. 16), and that gospel is the gospel of **the glory of Christ** (2 Cor. 4. 4).

If I cut my finger, and poison gets in, there may be the loss of a hand. I need to have the poisoning stopped **at the first**. When a fire begins, it is a **little** thing, but when it gets a **hold**, how hard it is to put out (James 1. 5)! And you and I do not know just **when** the poisoning begins. We need Some One Who knows more than we know. It has been well said, It is not that we only hear, we **LISTEN**: not that we only see, we **LOOK**. When I begin to "listen," that is my response, and so I am **responsible**, am I not? Satan's unseen powers bring many, many temptations. If I **listen** to them, I am joining with them, against God. And there is, in the heart of boys and girls, of men and women, a **SELFISHNESS** that likes Satan's **sugared poison**, and wrong **CURIOSITY** to "know" this or that, and a **WISH** to do what is not allowed. Have you not found it so? This is a proof of **SIN**, and we need a Saviour, and the **GLORY OF THE LORD JESUS** is that He is the Perfect Saviour, that is a Saviour for Whom no fearing sinner need think "I am too hard, or I have too many or too great sins," or "He has too little power to save me!" No, His Salvation is as **deep** as my need, as high as heaven itself, as long as eternity, and so full that it runs over in praise to God and in love to others!

It is just wonderful that the glorious Saviour, "the Lord of the glory" (1 Cor. 2. 8), came down to die for poor guilty sinners, so that they can come to God without **one** fear, and being born into His family, can say "Our Father,"

and really become members of Christ, their "glorious Lord." Thus they can live every day to the praise of His glory! There is no doubt about the gospel, no chance about it, no limit to its fulness. His redeemed ones can say, "I came I saw, **HE** conquered,"—won my affections, I am His, and He is mine. The apostle wrote, "We beheld **His glory**," and "out of His fulness have all we received, and **grace for grace**" (John 1. 14, 16).

The glory of Christ is from eternity, but it shines out in His life (cf. John 2. 11), and His death, His resurrection (John 17. 5), and His coming again (2 Thess. 1. 10). His prayer will be answered, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold **My glory** (John 17. 24). It is, **throughout**, "the gospel of the glory of Christ." The sinner has nothing but sin! All the love is God's love **FIRST** (1 John 4. 19), and the gift is all on His side (2 Cor. 9. 15). There is nothing of the sinner's help or working (Rom. 4. 5, Eph. 2. 9), but His free grace makes us ever so grateful after! O, dear reader, is this glorious Lord Jesus your Saviour? Have you felt your guilt and come to Him? Do you know Him? Or do you answer sadly "No, not yet?"—and are ready to be unready, willing to be unwilling. O that it may not be so! Rather that you may **COME TO HIM TO-DAY**. "A broken and a contrite heart, O God, Thou wilt not despise."

Christ's glory amazing is now our one theme:
Him would we be praising, beyond all esteem.
How glorious His glory, beyond all compare:—
Receive the glad story, His praising to share.
Without a beginning, all glorious since **GOD**,
Then, **MAN** without sinning, death's pathway He trod:
All glorious in dying His own to redeem!
In Him now relying, *our* joy is in Him.
In His resurrection, how glorious is He;
And still His affection draws sinners like me.
He lives interceding, and soon will come back!
How can **YOU**, unheeding, salvation still lack?
The gospel revealing His praise is ne'er dim,
And all who are feeling their need flee to Him.
The day of salvation is **NOW**: Why delay?
To each earthly nation stands open the Way.
Come, come to the Saviour, so glorious to save:
How wondrous His favour, His life blood He gave.
Then you, too, beholding His glory and ways,
Will see their unfolding, and live to His praise.

Self-love, self-pity, self-esteem, self-seeking, self-centring—how much evil is caused by all these. But we cannot love the Lord Jesus too much, nor seek His glory too much.

Truth is only really known to the extent in which it produces fruit in the life. Superficial mental acquaintance with facts is vain.

The Offerings of the Lord.—8**THE PEACE OFFERING, No. 3 (continued).**

In this Offering, wherein also the Lord Jesus is seen in type, the parts consumed by the fire upon the altar are called "the food of the offering made by fire unto the Lord." This was not for man's sustenance; it was for God, and denotes the infinite satisfaction of the Holy One in the Son of His love. Never—until the Word became flesh and walked this earth in blessedly simple obedience to the Divine Will—had God's desires been fully satisfied by a Man. "Behold," He said, "Mine Elect . . . in Whom My soul delighteth." Was not the Lord Jesus the "Food . . . unto the Lord"? But there was food for the priest, and for the worshippers likewise who brought the peace offering; and since the priest also symbolises Christ, can it not also be said that He has satisfaction, too, in the offering of Himself? "My meat is to do the will of Him That sent Me and to finish His work," are His own words. And that meant to Him the cross. Indeed, "He shall see of the travail of His soul and shall be satisfied." As for the Israelite who offered, with what gratitude could he now eat his portion, having seen the typical acts which taught him that God was satisfied and His ministers' needs met! Was he not thus at peace with his Creator, seeing that he was, in a manner, acting with Him, for he partook of the flesh of the slain animal, whose choicest parts had ascended as a sweet savour of rest to the God of heaven? And thus is it antitypically. "He is our Peace," "Having made peace through the blood of His cross."

"This Man receiveth sinners and eateth with them." These words of unsaved men are gloriously true, though unrealised on the part of the utterers. Yes, the reconciliation effected by Christ through His Cross is complete, and the saved one is entirely satisfied in and with Him.

The first mention of "peace offerings" by name is in Exodus 20. 24-26, where the stress is upon the altar and its construction; but the feast of Passover was surely of that nature, for the children of Israel fed upon the lamb after its blood had been sprinkled for their protection and deliverance. They were at peace with God in the midst of death and judgment, a lovely picture of the saints of this age,—blessed be His Name!

The next reference is in Exodus 24, wherein is recorded how Moses built an altar under the Hill of God and "young men . . . offered burnt offerings and sacrificed peace offerings," part of the blood of which was sprinkled on the people as a seal of the Covenant.

Coming on to Exodus 29, in which are given instructions as to the appointment of Aaron and his sons to the priesthood, the ram of consecration is seen to be a peace offering.

Thoughts of Covenant, Redemption, and Worship are thus associated with peace offerings, and, as progress is made through the Scriptures, further thoughts of Rejoicing and Revival come before the mind.

"And thou shalt offer peace offerings, and shalt eat there, and rejoice before the Lord thy God" (Deut. 27. 7). This command was obeyed by Joshua (8. 30-35). Saul was made king (1 Sam. 11. 15) and the event celebrated by the sacrifice and peace offerings, and great rejoicings. David brought up the ark, too, amid rejoicings, and the offering of peace offerings (2 Sam. 6. 17, 18). In 1 Kings 3, the answer of God to Solomon's prayer was made the occasion of offering peace offerings and a time of feasting.

At the dedication of the temple (1 Kings 8. 63) peace offerings were sacrificed in thousands, the king and the people being in fellowship in this great act of worship. "On the eighth day, he sent the people away: and they blessed the king, and went into their tents joyful and glad of heart for all the goodness that the Lord had done for David His servant, and for Israel His people" (v. 66).

In a time of revival under Hezekiah (2 Chron. 29. 35) peace offerings were among those sacrifices necessary to the "service of the house of the Lord" being "set in order," and again the note of rejoicing is sounded.

Joy is thus seen to be the constant accompaniment of the sacrifice of the peace offering, and should not the believer, knowing reconciliation, peace, and communion with God through the work of his Saviour, also have a constant joy? Let him therefore be "alway rejoicing," even though at times, "as sorrowful."

Two instances are recorded of peace offerings amid sinful conditions. The one is in Exodus 32. 6, where, after sacrifices had been made in the presence of the golden calf, "the people sat down to eat and to drink and rose up to play." That was but a carnal joy.

The other is found in 2 Kings 16. 13, where "that king Ahaz" preferred the altar of his own choice for the sacrifice of his peace offerings, God's altar being displaced from its divinely-appointed position.

These are solemn warnings in a day when spiritual privileges are desired, and even claimed, though important parts of truth are set aside. It is indeed true that God desires His people's joy in Himself, but that is part of the fruit of the Spirit, and follows love. Love is seen in

obedience, and, where that is lacking, "joy" may be simply carnal. Some may even claim the privilege of coming to the Lord's table without having rested upon the finished work of Christ, trusting to what they call a "sacrament" or an "ordinance" as a means, in itself, of conferring grace.

May God open the eyes of all such to see in the Lord Jesus the True Peace Offering, the ground of their reconciliation, and the basis of the Lord's Table, and keep His Own in communion with Himself, that they may not only eat and drink worthily at the Lord's Supper, but also walk with Him Who hath called them into the fellowship of His Son. E.K.

Questions and Answers.

No. 104.

1 Corinthians 14. 8?

The trumpet's "uncertain sound" is parallel to an unknown message in the assembly (cf. verses 11, 16, 19). "Tongues" were given in witness that "Judaism" was set aside (1 Cor. 14. 21). They were to be a confusing reproof to some, and to tell of reaching "all nations"—Gentiles—as in Acts 2. Any assembly ministry that is "unknown" or "indefinite" would treat believers as if parallel with Israel when set aside (hence the sad inappropriateness of what the Corinthians sought, verse 22). But does not this principle go further? The object of true "ministry" is "edification and exhortation and comfort" (3), and to prepare saints for holy warfare. Any hindrance to this may not only be by Rome's Latin or the disorder of several persons speaking at once (verses 30, 31), but by spiritual indefiniteness, and lack of clear-cut firmness and spiritual testimony to all God's truth. Are we helping to "prepare" one another for holy "overcoming," repeatedly emphasized in Revelation 2 and 3? O that there may be a more devotional and practical, rather than intellectual, tone of ministry among the Lord's redeemed, and a bold, definite message—no uncertain sound! When the language of truth is used, but words like "inspiration" and "atonement" are explained away in a modernism, we have another sad example of an uncertain sound.

No. 105.

"Children dying before the age of responsibility." It seems as though all the Bible teachers agree they are saved. But does not this follow in the line of universal salvation?

We do not know the age of "responding:"

but we do realize Ephesians 1. 3 and Psalm 57. 5, and the need of the blood of Christ for any, however young. This is typified in Exodus 13. 13, 15 (so in the Passover the age of the first-born did not affect the necessity). And, contrastedly, the virgin birth of the Spotless One reminds us we are born lost. We do not know how young some may believe (Matt. 18. 6, 21. 16). God's sovereign grace is seen in Luke 1. 15. Matthew 2. 17, 18, with the comfort and promise of Jeremiah 33. 16, would set forth the sure inclusion in the power of the blood of Christ of the great number dying in infancy. But this is, by no means, universalism: it depends on God's sovereignty, and rather, emphasizes NON-universalism, for part of the confirming evidence is that those condemned are declared to have "works" (Rev. 20. 12, 15) of a character not reckoned by God to babes (Jonah 4. 11). If it be asked "Does God bring His truth before those who die in infancy suddenly, or do they receive faculties of full growth and removal of helplessness at moment preceding death or afterwards?" We would choose silence when God has not revealed. It is our joy to know He is perfect and unlimited, and we shall admire anew His perfect ways when unveiled.

No. 106.

"The 'location' of heaven?"

Genesis 1. 1, 8, 20 may well show us the word "heaven" has several relationships, and we compare 1 Kings 8. 27, but the aspect is ever "above" (Ex. 20. 4). The frivolous atheistic objections mentioned as to the antipodes forget that Scripture speaks from our experience-standpoint, wherever we are found. Many do not realize the moral and spiritual meaning of God being "above" them, and of looking up: hence not only do their "objections" arise, but there is the sad ruin of the world also. The question may mean "Where is God's special dwelling place, though He fills all?" Isaiah 66. 1 would keep us reverently back from over-defining, and we notice God's silence as to much, that we may be worshippers rather than philosophers, and realize His uncircumscribed majesty. John 3. 13 is important, with 1 Timothy 6. 16, in connection with His glory. Isaiah 6. 1 gives a view, but does not say "where." In Matthew 3. 16, John 1. 51, Acts 7. 56, Revelation 4. 1, 11. 19, 15. 5, 19. 11, heaven is opened, but the location is not indicated. We would honour God's intentional silence, and be more occupied with hearing Him Who speaks from heaven (Heb. 12. 25) than with locality, rejoicing that our names are written there

(Luke 10. 20). The place of John 14. 2 is more to me than "the place of heaven" even as the power and witness of Acts 1. 8 than "the times and seasons" (7) to the disciples of old.

FAITH IN DARK DAYS.

Circumstances do not make faith, nor unmake it. God is. Enoch had faith when alone. Abraham had faith when Ur of the Chaldees, and the same faith lived 100 years in his pilgrim life. "I believe God" said the apostle, in the midst of a storm in a seemingly sinking ship, and the Lord Jesus asked the disciples "Where is your faith?" when the waves more than splashed over the vessel. God is. Men who have trusted God have always been called to trust Him in the dark. Faith needs trials to feed and strengthen it. When David was hunted he believed. Indeed faith shines more brightly the greater the darkness is. "We look not at

the things which are seen," said God's servant Paul in a context where he echoes the psalmist's words, "I believed, and therefore have I spoken" (2 Cor. 4. 13, 18). "What time I am afraid I will trust in Thee" leads on to "I will trust and not be afraid" (Ps. 56. 3, Isa. 12. 2). The Concordance on the word "Trust" is a tonic "Trust in Him at all times," "his heart is fixed trusting in the Lord," "trust in the Lord with all thine heart," "trust ye in the Lord for ever," "blessed is the man that trusteth in the Lord." Observe a sevenfold contrast in Sennacherib's bold opposition to God and that of his generals (Isa. 36. 4, 5, 6, 7, 9, 37. 10). Yes, "The Lord is my Light and my Salvation, whom shall I fear?" "Who art thou that thou shouldest be afraid of a man that shall die?" "In the fear of the Lord is strong confidence." Faith in the Faithful God is the only true wisdom. God is!

Suggested Daily Readings.

"IF THE LORD WILL."—FEBRUARY, 1945.

Day	READING		LEARNING	
	Proverbs	2 Thess.	Proverbs	Matt. 13
1	19. 1-21	2. 1-17	27.1	1
2	19. 22-30.12	3. 1-18	2	2
3	20. 13-30	1 Tim. 1.1-20	3	3
4	21. 1-16	2. 1-15	4.5	4
5	21. 17-31	3. 1-16	6	5
6	22. 1-21	4. 1-16	7	6
7	22. 22-23.14	5. 1-18	8	7
8	23. 15-35	5. 19-6.8	9	8
9	24. 1-22	6. 9-21	10	9
10	24. 23-25.10	2 Tim. 1.1-14	11	10
11	25. 11-28	1. 15-2.13	12	11
12	26. 1-28	2. 14-26	13	12
13	27. 1-27	3. 1-17	14	13
14	28. 1-28	4. 1-22	15-16	14
15	29. 1-27	Titus 1.1-16	17	15
16	30. 1-16	2. 1-15	18	16
17	30. 17-31.9	3. 1-15	19	17
18	31. 10-31	Phm. 1-25	20	18
19	Eccl. 1.1-18	Heb. 1.1-14	Phm. 1.2	19
20	2. 1-17	2. 1-18	3.4	20
21	2. 18-2.8	3. 1-19	5.6	21
22	3. 9-22	4. 1-16	7.8	22
23	4. 1-16	5. 1-14	9.10	23
24	5. 1-20	6. 1-12	11.12	24
25	6. 1-12	6. 13-7.10	13.14	25
26	7. 1-17	7. 11-28	15.16	26
27	7. 18-29	8. 1-13	17.18	27
28	8. 1-17	9. 1-14	19.20	28

Notes on Memorized Verses.

PROVERBS 27. 1-20.

1, How easy to boast, to arrange for ourselves, to forget James 4. 13-15. 2, Do not praise yourself, nor seek the praise of men (John 12. 43, Rom. 2. 29): remember the dross and flattery in compliments (Prov. 27. 21): even notices of meetings and religious books sadly illustrate. 3, 4, James 1. 20. 5, 6, Be frank, but do not love to wound, because a "friend": only desire others' good, and "consider" thyself (Gal. 6. .). 7, Matthew 5. 6 precious: do not let hunger eat indiscriminately in spiritual things. 8, Are you and I in the Lord's appointed place? 9, Real soul-counsel is fragrant (not mere words): you cannot weigh, touch, see or hear fragrance, but, it noiselessly pervades. Is our life such to the Lord, and to His own? 10, True friendship is constant and consistent. Do not presume on relationship: let us bear one another's burdens, but not force ours on them. 11, Cf. 29. 17. 12, How blessedly true of those who hide in Christ (Ch. 18. 10, Heb. 6. 18). 13, "Suretyship" must *lose* even needed clothing nothing withheld: how blessedly the Only One Who *could* "guarantee" gave up *all* for us, not only clothing (Ps. 22. 18), but Himself (Gal. 2. 20). 15, Be content, not contentious. Wind and ointment *cannot* be hid: but in *character* how contrasted are ointment and quarrelsomeness! 17, Friends should be of the same nature, but yet we all need some rubbing off, and sharpening to serve the Lord more "Iron": a jelly-fish friendship will not help: but, "seasoned with salt," does not mean "all salt." Love's wise *proportion*. 18, 2 Timothy 2. 6. 19, Does this mean our heart is our *real* being, *or* that we are all like one another (Ps. 33. 15, Jas. 5. 17), with the same needs—and failures? How often when inclined to "criticize" we see *ourselves*. 20, Ecclesiastes 1. 8, but see Psalms 17. 15, 103. 5, 107. 9.

PHILEMON.

A unique *personal* letter (others specially "pastoral"). 1, 2, Prisoner; how tenderness is stirred. "Beloved," "fellow:" every loving word awakens love. 4, Can

we say this? 5, "Love" unusually first (see Gal. 5. 6, 1 Thess. 1. 3), yet joined to "saints", "faith toward the Lord Jesus" in the midst: a precious entwining. "Fellowship" becomes active as we see the source of all good in us, and the object too—CHRIST: how this leads up to Philemon's "fellowship" with *his once runaway-slave*. how can there be irritation when we see our own need, and our Lord's love? 7, Joy, encouragement, love, inward affections—refreshed ("rested"): how intense is all. 8, 9, Enjoin, beseech, cf. 20, then 21 ("more than I say," so Rom. 15. 27, 2 Cor. 8. 17). 9, "Aged," "prisoner, belonging to Jesus Christ: all kindling love. 10, "Beseech" again

11, "Once," "now" (Eph. 2. 13, 5. 8. 13, 14, Helpful thought: to *do* anything and afterwards say "I know you would not mind" makes compulsory. O for more tact 15, 16, God's over-ruling grace (Gen. 50. 6). servant, brother (John 15. 15). 17, "Partner," "as myself": so deep is fellowship. 18, 19, Think of One infinitely Greater, Who took *our* guilt on *His* account. This letter gives a wonderful parable of the gospel: work out prayerfully. 22, Details unto the Lord: hospitality means and *relieves* so much, if done spiritually (Acts 21. 15. Rom. 12. 15, 1 Tim. 3. 2). "For" faith acts 22, 24. Names and individual love are precious (3 John 14). 25, The constant climax.

Suggested Daily Readings.

"IF THE LORD WILL."—MARCH, 1945.

Day	READING		LEARNING	
	Ecclesiastes.	Hebrews	Isaiah 5	Matt. 13.
1	9. 1-18	9. 15-28	1	29
2	10. 1-20	10. 1-18	2	30
3	11. 1-10	10. 19-39	3	31
4	12. 1-14	11. 1-19	4	32
5	Song. 1.1-17	11. 20-40	5	33
6	2. 1-17	12. 1-13	6	34
7	3. 1-11	12. 14-29	7	35
8	4. 1-16	13. 1-25	1 Pet. 3.18	36
9	5. 1-16	James 1.1-15	19	37
10	6. 1-13	1. 16-2.4	20	38
11	7. 1-13	2. 5-26	21	39
12	8. 1-14	3. 1-18	22	40
13	Isaiah 1.1-15	4. 1-17	4.1	41
14	1. 16-31	5. 1-20	2	42
15	2. 1-22	1 Pet. 1.1-16	3	43
16	3. 1-15	1. 17-2.8	4	44
17	3. 16-4.6	2. 9-25	5	45
18	5. 1-17	3. 1-16	6	46
19	5. 18-30	3. 17-4.6	7	47
20	6. 1-13	4. 7-19	8,9	48
21	7. 1-16	5. 1-14	10	49
22	7. 17-8.4	2 Pet. 1.1-16	11	50
23	8. 5-22	1. 16-2.9	Isaiah 14.1	51
24	9. 1-12	2. 10-24	2	52
25	9. 13-10.4	3. 1-18	3	53
26	10. 5-19	1 Jhn. 1.1-10	4	54
27	10. 20-34	2. 1-14	24	55
28	11. 1-16	2. 15-29	25	56
29	12. 1-13.5	3. 1-24	26	57
30	13. 6-22	4. 1-21	27	58
31	14. 1-23	5. 1-21	32	

Notes on Memorized Verses.

ISAIAH 5. 1-7

1-7, A wonderful parable of God's mercies, and man's failure (cf. 63. 7-10), but see future 27. 2, 3. What "songs" in this book? e.g. 12. 2, 24. 16, 26. 1, 42. 10. 2, Matthew 21. 33-36: Israel failed as vineyard AND husbandmen (cf. twofold figure, believers wheat and servants, Matt. 13. 24-27, house and priesthood Eph. 2. 19, 20, 1 Pet. 2. 5. Second aspect encourages responsibility). Are we fruitful? Praise for unveiling of the TRUE VINE (John 15. 1). 4, Outward blessings not fruit

(Isa. 49. 4): a new creation needed (Heb. 7. 18, 2 Cor. 5. 17. 5, Solemnizing history of Israel (but see Ps. 80 with Isa. 32. 14-18). 6, Adam and thorns, Israel and thorns, Christ wore a crown of thorns, and brings their removal (Isa. 55. 13). 7, God hates oppression (1. 17): note emphasis on "poor and needy" in Psalm 72.

1 PETER 3. 18-4. 11.

18, The One Substitute. He partook of flesh and blood, that He might bear our sins (Heb. 9. 14, Luke 23.46, note 1 Tim. 3. 15). 19, In which He went ("the old world," 2 Pet. 2. 5), and *preached* to disobedient ones, (a) formerly, (b) *when* the longsuffering of God waited, (c) *in* the days of Noah, (d) while the ark was a preparing," fourfold unique stress on *time* of preaching: God's foreknowledge how men would alter this (Leaflet available). 21, "A type corresponding with a type" (same word Heb. 9. 24): the (a) ark-salvation and (b) baptism *parallel* types of substitution and resurrection life. 21, None *baptised* while "dead" spiritually: first "a good conscience." 22, He has now "gone" to His glory: redemption wrought! 4. 1, *Next* the Lord Jesus our Example (cf. *two* thoughts in Pet. 2. 21-25, Heb. 6. 20). "Flesh:" when we reach glory, we shall not sin: by faith we buried the flesh, and "are not in the flesh" before God in judgment (Rom. 8. 9): live out resurrection type in daily walk (Gal. 5. 25). 2, Men's desires contrasted with God's will (Matt. 12. 40). 3, "Will of the nations." 4, "Strange, verse 12. 5, "Ready" (ch. 1. 5). 6, Dead (now), but preached to them *before* men judged them. They received the gospel ("that" shows this, i.e. martyrs); living spiritually now (Rev. 6. 9, 10):—exact contrast with disobedient ones now in prison (3. 19).

ISAIAH 14. 1-4, 24-27, 31.

1, Mercy, choice, setting. Their own land, the land of the Lord. (2, 3, "Rest:" mark certainty. 4, Babylon from Genesis 10 to Revelation 18: Satan's centre must be laid low (22). 25, "My land" cf. 30. 33, 31. 8, 9. "His yoke" (10. 27, contrast Matt. 11. 29. 30). 26, Cf. 46. 10. 27, Daniel 4. 35: trust God fully. 32, Psalm 87. 1. Trusting in Him and in it (His work). "Poor" (Zeph. 3. 12).

Just as we would never use God's sovereignty to hinder fervent gospel ministry, so we would never use Romans 8. 28 to lessen true Christian sympathy, and loving tender actions to those who are in trials.

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Thoughts from The Word of God

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

A PERIODICAL IF, AND AS, THE LORD
ENABLES, TO SET FORTH HIS GRACE,
PURPOSE, SUFFICIENCY, WILL, AND GLORY,
THAT THOSE WHO BELIEVE IN HIM MAY
REJOICE, AND LOVE, AND OBEY.

Vol. 46 No. 4, 5
APRIL, MAY, '45
Free.

"Ye shall not be afraid of
the face of man."

Deuteronomy 1. 17.

"The fear of man bringeth
a snare: but whoso putteth
his trust in the Lord shall be
safe." Proverbs 29. 25.

"I, even I, am He That
comforteth you: who art
thou, that thou shouldest be
afraid of a man that shall
die." Isaiah 51. 12.

"So that we may boldly
say, the Lord is my Helper,
and I will not fear what man
shall do unto me."

Hebrews 12. 6.

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"Trust in the Lord with
all thine heart, and lean not
unto thine own understand-
ing: in all thy ways ac-
knowledge Him, and He
shall direct Thy paths."

Proverbs 3. 5, 6.

"If so be our God is able
to deliver us from the burn-
ing fiery furnace ... but if
not, be it known unto thee,
O king, that we will not
serve thy gods, nor worship
the golden image which thou
hast set up."

Daniel 3. 17, 18.

(contrast Matt. 21. 26).

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

Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.

"It is the Spirit That quickenth." — John 6. 63.

Words of Encouragement.

AGAIN we record grace abounding, and mercies new,
new every morning. Nothing can be viewed apart
from God. Blessings are not self-caused, not mere chance,
not impersonal. They are the expression of the heart of
Him Who blesses. And His redeemed rejoice to praise,
to hear His voice, to live in His will! That He may
be magnified in our daily walk, and that there may be
spiritual upwardness, and continuous denial not only of
gross worldliness but of that which seems "refined," and
even religious, are these pages humbly sent forth, to
draw writers and readers to Himself and all His will.
So will Ephesians 4. 3 guide to Ephesians 4. 13, and the
realization of God the Father by His children, and of the
Lord Jesus as Head of the church which is His body,
and of the Holy Spirit as really leading unto all the
truth (John 16. 13) will sever fellowships with the world,
and with societies, systems, and even denominations—or
wherever His complete will is not owned

"He that eateth Me, even he shall live because of Me."

John 6. 57.

Feeding on Christ, the Living Bread,

Feeding on Him, I live;

Constantly, daily, I am fed;

And thanks to Him I give.

He truly is my life I find;

Without Him I should die:

He moves my heart, and guides my mind,
To seek Himself on high.

This miracle more wondrous grows,

That I with Him am one;

Espoused, one Spirit—ah, who knows
The love of God's Own Son?

So, Father, give me grace to be

Faithful, and to endure

To purify myself as He,
Thy Holy Son is pure.

S.J.D. (Lebanon).

Words of Encouragement.

We little realize the blessings of obedience. "All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies" (Ps. 25. 10). What a contrast with "all the ways of a man," (Prov. 16. 2). We remember "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it" (Prov. 10. 22) in contrast with "at the last it biteth . . . and stingeth," or "afterwards his mouth shall be filled with gravel." God does not change nor disappoint. He desires His people to know His joy in their joy, and He has provided a path of rest and blessedness, not of anxiety, and fear, and alarm. "Peace, peace" is His proclamation, and the fruit of the lips which He creates. He will keep in "peace, peace," and extend peace like a river. A burdened, flustered, irritated, anxious child of God is NOT God's appointment. There was no rush in the life of the Lord Jesus, though He was ever occupied. There was no material excitement, or human fretfulness. We make our own burdens, we load ourselves with cares. "Rest in the Lord and wait patiently for Him."

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.

- "Whoso offereth praise glorifies Me." Psalm 50. 23.
 1. That God may be glorified among the nations of the world in His overruling, for the out-working of His purpose (Dan. 4. 25, 26).
 2. For aged believers and those unwell, or strained in nerves, that a sense of His presence may soothe and strengthen.
 3. For deeper concern regarding godly homes and saved families, and that the delight in the Lord, and home seasons of prayer and Scripture may not be crowded out, by present business, etc.
 4. For Lands that we often overlook:—Luxemburg, Hungary, Irak, Algeria, Cuba, Uruguay.
 5. For the unity of the family of God—of the body of Christ—to be more manifested in life (Eph. 4. 1-13, John 13. 34, 35).
 6. For the Lord's work entrusted to our care that it may be done heartily and according to His full will, and that He may raise up further fellow labourers and supply every need to please Him, not forgetting beloved children of God in other lands, whom He has specially entrusted to our prayerful love.
- "Pray ye therefore." Matthew 9. 38.

Poems to Help Christian Experience.—150.

"A Glorious Church."

"The Church, which is His body."

Ephesians 1. 22, 23, 5. 27.

Yea, we are one with Thee, Lord Jesus.

And one with Thine would be;

Into Thy body are baptiséd;

A wondrous unity!

Nothing that oneness e'er can alter,
Decreed by God above;

Thy chosen form Thy bride betrothéd,
Loved with eternal love.

Thou art, O Lord, the One Foundation.

That no man e'er could lay;

We are Thine house, and Thou with glory
Shall fill it "in that Day."

We are Thy members, and how fitly

Together joined in Thee!

Thou feelest, as if Thine, our sorrows;

None can forgotten be.

Each one is nourished—yea, and cherished—

O Living Head, by Thee.

Help us to hold Thee fast, Lord Jesus.

And still united be.

How dost Thou love Thy Church! Lord Jesus,

For her Thyself didst give;

Soon in a spotless, radiant glory,

Thy Church with Thee shall live.

"Thou art all fair," e'en now Thou sayest:

In Thee we are complete.

But O the joy, when Thee, Lord Jesus,

Thy white-robed bride shall greet!

E.K.

A Proportionate Life.

LIFE is not made up of outwardly great things. God's beloved servant Elijah needed the brook Cherith as well as Mount Carmel. And he was a far longer time at Cherith, and with the background widow of Sarepta, than before the multitude on the mount. The whole of life is thus built up in God's all-wise appointment. The beautiful flower needs months of preparation. The grape does not exist without the many hidden cells of vine-life. Even our Perfect Lord Jesus was pleased to spend a long time in seclusion. His early life at Nazareth was evidently unmarked by miracles, else there would not have been the surprise after (Matt. 13. 54-56). But who would dare to suggest He was less pleasing to the Father then?

You and I cannot always do great things, before man, but the tiny things can become sanctified. Every greeting is to be "holy," and if we eat or drink we are "to do all to the glory of God" (1 Cor. 10. 31). Do not let us invest the platform with a sanctity that we deny to the kitchen. Zechariah 14. 21 has a definite message for us to-day. All denial of this is dangerous. Of old many regarded the cloister as better than the home, and the only "spiritual" persons were those under a vow. But this is not the Lord's standpoint.

One aspect of failure to realize this is harmful as to the training of children. If the parents are too "proper" to enter into the little one's babyish ways, or if there is a cloister-like home, can there be a real attracting to our Lord Jesus? If a parent is so occupied with the "ruin" of the world that the joy of Christ is not seen in early life, the boys and girls will be alienated. If the meal tables have a ritual solemnity of formal Bible "study," the physical relaxation appointed will be lost, but if precious Bible facts and Divine principles come spontaneously into the ordinary conversation, all will be delightful. God means us to be happy. The creation of the palate has always impressed. He appointed us to enjoy food as well as partake of it. We do not eat for eatings' sake but we do not make it a kind of formal penance.

If only the whole life is a manifestation of love's harmony with the Lord's will, all will be well. Then we shall know the meaning of the words "the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3. 4). It does not take longer to say a loving word than an off-handed one. 1 Corinthians 13 is full of little characteristics that show love, even as a flower has symmetry, beauty, blend of colour, and fragrance. So may our life be, in the enabling of the Holy Spirit.

Physical Trials.

SOMETIMES these are merciful "red lights" telling of danger ahead, that there may not be a crash. Many a heedless soul has been brought to see that earthly life is not a freehold, and thus to listen to God's words of tender warning and invitation. Job 33 very remarkably refers to this, "He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat: his flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out: yea, his soul draweth near unto the pit, and his life to the destroyers. If there be a messenger with Him, an Interpreter, One among a thousand, to show unto man His uprightness: then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found an atonement. His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God. . . . Lo all these things worketh

God oftentimes with man, to bring his soul back from the pit" (verses 19-30). The striking message of Psalm 107. 17-22 is well, yet should be better, known. Truly "He sent His word, and healed them" is a wondrous testimony.

And not only so, in the experience of a believer the time of "laying aside" may remind of a shop "closed for stocktaking," and a spiritual stocktaking may be an overdue blessing, to remind us life is not a mere routine and machinery of work and rush. A child of God is not to be the slave of men, or circumstances, even in emergencies: he ever remains "a bond-servant of Christ Jesus."

The precious message of Hebrews 12. 6-11 is never to be overlooked: "Whom the Lord loveth He chasteneth . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

But it is also important to recollect losses through a languid body, and lack of spiritual energy. We need have not to seek or invite weakness by indifference to the earthly house of this tabernacle. Godly regularity is important, and we can, and should, eat to the glory of God, and seek any measure of health with which our Father can trust us, that there may be a fuller degree of brightness in home life, and meetings, and service of any kind to which we are called among the lost. If a wearied body gives a listlessness in the home and a dulness in the meeting, and a spiritual depression and dyspepsia in our activities to win souls, it repels the children, and fails to recommend the wells of salvation (Isa. 12. 3), and the "happiness" of those whose transgression is forgiven. There is no spirituality in a mournful countenance when the Lord is the salvation of our fact (Ps. 42. 11), and no testimony for Him in dragging about unnecessarily through lack of appointed sleep and food, and eccentricity that is unwilling to be guided by spiritually minded fellow believers. How we all need a holy balance, and the right use of the "healthy words" of truth (1 Tim. 6. 3).

Faith does not build on dreams: and dreams are not the result of faith. There is a real foundation leading to a real and loving activity. The loving God is Faithful to enable and strengthen loving faith.

YOUNG PEOPLE'S COLUMNS.

The Children Crying in the Temple.

WHAT a number of references we find to young people in the very first book of the New Testament. We remember those from two years, and under, killed in chapter 2. In chapters 14 and 15 alike, we see children present at the miracles of feeding 5,000 and 4,000. Then we have the precious words of the Lord Jesus Christ, "One of these little ones which believe in Me" (Matt. 18. 6), and the record of how He hindered those who would hinder such being brought to Him (Matt. 19. 13-15); and we must not forget His willingness to gather the children of Jerusalem, but some of the older ones were unwilling (Matt. 23. 37). In between these passages we find the visit to the temple when the Lord Jesus fulfilled words of Zechariah 9. 9, and the chief priests did not like the children saying "Hosanna to the Son of David." I am thankful that He always attracted and invited young people, and even little ones. And what a wonderful loving attractive Saviour He is! What a delight it is to know Him, and to be drawn to Him now. No one can hinder us, if we feel our need. He has died to save, and lives to welcome, and the words sound forth, "Come, for all things are now ready." Have you come? It is not enough to know there is a welcome, is it? We must "come" personally. Why not quickly? Why not NOW? He is ready, and all things are ready. We cannot add to salvation. There is nothing to add. All is perfect.

Notice, next, the words of the Lord Jesus, "Thou hast perfected praise" (Matt. 21. 16). God is worthy of all praise (Ps. 145. 3), and He is graciously willing to receive the praise of those who love Him (Ps. 50. 23). It is not that all young people praise Him. We read of some who go astray at once. But, thanks be to God, there are those who seek Him early (Prov. 8. 17), some who can say, "My Redeemer" as Job (18. 25), and "My Lord and My God" as Thomas (John 20. 28). The word "perfected" means "fitted together" as bones in a living body. Praise is living, and only the living can praise (Isa. 38. 19). Hence we read of "the fruit of the lips" in Hebrews 13. 15. There must be a new life, a new creation, or you, and I, cannot really praise aright. Have you this new life?—Are you "a new creation" (2 Cor. 5. 17)? Do let us remember the Lord

Jesus died that those dead in sin (Eph. 2. 1) might, believing, have life in His Name (John 20. 31). None other could say "I am . . . the Life" (John 11. 25, 14. 6). Are you still "dead," or have you this heavenly life so that you can bring the fruit of your lips, and praise Him? This question is so important FOR YOU TO-DAY.

What a wonderful thing to be able to please God! He is so glorious, Who made the stars we cannot count, larger than we can measure, more distant than we can imagine. Yet a sinner saved by the blood of His dear Son can please Him! The salvation of sinners is the most wonderful thing in the world.

The Lord Jesus referred to the Old Testament in these words. How often He quoted it. Yet how many neglect reading "all Scripture" Psalm 8 speaks of God's great works in nature and then comes down to "babes." Is it not wonderful? And He makes this His witness against, against one who is called "the enemy and the avenger," a reference to a great and evil ruler who will arise, even Antichrist, whom the Lord Jesus will bring down. Yes, the Lord Jesus is coming back soon. And if we compare the passages we see that He explains "strength" as "praise." Little ones have not bodily strength, but praise and prayer are strong, and so the young believer can "do" so much. It is delightful to be saved. Are you? Or not? If not, Why?

'Tis wonderful that God doth save
The young and old as well;
For sinners Christ His life blood gave
His wondrous love we tell.

When on this earth He walked in grace
He welcomed children much—
Children believed! They sought His face,
And knew His blessed touch

And now He has His work fulfilled
In dying for the lost,
Children are welcome! such God willed
To save at priceless cost.

Eternal life is then bestowed,
And young and old can praise.
Delivered from their sinful load
They joy to tread His ways.

Soon will He come; Who died for me,
For all His own, in love.
Will you be there? His glory see,
Caught up to Him above?

Come, come to Him, if till to-day
To Him you have not come!
Then you will know Himself the Way.
Nor will your praise be dumb.

The Offerings of the Lord.—9

THE SIN OFFERING (Lev. 4).

FROM the Burnt Offering are learned both what God requires and Whom God has accepted. He says, "Thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might." This is the life that pleases Him, and only One has satisfied the heart of God completely. "This is My Beloved Son in Whom I am well pleased."

In the Meal Offering is displayed the character of that Blessed One Who "loved righteousness and hated wickedness." Who delighted in the will of God, and in Whom the prince of this world found nothing.

The Peace Offering tells of reconciliation through the blood of the sacrifice of Christ, and thus man begins to be prominent as a vessel of mercy, and an object of Divine grace.

The order is Divinely beautiful, and is appreciated by the spiritual mind. The central offering symbolises the purpose of God to have man—fallen man—brought into fellowship with Himself on the ground of His Own satisfaction with Christ.

In the next offering, sin in its reality and defiling power and the necessity for its "putting-away" are specially prominent. It is important to notice that the Hebrew word for "sin" and "sin-offering" is the same, suggesting that, in the Antitype, there was a complete and exact answer, before God, for all the sins of all the elect of God, Who "hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him."

The opening words, "Speak unto the Children of Israel," are at once a reminder of God's care for His people and His concern that they should not lightly regard sin. "If a soul sin," for though actions may be physical, their spring is moral. "The soul that sinneth, it shall die." Further, it is looked upon as something positive, as being "against any of the Commandments of the Lord, concerning things which ought not to be done." And though "through ignorance" a soul "shall do against any of them," still it is sin. None are excused, for man should know, and particularly Israel, to whom God said, "You only have I known. . . . Therefore I will punish you for all your iniquity."

Let the reader call to mind the evil results of ignorance as recorded in Scripture. When Absalom rebelled, certain men followed "in their simplicity; they knew not anything." Hosea cries in God's Name, "She did not know," and this lack of knowledge is judged

constantly throughout his prophecy. "If thou hadst known," said the Lord Jesus, as He wept over the city, "even thou, at least in this thy day, the things that belong unto thy peace."

How blessed it is to realize that such an one as Paul "received mercy," because he did it ignorantly and in unbelief.

"Father, forgive them," prayed the Lord Jesus, "for they know not what they do."

No provision was made for wilful or presumptuous iniquity,—sins against light and instructions.—Thus was there a Divine check on all who would regard sin lightly (Num. 15. 30, 31).

Sins of ignorance, then, are sins, and need an atonement. But persons are also specifically mentioned,—"the priest that is anointed," "the whole congregation," "a ruler," and "any soul of the people of the land" (margin).

The sin of the priest is regarded as far-reaching in effect, as if the whole congregation had sinned, for the same kind of animal—a young bullock was appointed for sacrifice. Moreover, it is said to be "according to the sin of the people," for he thus lowered himself to their level, and caused guilt to them. The Sanctuary was, in some sense, defiled, for it was commanded that "some of the blood be put upon the horns of the altar of sweet incense before the Lord." Sad, indeed, is the possibility of sin in one made near—even a priest anointed,—and sadder its influence. Let not the believer fail to learn the humbling lesson, for he is a priest to God. Sin debases the subject and affects those who are round about, and may hinder others.

Is it possible for a whole assembly of redeemed ones to be guilty of unconfessed sin? It certainly appears so, and is exceedingly humbling. Where such a gathering has a reputation for adherence to truth, in faith and practice, anything inconsistent therewith, though unrealized, will have its effect, perhaps both damaging and temporarily paralysing. May the God of grace preserve His churches from the condition expressed by the words, "And if the whole congregation . . . sin through ignorance, and the thing be hid from the eyes of the assembly and they have done somewhat against any of the commandments of the Lord concerning things which should not be done and are guilty." Note the words of Joshua 7. 1 and 11, in regard to a sin of which the people as a whole were ignorant. How drastic was the purging, but in the passage under meditation, how gracious was the provision for atonement and forgiveness!

"And the priest shall make an atonement for them, and it shall be forgiven them" (Lev. 4. 20).

Out from the law doth grace so shine forth.

The provision of sacrifice to atone for sins of ignorance, and for all kinds of people, was of Divine grace, and manifested both God's hatred of sin and His will to forgive.

E.K.

(If the Lord will, to be continued)

Questions and Answers.

No. 107.

Does 2 Kings 7. 6 suggest misleading is permissible?

I would suggest "No." There is far, far deeper instruction.

(1) Here we have a reminder of "the Lord of HOSTS," and "the CHARIOTS of God," and a parallel with 2 Samuel 5. 24. "The sound of a going" and with 2 Chronicles 20. 15, 17.

(2) The Syrians, had they been in a right condition, would have been humbled, and realized God spoke. But like Balaam, and many to-day, they were blind.

(3) Observe, the Syrians did not know. Pharaoh's army knew, yet repented NOT (Ex. 14. 25).

Philistines "thought" God was with Israel, and yet defied (1 Sam. 4. 9), as Antichrist's forces will at the end (Rev. 19. 19). Such is man.

No. 108.

Absence of capitals for "He" and "His," etc., in English Bible, when referring to God?

Older printing did not thus use capitals for pronouns. All letters are only human "signs." Hence the **purpose** underlying use of them is important. In **themselves** "H" and "h" are nothing, but what do they **mean** to us? Old Greek manuscripts were **all** capitals. Hebrew has NO capitals. The "h" is not **irreverent in itself**, nor "I" (for ourselves), proud. But it is our joy now to **express** the honour of the Lord by using capital letters for pronouns regarding the Lord; hence our purpose is to contrast Him with ourselves. Praise God for every wish to manifest godly reverence!

No. 109.

Departing, and being with Christ?

Old-time saints went down to Sheol or Hades (Ps. 49. 15*), the place of the soul, though sometimes wrongly rendered "grave" (Ps. 6. 5). But there is **no parallel** with Genesis 37. 35 after the resurrection of Christ. When the Holy Spirit quotes Hosea 13. 14 in 1 Corinthians 15. 55, He alters the wording, and the true rendering should be "O death," "O death" (as to the body, and **future** victory), for the change from Hades was **ALREADY** accomplished. Thus Hebrews 12. 23 speaks of the **spirits** of just men "brought to the goal" in heaven (c.f. Heb. 2. 15: "deliver" rather suggests transference). Hence though redeemed ones who fall asleep are not glorified in the **body** (see Heb. 11. 39, 40), they are in heavenly places (Eph. 3. 15, cf. Rev. 6. 9). In parallel, a believer on earth has the firstfruits of the **SPIRIT**, but awaits the redemption of the **BODY** (Rom 8. 23). Hence to depart is to be **with** Christ, which is far better, but there is the future climax which we have seen as "the promise" in Hebrews 11. 39, 40. This explains Romans 8. 24, 25. Rightly rendered 2 Corinthians 5. 4 shows we do not **will** to be "unclothed" but it adds we are always confident, and knowing that this would mean the presence of the spirit with the Lord, "We are well pleased rather to be absent from the body," yet our "**wish** and will is His coming, and the fulness in that day. "Even so, come, Lord Jesus."

If I look to myself, I shrink: if to man, I fear: if to circumstances, I am perplexed: if to possibilities, I worry: if to the Lord, I rest.

(Continued from page 144)

is "all Scripture," and redemption of His own is the pivot. 25, "Slept" at beginning of "dispensation," and at the ending (ch. 25. 5, see 1 Thess. 5. 6). Satan's aim—imitations "like" Christians, mixture: beware. 29, We cannot alter the "world" (verse 38), but the local church must be pure (1 Cor. 5, see 2 Tim. 2. 22). 30, Gather **FIRST** (not burn first): there will be a **change** while believers are still waiting for their Lord—the church will be more like it was at the beginning and the counterfeit bundled **OUTSIDE** (Leaflet gladly). "My garner": a blessed prospect.

* See Ps. 16. 10. Hades thus had two parts, one of waiting, for the righteous, not comparable with the **prison** of the unsaved, but **DOWN**, in the earth: a reminder of what sin hindered, till Christ's finished work.

"Gospel Truth."

"IT'S Gospel truth" says a man, who does not profess to believe the gospel, and possibly never utters the word "gospel" except in this connection. But he gives an unconscious testimony to the only abiding and unchanging standard. The **gospel of the grace of God is the touch-stone**. Yes, the expression has come into English because there is nothing to compare with the gospel, as a permanent and unshaken reality.

And there are those of us who have tasted and proved its message, and enjoyed its living power for years. Can you wonder that we desire you to have the same blessed and delightful experience? Of course not. We should be cruel if we did not long that others, whom we meet should know the Lord Jesus Christ as their own personal Lord and Saviour. We have no monopoly of the gospel. There is a welcome to needy ones everywhere. A welcome to-day.

"Gospel-truth"—without a single lie, or defect. The best human remedies may fail in some cases. An advertisement may be an overstatement, and worse. Wishful thinking may colour a man's words. But the gospel is God's own unveiling of God's own will, and the work and the revelation are alike **perfect**. There is no flaw in His gospel, no defective link in the chain, no loose connection. The Lord Jesus has died once, for sins and sinners, and His resurrection was a full demonstration of God the Father's complete approval. Nothing remains "unfinished" (John 19. 30) as to the claims of God in law. Grace reigns through righteousness (2 Cor. 5. 21), and the burdened sinner can find rest (Matt. 11. 28), and joy and peace in believing (Rom. 15. 13). This is no mere phantasy, no bare idea or ideal, but **"the word of the truth of the gospel"** (Col. 1. 5).

The Foundation is sure, the Topstone shall be brought forth, when a great number whom no man can number are brought to eternal life. Dear reader, will you be among them? Can you say "My sins are forgiven me for His Name's sake, and I have peace with God, through the Lord Jesus Christ"? If not, what is the hindrance? Is it in the gospel, or in you? Have you anything against the gospel? Or do you think yourself **too good** for such a salvation? Or is it that you have a tendency to "put off," and to lack decision? You are concerned to be punctual in business but willing to be "too late," late as to the message of God's mercy. Can it be?

"Gospel truth." Ah yes, men acknowledge the certainty of the gospel, BUT . . . An in-

vincible "BUT" seems between them and true blessing. Testimony to the **fact** is not heart belief of the **Person**. How often have I said to those on a ship—"If any one comes to live among you, and you know he is a Christian, do you expect more from him, or less?" The usual answer is "MORE." Then you acknowledge the high standard of God's grace. Do you not desire this blessing **yourself**, or are you ready to be outside,—and lost?

O the vanity of head-knowledge without heart-relation to the Lord. Thus, He loved, He gave Himself, and yet many do not love Him. they respect Him historically, that is all. A "polite" recognition of Christ has never saved a soul. Dear reader, take your place to-day as the sinner for whom He died, and you will be blest with all spiritual blessings. To-morrow you may not be on this earth. Procrastination is not only the thief of time, but of eternity. If there is "gospel-truth," and there is, why be content with a lie, content to be lost for ever?

Suggested Daily Readings.

"IF THE LORD WILL."—APRIL, 1945.

Day	READING		LEARNING	
	Isaiah		Isaiah	Matt. 14
1	14.	24 15 9	17 9	1
2	16.	1-14	10	2
3	17.	1-14	11	3
4	18.	1-7	12	4
5	19.	1-17	13	5
6	19.	18-20.6	4	6
7	21.	1-17	2. 18 29	7
8	22.	1-25	3. 1-22	8
9	23.	1-18	4. 1-11	9
10	24.	1-23	5. 1-14	10
11	25.	1-12	6. 1-17	11
12	26.	1-21	7. 1-17	12
13	27.	1-13	8. 1-13	13
14	28.	1-13	9. 1-21	14
15	28.	14-29	10. 1-11	15
16	29.	1-12	11. 1-13	16
17	29.	13-24	12. 1-17	17
18	30.	1-17	13. 1-18	18
19	30.	18-33	14. 1-12	19
20	31.	1-9	14. 13-15.8	20
21	32.	1-20	16. 1-21	21
22	33.	1-24	17. 1-18	22
23	34.	1-17	18. 1-24	23
24	35.	1-10	19. 1-21	24
25	36.	1-22	20. 1-15	25
26	37.	1-30	21. 1-14	26
27	37.	21-38	21. 15-27	27
28	38.	1-22	22. 1-21	28
29	39.	1-8	Matt. 1.1-17	29
30	40.	1-17	1. 18-2.10	30

Notes on Memorized Verses.

ISAIAH 17: 9-14.

9, Man's strength laid low: how much of desolation, but always a contrasted "remnant" (e.g. 10. 21, 14. 32, 17. 7). 10, A solemn principle: when man leaves God he turns to another (Jer. 2. 13), the result can only be evil: mark the trend of this age (contrast 1 Thess. 1. 10). 12, See 59. 19: trust God. 14, cf. 14. 2 Deut. 33. 7, Mic. 4. 12, 13).

REVELATION 8. 1-13.

1, We have reckoned as A.V. but 8. 1 is really 7. 18, belonging to "seals." Trumpets are *parallel*, not subsequent nor *in* the seventh seal. This is in accord with the structure of all the book, and explains 8. 4 ("prayers" saints not yet in glory as in 7. 9-17). How can 6, 12-17 be before "the third part" only of 8. 7, 9, 10, 11, 12? 6. 16, 17 evidently speaks rightly of "the day," verse 12 with Matthew 24. 29, Acts 2. 20. Chapter breaks are human (Leaflet gladly). 2, Each vision (lampstands, seals, etc.) begins in heaven, God's viewpoint. 3, Incense of CHRIST'S intercession? How fragrant! O to realize this in prayer. 4, 5, Prayer and God's vindication (Luke 8. 1-8, 2 Thess. 1. 6, 2 Tim. 4. 14. 1 Pet. 2. 23, Rev. 6. 10). "Avenge not yourselves but

give place to the wrath" (God's). 6, Ready for God's time (19. 7, 21. 2). 7, The trumpet a warning of battle (1 Cor. 14. 8), but long-suffering still waits, hence a *third* part only repeated four times. 8, At once the result of God's bidding (Gen. 1. 3, Ps. 33. 9). 10, "Fountains," the vials (later) are *parallel*, throughout: a reminder, too, of Egypt—literal. 12, Observe "Sun" is "sun-light": if the third of the body were darkened, there would be reduced light but *all* day. This helps as to many passages (Leaflet). 13, A deep solemnity: how blessed to be contrasted with those who dwell on the earth, in reality, and in realization.

ISAIAH 37. 14-20, 26-32.

14, A man—men (2 Chron. 32. 30)—of prayer (cf. Dan. 2. 17, 18, Matt. 18. 19, 20): do we at once take difficulties to God? 16, Confidence in God (Jer. 32. 17, 18). 17, Intense pleading (Dan. 9. 19). 20, 1 Kings 18. 36. 37: let us ever seek God's glory. 26, Cf. Isaiah 10. 5-15. 28, Contrast Psalm 121. 8, John 10. 9. 31, A twofold blessing: so spiritually, root first. 31, The zeal of the Lord in His first (John 2. 17), and second coming (Isa. 59. 17): how cold we are. 32, God's knowledge, restraining hand, yet permitting a "hitherto"—testing true faith, and stirring up praise.

Suggested Daily Readings.

"IF THE LORD WILL."—MAY, 1945.

25th May 1945

Day	READING		LEARNING	
	Isaiah	Matthew	Isaiah 54	Matt. 14.
1	40. 18-31	2. 11-23	8	31
2	41. 1-13	3. 1-17	9	32
3	41. 14-29	4. 1-22	10	33
4	42. 1-14	4. 23-5.12	11	34
5	42. 15-23	5. 13-32	12	35
6	43. 1-13	5. 33-48	13	36
7	43. 14-28	6. 1-18	14	15.1
8	44. 1-20	6. 19-34	15	2
9	44. 21-45.4	7. 1-14	16	3
10	45. 5-25	7. 15-29	17	4
11	46. 1-13	8. 1-17	Matt. 13.1,2	5
12	47. 1-15	8. 18-34	3,4	6
13	48. 1-22	9. 1-17	5,6	7
14	49. 1-12	9. 18-38	7	8
15	49. 13-26	10. 1-20	8,9	9
16	50. 1-11	10. 21-42	10	10
17	51. 1-11	11. 1-15	11	11
18	51. 12-23	11. 16-30	12	12
19	52. 1-15	12. 1-18	13	13
20	53. 1-12	12. 14-30	14	14
21	54. 1-17	12. 31-50	15	15
22	55. 1-13	13. 1-17	16	16
23	56. 1-12	13. 18-35	17	17
24	57. 1-21	13. 36-58	24,25	18
25	58. 1-14	14. 1-21	26,27	19
26	59. 1-21	14. 22-36	28,29	20
27	60. 1-12	15. 1-20	30	21
28	60. 13-22	15. 21-39	31	22
29	61. 1-11	16. 1-12	32	23
30	62. 1-12	16. 13-28	33	24
31	63. 1-19	17. 1-13	34,35	25

Notes on Memorized Verses.

ISAIAH 54. 8-17.

8, A tremendous contrast: "little," "for a moment," "everlasting." God's love is seen not only in giving, but in encouraging joy, first by "exceeding great and precious promises." 9, "The waters of Noah," God's word not only in NATURE, but in GRACE (thereby typified, Noah, ark, rainbow, all picture the Lord Jesus). 10, "Shall," "shall not," another blessed contrast. "My" ("My peace," John 14. 27). 11, "Afflicted"—all the failure on Israel's side, and ours: "I will lay"—all the grace on God's side. Observe how God appoints a dwelling place (cf. Ex. 25. 8, Rev. 21. 3). 13, Are we taught of God (John 6. 45, 1 Thess. 4. 9)? 14, 17, "Righteousness" because of "the Lord our Righteousness" (Jer. 23. 6). 15, "Not by Me:" hence it must fall (ch. 8. 10). "For thy sake" (ch. 43. 14, 62. 1). 17, Every weapon, every tongue laid low (ch. 46. 10).

MATTHEW 13. 1-17, 24-25.

1, The day of declaring the new family (12. 50): nation and nature give no right (John 3. 3, 2 Cor. 5. 17): a key to this chapter: not "Jewish." 4-8, The seed the same (Luke 8. 11): the difference is *our* attitude. 6, "Life" needed: this was ever our Lord's message, see Gospel of John. 7. Divided interests: so in Revelation we see the bride must have undivided love. 8, "Good" ground varies: it is NOT ENOUGH to be a child of God: we need spiritual diligence. 9, The same thought: we have ears, do we use, and hear? 11, "Mysteries," but only known to those graciously interested: how different from Grecian demoniacal "mysteries." 12, "Hath," "shall have": let us use what God gives, He will give more. 16, A holy contrast with the striking words from Isaiah quoted in other "crises" (John 12. 40, Acts 28. 26, 27, Rom. 11. 8): how humbly grateful we should be. 24, Now "the kingdom of the heavens" is "likened," i.e., change of dispensation: Christ's death viewed after His life as "Sower," hence "His field," bought as in verse 44. How exact

(Continued on page 142).

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Thoughts from The Word of God

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

BY GOD'S GRACE A PERIODICAL TO GLORIFY
HIS NAME IN THE GRATEFUL MANIFESTA-
TION OF HIS REVEALED LOVE AND WILL.

Vol. 46 No. 6, 7
JUNE, JULY, '45
Free.

"There shall be one flock,
one Shepherd." John 10. 18.

"He prophesied that Jesus
should die for that nation;
and not for that nation only,
but that also He should
gather together in one the
children of God that were
scattered abroad."

John 11. 51, 52.
"One body, and one
Spirit, even as ye are called
in one hope of your calling;
one Lord, one faith, one
baptism, one God and Father
of all." Ephesians 4. 4-6.

"They were all with one
accord in one place."

Acts 2. 1.

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

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"And the multitude of
them that believed were of
one heart and of one soul."

Acts 4. 32.

"Believers were the more
added to the Lord, multi-
tudes both of men and
women."

Acts 5. 14.

"That ye may with one
mind, one mouth, glorify
the Father of our Lord Jesus
Christ."

Romans 15. 6.

"I in them, and thou in
Me, that they may be made
perfect into one; and that the
world may know that Thou
hast sent Me, and hast loved
them as Thou hast loved
Me."

John 17. 23.

"He is the Living God, and Stedfast for ever"—Daniel 6. 26.

Words of Encouragement.

A GAIN a sending forth because of God's grace. And the object is His praise (Eph. 1. 6). Are we in Christ? Should we not be like Christ? Where is any warrant from the Holy Spirit in Scripture for world-li(ke)ness, or for severance among God's own children? Can we "differ" to the glory of God? Can we believe contrarily and yet have the truth? Can we be unconcerned that those in one family and "one body" should bear different titles, and meet in different ways? Is the early unity of the Lord's redeemed, after Pentecost, only a fact of history? Is not our Lord's will the same? Is not the Holy Spirit the same? Can we not trust God more? With these thoughts this magazine goes forth, seeking all-round practical conformity to the will of the Lord in ourselves and others alike. Is anything too hard for the Lord?

"I love my master . . . I will not go out free."
Exodus 21. 5.

I love my Lord and Master;
I will not go out free,
For in His blessed service
Is truest liberty;
His ways are ways of pleasantness,
And all His paths are peace;
Yea, ev'ry strain is precious gain,
And anxious care doth cease.
And soon in brightest glory
We shall behold His face,
Praise, worship, and adore Him
For all His love and grace:
And things that eye hath never seen
He'll give us as our own,
If only we will faithful be,
And live for Him alone.

A.W.H.

Words of Encouragement.

"Whom having not seen, ye love." 1 Peter 1. 8. At first many of the saints had seen the Lord Jesus when He walked the earth. Then a large number had beheld Him in resurrection (1 Cor. 15. 6). But these fell asleep, and, by grace, the work of God went on, and others believed on the Lord Jesus through the word of these eyewitnesses (John 17. 20, Luke 11. 2). They, even as we, are equally remembered by the Lord, and it is precious to realize that, though we have not seen Him physically, the eyes of the heart are real (Eph. 1. 18), and we can endure as seeing Him Who is invisible, looking off unto Jesus, the Author and Finisher of the faith (Heb. 11. 27, 12. 2). And we shall see Him face to face (1 Cor. 13. 12, 1 John 3. 2, Ps. 17. 15), and His coming will not be delayed. There is a special blessing mentioned for those that have not seen, and have believed (John 20. 29). Naturally we might think "How blessed it would have been to have been with Him when on earth." But faith rejoices in His will, and the realization of His reality, and the Holy Spirit's indwelling power making our Lord Jesus precious to His redeemed. This is no dream, no myth, no mere expression of the lips. "Whom having not seen, ye love." O that this "love" may be the delight of our heart. "Lovest thou Me" "If ye love Me, keep My commandments."

THREE LIARS.

God's truth is not dressed in velvet: the sword is not covered by that which neutralizes its power. Sin is sin: the devil is the devil. John, whose love and tenderness shine out, wrote very definitely in the Spirit. Let us realize the sinfulness of sin, though, when we are not prophets, we may not apply stern words to an individual as Paul in Acts 13. 10. And let us remember to be plain as to ourselves, and the application of truth within (remember Matt. 7. 3-5).

In 1 John 2. 4 we read, "He that saith, I know Him, and keepeth not His commandments is a liar, and the truth is not in him." Here is the lie of false profession, a godly claim linked with an ungodly walk. Obedience is the proof of really knowing the Lord. Beware of boastful talkers, beware of personal "talking." Those who walk with God will talk with lowliness—of Him, and not of self, of what He has done (Ps. 66. 16), not of themselves (Rom. 15. 18).

Again, "Who is a liar, but he that denieth that Jesus is the Christ?" (1 John 2. 22). Sound doctrine is vital. Sin as to the Person of Christ is sin. To excuse it is evil. O that we may have a deep concern for His glory, and

detect the enemy's attempt to lower this, and degrade Him—and thus destroy the meaning of His word.

Yes, this attack is of the devil, who is a liar (John 8. 44), and Matthew 4. 3 with 27. 40 illustrates this.

Yet once more, "If a man say, I love God, and hateth his brother he is a liar" (1 John 4. 20). A wrong attitude to others is evidence of evil. It is vain to say, "I know God," and to be full of unholy temper, to despise, to bear a grudge. And thus we see that if we are of the truth (1 John 3. 19), there will be a right realization of the Lord Jesus, a right recognition of Divine words and precepts, a right relationship to others who are in Christ. How are we proved by the holy tests?

"MORE" (Philemon 21).

Man seeks to do a minimum in fulfilling law: God's children delight in a maximum in pleasing Him. The taxpayer sees what is appointed that there may be no overcharge. How differently believers long not only to do the right action but to please the Lord in the manner and way of doing it. I can "obey" your word yet be against your will, if I act grudgingly.

We delight in our Father's will (Matt. 12. 50). It is this that characterizes relationship to the law of Christ. The man of the world looks at the law and says, "What is the statute? I do not wish to get into trouble." Or he has a business-lease, and desires to pay a minimum, and avoid outlay at its termination. How contrasted the overflowing love of a believer!— "What is our Father's joy? What is my Lord's delight?" David's "Oh that" (1 Chron. 11. 17) was enough for his mighty men. What is the Lord's wish to-day? Do we obey sullenly, slowly, sulkily, half-heartedly? We make our burdens if we want to give Him half! How many depressed Christian lives are through withheld love. We never have despondency when we lovingly present our members (Rom. 6. 11-13), but if we say "No," or if we think the Lord hard (Mal. 1. 13) and His burden heavy (Matt. 11. 29, 30), there is a cloud, and we are not walking in the light. We are miserable; we hate ourselves, and grumble at them, and yet say "There is no hope," when the way back to His presence has not been closed by Him, and the blood of Jesus Christ cleanseth, and its power is known via humble, willing confession (1 John 1. 7, 9). Dear fellow believer, do not make your own burden, and then blame the Lord or your brethren, will you? Do not doubt the grace, and will, and readiness of the Great Emancipator.

Anti-Semitism in the Light of Scripture.

It is madness, as well as wickedness. It is against God's fixed purpose. He chose Abraham, of old, and appointed that **nearly all** the prophets and writers of Scripture should be from that small nation, and that The Messiah, the Lord Jesus, Who was "God over all," and yet "manifested in the flesh," to save sinners, should be born in that race, and He has ordained that Jerusalem shall be the metropolis of the earth.

In connexion with nothing else has He Himself urged His people's prayer so definitely. "Pray for the peace of Jerusalem: they shall prosper that love thee" (Ps. 122. 6), and "Ye that are the Lord's remembrancers keep not silence, and give Him no silence (marg.) till He establish, and till He make Jerusalem a praise in the earth" (Isa. 62. 6, 7). Can you find such striking language as to a theme for prayer anywhere else? Surely this is vitally important. And why? A Gentile-controlled Jerusalem means a Babylonian world. And Jerusalem guided by unbelieving Israel would mean the same,—even a Babylonian alliance (Dan. 9. 27). That can only be a wreck. The **only hope** is the Lord Jesus, and Israel blest in Him, and the nations too, for it is written, "In thy Seed shall all the nations of the earth be blest." And God means this, and His "counsel shall stand."

"Who hath hardened himself against Him and prospered?" Pharaoh tried: he was an anti-semitic, and what was his end? Haman hated Israel and sought to solve the Jewish question in his own wicked way. Mark his ignominious goal, on a gallows, comparable with that of earth's daring would-be dictators now, in the startling days in **which we are living**. They set themselves against Israel, **but they were broken**, and laid low in utter ignominy and shame.

God has a controversy with **all** nations, and has anointed **His King** upon His "holy hill of Zion" (Ps. 2. 6). The **only hope** is **Christ**—for you, as a sinner, personally, dear reader, and the only hope for the earth is Christ, as Ruler over all. And He will not be without His Israel, nor can Israel be blest while He is "despised and rejected." They must, with tears of repentance, look upon Him Whom they pierced (Zech. 12. 10). And so **must you**, individually, **NOW**, if you are to be saved! **He died for sinners**, He is risen, and coming back soon. And you, it may be, are **NOT READY** for Him, He is the **One Key** to all. Without Him all is "vanity of vanities," uncertainty, chaos and doom. O that many who read these lines may at once

"call upon the Name of the Lord" (Acts 2. 21), for there is **no** other name under heaven, given among men, whereby we must be saved" (Acts 4. 12).

Poems to help Christian Experience.—151.

"The meek will He guide in judgment: and the meek will He teach His way." Ps. 25. 9.

He that in his heart low lieth
Down before his God, who dieth
Unto sin, is he who learneth;
For the living God he yearneth;
He the holy teaching knoweth;
In all heavenly grace he groweth.

Worldly pleasure ne'er allureth;
To the end his soul endureth;
He the holy City sighteth;
In its prospect he delighteth;
Thitherward his way he maketh
With a hope that nothing shaketh.

In the Holy Ghost he prayeth
On the Heavenly Father layeth
Every burden; none he beareth
Knowing how his Father careth
Constantly, for whom He chooseth,
Nor his heart's desire refuseth.

Only God his soul desireth,
After holiness aspireth;
In His word he meditateth,
And the Saviour he awaiteth,
On this happy hope he thriveth;
O, the joy when He arriveth!

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.

"Worship the Lord in the beauty of holiness."

Psalm 29. 2.

1. For God's overruling of national and international arrangements, and that His redeemed may fulfil His words in 1 Timothy 2. 1-4 earnestly.
2. For aged saints, that they may not be burdened because they cannot "do" all they "did," but that they may "be," and "rest" in His will.
3. For godly homes, distinguished from those of the world, and the training of children happily, and without "discouragement" (Col. 3. 21), in "the nurture and admonition of the Lord" (Eph. 6. 4).
4. For lands that are often overlooked, as Lichtenstein, Arabia, Nigeria, Alaska, Venezuela, and the isles of the sea.
5. "Ye that are the Lord's remembrancers, keep not silence and give Him no silence, till He establish and till He make Jerusalem a praise in the earth" (Isa. 62. 6, 7 marg.).
6. For the Lord's work committed to our care in this land, and other parts, that He may enable workers and printing, and cause ever deepened harmony with, and joy in, all His loving will, to His glory alone.
7. For reviving, and the breaking down of human barriers that saints may illustrate true unity in the Holy Spirit, for which our beloved Lord prayed in John 17. "Will Thou not revive us again, that Thy people may rejoice in Thee?" Psalm 85. 6.

YOUNG PEOPLE'S COLUMNS.

Heaven and Earth.

HOW often are the two mentioned together! We may expect this, for "In the beginning God created the heavens and the earth" (Gen. 1. 1, cf. 2. 1, 4.) His glory is seen above all creation, "Thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of Thine hands" (Heb. 1. 10, cf. Ps. 8. 1, 57. 11, 121. 2, 134. 3). It is well to contemplate His mighty power in creation, and the vastness of His work, beyond all that we can see or measure, or even understand. Well might the psalmist say, "Great is the Lord, and greatly to be praised; and His greatness is unsearchable" (Ps. 145. 3). We all become too much used to man's employment of a few of the gifts of God in nature, and think only of "human inventions," but man is ever **second**,—he cannot originate, and he is late, and incomplete, even in finding out. It is well often to recall the verse, "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 God will "create new heavens, and a new earth," "wherein dwelleth righteousness" (Isa. 65. 17. 66. 22, 2 Pet. 3. 13, Rev. 21. 1). Happy are those who, by grace, will share these blessings. Will you?

God's present over-ruling of everything is seen in the summons of Deuteronomy 32. 1 and Isaiah 1. 2, as well as in "Out of heaven He made thee hear His voice, . . . and upon earth He shewed thee His great fire" (Deut. 4. 36). Nebuchadnezzar rightly confessed, "He doeth according to His will in the army of heaven, and among the inhabitants of the earth" (Dan. 4. 35), and yet we cannot find where He said "My God," and sought salvation. And you and I need more than the knowledge of a Creator, and of creation, even a personal knowledge of a personal Saviour.

"Heaven and earth shall pass away." The Lord Jesus illustrated His Deity when He added, "**But My words shall not pass away**" (Matt. 24. 35), and He has "all authority . . . in heaven and on earth" (Matt. 28. 18), and salvation is only possible in His name. Everywhere "under heaven" this one gospel is still preached (Acts 4. 12). Have you come to Him? Remember His words to the Father, "I have glorified Thee on the earth" (John 17. 4), and

* I notice in a small concordance about 150 occurrences. It would be helpful to have a concordance of linked words, e.g., "mercy and truth," "good and evil," "day and night," "gladness and rejoicing," "righteousness and peace," etc., etc.

earthly ones can become heavenly by a new birth (John 3. 3, 5), because the Lord Jesus Christ died to save in all "ends of the earth" (Isa. 45. 22), with a heavenly calling (Heb. 3. 1). Have you heard His voice, (John 5. 25), and come to Him (Matt. 11. 28), or not? "To-day if ye will hear His voice, harden not your hearts" (Heb. 3. 7, 8) is the Holy Spirit's present call. If you are His, you can enjoy the words, "Thy will be done in earth, as it is in heaven" (Matt. 6. 10), even to-day, and realize a heavenly life now and here.

Notice the contrast in Philippians 3. 19, 20:—"Who mind earthly things; but our conversation (citizenship) is in **heaven**: from whence also we look for the Saviour." Again, "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven" (Matt. 6. 19. 20). A **real** believer is to be very different in all daily life from those who are not heavenly (1 Cor. 15. 48). The "new creation" changes everything (2 Cor. 5. 17); it is not only "professing" to be "a Christian."

Soon will the Lord fulfil Isaiah 49. 13, and Hebrews 12. 26 as well. There will be joy to His own, but to others it will be "darkness and not light: even very dark and no brightness in it" (Amos 5. 20). In this uncertain life there is not a moment to lose. Many who have said "To-morrow" have found themselves a day "**TOO LATE.**"

God made the heavens and the earth,
And now He gives a heavenly birth,
And ruined sinners, sons of men,
May NOW be saved from sin, and when
Christ comes again they will delight
To see Himself in glory bright.

Both heaven and earth unveil God's ways,
He ruleth all, His children praise.
E'en while on earth, mid in and ill,
They joy to do His heavenly will:
They should not earthly treasure store,
Their heavenly wealth is evermore.

Authority in heaven and earth
Is His Who has transcending worth.
Happy the one who knows His Name,
Who by His blood, has heavenly claim.
Not all are saved: these words are true,
My reader, how is it with YOU?

If I fear—what do I fear? Has a thing power?
If I fear—whom do I fear? Can anyone obstruct
our Father? Can His loving will and His loving
promise be defeated and broken? Impossible!
Then why should I fear? Faith is the only natural
attitude of a believer. God is worthy of trust,
may all our lives be trust-FULL. He will not
fail. He delights in simple faith.

The Offerings of the Lord.—10.**THE SIN OFFERING (continued).**

In each of the four cases specified, "guilt" is prominent, and though the word does not appear in verse 3, the expression, "sin of the people" may be rendered "guilt of the people." And "guilt" has reference to the conscience. When, therefore, the "sin" which had been "sinned," was known (v. 14) a clean animal was brought, and the sin acknowledged by the transgressor or transgressors leaning hard with the hand upon the creature's head. Thus was expressed the willingness for guilt to be **transferred to a substitute**. Then the sacrifice was slain, and some of its blood put upon the horns of the altar of incense, in the case of the priest or the whole congregation, and there was also a sevenfold sprinkling of the blood "before the Lord, before the veil of the sanctuary." In the other two instances, the horns of the altar of burnt offering were marked by the blood. In every sin offering, the rest of the blood was poured out at the bottom of this altar.

Then all the fat and inwards were burnt upon the altar just as in the "Peace Offering," but, significantly, it is not called a "sweet savour unto the Lord" except once (verse 31); for where sin is in question, and there is a feeling sense of guilt, and consciousness of the hiding of God's face, can there be the full realisation of Christ's incomparable preciousness to the Father?

What of the remainder of the slain animal? Again there is a distinction made between the Sin Offerings for the priest and for the whole congregation, and those for a ruler or one of the people. In the case of the last two nothing is said in chapter 4, though instructions are given later in the "laws" of offerings, but in the first two, the whole bullock was carried forth "without the camp unto a clean place," and there completely consumed by burning. The site chosen was that where the ashes of the burnt offering were poured out by the priest, who also carried out the burning of the beast whose blood had been shed for sin.

Prior to this final act, however, are recorded the words, "and the priest shall make an atonement for them, and it shall be forgiven them."

It is impossible not to see, especially with the words of Hebrews 13. 10-13 before us, the Lord Jesus in type, Christ the True and Only Sin-offering. "For God hath made Him Who knew no sin to be sin for us." "It was exacted and He Himself answered."

"He suffered without the gate." He was treated as an alien and a leper. As Israel will say in the day of their national regeneration.

"We esteemed Him stricken, smitten of God and afflicted." Thus they put Him away from their midst, not knowing how, in procuring His death, they were unconsciously fulfilling the determinate counsel and foreknowledge of God, Who had purposed that His Own Son should thus make Himself an Offering for sin. Was it not, in thus suffering, and His Own Self bearing our sins in His Own Body on the tree, that He cried, "My God, My God, why hast Thou forsaken Me"?

The Lord Jesus has sanctified the people with His Own blood, and the only "clean place" for them is "outside the camp." It may not be—indeed is not—pleasing to flesh and blood to be outside human "folds," but do not the words of Hebrews 13 mean that our Lord is still "outside"? None but His disciples had any other view of Him but as One "numbered with the transgressors," "despised and rejected of men." There—"outside"—He is to be found. May His sanctified ones then gladly "Come unto Him."

The "law" now remains for our meditation (Lev. 6. 24-30). "In the place where the burnt offering is killed shall the sin offering be killed before the Lord. It is most holy." Thus there is (see ch. 4. 12) a double association of these two offerings, both symbolising our Lord's obedience unto death.

Where the blood was not taken into the tabernacle, the flesh was given to the males among the priests, the priest who offered being particularly mentioned. All who partook must be "holy," and it was to be eaten in the holy place.

Thus there was a fourfold condition of the partaking, namely, priesthood, being a male, being personally holy, and being in the right place.

Christ has not only been accepted as the Substitute, but by faith He is appropriated. Not at once is there a full appreciation of His Atoning Sacrifice, but as the believer realises his nearness, as a priest, and grows in grace and knowledge and holiness, and is where his Lord would have him be, so will he feed upon Christ, according to His Own words. "The bread which I give is My flesh, which I will give for the life of the world." "He that eateth Me, even he shall live by Me."

E.K.

God looks at the heart: He does not despise a broken and contrite heart, but dwells with him that is of a contrite and humble spirit (Ps. 51. 17, Isa. 57. 15).

From whence come ALL the troubles in the world?

THE words "from whence come" (James 4. 1) remind us there is a cause. Things do not simply "happen." We often say "WHY" when we experience difficulties, and yet we ourselves have helped to make them. The world grumbles at circumstances, and goes on making them worse. "It is easier to see what other people "bring on themselves" than what we are bringing." "I" can condemn your wrong action and be blind to my own. It is easy to ask why someone else is not stopped, and all the while to object to being stopped by God ourselves. "I" is the great trouble. "God hath made man upright; but they have sought out many inventions." Love, is the opposite of "selfness," the opposite of the "I" life. If "I" demand this, I shall put you down, or aside, to get it, and if another "I" craves for something else, he will make self the centre, and there will be a collision. SIN is the great root of trouble. To cut off one or two branches is not to get at the root.

What will man substitute for "I"? "The State," says one. This theory may take a political name, communism and fascism alike nominally give the state the centre, until with place-hunting a number of "I's" break up the illusion. Less drastic methods limit the "I," such is the essence of "religion" and of constitutional government and both may curb BUT NOT CURE, many ills. What about the root?

Idealism puts "universal brotherhood" in place of "I." But a brotherhood of MAN, of unjudged "self," cannot change "self." "I's" may amalgamate awhile, may propose love, but acid tests show idealism is built of crumbling bricks. "Thou shalt love thy neighbour as thyself" is a SECOND commandment (Matt. 22. 39). How wondrous is the message of the Lord Jesus in this one word. You cannot make it first. The love of God must be poured out first (Matt. 22. 37, Rom. 5. 5), and "we love Him because He first loved us" (1 John 4. 19).

The law of God commands love, the Gospel of God unveils and gives it. "God so loved that He gave His only begotten Son" (John 3. 16), and He loved and gave Himself for sinners (Gal. 2. 20), and in His death the SELF LIFE of a sinner IS judged, and a new life is given, and a new centre. Hence, the gospel is not a "religion," not a "philosophy," but a "power" (Rom. 1. 16), a LIFE (2 Tim. 1. 10). If Christ becomes my life, and yours, we cannot quarrel. If we have the same life, there are the same wishes, and hopes, and activities. If any one is in

Christ, there is a new creation (2 Cor. 5. 17) and believers are members of His body, working with the same blessed harmony as members of a physical body.

True, this will not remove all the troubles, but it will bring joy and thanksgiving amid all (1 Thess. 5. 16-18), and thus they will prove true medicine and "for good" to the believer (Rom. 8. 28). And he and she will not increase them when LIVING FOR CHRIST. If hated, they will not hate; the Lord Jesus, when reviled, reviled not again (1 Pet. 2. 23), and the apostle wrote "being reviled we bless" (1 Cor. 4. 12, 13). Nothing but love.. Such is the CAUSE of the Gospel, such its DISPLAY. Such is to be the FRUIT. Yes, the Gospel! There is nothing like it, and you can make nothing like it. Have you this new life, this new experience? If not, the Lord Jesus has died to judge the "I" life for all who come to God by Him. Are you unwilling?

The Gospel is the only hope in a wrecked world, in a world heading to destruction. And it is my absolute need and yours. The "I" life is not only cruel to others, it is madness, and doomed guiltiness. The degree of its manifestation may be less, but SIN IS SIN, AND CONDEMNATION IS CONDEMNATION. "The blood of Jesus Christ . . . cleanseth from all sin" (1 John 1. 7). There are two classes now, those "in Christ," and those outside. Sinner, anxious sinner, come to Him NOW. Believer, loving believer, do not exhibit, or excuse, "the old man," the judged "I," the self-life. A lost temper is a lost witness. "Self-seeking" is an ATTACK ON THE LORD YOU LOVE!

GOD'S VIEW OF MAN.

We all look at things from our own standpoint or that of men generally. "Popular opinion" affects even believers, more than they realize. How deeply important to acknowledge God's view of the "world" of "this evil age," of "men" (Ps. 94. 11, Gal. 1. 4, Jas. 4. 4):

Secondly. His holy and righteous description of judgment, coupling the unbelieving and the cowardly, together with those whose sins seem to us far greater, must impress our hearts (Rev. 21. 8).

And thirdly, that we not notice God's dealing with sins on the Perfect One, His Beloved Son? Two words specially fill us with awe, "My God, My God, why hast Thou forsaken Me?" and "Christ hath redeemed us from the curse of the law, being made a Curse for us" (Matt. 27. 46, Gal. 3. 13).

Then fourthly, we notice His unveiling of salvation. It is a passing "out of death into

life" (John 5. 24). Yes, we were "made alive," when dead! Moreover, we were once darkness but now are we "light in the Lord" (Eph. 5. 8). Surely these remarkable contrasts set forth God's own view. There is no restricting "such were some of you" in Ephesians 2. 3. This is where some forms of sin are mentioned (1 Cor. 5. 11). Thus our hearts learn His holy estimate of those who have not these outward iniquities. They all equally need the death of a Substitute bearing wrath, that they may become a new creation, for "flesh and blood" must be set aside, however religious (John 3. 3, 6). O that our estimate may be as His, and that we may ever live the blessedly contrasted life of a new man in Christ Jesus!

"Whosoever I take my journey into Spain, I will come to you . . . I will come by you, into Spain."—Romans 15. 24, 28.

Take your map, see the journeyings of God's servant Paul, beginning from Acts 13. First, the nearest "island of the sea," then, more and more. Asia Minor is covered, but he soon finds a "forbidding" to continue there:—a bidding to go further. He reached Europe. The same gospel, the same Lord Jesus is heralded. As Acts chapter 2 refers to those from Europe, Asia, Africa, and as the book begins with Jerusalem and ends at Rome, so the apostle's whole life is a missionary incentive. The flame burns. Look again at your map—at "the great Sea" and notice how the greater gospel covers it. There are three peninsulas jutting out to welcome the messenger. After Greece, Illyricum brings in the second of these (Rom. 15. 19). Love to Christ is too ambitious for His glory to be held back. The "Corinth"—and "Athens" and "Philippi"—of that peninsula is not merely a Roman colony, but Rome itself. "I must see Rome also" is the wish, and "so must thou bear witness also at Rome" the answer. But the heart of love looks beyond. There is yet another peninsula, and that also must be the scene of gospel triumphs. No Alexander wanted lands to conquer for himself, as Paul desired to claim for trophies and triumphs of his beloved Lord. Hence Spain is, in faith's view. The "sea" that is most entwined with prophecies of the times of the Gentiles must be entwined with "the day of Salvation" for "all nations."

Have we a missionary heart, or only a missionary study, or an announced meeting? Have we a reputation beyond reality, or a reality beyond reputation? O how deeply important is the stirring of our hearts to pray in the Holy Spirit that the vital power of the gospel may be realized

and that we may rejoice in the Lord's saving hand. The blood of Christ has not been poured out in vain. "He shall see of the travail of His soul." But He uses instruments—men and women of vision, and of prayer, and of consecrated lives.

Suggested Daily Readings.

"IF THE LORD WILL."—JUNE, 1915.

Day	READING		LEARNING	
	Isaiah	Matthew	Isaiah	Matt. 15
1	64. 1-12	17. 14-27	65. 17	26
2	65. 1-12	18. 1-14	18	27
3	65. 13-25	18. 15-35	19	28
4	66. 1-9	19. 1-15	20	29
5	66. 10-24	19. 15-30	21	30
6	Jer. 1. 1-19	20. 1-16	22	31
7	2. 1-19	20. 17-34	23	32
8	2. 20-37	21. 1-16	24	33
9	3. 1-13	21. 17-32	25	34
10	3. 14-25	21. 33-46	66. 1	35
11	4. 1-18	22. 1-14	2	36
12	4. 19-31	22. 15-33	Matt. 23. 1, 2	37
13	5. 1-8	22. 34-6	3	38
14	5. 19-31	23. 1-22	4	39
15	6. 1-17	23. 23-39	5	40
16	6. 18-30	24. 1-14	6, 7	2
17	7. 1-20	24. 15-28	8	3
18	7. 21-34	24. 29-44	9	4
19	8. 1-12	24. 45-25. 13	10	5
20	8. 13-9. 6	25. 14-30	11	6
21	9. 7-22	25. 31-46	12	7
22	9. 23-10. 10	26. 1-16	13	8
23	10. 11-25	26. 17-35	Jer. 10. 1, 2	9
24	11. 1-10	26. 36-56	3, 4	10
25	11. 11-23	26. 57-75	5	11
26	12. 1-17	27. 1-18	6, 7	12
27	13. 1-14	27. 19-33	8, 9	13
28	13. 15-27	27. 34-49	10	14
29	14. 1-12	27. 50-66	11-12	15
30	14. 13-22	28. 1-20	13	16

Notes on Memorized Verses.

ISAIAH 65. 17-66. 2.

17, God delights to remind His own of what He will do (Ezek. 36. 37): unbelief and "looking to man" are alike cramped. 18, He joys in His people's joy (22, Zeph. 3. 17): He is not a God of gloom; heaven has no dirges. 20, Sin has caused death, and, since Genesis 3 has often further shortened the brief span. 21, 22, "Disappointed hopes" may be written across human history, but never across Divine prophecy. "The work of their hands," a contrast with 17. 8, as Titus 3. 5 and 8. 23, Have you and I not "laboured in vain" when we have forgotten to seek the Lord first (Matt. 6. 33, see Ps. 78. 46, Isa. 55. 2, Jer. 52. 58 AND 1 Cor. 15. 58)? 24, The preciousness of prayer: God never "delays" through defect of hearing, loving, or acting. 25, So different from "now" (Rom. 8. 21). "My holy

mountain" (God's claim, 2. 2, 14. 25). Spiritual parallels, in our lives, do not change the literality but they do supplement its spiritual blessedness. 66. 1, "Where?" man thinks of a *place* (John 4. 20, 11. 48), God of a *condition* (John 4. 21, 23). 2, "Those" of things, "this" of the poor, weak man (contrast Eccl 9. 15, see Isa. 57. 15, Ps. 40. 17, see also Ps. 119. 162).

MATTHEW 23. 1-13.

2, 3, Cf. 5. 17, 18: the message searches us: do we live as we speak, and as we pray, or not? 4, Have we one measure for others, and another for ourselves (Deut. 25. 13-15, Amos 8. 5)? 5, Cf. 6. 4, 6: the principle acts deeply: do we think more of "men" in our prayers, our actions, our fears, or's God very real to us? 6, How blessed to "love" Him, and not "seats," and "greetings." 8, More than: "Do not seek,"—"Do not permit." Have we in 8-10 a reference to our *Triune* God, as in 28. 19? In 8 "Master" is "Teacher" (John 14. 26), and the title "Christ" is not in oldest MSS. The Lord Jesus is before us in 10 (observe how

He contrasts Himself with *all*: He is the only TITLED ONE: human religious titles, as "Reverend" and "Doctor," are so "out of place:" do not treat as a matter of indifference: they hinder perception of His will, and all-round testimony of obedience. 11, 12, Are we willing? 13, A sad contrast.

JEREMIAH 10. 1-13.

1, "Hear." How often (Deut. 6. 4, Matt. 13. 9, Rev 2. 7)? 2, "Learn not:" do we copy the world (1 Sam 8. 5)? 4, Man's show. 6, Exalt the Lord (32. 18). 7, Revelation 15. 4: there is too little concern for reverence to-day (Ps. 50. 21): we are unwilling to meditate on God's greatness: to speak of this is viewed as unnecessary, but holy awe and veiled faces, as of the seraphim, must not be set aside because of intimacy (2 Cor. 3. 18). 10, Again God's majesty. 11, The contrast as in Psalm 115. 3, 4, Isaiah 44. 8-21, Jeremiah 51. 19. 12, Power, wisdom, discretion (note 1 Cor. 1. 24). 13, All nature heeds, and honours, God: full of spiritual parallels.

Suggested Daily Readings.

"IF THE LORD WILL."—JULY, 1945.

Day	READING			LEARNING	
	Jeremiah	Mark		Jer. 17	Matt. 16.
1	15.	1-19	1.	1-15	1
2	15.	20-16.9	1.	16-23	17
3	16.	10-21	1.	29-45	18
4	17.	1-14	2.	1-13	19
5	17.	15-27	2.	14-28	20
6	18.	1-23	3.	1-21	21
7	19.	1-15	3.	22-35	22
8	20.	1-18	4.	1-13	23
9	21.	1-14	4.	14-25	24
10	22.	1-19	4.	26-41	25
11	22.	20-30	5.	1-17	26
12	23.	1-17	5.	18-31	27
13	23.	18-40	5.	31-43	28
14	24.	1-10	6.	1-15	17.1
15	25.	1-14	6.	16-32	2
16	25.	15-33	6.	33-45	3
17	25.	34-26.11	6.	46-56	4
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20	27.	12-22	7.	13-8.9	7
21	28.	1-17	8.	10-26	8
22	29.	1-14	8.	27-38	9
23	29.	15-32	9.	1-13	10
24	30.	1-17	9.	14-32	11
25	30.	18-31.9	9.	33-50	12
26	31.	10-26	10.	1-16	13
27	31.	27-40	10.	17-31	14
28	32.	1-15	10.	32-45	15
29	32.	16-30	10.	46.11-11	16
30	32.	13-44	11.	13-33	17
31	33.	1-16	12.	1-12	18
				30,31	19

Notes on Memorized Verses.

JEREMIAH 17. 1-14.

1, Deeply engraved, and hard hearts: sin inward and outward alike. "Altars," evil "worship." 2, *Home*

ruin, "their altars." A "remembrance" of self's ways, and forgetfulness of God. *Devotedness* to evil puts us to shame. 3, "My mountain," God's claim (Zeph. 3. 11), and sorrow (Jer. 12. 7, 8, 9). Give to spoil (Isa. 43. 38). 4, ch. 3. 7, (Deuteronomy 38. 47, 48, 33. 22). 5, "Man," "flesh." 6, We make our own troubles: *nature* shows many fruits of sin. 7, A truly blessed contrast: personal faith. Trust and hope (buoyancy). 8, Living, fixed, supplied, growing, manifesting hidden resources, victorious over circumstances, continuing ever in fruitfulness (Rev. 22. 2): are we thus glorifying God (John 15. 16)? 9, The heart, the source. 10, "Ways" and "doings" are from the heart (Prov. 4. 23-27, Isa. 57. 17). 11, A sad "end." 12, God's unchanged glory (Isa. 2. 1, 2). 13, 14. 8, Acts 28. 20, 1 Timothy 1. 1. 14, If God works, it is *true* healing: no idle or faltering promise ("As," Acts 27. 25, "so," Gen. 1. 3).

MARK 10. 13-31.

13, Confidence in the Lord Jesus, and attraction to Him remind of His gracious, willing and winsome tenderness: are we too "abrupt"? 14, How much blessing through *Divine* words correcting failure. 15, Loving rebuke of pride, even unconscious. 16, *No* thought of "baptising." 17, Looking to Christ only as "Teacher," and to "doing," and "inheriting": contrast Isaiah 45. 22, Acts 4. 12, Romans 6. 23. 18, Emphasize "Why?"—the Lord Jesus does NOT deny His goodness, but alludes to His Godhead: had He been only a "Teacher," He would not have been intrinsically good: a wondrous reference to the fall of *man*, and the need for One Who was God, to make "*atonement*," not only teach. 21, Not consciously boasting, he did not know himself, nor God's PERFECT standard. Do not forget the Lord's "love" to Him. 22, Grieved, yet going away. 23, 24, "Having" and "trusting in" subtly linked in the human heart. 25, (a) The miracle of salvation, 27, (b) The change of the saved one altogether, (c) The *docile* thread follows the needle where it provides the opened door, and, through the "wound," it binds: a wondrous picture of Christian life and service. 28, The peril of pride. 29, The test of motive. 30, Changed values, *not* "a hundred fold," *not* in man's valuation. 31, The result of self-confidence, and the blessedness of humility (1 Pet. 5. 6).

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Thoughts from The Word of God

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

A PERIODICAL, AS GOD ENABLES, TO SET
FORTH SOMETHING OF HIS WONDERFUL
LOVE AND PURPOSE, AND APPOINTMENTS
FOR HIS CHILDREN.

Vol. 46 No. 8, 9
AUG., SEPT., '45
Free.

"David went going and
growing, and the Lord God
of hosts was with him."

2 Samuel 5. 10 (marg).

"Grow in grace and in
the knowledge of our Lord
and Saviour Jesus Christ."

2 Peter 3. 18.

"Desire the sincere milk
of the word, that ye may
grow thereby." 1 Peter 2. 2.

"Consider the lilies of the
field, HOW they grow."

Matthew 6. 28

"Your faith groweth ex-
ceedingly."

2 Thessalonians 1. 3.

"The word of God grew
and multiplied." Acts 12. 24.

SOME OF THE CONTENTS.

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"In Whom all the building
fitly framed together groweth
unto a holy temple in the
Lord." Ephesians 2. 21.

"That we ... speaking
the truth in love, may
grow up into Him in all
things, Which is the Head,
Christ ... from Whom the
whole body fitly joined to-
gether, maketh increase of
the body (lit. the growth of
the body), unto the edifying
of itself in love."

Ephesians 4. 15, 16.

"God Who causeth
growth."

1 Corinthians 3. 7.

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

Percy W. Heward, 61, Upton Lane, Forest Gate, E.7.

"WAIT ON THE LORD"—Psalm 27. 14.

Words of Encouragement.

A GAIN we can say, "Praise the Lord." The believers' life should be an "Amen" and a doxology. Nor should a child of God view himself isolatedly. Even if isolated on a ship, or in a village, or where departure and worldliness prevent meeting together, he (or she) should call to mind the work of Christ for *all* His redeemed, and recognize the purpose of God, and the unity of the body of Christ, and pray and work accordingly. We do desire that these pages may maintain God's landmarks, and cast down human barriers, with the *love* of God poured out, the Lord's commandments loved and kept, in the power of the Holy Spirit, looking for "that blessed Hope."

"The water that I shall give him shall be in him a well
of water springing up into everlasting life." John 4. 14.

What mighty grace has been outpoured,
And still flows full and free
From Jesus Christ, our risen Lord,—
Giver of life to me.

Wells of salvation from Him spring;
Life-giving waters flow
Freely the thirsting soul to bring
Abundant joy below.

Then draw with joy—come, be not slow,
He fully satisfies:
Drink deep, be filled, and overflow
With ever fresh supplies.

S. J. D. (Lebanon).

Words of Encouragement.

God's commanded blessings are impressive. We call to mind "Thy God hath commanded thy strength." in psalms adjoining "Yet the Lord will command His loving-kindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life," and "Command deliverance for Jacob" (42. 8, 44. 3), and yet again "There the Lord commanded the blessing, even life for evermore" (Ps. 132. 3). Who can overvalue the lovingkindness of our God? Nor can we overestimate His sovereign power so that all things are subject to Him, and He speaks, and it is done. We are so weak, but if God commands our strength, out of weakness are we made strong (Heb. 11. 34), and can do all things through Christ Who strengtheneth us (Phil. 4. 13). The added words, "Strengthen, O God, that which Thou hast wrought for us," reminds us how our Father adds blessing to blessing, when we are able to receive, without becoming "confident and careless." It is a blessed thing to realize God's sufficiency, and His omniscience, united with His fulness of love and wisdom, for the true welfare of His redeemed. How trustful our faith can be!

"HYPOCRITES."

"I've met too many hypocrites." Yes, and so have I, and bad "silver coins" too. It's natural that a bad man makes a counterfeit of that which is "worthless"—no, that which is **worth having**. I haven't met "imitations" of **forged money** but of **real**. I haven't met "hypocritical infidels," but "hypocrites" who profess to be Christians are many. They are a striking testimony to the reality. If you receive a **bad coin** do you refuse a good one, or deny that a good one exists? No, the hypocrite may be **evidence** in favour of the gospel he miserably traduces.

A man I met recently at lunch hour raised the common objection to hypocrites before his workmates. And what do you think he added, "I can't line UP to it." He couldn't have used more fitting words. He acknowledged the gospel as a real "UP," and himself as a real "DOWN," lacking power to "LIVE." This is the sad "down and out" which may include millionaires. Does it include you? Why can't you "live" up to "it"? Because you are occupied with "it," and spiritually DEAD. You need "**Him**"—a Person—"the Way and the **Truth** and the **Life**," (John 14. 6), the Lord

Jesus Who died to give a new life **now**, to those who believe into Him! What then? Are you willing to remain "**down**," and without Him, and without life? Or do you feel **your need**? "The gift of God is **eternal life** in Christ Jesus our Lord" (Rom. 2. 3). "This is life eternal that they may know Thee" (John 17. 3). Is it true? Blessedly true. The blood of the Lord Jesus has not been poured out in vain. There is no room for hypocrites in heaven, but there is room for any who come, with a broken heart, and find the Only Saviour and salvation, **TO-DAY**. He is real. Is He **your Hope**?

Poems to help Christian Experience.—152.

"Ye have an anointing from the Holy One and ye know all things." 1 John 2. 20.

Ye have an Anointing,
A Gift from above;
'Tis God's Own appointing
And purposed in love,
And, since He is gracious
That gift to bestow,
'Tis all-efficacious
For all things ye know.
'Tis not of your gaining
By way of reward,
Far less your attaining;
Ye cannot afford
To boast, since depending
On God ye must be,
That Gift all-transcending
Is sov'reign and free.
Though your frequent falling
The Father foresaw,
His gifts and His calling,
He will not withdraw;
His Spirit He giveth
In you to reside,
The Spirit Who liveth
In you shall abide.
Ah! yes, He abideth;
His word will not break,
If even He chideth,
He doth not forsake;
And, though He chastiseth,
Hath ever in view
Your good; He deviseth
All blessings for you.
How wisely He teacheth
All faith to impart;
Ah! Only He reacheth
The mind and the heart;
No man can instruct you
In heavenly things,
But He doth conduct you
To God-given springs.
Since He doth indwell you,
With power to endow,
Should not this impel you
To holiness now,
To godly behaviour,
To righteousness here,
To wait for your Saviour,
Who soon will appear?

E. K.

SOME ASPECTS OF PRAYER.

Prayer is, in relation to God the Father, a childlike drawing near, access to Him. With regard to the work of the Lord Jesus Christ, it is the realized identification with Him, a claim **in His Name**. Concerning the Holy Spirit, it is a holy yieldedness to His guidance of our wishes. As to the promises of God, it is an appropriation: with respect to our new life, it is a living expression: in connexion with ourselves, it is a sense of need, and a holy judgment of all self-will. Mighty prayer is ours, but it is by **God's** inworking (Phil. 2. 13). Hence it is abundantly fruitful. It does not change God's purpose, but is itself the effect of our harmonizing with His purpose, and in its working brings us yet more fully into this blessed harmony. In most varied circumstances prayer is an unvaried comfort to a true believer. It is living, and hearty, full of feeling, and joined with a happy consciousness of God **personally**. It is the prayer of **faith**, and is inseparable from **love** to Him and His will, so is it characterized by **hope**, for God never breaks His word. O that we may enjoy personal and united prayer and praise!

Questions and Answers.

110.

"Suffereth violence"? Matthew 11. 12.

Not a right claiming: "snatching," (as the word implies) is not God's will. The parallel (Luke 16. 16), with added context of 17 and 18 at once clarifies. None can be free from law except **via death** (Rom. 7. 1, 2). In this case we must become dead to the law **by the body of Christ** (Rom. 7. 4). But as Peter (Matt. 16. 21-23) did not desire his Master to die, so many wanted (and want) the Kingdom without the Cross. They did not know that Israel, even as the Gentiles, were under **judgment**, and the only hope for any sinner is a suffering Substitute. Then instead of snatching the Kingdom, there is a new **birth** into it (John 3. 3), and receiving as a little child (Matt. 18. 3, Luke 18. 17). How wondrously all Scripture harmonizes.

111.

"Of uncircumcised lips"? Exodus 6. 12, 30.

As Isaiah felt his unclean lips (ch. 6. 5), and as Jeremiah felt that he could not speak (ch. 1. 6). Moses realized his need. The impetuosity when he was 40 years old, had gone. God's holiness makes us all ashamed. But we must beware of a pendulum swing—to forget the Lord's strength: **that** is made perfect in weakness. Hence the loving reproof to God's servant in Exodus 4. 14. The Lord's answer (11, 12) to

his fear (10) should have been sufficient. May we learn both lessons, and seek a circumcised heart (Deut. 30. 6) and ears (Jer. 6. 10), and lips (Romans 2. 28, 29). These, anticipated by Moses, must be felt by us.

112.

Meaning of "Lead us not into temptation"?

First we remember the word "tempt" has also the meaning of "test" (Gen. 22. 1): in this connexion the prayer would be a lowly confession of our weakness and dependance. Secondly, we remember surrounding petitions concerning (a) food, (b) forgiveness, (c) deliverance from the evil one, and recall Matthew 4. 1, 2, and the designed contrast with our glorious Lord Who stood amid all. Thirdly, we are conscious that, if we do not learn our need of grace, a fuller breaking down of our self-confidence may lead us to repentance (Luke 22. 31-33, 62 illustrates, and also the extreme delivering to Satan that the spirit may be saved in 1 Cor. 5. 5, see also Matt. 18. 34. Hence the petition **not** to need such painful humbling). 2 Chronicles 32. 31 may well be noticed. I am not ashamed of the gospel of Christ, denotes a contrasted joy and boast in that gospel, and so "Lead us not" reminds of God's leading in the opposite way, even in the path of righteousness. "Not . . . but"—emphasizes this. Further 1 Corinthians 10. 13 shows a way out: hence we do well to pray that needed testing may not be the goal, but the path to victory: not "into" such trials, but "through" them, to the Lord's glory in "the peaceable fruit of righteousness" (cf. Heb. 12. 11).

REQUESTS FOR PRAYER AND PRAISE.

Let us mark the limitations of Psalm 66. 18.

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

Colossians 4. 2.

"I believe God." Acts 27. 25.

1. For those in authority (1 Tim. 2. 1-4) and God's gracious and mighty overruling, specially remembering the spread of His gospel in all lands.
2. For aged, weak, and tried believers that there may be simple, growing and victorious faith.
3. For loving Christian homes with unworldliness (Tit. 2. 12), and joy in the Holy Spirit. Prevailing prayer that claims the younger ones for the Lord Jesus is ever needed.
4. For lands that we often forget, e.g. Hungary, Algeria, Alaska, Chile.
5. For the Lord's work committed to our charge that all may be increasingly in the Spirit, and that the unity of believers, and love to "all saints" (Eph. 6. 18) may be realized among us, and among other beloved children of God everywhere.

"He is." Hebrew 11. 6.

KEYS.

A KEY is never meant to be alone: there is a lock somewhere. The two fit one another. Hence a difficult lock is only opened by **one** key, and he who owns one owns **both**. The Bible is a wonderful lock: it needs opening. Where is the key? History, too, has a great Divine plan. What is the key to it? And your life and mine are like locks. They cannot be "understood" till we have the right key.

The Lord Jesus speaks of Himself as having three or four keys. In Matthew 16. 19 we find "the keys of the kingdom of the heavens," to fit whatever He has purposed to be closed or opened. What a delightful thought. All whom God calls will be welcomed (Acts 2. 39), however much Satan tries to hinder and however unworthy and sinful they see themselves to be. And all actions and arrangements among believers are just to fit the Lord's "locks." His will is a beautiful law, nothing less, nothing more. If I belong to Him, His words are to be gladly followed (John 15. 14). A "key" says, "You are **not** to act first." You cannot "open" anything unless you **agree** with God's own lock. Some one will say, "I did not think of everything being **locked up**." No, the key shows it is **NOT TO BE KEPT LOCKED**, but that there are riches waiting for those who have a willing use of the right key. But the unsaved soul finds everything shut up. No one can understand the Scriptures or do what is right, unless there is **first** a coming to Christ for salvation (Matt. 11. 28). The lawyers and scribes of Israel took away the key of knowledge (Luke 11. 52). They did not wish to have God's hidden treasures (Col. 2. 3). They knew it was there, but neither used the key nor wanted others to have it. Hence they never knew "the hidden wisdom" (1 Cor. 2. 7, 8).

In the last book of Scripture the Lord Jesus says He has the keys of **hades** and of **death** (Rev. 1. 18), that is of both places where (a) the soul and (b) the body of a sinner who dies are found. They are in prison. They have not ceased to exist. He will raise all up, and there will be a judgment for all sinners (John 5. 29). But the Lord Jesus does not speak of His people who have died as under lock and key. Delivered from prison now (Gal. 3. 23), they have no prison after. It is joy to be a child of God, redeemed by the precious blood of Christ (1 Pet. 1. 18, 19). Are you among such? But no one can open the prison of a sinner. The Lord Jesus thus solemnly warns all who die unsaved (cf. Rev. 5. 3-5).

In Revelation 3. 7 He tells us of "the key of

David." This, too, is His, all "the sure mercies of David" are His (Acts 13. 34). No one else can open the lock, no one else can bring the blessings. Ah, unless you come to Him you have none. Everything is now "in Christ Jesus" (Rom. 8. 32), and for Israel when He comes back (Rom. 11. 26).

How many are able to say "He is my Saviour"? How many can only say, "I wish He were mine but I cannot say He is"? If you feel your need of Him, you, young or old, are **welcome to Him to-day** (2 Cor. 6. 2).

All prophecies and types of old
God's grace and holiness unfold:
Of all Christ is the perfect Key,
In Him we all fulfilment see.
History and nature then combine
To show in Him their Key Divine.

Thus all God's blessings are for those
"In Christ," and none the door can close
To each who trusts in Him to save,
Who for the lost His life-blood gave:
'Tis then the plan of life is known—
To use *His* key, and His alone.

Have you come in God's unlocked door,
And of salvation are you sure?
Then have you for all truth the key,
And ever would obedient be?
To try another loses all,
Beneath *His* judgment then to fall!

SINFUL ACTIONS.

There are some things which are **intrinsically** evil, some which are **dispensationally** so, some which are evil because of usual **accompaniments**. Some things are evil because they may be misused, and **lead others astray**. That is to say, a concern for unity of saints, and godly example, may attract sensitive redeemed ones to give up many things which cannot be viewed as essentially wrong, or condemned by any definite command. Love of the brethren will apply principles of grace which lack of love would make legalism, or regard as bondage. The things essentially against God's will can never be justified by claims of personal leading, nor by circumstances: those which are dispensationally sinful may be commanded in another dispensation; and those which are rather seen as against God's will for you or me personally in places where God has placed us, we cannot generally impose on others, though they **may** be equally against His will for them, and if we truly see **His principle** indicates this we are privileged, in brotherly love and unassertiveness, to bring this before dear fellow believers to the glory of our One Lord.

The Offerings of the Lord.—11.**THE SIN-OFFERING (Continued).**

Bearing in mind the significance of the Sin-Offering, and its necessity for those who had sinned ignorantly against the Lord, it is worthy of notice that the beginnings of the months (1) were marked by the presentation, amongst other sacrifices, of sin-offerings. Thus there was a constant reminder of the fact of sin perhaps unrealized—and the need of atonement. The most important of all was that offered by Aaron of the Day of Atonement, first on his own behalf and then for the people. So a remembrance of sins was made every year. (2)

Similarly, the gatherings for the annual feasts commanded to Israel, had their appointed sin-offerings. (3)

Thus, there would seem to be a constant stress on the fact of sin, so much so, that even the most earnest acts of devotion needed these sacrifices, since man by nature is unclean, and even his service is often tainted by the flesh. Such thoughts as these are suggested by the gifts of the princes of Israel in the day that the altar was dedicated, for amongst these was a sin offering.

Again, at the consecration of Aaron, the first offering presented was that for sin; and after their abiding at the tabernacle for seven days and nights, on the eighth day, "Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, Take thee a young calf for a sin-offering for the people, and this solemn service was not completed until "Aaron lifted up his hand toward the people, and blessed them, and came down from offering the sin-offering, and the burnt-offering and peace-offerings." "The glory of the Lord appeared unto all the people." (4)

A believer may speak of offering himself for service to God and His people, and such language is not inappropriate, when it is remembered that the Levites were offered to God for such service (5). Let it be realized, however, that they identified themselves with a sin-offering, that they were separated to the Lord, to be His, for He said, "They are wholly given unto Me . . . have I taken them unto Me," and that God then gave them to the High Priest, who "made an atonement for them to cleanse them."

Atonement, therefore, preceded service, and, antitypically, it may be asked, who can stand in a priestly position, or indeed, serve God in any capacity whatever, that has not entered into the blessedness of the effects of what the Lord Jesus accomplished when, at Golgotha, His

soul was made an offering for sin?

The cleansing of the leper (6), who had been healed by the power of God, was in order to his being welcomed back into the fellowship of God's people and the privileges of united worship, and here again a sin-offering is prominent. The spiritual teaching is not lost upon the discerning believer, for he sees the constant need of the precious blood of the Lord Jesus, God's Son, that cleanseth from all sin.

Once more, the fact that man is born in sin, that the outgoings of the natural man's heart are unclean, and that death is defiling are emphasized in that sin-offerings were necessary on the occasion of a birth (7), if a person had a running sore or the like (8), and when certain people were defiled by the presence of death (9). From the beginning to the end of every human life, the flesh is corrupt. Even the believer has to own, "I know that in me, that is, in my flesh, dwelleth no good thing." The Corinthians were carnal and walked as "men."

What a great comfort it is to the heart of a child of God to know that the precious blood of the True Sin Offering shall never lose its power, and that His sacrifice is never to be repeated, but is eternally efficacious.

Adverting to the laws concerning the Nazarite, it will be noticed that a sin-offering is presented, when the days of his separation and consecration come to an end. Thus is taught that a life of devoted service to the Lord yet comes short, this side of glory. Nothing but the merit of Christ can render service acceptable to the Father, and nothing but the work of Christ can cleanse the iniquity of our holy things.

In concluding this meditation upon the Sin-offering, there is that which is both humbling and encouraging. Sin is exceeding sinful, no less in a believer than an unbeliever. A child of God cannot make light of sin. It grieves him because it grieves His Father most. But the value and power of the precious blood of Christ can never deteriorate. It has atoned for all his sin, and its precious cleansing power is realized as, moment by moment, he "walks" in the Light, as He is in the light.

E.K.

(1) Num. 28. 15. (2) Lev. 16 and Heb. 10. 3. (3) Num. 28 and 29. (4) Lev. 8 and 9. (5) Num. 8. (6) Lev. 14. (7) Lev. 12. (8) Lev. 15. (9) Num. 6. 9.

The opened door of humble prayer should be remembered before every other open door, else we may enter those which the Lord has not opened.

"When they shall say, Peace and Safety."

1 Thessalonians 5. 3.

THE loving believer should ever be grateful for kindness, and for the reverse of brutality amongst men. Separation to the Lord, though detaching from a share in world-approved methods of reform, and from earthly politics, does not mean indifference. Far otherwise,—the true disciple of Christ should have **power** in prayer, and, by example and influence, be more than an asset to the land where he lives.

Nor does a believer manifest a critical and cantankerous spirit, nor impute wrong motives and insincerity to all the efforts of man to deal with social and international blots. Hypocrisy is existent in many places, and vincer is prevalent: but this is **not only** in politics. There are numerous hypocrites who disgrace the name of the Lord Jesus. And have we not **all** been untrue to Him? Can we **taunt** men with unfaithfulness to their ideals, and logically infer their utter meanness of character? The attitude of a true pilgrim is not that of picking holes in everything, and of digging out evil. Destructive criticism is easier than constructive help. Any one can impute wrong, and misrepresent. Blackening of others is not godliness, nor is pessimism in this sense a mark of holiness. But we should be wrong to take a rosy view of the present age, or to imagine a man-made millennium. The removal of one ill in the human body is often the introduction of another, and so is it in the body corporate. Physically man may stamp out small pox, and increase cancer, and thus is it often morally. There is a transmutation, but the forgetfulness of God and His will and the waywardness of the human heart remain.

And man's confidence in man, to change man, is a sad evidence of unconsciousness of the deep seated evil, and of the need for the gospel of Christ. We dare not expect a reversal of warning prophecies, which show the sad goal of this age. The human tendency to speak of a new world, and of security, is linked with blindness as to the real cause of evils. The great need is humiliation before God. Repentance is still absent. The blood of Christ is not to the forefront. And yet men persistently say "Peace and safety." God shows us in this tendency, the great peril, and Satan's deceit, and the added warning, "Then sudden destruction cometh upon them" (1 Thess. 5. 3) needs true emphasis, that souls may be awakened, and seek the Lord while He may be found. False hopes are entertained, and wrong fellow-

ships are formed by children of God. There will be outward encouragements, and men will conceive of their Utopia, but all will break down, because there is no **new life**. Till the Lord Jesus is central, till Jerusalem is "a praise in the earth" all will fail. The very progress may bring the climax of evil sooner, for it will cause a mistaken confidence in man, and a rest where there should be repentance. How important that our eyes should be anointed, that we should realize the heavenly calling, and perceive the course and character of this age, lest we be carried away and forget James 4. 4. The world, at its best, is enmity against God. The only real hope is in the Lord Jesus and His precious blood, and in His coming again. The book of Revelation is an unveiling of the real nature of man's history. May we ever overcome by the blood of the Lamb, and not be deceived by the deceiver, but feelingly realize the deep heart-prayer "Come, Lord Jesus."

"You only believe, you don't know."

HOW often have I heard such words, and yet they are based on a complete MISunderstanding,—on a very sandy foundation. Faith is not the opposite to **knowledge** by any means. Even in English it is linked with the word "fidelity," just as "trust" is with "truth." And "belief" is associated with "lief" and "love," i.e. what pleases and satisfies, a very interesting connexion when we remember a verse of Holy Scripture, "Faith which worketh by love" (Gal. 5. 6).

The fact of it is that **usage** has debased the meaning of "belief," just as "presently" now means "NOT in the present," and as "doubtless" is often added when the speaker has a doubt! And then most people argue from the "misuse," instead of being ashamed of it. The Scriptural words for "faith," in Hebrew and Greek, are from the roots that suggest "Amen," and "confidence,"—a stability, and a being fully persuaded. An Englishman may say "I believe," for "I think," or a Frenchman "Je crois" for "je pense" or a German "ich glaube" for "ich denke," but all three are wrong. Do not say "I believe" unless you "know" first. "We have **known** and **believed** the love that God hath to us," says 1 John 4. 16. Mark the order. And "Faith is the **SUBSTANCE** of things hoped for, the **EVIDENCE** of things not seen" (Heb. 11. 1). That is truly reasonable: other ideas are most unsatisfactory. Some of us thank God, we

believe Him, and "believing into" the Lord Jesus Christ we have a living faith that appropriates and grasps the blessings and promises which are "Yea," and "Amen" in Him (2 Cor. 1. 20). This is not a nine days' wonder, but a continuing fact and joy.

"But you can't know," says some one. We answer "You can't know what **others** know, or don't know." To deny is unsatisfactory, unless you have universal knowledge and experience. Do not be so presumptuous as to claim this. If you do not know for yourself, that by no means proves others have not a better experience. Thanks be to God, we not only know that "He is" (Heb. 11. 6), but we know Him Whom we have believed (John 17. 3, 2 Tim. 1. 12). To say "You can't" is to deny a precious fact that you have not personally experienced, but there is still a welcome for such as you, and those who seek Him in time find Him (Prov. 8. 17). But some will seek too late, when the door is "shut" (Matt. 25. 10). Will you, dear reader?

True faith is compared with a grain of mustard seed, and likened to a living body; it has a God-given power within. Hebrews 11 tells what His servants of old did through faith. Ah, this is not a delusion, not a dream. If only you came to Christ! "I believe what I can see," you say. Have you seen your life—your thoughts—love—fragrance—electricity? "I only have five senses," you add. Then which of them demonstrates your "life"? Have you seen, heard, smelt, touched, or tasted it? Dear friend, do not be carried away by catch-words, and be the slave of oft-repeated blunders. You are a living, conscious, accountable person. True faith is a reality beyond sight, but it rests on evidence far more unimpeachable. Nothing has been broken or can break it: it is a living confidence in a living God, and enjoying loving words of truth (John 6. 63).

A sensitive lamp proves the electric current by contact, and the condition is changed, and all can "see," not the current, but its fruit. A sensitive heart feels the burden of sin, and proves the Lord Jesus by faith's contact, and the life is changed. Then all should see the unseen Lord by the effect in the godliness of the one redeemed by His precious blood. This is the fruit. None have come to Him in real concern and need, and found Him absent, or a disappointment. Will you not be the next to come? Then you will realize the words, "Through faith we understand" (Heb. 11. 3) and "If any one will do His will, he shall know" (John 7. 17).

We can never pass through the waters in vain if the Lord is with us, and we look simply to Him (Isa. 43. 2). There is a real gain in trials when we are "exercised thereby." We often lose through our "fear" of losing. Distrust chooses for ourselves: truth delights in God's service.

We cannot be too concerned to remember when the Lord Jesus said "Me and My words." He did not say "Me" alone, nor "My words" alone, nor "Me or My words," nor "My words and Me."

Suggested Daily Readings.

"IF THE LORD WILL."—AUGUST, 1945.

Day	READING		LEARNING	
	Jeremiah	Mark	Jer. 45	Matt. 17
1	33. 17-34.5	12. 13-27	1	20
2	34. 6-22	12. 28-44	2	21
3	35. 1-19	13. 1-16	3	22
4	36. 1-19	13. 17-37	4	23
5	36. 20-32	14. 1-21	5	24
6	37. 1-21	14. 22-42	Mark 14. 22	25
7	38. 1-12	14. 43-59	23	26
8	38. 13-28	14. 60-72	24	27
9	39. 1-18	15. 1-14	25	18.1
10	40. 1-16	15. 15-32	26	2
11	41. 1-18	15. 33-47	27	3
12	42. 1-22	16. 1-20	28	4
13	43. 1-13	Luke 1. 1-20	29	5
14	44. 1-19	1. 21-38	30	6
15	44. 20-30	1. 39-63	31	7
16	45. 1-46.12	1. 64-80	32	8
17	46. 13-28	2. 1-20	33	9
18	47. 1-48.6	2. 21-35	34	10
19	48. 7-30	2. 36-52	35	11
20	48. 31-47	3. 1-14	36	12
21	49. 1-19	3. 15-38	37	13
22	49. 20-39	4. 1-15	38	14
23	50. 1-16	4. 16-32	39	15
24	50. 17-32	4. 33-44	40	16
25	50. 33-40	5. 1-15	41, 42	17
26	51. 1-16	5. 16-32	43	18
27	51. 17-33	5. 33-6.12	44	19
28	51. 34-51	6. 13-34	45, 46	20
29	51. 52-64	6. 35-49	47	21
30	52. 1-23	7. 1-18	48	22
31	52. 24-34	7. 19-35	49, 50	23

Notes on Memorized Verses.

JEREMIAH 45. 1-5.

1, A special word for the "Timothy" who helped. How important to be a helper: how needful to be trained: let younger brethren see God's way (not worldly, "theological" colleges, etc.). 2, Similar to the introduction in 39. 16: God delights to emphasize His covenant love for our comfort. 3, The Lord knows our temperaments (Ebedmelech was afraid in 39. 17, and Timothy needed

encouragement thus, 2 Tim. 1. 7, 8). 4, The sad state of affairs not disguised (but see the future, 32. 41 after verses 26-35). 5, Though the "land" is plucked up, and there are no "great things" for oneself there shall be sustaining grace amid trials (see 43. 3, 6 even as 36. 26). "Trust in the Lord" (Prov. 3. 5).

MARK 14. 22-50.

22, The order is precious (e) "took," (b) "blest," (c) "broke," (d) "gave": do we realize and enjoy it in spiritual continuance of "the breaking of the bread"? Note contrast in Genesis 3. 6. "This is" not "has become" or "is becoming," contrast John 2. 9 (Ex. 4. 3). 23, (a) "Took, (b) gave thanks, (c) gave": again a reason in the order. Emphasize "giving thanks." 24, How wondrous the blood of this "covenant," distinguished from Hebrews 9. 20 (see 13. 20). "Many" (Isa. 53. 11, 12, Matt. 20. 28, Rom. 8. 29, Heb. 2. 10, 9. 28). 25, There is an "until" (1 Cor. 11. 26): "the Day" is near (Rom. 13. 12: the kingdom is ever associated with the church (Matt. 16. 18, 19). 26, Psalm 22. 23, Hebrews 2. 12. Do we praise enough? 27, A saddening contrast ("night").

The Divine aspect, "I will smite." 28, The sorrow changed (18. 30 5, see Matt. 28. 10, 16, "Galilee of the Gentiles," note 19). 29, Not intentional boasting, but failure to realize limitations. Do we know ourselves? 31, If only he had believed the Lord's loving warning, doubted himself, and "watched" and "prayed." "All" failed,—then all fled. 32, "Sit," contrast "fell," 35. 33, A special privilege, "with Me" (Matt. 26. 38, 40). 37, "One hour" (Luke 22. 53, note Rev. 3. 10). 38, "Lest," "ready" the Lord never overlooks love, *He* had no "but" of failure. 40, "For," a tender explanation (Luke 22. 45), but not excusing lack of faith. A wondrous message for us. 41, "Do ye sleep, etc.?"—not an encouragement of this, nor irony. 43, One of the twelve, yet . . . privileges do not sanctify. Priests, scribes, elders—leaders in worship, knowledge of Scripture, oversight—united against the Lord. 44, A peculiarly sinful "token." 47, Named in a later gospel, (John 18. 10). 48, Isaiah 53. 12, "That the Scriptures should be fulfilled" (lit.) 50-52, Contrasts with the Lord Jesus (Isa. 50. 5), and as to His clothing (Ps. 22. 18).

Suggested Daily Readings.

"IF THE LORD WILL."—SEPTEMBER, 1945.

Day	READING			LEARNING	
	Lamentations	Luke	Ezek. 1	Matt. 18	
1	1. 1-11	7. 36-50	1	24	
2	1. 12-22	8. 1-15	2	25	
3	2. 1-10	8. 16-36	3	26	
4	2. 11-22	8. 37-56	4	27	
5	3. 1-36	9. 1-17	5	28	
6	3. 37-66	9. 18-36	6	29	
7	4. 1-12	9. 37-50	7	30	
8	4. 13-22	9. 51-62	8	31	
9	5. 1-22	10. 1-20	9	32	
10	Ezek. 1. 1-14	10. 21-42	10	33	
11	1. 15-28	11. 1-16	11	34	
12	2. 1-10	11. 17-36	12	35	
13	3. 1-14	11. 37-54	13	19, 1	
14	3. 15-27	12. 1-12	14	2	
15	4. 1-17	12. 13-30	26	3	
16	5. 1-17	12. 31-44	27	4	
17	6. 1-14	12. 45-59	28	5	
18	7. 1-13	13. 1-17	Lu. 15. 11, 12	6	
19	7. 14-27	13. 18-35	13	7	
20	8. 1-18	14. 1-14	14-15	8	
21	9. 1-11	14. 15-35	16, 17	9	
22	10. 1-15	15. 1-19	18, 19	10	
23	10. 16-11. 3	15. 20-32	20, 21	11	
24	11. 4-25	16. 1-18	22, 23	12	
25	12. 1-16	16. 19-31	24, 25	13	
26	12. 17-28	17. 1-19	26, 27	14	
27	13. 1-23	17. 20-37	28, 29	15	
28	14. 1-16	18. 1-14	30	16	
29	14. 17-15. 8	18. 15-30	31	17	
30	16. 1-14	18. 31-34	32	18	

Notes on Memorized Verses.

EZEKIEL 1. 1-14, 26-28.

1, Contrast absence of dates in N.T. epistles. Heavens opened (Matt. 3. 17, John 1. 51, Rev. 4. 1, 19. 11).

2, Contrast with "reigning" dates. 3, Jeremiah, too, a priest, and Ezra, Samuel a Levite: God used many of this tribe (Mal. 2. 4-7). "The land of the Chaldeans," God works wherever He wills (Ex. 3. 2, Acts 7. 2). "North," "Hidden place": Concordance study helpful. 5, Living ones, cf. four in Revelation 4. 6, 7, 8 (quite different word from "beast" in 13. 1). These *real* beings appear to suggest God's world-wide executive in creation, as well as the worshipful acknowledgement of Him in glory (His "chariot," Ezek. 10. 19, see 1 Chron. 28. 18). A wonderful view of true service, (a) "straight feet," (b) "they turned not," (c) "they went every one straight forward," (d) whither the Spirit was to go" (e) "the appearance of lamps," (f) promptness, "as the appearance of a flash of lightning," note Psalm 103. 20. Have we these godly characteristics? 26, The throne, the Man. 8, A remembrance of God's covenant, grace reigneth through righteousness, *one* Ark of safety, deliverance from wrath within, because of substitution. "I fell," as Daniel and John: no "man of God" is frivolous, worship is never lacking in such: We know little because we worship little.

LUKE 15. 11-32.

11, Israel typically viewed in God's family (cf. "saved," Jude 5): *how* different to be *actually* "in Christ." "Goods," cf. 29 "Thou never gavest me": neither wanted the father *himself*, THIL grace changed the younger. Do we seek blessings, or the Besser? 13, *Quick* action: *far* country. "his" substance. 14, "But": God's grace intervenes (Acts 9. 3). 15, *His* joining. No food for *him*, only for *swine*. 16, *He could* not eat this: God's gracious bringing down. "No man gave": none can "help" (i.e. "hinder") when *God* works. 17, The mighty change goes on. "I perish" (24). 18, 19, *Sin* confessed: repentance deeply important (Matt. 3. 2). 20, Grace is waiting, runs, welcomes. 21, The lovingly *interrupted* words of 19. 22, (a) Robe. (b) bring—(c) shoes, (d) food (sacrifice), (e) rejoicing—*all* "in Christ." 25, "But," how sad! "Field": he was *afar*, drew "near," but "would not go in." 27, Rejoicing, as in 6, 7, 9, 10—do we rejoice in God's joy? 28, 29, Anger, pride, *self's* friends. 30, Jealousy. 31, "With *Me*,"—not valued. 32, Death, life 24, John 5. 24. (A booklet available—write).

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Thoughts from The Word of God

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

A PERIODICAL, AS GOD ENABLES, TO SET
FORTH HIS INFINITE LOVE, AND HIS
GRACIOUS WILL FOR HIS CHILDREN, IN
DAILY LIFE.

Vol. 46 No. 10, 11
OCT., NOV., '45
Free.

"All the rest also of Israel
were of one heart, to make
David king."

1 Chronicles 12. 38.

"As one, to make one
sound to be heard in prais-
ing and thanking the Lord."

2 Chronicles 5. 13.

"In Judah the hand of
God was to give them one
heart to do the command-
ment of the king and princes,
by the word of the Lord."

2 Chronicles 30. 12.

"All the people gathered
themselves together as one
man into the street that was
before the water gate; and
they spake unto Ezra the

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scribe to bring the book of
the law."

Nehemiah 8. 1.

"The people gathered
themselves together as one
man to Jerusalem."

Ezra 3. 1.

"I will give them one
heart and one way."

Jeremiah 32. 39.

"I will make them one
nation in the land upon the
mountains of Israel; one
King shall be King to them
all."

Ezekiel 37. 22.

"That ye may with one
mind and one mouth glorify
God."

Romans 15. 6.

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

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"PEACE WITH GOD." "THE PEACE OF GOD."—Romans 5. 1, Phil. 4. 7.

Words of Introduction.

A GAIN the passing days tell us that the Coming of the Lord is near. "Now is our salvation nearer than when we believed" (Rom. 13. 11). Every reminder of the brevity of life, every consciousness that our outward man is perishing, every "sign of the times," and of the approaching climax, should stir, or awaken, us to more loving activity. Life is not limited to one part of devotedness—our hearts, minds, and powers are all the Lord's purchased possession. We would pray, and meditate, and do ordinary duties in spiritual simplicity of heart, and speak to lost souls—with holy proportion, in the enabling of the Holy Spirit, Who indwells to claim, and that He may ever guide, and always be free to use our yielded faculties, in loving service to our beloved Lord. May these pages impress writers and readers alike thus to please Him.

1 THESSALONIANS 4. 16.

Thou, Lord, Who liv'st beyond the skies,
Our Life, our Light, our All,
O haste the day when we shall rise,
At God's great trumpet call.

The earth no more will hold Thine own;
They must, they shall be free,
Their bodies, in corruption sown,
Be changed like unto Thee.

The living with "the dead in Christ"
Shall rise into the air;
Their deep heart-longings all sufficed,
Shall Thy blest image bear.

This blessing will not transient be,
Nor time define the plan:
Nay, 'tis a blest eternity
Of God's rich grace to man.

A.W.H.

Words of Encouragement.

"Lead me . . . Teach me . . . will He teach . . . the meek will He teach."

Psalm 25. 5, 8, 9. We need God's own instruction. We are all ignorant by nature, up-bringing, circumstances, wishes, and general opinions:—all tend to breed and develop our mistakes. How we need God's guidance. And, blessed be His Name, He will not withhold. The thought of "not knowing what to do" need not press down a saint. Our Father is living. He is not in doubt. He is not indifferent to our need. Nor is He unwilling. We have every reason to pray, to expect, to trust, to look up and ahead restfully. To-morrow never comes as "to-morrow," with a limitation to our present supplies. When it arrives it is "to-day," and "to-day" has become "yesterday," with all its unfounded fears buried. (if we have such), for our Lord Jesus Christ has not become yesterday, He is "the same to-day" (Heb. 13. 8).

Miracles.

With God all things are possible, and that which is marvellous in our eyes is never to be viewed as marvellous in His eyes (Zech. 8. 6). We often "limit" God in our thoughts. If we only realize His fulness, we should be filled with thanksgiving; and how could we then have fear, anxiety, dismay or doubt? God is all sufficient, and our sufficiency is of God.

It is no more difficult for Him to remove a fig tree or a mountain than to speak. He upholds all things, and the words "easy" and "how" are quite inapplicable to Him. It is this that our beloved Lord brings before us in Matthew 21. 21. This language is not mere hyperbole, nor does it mean we are to desire spectacular miracles. Our beloved Lord would not work one for the Pharisees in Matthew 16. 1, nor for Herod in Luke 23. 8. Nor did He Who fed the five thousand, and caused miraculous draughts of fishes, work a miracle for His Own comfort when on the way to Jerusalem. This is deeply important. The Corinthians used "gifts" for themselves. Such an idea is quite unseemly. "Faith" does not manufacture anything, but harmonizes with God's will: that is its power. Faith is not a self-scheming or self-interested force, to be used for personal advantage, at will. It is a responsiveness to God, and His will. This gives a key to the precious words "The prayer of faith," and again in Mark 11. 22, "Have the faith of God" (margin).

Miracles were and are Divine interventions to work out His purpose to glorify His Name, to give His appointed evidential testimony. It is so deeply important to remember that as soon as God and His glory cease to be central, everything goes astray.

Poems to Help Christian Experience.—153.

"Let us go on." Hebrews 6. 1, 12. 1.

"Let us go on." Our souls are set
Within the way that leads to life;
Forsaken things may we forget
And e'er maintain the holy strife;
Fight the good fight, and run the race,
Strengthened by never-failing grace,
Our Great Fore-runner's footsteps trace,
For He prepareth us a place.

"Let us go on." Let no restraint,
Laid on us by the evil one,
Cause feeble steps and hearts that faint,
Until our pilgrimage be done.
Expecting not the world's renown,
And fearing not the worldling's frown,
On all the trials looking down,
Yet looking upward for the crown.

"Let us go on," nor backward turn,
In longing for the things behind,
But as disciples let us learn
From our loved Lord, His mercy find,
And though before us many a mile
May lie, and bypaths may beguile,
"Let us go on." A little while,
And we shall bask beneath His smile.

F.K.

REQUESTS FOR PRAYER AND PRAISE.

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

"Go up . . . bring . . . build . . . I will take pleasure . . . I will be glorified." Haggai 1. 8.
"This work goeth fast on, and prospereth."

Ezra 5. 8.

1. "For those in authority:" at a time of eventful crisis we see the need, but this is *always* our privilege (1 Tim. 2. 1-4).
2. For aged, tried, suffering and perplexed saints,—that they may "rest in the Lord, and wait patiently for Him" (Ps. 37. 7).
3. For continued spiritual victory in our daily believing life (1 Cor. 15. 57, Rev. 2. 7, 12. 11).
4. For lands which are often overlooked, e.g.: Lithuania, Irak, Algeria, Cuba, New Zealand.
5. For the Lord's work entrusted to our care that there may be simple and loving dependence on Him and harmony and power among saints, in the Holy Spirit, and true growth and fruit, awakening and revival, to the praise of God's glory. We would specially remember saints with whom our brother Stanley Duce has helpful contact, a prayer responsibility day by day.

"Rejoice evermore: pray without ceasing: in everything give thanks" (1 Thessalonians 5. 16-18).

Do Not Misunderstand!

A Needful exhortation in the love of God!

HOW many heart-burnings, and divisions, have been brought about through "misunderstandings." We should be prayerful lest we burden and wrong others, and make ourselves miserable, by putting "our construction" on the attitude and actions of fellow-believers, or by imputing motives, or by looking at and criticizing what others do in the "light" of our own pre-judgment. Grace is needed in all our feelings as well as all our dealings, with a healthy spiritual remembrance of Ephesians 4. 2. "Love thinketh no evil." It "rejoiceth not in iniquity," but is not imaginative through a self-centredness, nor does it allow rankling thoughts, nor cherish bitterness.

Do not misunderstand the offhandedness which is sometimes the result of nervousness, and fear, rather than intended rudeness.

Do not forget that a conscientious believer will sometimes, for fear of compromises, stiffen himself, to suppress what he thinks to be only temperamental tenderness, and will thus obscure awhile true gentleness. Troubled by to-day's latitude, he may seem harsh, by an over-swing of the pendulum.

Do not misunderstand the brightness in the Lord of some who do what you now (rightly) see to be wrong. Do not assume **they are conscious** of this. God blesses them up to their present perception, and if, and as, there is **openness** to Him, they will grow and go forward. They may **love** Him more than you, and I, albeit **knowing** less of His will.

Do not misunderstand the fact that after you have explained a part of truth "very clearly," some hesitate and even oppose still. Do not impute "sheer obstinacy" to them, nor be impatient. God has been very patient with us: we did not see or learn all in a day.

Do not misunderstand the words of irritation which others may address to you. Do not retaliate, do not always press them to acknowledge the **logic** of their imputation: remember many little realize or mean what they unguardedly say.

Do not misunderstand the crude words of others in erroneously expressing parts of God's truth. Do not impute to them the **inferences** from every onesided sentence (which they by no means hold), and then brand them as quite unsound. Distinguish the regrettable errors of language of those who love the Lord, and who accept the full inspiration of His words from the evil teaching that denies His very Deity, and denies the authority of Holy Scripture.

These are a few examples of possible misunder-

standings out of many. Being imperfect believers, we all make verbal and practical mistakes which others perceive. Let us bear with one another, without sharing these faults. Do not let us look down on any saint, nor talk OF them, nor speak TO them about mistakes in a way that provokes, e.g. with undue publicity, or sarcastically.

Do to others as you would that they should do to you (Matt. 7. 12). Consider yourself, lest you also be tempted (Gal. 6. 1). But never forget that this appointed tenderness does not justify mistakes, nor does it mean excusing of **oneself**, in giving occasion of **being** misunderstood. Seek a firm hold of God's truth, and seek to avoid the easily "misunderstood" actions, and language, which you and I so readily notice in others, but may escape notice in **ourselves**. Expect God's light in self-judgment, and there will be less destructive criticism of others, and more spiritual **healing** and helping of "one another," in the graciousness of the Holy Spirit.

Unconscious Bias.

In reading the suggestions of others, and in testing our own readiness to accept inferences that seem to support preconceived interpretations, have we not ever a humbling sense of (a) danger of bias (b) the need for more quiet dependance on God? The writer has wondered if the words, "Remember Jesus Christ raised from the dead, of the seed of David according to my gospel" had come in an epistle through Peter, how they would have been applied as evidence of a distinct "Kingdom-gospel." But they are in a message through God's servant, Paul, and usually recognized as after Ephesians and the "prison epistles" (2 Tim. 2. 8). It may be replied, "You have altered the order: the resurrection is the emphasis in 'my Gospel.'" I would answer, "Look at the original: the order is **altered** in the usual translation: the above is God's order of words." Again, if 2 Peter 3. 2, be rendered (according to MSS), "of **your** apostles," would not this if it had come in a message of Paul, be taken as **prima facie** evidence of a distinction between him and them? Do we not, therefore, see the preventive wisdom of the Holy Spirit in leading **Peter** thus to write? May not this check on human, and dividing, inferences become a deep blessing in our lives?

Praise is a wondrous power against the enemy often more than preaching. When we give thanks the power of Satan will often be paralyzed.

"A Well of Water Springing Up."

WATER! How we all need it. Water to drink, water to wash, water for power, water to put out a fire. And God has wonderful lessons in all that He has provided. Water reminds us of His words (Deut. 32. 2, Isa. 55. 10, 11). It comes from heaven and does not return thither till it has been used in that which He appoints. Then millions of tons go back in evaporation. How marvellous is God's "plan" in nature. Everything fits together: the eye that cannot see His handiwork must surely be blind. There is no "chance;" everything tells of His wisdom. And everything has a spiritual lesson. If millions of tons go back, (to return again in rain of further blessing), surely the result of His word, bringing forth fruit, should be millions of praiseful words from redeemed hearts!

But are you among **such**? Have you a joyful knowledge of the Lord Jesus as **your** own Saviour? Have you, **WITHIN YOU**, a well of water springing up into eternal life" as John 4. 14 says?

We speak of a "well" now, and mean that which is dug by men, with the water quite still, at the bottom. The earlier meaning is a "fountain." And that does "spring up"—it leaps! We remember Numbers 21. 17, "Then Israel sang this song, Spring up, O well, sing ye to it." The real Christian life is like this. We think of the lame man healed, "walking and leaping, and praising God" (Acts 3. 8). Salvation is such a blessed change. A young believer and an old believer can indeed rejoice, redeemed by the precious blood of Christ!

How different is a "fountain" from a "reservoir." The latter only has what we put there: the fountain has a **hidden** supply, a fresh bubbling up all the time. So is it with God's words in the heart. Thus there is rejoicing and cleansing. When the Lord Jesus first said these oft-quoted words, He was speaking with a Samaritan woman, who was only thinking of earthly things, and how she could avoid a tiring journey. How many are like to her. But soon she was brought to know the Saviour. O that others may be saved to-day. And the words "into everlasting life" remind that He saves for ever. He will never lose His own. And it is always **brighter on before** for the believer. And the result is to be a life of testimony and blessing to others **NOW**, hence the addition of John 7. 37, 38, where the believer is not only satisfied himself, but out from him "flow rivers of living water." One test of a real child of God is that he longs to lead others to the Lord Jesus Christ.

A well of water springing up,
Much more than just to fill my cup! ¹
Such is the *fullness* of God's grace
For all who have in Christ a place.
Salvation is a living spring;
The child of God can praise and sing!
Redemption is a wondrous gift,
The heart above earth's gloom to lift.
The water quenches all the thirst:
More blessings follow this the first—
To others next the rivers flow
That they the same delight may know.
Christ shed His blood, and I am bought,
By Him possessed and by Him taught.
A saved one longs that Christ may be
Exalted in Him constantly!

Questions and Answers.

113.

"Not discerning the (Lord's) body"?

1 Corinthians 11. 29.

It seems probable the word "Lord's" was a **marginal note**, not in the original. The suggested interpretation would be that such an one was ignorant of the spiritual meaning of the precious type, and, undiscerningly, trifling with its solemn message as to grace, redemption, judgment of self and sin, unity, and love among saints. There is, however, another interpretation. The word "discern" is rendered "judge" in verse 31, and indicates a thoroughness. Those who had their "own" supper first, like those who in Luke 22 discussed "greatness," did not realize God's judgment leading to self-judgment, and the fruit of this in setting aside the deeds of the body, **except as in the Name of the Lord Jesus,—sanctifying the details of life.** Whenever self is the centre, and self is pleased, we are not rightly partaking of our Lord Jesus,—neither spiritually at all times nor symbolically in the Lord's supper. It is a blessed, but great, responsibility to be a child of God.

114.

"What is the connexion between the Jews dragging Paul to Gallio, and the Greeks beating Sosthenes"? Acts 18. 12-18.

This narrative is so full of help to prayer. Gallio's indifference makes a background for the display of grace. Through it the Gentiles turned against the Jews, (contrast ch. 14. 5), and beat a leading instigator, who had evidently succeeded in synagogue rule, when God's grace laid hold of Crispus (ch. 18. 8)! And then the very same grace reached Sosthenes himself, and, instead of still opposing, he too became a brother "in Christ," and a fellow believer (1 Cor. 1. 1). Praise God for grace.

The Offerings of the Lord.—12.

THE TRESPASS OFFERING (Lev. 5. 1-6. 7).

There is a connection between the sin-offering and trespass-offering, inasmuch as the sacrifice for a trespass is sometimes called a sin-offering (5.6). Yet there are certain distinctions more or less clearly marked.

First, there are the words which give them their names, the one meaning "sin" and "sin-offering," and the other "guilt" and "guilt-offering." The latter is found in Isaiah 53. 10, for the Saviour was He Who took the guilt of His elect people. That the same word is used for the offence and for the sacrifice dealing therewith is indicative of the full and exact manner in which the Holy Substitute—the Lord Jesus Christ—bore the guilt of His people, so that they might be for ever cleared.

The word is found several times in the prophecy of Hosea; it is rendered, "found faulty" (10. 2) "offend" (4. 15, 13. 1), "offence" (5. 15).

Secondly, sin-offerings were always for sins committed in ignorance, whilst trespass-offerings deal also with sins in which there is a measure of wilfulness, not necessarily presumption. A lie spoken in fear may come in this category, and, though the language of Leviticus 5. 1 is considered to be difficult, it does suggest a want of candour on the part of a witness, which would hardly come under the heading of sins of ignorance. Such sins, however, were dealt with by the trespass-offering, as in the case of one who became defiled by contact without being aware thereof. This kind of ignorance, however, is not quite the same as that mentioned in Leviticus 4, where the sin is, "against any of the commandments of the Lord" (vs. 2, 13, 22, 27). "Trespases" might be "in the holy things of the Lord" or "any of those things which are forbidden to be done by the commandments of the Lord" (5. 15-19), but the greater stress seems to be on that which is personal or in regard to the neighbour. Nevertheless, even that is a "trespass against the Lord" (6. 2). We, too, cannot sin against our brethren without grieving the Lord.

Thirdly, since particular sins are specifically mentioned as "trespases," and no specified sin is indicated in regard to the sin-offering, it may be that "sinner'ship," or the person as a morally accountable being, is before us in the latter, and the sins as committed are intended to be stressed in the former.

The Lord Jesus Christ, in His perfect sacrifice of Himself, died for His people, but He also gave Himself for their sins. Therefore He was both

Sin-offering and Trespass-offering.

Fourthly, in the Sin-offering, the object was that "the priest shall make an atonement for him: and it shall be forgiven him." In that, there is no teaching concerning "making amends," such as is included in the trespass-offering. Neither is the word "confess" mentioned. But in Leviticus 5. 5, occur the striking words, "He shall confess that he hath sinned in that thing." Such confession as this was enjoined by Joshua upon Achan. How definite are the words! A general acknowledgment of guilt is not enough. The sinner must call his sin by its right name. Ah! if only we, brethren, acted always thus, not excusing ourselves, -or inventing euphemistic names for our failures, how much happier we should be! "He hath sinned in that thing." Perhaps, if we acted thus more sincerely before our God in secret, sin would be seen to be that ugly thing which it is, and we should recoil more in loathing from it, and repentance would be more real. It may well be that, to failure in this respect is due the Divine withholding of the blessing of revival.

Closely associated with this openness of confession is the promptness suggested by the marginal rendering of Leviticus 6. 5. "In the day of his trespass" or, "in the day of his being found guilty." The time for acknowledging guilt is the day of the offence, and forgiveness should be sought there and then! To put it off is probably to forget it, and that means a lost sense of the heinousness of sin. Unconfessed sin is a burden, perhaps unrealized, though felt, because the sense of God's presence is missed. Thus backsliding begins. Let the child of God beware, and remember, "We must all appear before the Judgment Seat of Christ."

An additional, but vital principle is also introduced in connection with this offering, that is, "making amends." There was to be a "restoring"—giving back, (6. 4). The word occurs also in Psalm 69. 4, where it is prophetic of the Lord Jesus, Who fulfilled all that the Trespass-offering signified, even to restoring that which was lost **by the sinner**. Another word is used in Leviticus 6. 5, where the meaning is "to make perfect, finish, complete," also associated with the word "peace."

E.K.

(If the Lord will, to be continued.)

Lack of abiding, lack of growth: lack of growth, lack of fruit: lack of fruit, lack of glory to God. "Herein is My Father glorified,—that ye bear much fruit," and "that ye may bear," His loving purpose.

Danger Ahead.

A MAN is on a slanting roof, high above the ground. He slips: temporarily he has a solid foundation beneath, **but** he cannot stop himself, and, perfectly conscious, yet powerless, he slides down to the very edge, and then falls fifty feet, and is dashed to death. The roof is firm, but he cannot take hold, he has no protection in himself, or from things around, or through the aid of another.

Again, a man was once in a boat above Niagara—it may be you have heard the sad story. Hundreds could see him, but they could not help him, nor could he help himself. And thus, conscious of the doom ahead, he glided onward to certain destruction. There was no way of escape.

And thus is it with you. But there is one alarming contrast. You are not even conscious of the imminent danger. Your condition would be comparable, had the man in the boat been asleep. Then would he have known nothing TILL the awful climax. But unconsciousness would have advantaged him nothing. Nor can it help you at all.

You may say "Why is ignorance of danger alarming? Is it not more comfortable?" I answer, "It deprives a man of **warning**, and of the possibility (it may be slight) of **repentance** thereby." But who would choose grief over sin at the **last** moment? How blessedly different is early deliverance and present assurance of eternal life!

May I speak of another contrast with the man on the roof? Possibly you reply, "Yes, I know one: earthly life is quite different: it lasts for years: there is time enough yet." Are you sure? And, in the light of eternity even, a span of seventy years is less than the few seconds or moments on a roof or above Niagara!

No, that is not the contrast I mean, but, by the grace of God, a truly bright and blessed one. The men before us had no helper, and no hope. To-day there is a way of escape: there is a real hope, there is One beyond a helper, even a mighty Saviour. O that you may seek Him.

Thanks be unto God for the gospel. There is only one, but it is enough. "The gospel of the grace of God" has room for a great number that no man can number, and **never** lets a man down. The Lord Jesus Christ died for sinners (Rom. 5. 6, 8) and He lives for ever (Rev. 1. 18). His "finished" work is the ground of all eternal blessedness. Sin is a fact,—a gnawing disease, a judged crime. It involves death (Rom. 6. 23). The Lord Jesus bore the doom of the crime for all brought to trust in Him. And a new life is theirs in Him, instead of the diseased

and dying condition of the sinner, who, in another view, is already dead (Eph. 2. 1). The deliverance is present, complete, eternal. There is a new creation now (2 Cor. 5. 17), and power for victory is given; and there will be redemption of the body "in that Day" when the Lord Jesus comes again (Rom. 8. 23). That is grand, you say. It is more, it is a blessed relation to a mighty Saviour. But is He **your** Saviour? "What you say," said a Dutch seaman, "is altogether beautiful, **but I have no experience of it.**" The words clung to me. There are many in this condition, but less outspoken. They persuade themselves that all will be well, but this is a lie. Only "in Christ" is all well. Reader, if you feel the burden of sin, if you see the danger in which you are, I implore you, do not delay. A heart-broken soul will not find an unwilling Saviour. "Behold, now is the day of salvation." But if you ignore the warning, "What then?"

"The Elements shall melt with fervent heat."

IT is significant that these words occur TWICE in 2 Peter 3 (10, 12). The emphasis is intentional, and in a passage that sets forth a contrast with God's use of **water** to destroy "the old world." It is plain that "the Day of the Lord" (8), suggesting the thousand years **six** times before us in Revelation 20, refers not only to the beginning of that era, but the climax, with the promised **new** heavens and **new** earth. Thus a **further** contrast with the time of the flood is seen. God indicates quite **new** material.

The language is solemnizing, and the spiritual lessons for His redeemed are searchingly set forth. And it seems the more striking to-day when many, though, alas, they still say, "Where is the promise of His Coming?" are not able to add "All things **continue** (as they were) from the beginning of the creation." The thought of minute atoms being disintegrated, and of unequalled force and heat being generated, speaks to men of **hidden** powers long ago stored in nature, which may cause trembling, lest a ball, set rolling, cannot be stopped, but will destroy those who roll it.

Everything is yet more impressive when we realize that the name chosen for an "atom" was "a" (not) and "tom" (temno, I cut)—that which is indivisible. Thus man denies his own earlier definition. O that many may perceive human limitations and mistakes—with humility.

In the light of this, God's emphasis **twice** on "elements," and also on intense fiery heat,

cannot be overlooked. True, the half-expressed fear of some that the result of discovery may be the destruction of "the planet" is not able to overturn the promise of the Kingdom of our beloved Lord on this earth where He was rejected. But the "treasured," or stored up, power of verse 7 may be atomic, and the reference to "elements" may imply that God in these "last days" is allowing men to see a little of concealed forces. We call to mind in another context "the treasures of the hail" reserved unto "the day of battle" (Job 38. 22, 23, Rev. 16. 14-).

But how we long that many may seek the Saviour as sinners, and the greater dynamic of the gospel, a power unto salvation (Rom. 1. 16; and that believers may realize the unknown might of living faith and prayer (Matt. 17. 20)!

You Cannot—

You can make many religions, but you cannot make one salvation. You can join a society, but you cannot join yourself to that real church, which is "the body of Christ." You can turn over a new leaf a hundred times, but you cannot energize a new life. You can present fair credentials on earth, but you cannot produce one credential for heaven. Human limitations are tremendous—man cannot blot out past sins, cannot make "a new creation," cannot guarantee the future. We need **Some One** Who is Righteous, Who has honoured law's full claims, Who has paid the penalty for punishment-deserving sinners, Who has been fully accepted as the Substitute for such! We need **Some One** to deal with past, present and future. There is One, even God's unspeakable Gift (John 3. 16, 2 Cor. 9. 15), His beloved Son. He says, "I have found a ransom" (Job. 33. 24). and still He finds the lost sheep (Luke 19. 10), and 'tis thus a repentant, broken-hearted sinner finds HIM. "You cannot" is more than removed by His "I can," of love's FINISHED WORK (John 19. 30), and His "will" of grace to the unworthy.

The law "could not" (Rom. 8. 3). for it rightly demands, and the strengthless sinner cannot give (Rom. 5. 6). But the gospel gives, and the Lord Jesus is Himself the Power of God (1 Cor. 1. 24). and thus the one gospel is "the power of God unto salvation" (Rom. 1. 16). A condemned sinner receives justification, a dead sinner is quickened to everlasting life, a far off sinner is made nigh to God, a helpless bankrupt obtains the riches of His grace, one without hope becomes a partaker of a "blessed Hope"—that maketh not ashamed. The whole is

changed:—the legal position and the inward condition are both altered, altogether and for ever.

What is your attitude? Will you go on vainly "trying" to do what "you cannot,"—attempting to pay a trifle off a debt, with base coin, or take the full receipt, and rejoice in a perfect, present and perpetual Saviour. Crime, madness, and suicide combine in the rejection of God's testimony as to His beloved Son. You tell me you cannot "believe," and all the while you are "believing" self's fictions instead of God's facts. Why not come to Christ, if you feel your need, NOW?

Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1945.

Day	READING		LEARNING	
	Ezekiel	Luke	Ezek. 18.	Matt. 19.
1	16. 15-43	19. 35-19.10	21	18
2	16. 44-63	19. 11-27	22	19
3	17. 1-24	19. 28-48	23	20
4	18. 1-18	20. 1-18	24	21
5	18. 19-32	20. 19-38	25	22
6	19. 1-14	20. 39-21.4	26,27	23
7	20. 1-20	21. 5-24	28	24
8	20. 21-32	21. 25-38	29	25
9	20. 33-49	22. 1-18	30	26
10	21. 1-17	22. 19-38	31	27
11	21. 18-32	22. 39-53	32	28
12	22. 1-16	22. 54-71	Luke 24.13	29
13	22. 17-31	23. 1-19	14	30
14	23. 1-21	23. 20-38	15	20.1
15	23. 22-35	23. 39-56	16	2
16	23. 36-49	24. 1-24	17	3
17	24. 1-14	24. 25-53	18	4
18	24. 15-27	John 1.1-18	19	5
19	25. 1-17	1. 19-39	20	5
20	26. 1-21	1. 40-51	21	7
21	27. 1-25	2. 1-12	22	8
22	27. 26.28-10	2. 13-25	23	9
23	28. 11-26	3. 1-15	24	10
24	29. 1-21	3. 16-36	25,26	11
25	30. 1-26	4. 1-18	27	12
26	31. 1-18	4. 19-38	28	13
27	32. 1-16	4. 39-54	29	14
28	32. 17-32	5. 1-16	30,31	15
29	33. 1-16	5. 17-31	32	16
30	33. 17-33	5. 32-47	33,34	17
31	34. 1-15	6. 1-21	35	18, 19

Notes on Memorized Verses.

EZEKIEL 18. 21-32.

21, Notice negative and positive—turning from, A.D. keeping (so Matt. 3. 8, cf Isa. 1. 16, 17). 22, Earthly, not eternal, life: righteousness and life always associated, even as sin and death (spiritual and eternal aspect in Rom. 5. 18, 10. 4, 5). 23, "His ways" (Isa. 53. 6, 55. 7). 24, A solemn contrast and warning, no excusing:

though this refers to turning from "his (human) righteousness," it reminds us that continuance (John 8. 31) is the proof of heavenly life (John 15. 1-7). 25, Man likes to criticize and blame God (Mal. 1. 2, 3. 13-15): how different the attitude of faith and humility (Lam. 3. 32, Mic. 7. 9). 28, Repentance is ever emphasized: let us not omit this testimony (Acts 2. 38, 5. 31, 20. 21, 26. 20). National repentance blest, in God's longsuffering (Jon. 3). 29, "My ways," "your ways" (Isa. 55. 8, 9). 30, Iniquity and ruin (Isa. 59. 2). 31, Witness, warning, welcome. Why "make you a new heart"?—(a) To show the blessing must not be only outward: (b) to lead any burdened ones to feel their strengthlessness and need, and to receive the Lord's work (ch. 11. 19, 36. 26). 32, The Lord's pleasure in a repentant people (Hos. 5. 15, 6. 1, 14. 1-5).

LUKE 24. 13-35.

13, A record of one of the most remarkable country walks in history. 14, Talking of *things*. 15, A PERSON drew near: no longer two: observe a precious "in the midst", in Matthew 18. 20 also. 17, Note the Lord's mode of approach: does it not help us? He drew them out. 18, "Things" still. 19, "Which was": a past tense: contrast "Be not afraid, I am" (John 6.

20): always "I am" (John 8. 12, 11. 25, 14. 6, etc. 21, "We were hoping," again a past tense. "Should redeem,"—and in the very death they mourned He became the Redeemer. "The third day:" this very word should have reminded of His words. 23, "Which said that He was alive," another witness, yet . . . How stubborn is blind unbelief. 24, "Him they saw not:" and the speaking one *then* saw Him, yet *knew* Him not (16. 35). 25, "Slow of heart": failure is in the *heart*: "with the *heart* man believeth" (Rom. 10. 10): are we "slow" when we ought to be "swift," and swift when we should be slow (Jas. 1. 19)? The Lord Jesus takes them back (further than the "vision") to the Scriptures: everything begins there: "the prophets have spoken," "all the prophets," "all the Scriptures." 26, *His* glory, by right—through the cross (Heb. 12. 2), as well as His essential glory (John 17. 5). 27, All (cf. 44). 28, "Made as though," not untruthfully, not in pretence: He *would* have gone further, had they not been in earnest; a deep spiritual lesson. 30, He took the *leading* place. 31, 32, Opened eyes after a warmed heart ("Opened" Scriptures). 35, And the Lord still gives spiritual bread, and is "known."

Suggested Daily Readings.

"IF THE LORD WILL."—NOVEMBER, 1945.

Day	READING			LEARNING	
	Ezekiel	John		Ezek. 36	Matt. 20
1	31. 16-31	6. 22-42		1	20
2	35. 1-15	6. 43-59		2	21
3	36. 1-20	6. 60-71		3	22
4	36. 21-38	7. 1-15		4	23
5	37. 1-17	7. 16-31		5	24
6	37. 18-28	7. 32-52		6	25
7	38. 1-23	7. 53-8-12		7	26
8	39. 1-16	8. 13-27		8	27
9	39. 17-29	8. 28-41		9, 10	28
10	40. 1-23	8. 42-59		11, 12	29
11	40. 24-49	9. 1-17		13, 14	30
12	41. 1-26	9. 18-34		15	31
13	42. 1-20	9. 35-10-6		21	32
14	43. 1-12	10. 7-21		22	33
15	43. 13-27	10. 22-42		23	34
16	44. 1-16	11. 1-16		24	21, 1
17	44. 17-31	11. 17-31		25	2
18	45. 1-16	11. 32-46		26	3
19	45. 17-46-8	11. 47-57		27	4
20	46. 9-24	12. 1-16		28	5
21	47. 1-23	12. 17-36	John 12. 20, 21	29	6
22	48. 1-20	12. 37-50		22	7
23	48. 21-35	13. 1-17		23, 24	8
24	Dan. 1. 1-21	13. 18-38		25	9
25	2. 1-18	14. 1-14		26	10
26	2. 19-35	14. 15-31		27	11
27	2. 36-49	15. 1-14		28	13
28	3. 1-18	15. 15-27		29, 30	12
29	3. 19-30	16. 1-15		31	14
30	4. 1-15	16. 16-33		32, 33	15

Notes on Memorized Verses.

EZEKIEL 36. 1-15, 21-28.

1, Cf. Isaiah 1. 2. 2, Man's stealing (Lev. 25. 23, Isa. 14. 2). 3, Talkers (Deut. 28. 37, 2 Chron. 7. 20). 5, 6, Ch. 38. 19, (Zech. 1. 14, 8. 2). "Despiteful minds:" Anti-semitism (note Isa. 16. 5-12). 7, God's hand (a) His oath, (b) His power, see Deuteronomy 32. 40. 7, 8, Note Isaiah 27. 6, 35. 1, 2, 61. 11: similar contrast in 66. 5. 9, 1, emphatic, every blessing joined with the LORD'S personal interest. 10, "Multiply" (Verses 37, 38, Isa. 49. 20, 60. 22, Jer. 30. 19, Zech. 1. 17, Rom. 11. 12, 26). 11, God delights in increase (Gen. 1. 11, 28, Zech. 10. 8, Acts 6. 7, 12. 24, 19. 20). "Better than" (Job 42. 12, Ps. 84. 7, contrast Matt. 12. 45). 12, "My people" (Hos. 1. 9, 10). 13, Isaiah 62. 4: Land, city, people blessed together. 21, God's holy standpoint (so 22, Eph. 1. 6). 23, Cf. "Hallowed be Thy name." "Sanctified in you" (Lev. 10. 3, Num. 20. 13). 24, Take, gather, bring, *His* land (Isa. 14. 2) *theirs*. 25, I will, ye shall. (cf. Zech. 13. 1). 26, 27, Within—fittingly united with water *without* in 25 (see Heb. 10. 22). "Cause you to walk" (Ps. 119. 32, 141. 8, see Jer. 32. 39). 28, Climax (Zech. 13. 9, Rev. 21. 3, 7).

JOHN 12. 20-33.

20, Greeks, Gentiles: we do not read our Lord saw them *then*: He referred to His death and resurrection, *thus* the Gospel to "all nations" (Matt. 28. 19, 20). 21, Philip and Andrew alone among the twelve had Greek names: how simple and natural is the narrative. 23, 28, 13. 31, 32, 17. 1-5. 24, "The corn of wheat." "Much fruit," far beyond a hundred fold (Rev. 5. 9, 7. 9). 25, The result in His redeemed ones (Matt. 16. 24, 25, 19. 29, 20. 26-28, Acts 20. 24, Rom. 16. 4, Phil. 2-17, 30, 1 John 3. 16, Rev. 12. 11). 26, Serve, follow, shall be (17. 24), honour. 27, "Shall I say, Father, save Me from this hour?" . . . Father, glorify Thy Name." 29, *Their* inferences fail. 31, "Now," a crisis: Satan defeated. 32, Not only Jews but *Greeks*—Gentiles—all nations, all classes (Acts 4. 12). "Unto Me," not a religion, a system, a "church." 33, "What kind of death" ("Lifted up" 3. 14, Gal. 3. 13).

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