

"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL"

(1 Corinthians 4:2)

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THE HIDDEN PATH

**"There is a path which no fowl knoweth, and which the vulture's eye hath not seen."
(Job 28:7)**

One place have I in heaven above
The glory of His throne—
On this dark earth, whence He is gone,
I have one place alone,
And if His rest in Heaven I know,
I joy to find His path below.

We meet to own that place alone
Around the broken bread—
The dead whose life is hid with Christ
Remembering Jesus dead.
For us has set the earthly light,
Above, the glory; here, the night.

And dear as is His place on high,
His footsteps are below,
Where He has gone through scorn and
wrong,
There also would I go.
Lord, where Thou diedst I would die,
For where Thou livest, there am I.

One lonely path across the waste,
Thy lowly path of shame;
I would adore Thy wondrous grace
That I should tread the same.
The Stranger and the Alien, Thou—
And I the stranger, alien, now.

Thy Cross a mighty barrier stands
Between the world and me—
Not yielding with reluctant hands,
But glorying to be free,
From that which now is dung and dross,
Beside Thy Glory, and Thy Cross.

I see Thee there amidst the light,
The Father's blessed Son;
I know that I in Thee am there,
That light and love mine own.
What has this barren world to give,
If there in Thy deep joy I live?

Sent hither from that glorious Home,
As Thou wert sent before,
Of that great love from whence I come
To witness evermore,
For this would I count all things loss,
Thy joy, Thy glory, and Thy Cross.
(T.P.)

(From "Hymns of Ter Steegen and Others"; Vol. 2. The two volumes of these beautiful Hymns and poems may be had for \$1.00 per volume, Cloth, or 75¢ for Paper covers. Postage extra. They are in pocket size; well printed, with red covers, with title in gold. They will make an extremely nice present.)

MEDITATIONS ON PHILIPPIANS

Chapter 2:16 to 18

In our last meditation we saw in verses 14 to 16, seven steps for the Christian through this dark world: but as we pondered these steps we were overwhelmed with the reality of the fact that none had ever trodden them truly, except our own beloved Lord and Master. Yet, as

Mr. Kelly beautifully puts it: "Let us not forget how the apostle's picture of the saint resembles the Master." And thus he exhorts the Philippian saints to tread these steps, "so as to be a boast for me in Christ's day, that not in vain I ran, neither in vain I toiled." And let us remember

that such is the only sanctioned path for all saints. Let us not excuse ourselves with the thought that our path in these last difficult days is harder than the path the Philippian saints had to tread. Some of them were "saints . . . of Caesar's household."

"Though vice, flagrant and unblushing,
Nero's palace boldly trod,
In that vile court's baleful precincts,
There were some who walked with
God."

And that is the secret of treading the pathway marked out in Philippians 2.14 to 16. It is not the special right of some advanced souls only to walk that pathway. It is what every Christian has to desire. In Chapter 1.10, the Apostle prayed that "Ye may be sincere and without offence till the day of Christ:" just as though it was possible for them to walk that path of faith "till the day of Christ" without a single false step. We marvel at the thought, but Paul's marvel, perhaps, would have been that we should count it wonderful.

Often and often Paul's thoughts were looking forward to the Day of Christ:

"Blameless in the day of our Lord Jesus Christ." (i Cor. 1.8).

"That the spirit may be saved in the day of the Lord Jesus." (i Cor. 5.5).

"Ye also are our's (our boast) in the day of the Lord Jesus." (ii Cor. 1.14).

"He which hath begun a good work in you will perform it until the day of Jesus Christ." (Ph. 1.6).

"Sincere and without offence till the day of Christ." (Ph. 1.10). And what is this "Day" of which the Apostle so often speaks? This "Day of our Lord Jesus Christ"? or, "Day of the Lord Jesus"? or, "Day of Christ"? In ii Peter 1.19 it is just called "The day:" "Until the day dawn." In i Cor. 4.3 we read of "man's day." (See the margin). We speak of "Caesar's day", or, "Napoleon's day"; and we all understand by this that it means the day when Caesar or Napoleon held sway, and exercised his will. So is it now: it is "man's day", when man is permitted to act according to his own will. But the time is coming when the Lord Jesus Christ will have His day: when He will come again and take all His own to be with Himself for ever, as we read in i Thess. 4. That is the beginning of the Day of our Lord Jesus Christ: but it will include the Judgment Seat of Christ, of which we read in ii Cor. 5.10, and other Scriptures: and I think this is the time that the Apostle refers to in our verse in

Phil. 2. When he sees his beloved brethren from Philippi receive their reward for their faithful walk down here, it will be a boast to Paul, that not in vain he ran, and not in vain he toiled. And, beloved fellow labourer, you and I have that same bright hope: nor do I mean by that word "fellow labourer" any special class of persons. A child who seeks to lead a school-mate to the Saviour; the Sunday School teacher who seeks to win the class to Him; the workman who points his companion to Christ: and, perhaps the sweetest of all, the parents who win their own child: these all are "labourers" for Christ: these all may look forward to that same boast the apostle had: if these dear souls continue in the path marked out.

In ii Thess. 2.2 we read of "the day of Christ." If you will look at the New Translation, or any good modern translation, you will see this should be "The day of the Lord:" for it speaks of a different time, and "The Day of the Lord" is very different from "the Day of Christ." That is the day when Christ will take His place as Judge, and this poor wicked world must be judged before Him. We often read of it in the Old Testament, as well as the New: and a terrible time it will be. It "is great and very terrible; and who can abide it?" (Joel 2.11).

In Rev. 1.10, we read: "I was in the Spirit on *the Lord's day*." This refers to the First Day of the week. This is a different expression in the Greek, to that translated "The day of the Lord." Perhaps more literally it might be rendered, "The Lordly Day." We have the same word in i Cor. 11.20, "The Lord's supper." These are the only places this word is used in the New Testament. When we realize that "Sunday", means the day they worshipped the sun: just as Monday is the day they worshipped the moon; we Christians will do well to use instead the name which the Lord Himself has chosen for His Day.

But let us go back to our verse. The Apostle's thoughts were looking forward to Christ's Day, when He would have come for His own, to take them to be forever with Himself; when He would review their pathway down here, and to some He would say: "Well done, good and faithful servant!" If the Lord thus commended the beloved Philippian saints it would be a boast for him: for he had been the instrument used of the Lord to win them.

In writing to the Thessalonian saints he speaks of the same subject, but in a little different way: "What is our hope, or

joy, or crown of boasting? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." The word for "coming" in this verse is *parousia*; a word that I suppose is impossible to translate. In The Steward, No. 15; No. 11, Page 3, we tried to make clear the meaning of this word. It not only tells of the coming of a person to a place, but also of *his presence* in that place after he has arrived. "Christ's Day" tells us the same, but put in a different way.

In that coming day of review and rewards, the Philippian saints would be Paul's boast "that not in vain I ran, neither in vain I toiled." And at the same time the Thessalonian saints would be to him ~~his~~ his hope, and joy, and "crown of boasting." And the Scripture says that "then shall every man have praise of God," so be of good cheer, dear Brother, dear Sister, who have sought to serve the Lord down here, you will find that not in vain you ran, neither in vain you toiled.

The word *ran* tells us that Paul is looking at himself as a runner in the Marathon foot race: (one of his favourite similes): and the commendation of the Philippian saints, told out that he ran not in vain: *literally*, "ran not to emptiness." How many who run in a race return with empty hands, and uncrowned brow, no prize for them: they run unto emptiness: they run in vain.

"Neither in vain I toiled." There are various words for "labour" in Greek: one gives prominence to the *hardship*: another to the *painful effort*. The word used here tells of the fatigue and the weariness: it is from the same root as the word "In weariness and painfulness." (ii Cor. 11.27). I do not think the Apostle is casting a doubt on the fruit of his labours in this verse: for you recall he says elsewhere: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." We find just the same words here as in Phil. 2.16. Let us ever remember that not unto emptiness we toil.

"Nay, if I am even poured out as a drink-offering upon the sacrifice and ministry of your faith, I rejoice, and rejoice in common with you all. But do ye in like manner also rejoice, and rejoice in common with me." (Phil. 2.17, 18).

It has been said that the Second Chapter of Philippians gives us "Examples of Devotedness." We have in this Chapter

already gazed with adoring wonder at our Saviour as the pre-eminent Example of devotedness, even to death, and that the death of the Cross. Now we are to gaze on some of His followers, who have sought in some measure to walk in that pathway. The first example the Spirit of God brings before us is the Apostle himself. "Even if I am being poured out as a drink-offering." It is not "If I should be poured out," but "if I am being poured out." It is the very same tense as in ii. Tim. 4.6, but there we have added, the little word, "already;" and no, "if;" "I am already being poured out." Those words were penned not long before he laid down his life for his Lord.

The Law of Moses required that a certain amount of wine should in most cases accompany the sacrifices. See, for example, the morning and evening sacrifice, Ex. 29.40, 41. The sacrifices at the Feasts of Jehovah: Lev. 23.13, 18, etc. First, no doubt, this tells us of our Lord Jesus Christ: "He hath poured out His soul unto death." (Is. 53.12). But in our Chapter in Philippians we find Paul using the figure of himself. We have seen him running, we have seen him toiling: now we see him laying down his life: pouring out his life, on the sacrifice.

And what was the sacrifice? It was "the sacrifice and ministry of your faith." I suppose it included the Philippian saints themselves. Their "faith", their confidence in their Lord, led them to present themselves a living sacrifice, holy, acceptable unto God, which was their reasonable service. And the dear Apostle rejoices to be the drink-offering, being poured out on their sacrifice, and he beseeches them to rejoice in common with him. There is something extremely beautiful in the way Paul associates himself with them. The sacrifice and the drink-offering belonged together: they formed one offering. We have seen how the Philippians struggled with him for the faith of the Gospel; and we will see it again, as we read further in our Epistle: and so here we find, whether in life, or in death, Paul and his beloved brethren and sisters in Philippi were one. And notice he uses that little word "all" once more: he would not leave one out, not even Euodias or Syntyche, even though they were having a quarrel. And so in the Philippian saints we see another example of devotedness.

But there is another lovely trait in this verse. The main part of the sacrifice was the offering itself. In the morning and evening sacrifice, the main part was the

lamb. The drink-offering was added to it, but was not the important part of the sacrifice. Paul represents the Philippian saints as the *sacrifice*: he was merely the drink-offering poured on it. Like his Master, he made himself of no reputation: he let this mind be in him, which was also in Christ Jesus. May you and I, beloved, learn the lesson.

And as they were linked together in one offering: now he would have them and himself linked together in one joy: the joy of suffering for Christ's sake. You remember in Chapter 1.29 we read, "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." The suffering was a gift, given to them: now in Chapter 2, face to face with death, "being poured out", how does the Apostle face it? Four times, in

three lines, do we find the word "Rejoice!" Nor would he rejoice alone: but it must be they in common with him, and he in common with them. It is the very same spirit of the "with you", in ii Cor. 4.14. Paul can enjoy *nothing alone*.

In Romans 15.16 we find the same thought of the saints being a sacrifice offered to God, acceptable, "being sanctified by the Holy Ghost."

(Some have thought Paul here refers to pagan sacrifices, because Josephus says the wine was not poured *on* the Jewish sacrifices, but around them: but there is no ground for this thought. The Greek Old Testament in Numbers 15.5, uses exactly the same preposition, "upon", for the drink-offering upon the burnt-offering, as the Spirit of God uses in Phil. 2.17.)

A REQUEST

Through war, and other troubles, most of our records in connection with "The Steward" have been lost. Kind friends have sent quite a few back numbers. We would be very thankful if any of our brethren have old numbers they would spare to make up those still missing. These are as follows:

- | | | |
|----------|-----|--|
| Vol. No. | 1. | We have the first eleven numbers. |
| | 2. | Complete. |
| | 3. | No. 11 missing. |
| | 4. | We only have No's., 2, 3 & 4. |
| | 5. | " " " No's., 2, 4, 7, 8 & 9. |
| | 6. | " " " No's., 4, 5, 6, 7, 8. |
| | 7. | " " " No's., 2, 3, 4, 5, 6, 7, 8. |
| | 8. | " " " No's., 2, 3, 4, 5, 6, 7, 8. |
| | 9. | " " " No's., 2, 3, 4, 5. |
| | 10. | " " " No's., 3, 4, 5, 6. |
| | 11. | " " " No's., 1, 2, 3, 4. (This is for 1941, and may be all there are.) |

We would be so grateful to receive any missing numbers. Please send to:
G. C. Willis, Box 535, Sandakan, North Borneo.

WHO WAS TER STEEGEN?

PART 1.

As it has been our privilege to reprint the two volumes of "Hymns of Ter Steegen, and Others," I have wondered if my readers might be interested to hear a little about this good man, who wrote some of these beautiful hymns.

Gerhard Tersteegen was born in Nov., 1697, in the chief town of the principality of Moers, Germany. His father was a tradesman in the town, but died shortly after Gerhard's birth. He appears to have been a good man, who sought the things of God, and who wished to have the people of God for his friends. Gerhard was the youngest of eight children, six sons and two daughters. One of his brothers

was a preacher, the others engaged in business.

As Gerhard seemed to be a clever boy, his mother sent him to the Latin school, where he had a good grounding in Latin, Greek and Hebrew. One of the chief magistrates who knew the family urged his mother to keep him at school, but she could not afford this, and when he was fourteen he was apprenticed for four years to his brother-in-law, a merchant in Mulheim on the Rhur.

When he was about sixteen, the Spirit of God seems to have worked deeply in the boy's heart: by what means is not certain, but possibly through an earnest

Christian tradesman, with whom he came in contact. He earnestly sought a change of heart, spending whole nights in prayer, reading and seeking the Lord. About this time he was sent to another town on a message, and while passing through a forest he was taken very ill, and thought he was about to die. He went a little way into the forest and pleaded with God to spare his life, until he was ready to meet Him; and almost at once the pain left him, and his heart was filled with an intense desire to devote his life to the God who had been so gracious to him.

With this object steadily in view, he found his life as a merchant very difficult, with much to distract his thoughts, and hinder his growth in grace: so as soon as his term of apprenticeship expired, he sought a more congenial occupation. He had a friend who was a weaver, and a very earnest Christian, so determined to learn his trade: but as he was not at all strong, and had continual headaches, he had to give this up: and turned instead to the art of ribbon-making. He had one assistant, and continued to live at Mulheim, where he spent the rest of his life.

He lived in the greatest self-denial; wearing coarse clothes, and the simplest of food, which he often prepared himself. At first he only eat once a day, and drank neither tea or coffee. He was always exceedingly liberal to the poor, even when his own means were low. In the evenings, when he could not be recognized he would visit the poor and needy, and divide amongst them all he could spare from his earnings. There were times when he would not know where food for his next meal would come from: and at other times through illness (to which he was subject all his life) he would be in bed for ten or twelve weeks at a time; with no human friend to whom he could turn. He often worked from five in the morning till nine in the evening. At one time he realized that his clothes were so worn out, he could use them no longer; nor had he money to buy others: but in this, as in all other trials, he found his Lord to be true and faithful, and One he could safely trust to supply his every need. Of this time he writes: "I cannot express how happy I was. I often thought no monarch upon earth could live so contentedly as I. When I ate, I knew not what it was I was eating, nor how it tasted, and often saw no one for a week together, except the girl who brought me my food."

After this he passed through five years of trials and temptations, and through

much darkness; and his faith and long-suffering patience were greatly tried: but it seemed as though these years specially prepared him for future usefulness; and at length the joy of the Lord was restored to him, and his heart was set entirely at rest. One of his most beautiful hymns was composed at this time, and probably some other of his writings.

About a year after this time, he was persuaded to take a young man named Sommer to share his lodging, while he taught him ribbon-making. This caused him to live less austere; and they used to take coffee together, together sing a hymn, read a portion of the Word and have prayer, and then proceed to work. They began work at six in the morning, and at eleven stopped for an hour of prayer: they began again at one, and worked till six, when again they separated for prayer. His spare time was occupied with writing, or translating Christian works.

When Ter Steegen was about thirty, a dear friend, and devoted servant of the Lord, Mr. Hoffmann, persuaded him to speak in private meetings. God greatly blessed this labour, and many were brought to the Saviour through him: whilst others who were awakened to a sense of need, came to him for help and counsel. Indeed, the number of those who came thus to him, increased so greatly: not only in person, but also by letter that he was compelled through this stress and increasing bodily weakness, to give up his employment.

It may be asked how did he get his support? He had hitherto refused, in an affectionate manner, many generous offers. A merchant once called on him, and offered him an annuity for life; and other most generous offers had been made to him: but all he had declined. But now that he was unable to continue with manual labour, he accepted gifts which some of his friends gladly bestowed upon him, and whom he loved in return with particular confidence. And thus his own needs were met, and he was enabled to continue his liberality to the poor.

Although he had given up his former employment, there was one line of work which he reserved to the end of his life. He had a remarkable knowledge of medicine, and he used this amongst his friends and the poor: work that at length took so much time, that he was obliged to accept the services of an assistant.

(To be Continued, If the LORD will.)

EXTRACTS FROM LETTERS OF J. N. DARBY

Dearest—, — Legality does stick to us dreadfully, because it takes the form of conscientiousness, which is an excellent thing. But a full sense of infinite grace changes all. (Opening Words of Vol. 2)

The Lord will take care of Toronto as of everything else, and He does not mistake in discipline. . . .

What I dread for all of us is the world, loss of earliest undividedness, not exactly in spirit, but in way and habit and testimony. I know no word more settling to the soul than "Be careful for nothing." How often have I found it so, when I have said, How possibly for Church sorrows?—"For nothing." And it is not, if you can find His will, ask; but present your requests to God, and His peace shall keep your hearts. (Vol. 2 Page 25, 26. New Ed., 1869)

Beloved Brother,—I know well what you mean by what you wrote me of grace and legality in your letter, having passed through it. . . . There was often legality; that is, conscience not grace drove me. But I found if I was near Christ in my soul, I found many opportunities and open doors, that I did not find when I was not. . . . I do not say Satan drives, but conscience may, and we may then often do it in an ill way, because there is neither the wisdom nor the love. . . . At any rate, our gracious God will accept a service poorly rendered by conscience, but we ought to serve Him well. . . . Christianity has no rights but God's in the world, and that is in a rejected Saviour, who indeed has all power, but has left the cross behind Him in the earth. With the consciousness of this, and love for souls, we can go on with faith, but for Him. And where He has no place we have none. . . . Where little strength is, yet boldness with great mistakes, God has owned, and I am far enough from it to honour it greatly. . . . I look for patience (it was the first mark of apostolic service) and guidance, but I see such a thing as great boldness in Christ Jesus. (Vol. 2; Page 27-29: New Edition)

We want labourers. Oh! that the Lord would raise up single-eyed, devoted workmen, coming direct from Christ to those around, enduring hardness too betimes, as good soldiers of Jesus Christ. He has raised up some, His name be praised, but we need many more. We have to pray the Lord of the harvest, and may He grant them. . . . I how to filling up the little niche I may have been allotted, but still envy

(not with an ill feeling) more active evangelists, and sometimes ask myself whether cowardice and want of zeal does not hinder one. . . . I have ever loved evangelisation. I have gone out on that work. The Church is at my heart perhaps more than souls; yet I trust I love them. But Christ's glory must connect itself with evangelising for me. (Vol. 2 Pages 8 & 9: New Edition)

I do not understand why, but among the—, life does not develop much in outside labours—I mean that when they are not engaged in the work, they have not the work in other countries much at heart. . . . Do not think much about your health . . . but trust in God and in our good and faithful Lord and Saviour. (Vol. 2, Page 59: New Edition)

Not of ardent Peter, but of beloved John, it was said, "If I will that he tarry till I come," and we have to take the place God has put us in. I envy the evangelists sometimes, and feel they are better than I. . . . But I feel, though evangelising heartily all I can, I live for the Church. . . . I think you ought to rest. . . . We see the work more as a whole with God, and even details. . . . Paul got this by prison: of that perhaps we are not worthy. (Vol. 2, Page 53: New Edition)

We must pray the Lord of the harvest that He may send forth labourers into His harvest. In this matter we have never had more than just our heads above water. IT IS MORE DEVOTEDNESS WHICH IS LACKING. There are—I know it to be the case—brothers who would be more useful in the work, if only they were more devoted. They are absorbed by something else, and this not only distracts them from the work, but when they do set themselves to it, there is not that maturity, that furnished condition of soul, that knowledge of hearts, and of the way in which the word suits itself to their needs, which gives value to ministry. (See i Tim. 4.15). (Capitals by editor).

(Vol. 2, Page 234. New Edition; 1873)

We must pray that the Lord raise up labourers for His harvest, and look at it as His work. God has blessed, and is even now blessing, but I think the brethren are in a critical moment. How far, as a body, they are in a state to maintain their testimony, I do not know. There is occasion for much prayer.

(Vol. 2; Page 402. New Ed.; 1877)

TWO ASPECTS IN WHICH THE ASSEMBLY IS PRESENTED IN THE SCRIPTURES

- (i) The Fruit of Counsel
- (ii) The Fruit of Work.

1. The aspect of the assembly as "*The Fruit of Counsel*" is that Body of which Christ risen from the dead and glorified, is Head. (Eph. 1.22, 23): believers united one to the other, and to Christ, the glorified Man in heaven.

The means by which union is effected is By the Spirit on earth dwelling in each individual believer, uniting him to his fellow-believers on earth, and to Christ as Man on high. i Cor. 6.17; 2 Cor. i.22; Eph. 4.3. (Faith does not unite).

Those of whom this Body is formed are Jew and Gentile. Eph. 2.16; 3.6.

Four things necessary ere union could be:

- (i) An accomplished redemption.
- (ii) The removal of that middle wall of partition whereby God had shut the Jew in from the Gentile. Eph. 2.14.
- (iii) The presence of a Man glorified in heaven.
- (iv) The presence of the Holy Spirit, the Bond of union on earth. i Cor. 12.13.

In the Lord's earthly work of the Cross (John 1.29), the First and Second of these have their fulfilment. Heb. 9.12; Eph. 2.14-16.

The Lord's Ascension, Acts 1, fulfilled the Third; giving us His heavenly work. John 1.33.

The Holy Spirit sent down, Acts 2, fulfils the Fourth.

The effect of this is, Union accomplished, (i Cor. 12.13): the Body of Christ formed, having the characteristic of vital union between all the members and the Head, and Eph. 2.16 and 3.6 fulfilled: "And that He might reconcile both" (Jew & Gentile) "unto God in one body by the cross, having slain the enmity thereby." "That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel." The Gentiles were formally brought in as we see in Acts 10.

The symbol of this unity: i Cor. 10.16, 17: the one loaf at the Lord's Table; where the members share in the sacrifice of Christ,—His body which was given, and His blood which was shed for them on the cross.

The present position of the Body is "The Head is in heaven, the members, while having for faith, and for God, a heavenly place (Eph. 2.5, 6), as to fact are

here upon earth maintained in unity by the Holy Ghost, Who by His presence and power maintains the Body of Christ." The Body of Christ, therefore, will remain on earth as long as the Holy Ghost remains here below. John 14.17.

Those comprehended in the Body when viewed according to the Church, or Assembly, of God, are "All Saints between the Day of Pentecost and the Rapture (or, catching up), of the saints at the Lord's coming."

Those comprehended in the Body when viewed as on earth, are "All saints alive on earth at any given moment between the Day of Pentecost and the Rapture of the saints."

The Centre of the gathering of the members of the one Body, we see in Matt. 18.20: "He that is Holy, He that is True." (Rev. 3.7).

The Power of gathering is the Spirit of Holiness, the Spirit of Truth.

The principle of gathering is Holiness and Truth, that is, separation from evil, and in accordance with the revelation of God's will, and what suits Him.

The ground of gathering is The One Body.

The responsibility of the saint, is to "endeavour to keep the unity of the Spirit" in both its ecclesiastical and moral aspect in the "uniting bond of peace." (Eph. 4.3).

The endeavour is the use of diligence to keep practically in the uniting bond of peace, that which exists absolutely by the presence and operation of the Spirit of God, namely, the One Body; and to exhibit the moral qualities consistent with holiness and truth. "The diligence spoken of relates to the manifestation of this unity on earth."

The spirit in which this responsibility is to be fulfilled: Eph. 4.2, 3: "This is the individual state desired to be realized as befitting the unity and as a means of keeping it in practice."

Wherever saints break bread they should do so as being one body.

Association with the Lord's Table severs from association with all others: that is, the principle is laid down that there cannot be association with that which is of God, and that which is not of

Him. i Cor. 10.16, 22.

Characteristics requisite before the validity of the claim of any table to be the Lord's can be admitted: namely, it must be spread as owning practically the truth of the One Body, in accordance with the principles of holiness and truth; it must in its basis and surroundings be founded on and in accord with the truth revealed, and the character of Him whose it claims to be.

Requisites for being at the Lord's Table:

1. "Confession and membership of Christ."
2. "Soundness in the faith."
3. Holiness of walk and conversation.

The effect of the addition of any other conditions is to make a sect of those requiring such addition, and to constitute their table a sectarian table.

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Another, or the Second, aspect in which the assembly is viewed.

The fruit of work: *A Building*, the distinctive characteristic of which is a Dwelling-place: (In this aspect the thought of Head, Body, or Union, does not enter).

There are two aspects in which the assembly as a building is presented: namely:

1. According to the operation of God and in full result: a holy temple in the Lord. This building, though at present in process of construction, is not yet complete. Eph. 2.21.

Those comprehended in it when complete in glory are all saints between the Day of Pentecost and the Rapture of the saints.

The Builder of this Temple is Christ: Matt. 16.17, 18.

The foundation on which it is built is the Person of Christ as Son of the Living God in the power of life manifested in resurrection, which displayed Him to be such. Rom. 1.4.

The consequence is that into its construction nought but true material, living stones, can enter; and to it perfect immunity from judgment is accorded (Matt. 16.18), and to it Peter alludes in i Peter 2.4, 5.

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2. There is another aspect in which the assembly as a Building, fruit of work, is viewed:—*According to the result produced in time under the responsibility of*

man: an habitation on earth in which God by His Spirit dwells, the building of which has been committed to man's responsibility.

Those comprehended in it thus viewed, are all on earth at any given moment, between the Day of Pentecost and the Rapture, who profess to own the Name of the Lord.

The Builder of this house is man.

The consequence: no guarantee against the entrance of material other than that introduced by the Lord into the Temple, or by the Spirit into the Body: no immunity from judgment, but the contrary. (i Peter 4.17).

The cause of the present confusion in Christendom, is confounding the House as built by man, with either the Temple which Christ builds, or with the Body which the Holy Ghost forms and maintains.

Different characters of Builders, and different qualities of materials introduced into the House, as committed to man's responsibility in building. i Cor. 3:

1. A good Christian building in gold, silver, precious stones: work tested and abiding. He is rewarded.

2. A Christian building wood, hay, stubble, (worthless ideas), work-tested, is burned up, but the man himself saved, as being a believer.

3. One not a Christian, introducing positively bad doctrine, subversive of fundamental truth, in such case, both work and workman are destroyed.

The Body, the Temple, and the House co-extensive, (that is, embracing exactly the same number of persons,—true believers), at the Day of Pentecost.

The Building committed to man's responsibility: Acts 3 to 8.

The entrance of profession and disproportionate enlargement of the House, beyond that of the Temple or Body: Acts 8.13.

The result since then: continued disproportionate enlargement: now Christendom.

Declension apparent in the apostles' day: Phil. 2.21; 3-15-19; ii Tim. 2.19-24.

What would be in the last days: ii Tim. 3.1-5.

The apostacy (that is the entire throwing off the profession of Christ): ii Thess. 2.2-8.

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The path and responsibility of the saints in connection with the House of God. The maintenance of consistency

with the character of Him who dwells in the House: the Holy God.

The principle on which the responsibility is carried out is Separation from evil.

The practical means whereby this separation from evil is effected, is by Purging out leaven: i Cor. 5.7. (Leaven in Scripture being used as indicative of evil).

The effect of the entrance of evil into the assembly is not confined to the one personally guilty of it, the whole assembly is involved. See Joshua 7.11 for illustration. Achan was the guilty person, but God says: "Israel hath sinned." (The whole congregation).

What the assembly was to do was "Purge out the leaven . . . put away from among yourselves that wicked person." i Cor. 5.6, 13.

The character of the action of putting away is one of duty (as being obedience) not of power.

When to be resorted to: When all individual care and discipline has been exercised without effect; as the last act, when not to do so would involve the glory of the Lord's Name.

The exercise of ecclesiastical discipline is not the act of an individual, or of a certain number of individuals, it is the act of the assembly as such. "The conscience of the assembly is to be exercised as feeling the sin in humiliation, self-judgment, and confession, owning it as that of the whole. Where this is not so, saints exercising it, merely form themselves into a court of justice, giving a verdict and passing judgment on a guilty person, there is no real clearing of themselves."

The assembly is not clear once evil is known until discipline has been exercised. ii Cor. 7.9-11.

The object of discipline as regards the Lord is the maintenance of that holiness which alone consists with the character and presence of the holy God. Psalm 93.5.

The object of discipline as regards the

assembly is the clearance of itself, and the maintenance of practical consistency with the absolute character it has before God, that is "a new lump;" "unleavened." i Cor. 5.7.

The object of discipline as regards the individual upon whom it is exercised, is the awakening his conscience, the breaking down that which necessitated discipline, and the production of self-judgment, in order that restoration may ensue.

The motive is love. The end is holiness.

The consequence to an assembly of refusing to judge, and put away evil, or of refraining from doing so, "is tantamount to affirming the possibility of agreement between God and evil, and by so doing forfeits all claim to be on the ground of, or to represent, God's assembly, and that though each individual in it may be a saint of God."

The principle when an assembly has come to a judgment is the acceptance of its judgment. If it is thought a mistake has been made, remonstrance is open in order to have a review of the case by the assembly, but in no case is private judgment to be set up in opposition to the judgment of the assembly: *no individual has the promise of the Lord's presence* as has the assembly as gathered unto His Name.

The manner in which the saint is to be separate from evil when corruption is general, and the mass is unfaithful, and it is not possible to purge out the leaven, is by departing from iniquity: by purging himself in individual faithfulness from the vessels to dishonour in the House. ii Tim. 2.19, 20, 21.

A saint is not clear of evil, though he may not himself hold it, as long as he continues in fellowship with one who teaches it, or with those amongst whom it is held. ii John 9-11.

(Capt. Leslie)

London, About 1910.

Mss. sent by Miss G. M. Hayman

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These valuable notes by Capt. Leslie may be had in booklet form (5¢ each, \$4.00, U.S. funds, per hundred, Postage Paid). May we earnestly commend the most serious attention of our readers to these Notes. We feel convinced that a grasp of the precious Truths contained in them, would preserve from many sad mistakes.

Order from: Christian Book Room, Box 5413, Kowloon, Hong Kong; or from the various Tract Depots.

QUESTION BOX

Question. "Some time in The Steward, I'd like you to explain, Why are the children of saved parents called holy; and the rest not? A dear old brother up north used to say, 'I'll not let my lambs play with the wolves.' Just a little word about this."

Answer. You will find this question beautifully answered in Mr. Pressland's book on the Tabernacle: entitled "FORESHADOWS." On Page 9 he points out that a person may be standing outside the Gate of the Court. This typifies the man of this world, standing in the darkness of the world around. In i Cor. 7.13, the Apostle (by the Holy Spirit) supposes a woman who has heard the Gospel and believes. On *hearing* the Gospel, she has moved from outside the Gate of the Court to inside the Court; and when she *believes*, she has moved from inside the Gate to the Brazen Altar; and has seen the blood of the Sin Offering shed for her: she has believed on Christ, and is saved.

But what about her husband and the children? Are they still outside the Gate of the Court, in the darkness of this world? Under the Law they were unclean: but under Grace this is changed: and the Spirit of God sees the husband and children now inside the Gate of the Court. The Good News carried by the wife, however feebly, has brought the rest of the family, in God's sight, inside the Gate. They are no longer in the old darkness of this world: but the Curtains of the Court and of the Gate have *separated* them from those outside: they are separated, sanctified, holy. (See i Cor. 7.15). They are in the terms of this verse "sanctified unbelievers." How can this be? you ask. "The unbelieving husband is sanctified by the wife." That settles it, for any who care to bow to the World of God. They are not saved: but they are set apart from the world around, they are sanctified, they are holy in God's sight. And this while they still "unbelieve." They are responsible now to grow up according to the Light in which they now stand.

And the believing wife can, I believe, count on God to save her husband and children: if she lives in the sense that Jesus is her Lord: for the faithful Word says: "Believe on the *Lord Jesus Christ*, and thou shalt be saved, *and thy house.*" *Not*, you will note, as is so often said, "Believe on Jesus, and thou shalt be saved, and thy house."

I think your friend up north was hardly right in speaking of his children as *lambs*, unless they had personal faith in Christ for themselves: or, if they were lambs, they were *lost lambs*. I *think* the Word of God would tell us that they "must needs go out of the world," if they were not to play with unsaved children of unsaved parents. When they go to school they must meet such children: nor can I recall anything in the Word of God that teaches us that they should not do so: rather, if they are truly the Lord's, they should be shining as lights in the world, holding forth the Word of Life, offering it to these very unsaved children: and how could they do this, if forbidden to associate with them?

* * * *

May I earnestly recommend Mr. Pressland's book, "FORESHADOWS", to all who love the Word of God. I know of no book on the Tabernacle that brings out some of the precious truths that Mr. Pressland brings out. And let us remember that the subject of The Tabernacle takes up more chapters in the Word of God, than most other subjects: so we may have some idea of the importance of it, in His sight. This book may be had from the various Book Rooms, or Tract Depots, for \$1.00 (U.S.A. or Canadian money) a copy, cloth covers: 75¢ paper covers, or 45¢, paper covers, on newsprint: in English money: 6/6; 5/-; 3/6. Or it may be had direct from the Publishers, Christian Book Room, Box 5413, Kowloon, Hong Kong.

"FEED MY LAMBS"

(John 21-15)

THE LORD HAS NEED OF THEE

"God, who giveth us richly all things to enjoy." (i Tim. 6.17).

"He shall see of the travail of His soul, and shall be satisfied." (Is. 53.11).

God made the sun to give me light,
The trees to give me shade;
The cowslips and the violets
For me His Hands have made.

He made the birds to sing to me,
The blossoms on the tree,
To make me glad in summer days;
But why did He make me?

O child, how wonderful and sweet
The answer God has given!
The blessed Lord, who died for thee,
Has need of thee in Heaven.

To make Him glad in Paradise
He needs thy little song;
He needs thee for His love and joy
Where He has waited long.

Oh, glad art thou when spring comes in,
And flowers and birds and bees
Make all the sunny fields rejoice,
And leaves are on the trees.

O child! the Lord will have His spring
When these long years are past.
His little ones from every land
Shall be with Him at last.

His lilies and His roses sweet,
His huds and blossoms rare,
All, all His children then shall meet,
And all His joy shall be complete
When they are round Him there.

(From "Hymns of Ter Steegen and Others": Vol. 2, "For the Children." The two volumes may be had complete for \$1.00 per volume in cloth, or 75¢ in paper covers: or, "For the Children", only for 35¢, Paper Covers. Postage Extra. From, Christian Book Room, Box 5413, Kowloon, Hong Kong.)

THE CHILD CYRIL

In our last number we spoke about the brave Christian, named Cyprian, who lived in Carthage, North Africa; and there died a cruel death for Christ's sake. About the same time in the province of Cappadocia, in Asia Minor, there lived a little boy named Cyril, who was a Christian. We do not know how he became a Christian, but you will remember that Peter wrote his First Epistle to the "strangers" in Cappadocia, as well as to those in other parts: so we know that from very early days there were Christians there. Perhaps it was his Mother taught him: perhaps a Christian nurse: we do not know. But his Father was a heathen, and a bitter enemy of the Faith. It is strange to find a true and earnest Christian child in such a family.

Little Cyril openly prayed to the Saviour, and no threats or punishments could force him to stop. At last his Father

became very angry, and turned him out of his home, and refused to treat him any longer as his child.

The judge heard of what had happened, and sent for Cyril, speaking gently and kindly to him. He told him if he would only be a sensible boy, and be obedient, stop praying and worship the false gods, that all should be forgiven, and he might return to his home. The child answered that he must always obey the Lord Jesus Christ, and added: "I am not sorry because I am turned out of our house, for I have a much better mansion, and I am not afraid to die, because then I shall have a better house."

The judge pitied the boy very much, and thought he could frighten him into making a promise to pray no more: so he ordered him to be bound and led away, just as if he were to be burnt alive. But even the sight of the fire did not frighten

this dear child. The judge again tried to persuade him to yield, but Cyril only replied: "I am going to a better home and greater pleasures; make haste and kill me, that I may enjoy them." And so the judge ordered that he should be put to death.

Some of the people standing by wept at the sight, but the child said to them: "Oh, you do not know what a city I am going to live in, or what a hope I have!" And soon he was in his "Father's House", where he so longed to be.

WHY DOES GOD TAKE NOTICE OF SMALL TROUBLES?

Do you ask *why* God takes notice of small cares and troubles? Look at that father, hard at work in his study, engaged in most important business. A scream is heard from his little boy playing in the garden. At once he leaves his work, and hurries to the child's relief. What has happened? No great matter, a very trivial misfortune. The child has fallen, and there is a small bruise, which is causing him all this distress. 'It is nothing at all,' say the passers-by, as they go on their way. But not so to the father. It may be a little thing in the eyes of others, but it does not seem a little thing to the child, and, therefore, the father's heart is touched, and his sympathy and love come out to his little son.

And 'Like as a father pitieth his children, so the Lord pitieth them that fear Him.'—He has the Father's heart, and therefore, He has the Father's sympathy.

And look at that mother. Her hands are full of work; time is precious, and all too short for what she has to do. Yet she will leave her work, and, sitting down, will gather her sobbing child in her arms that she may comfort her in her bitter distress. What has happened to throw the little one into that terrible state of grief? Is her sister dead? Has some sorrow which all

would call a *heavy* sorrow fallen upon her? No, she has broken her doll, that is all. Others may smile and say, 'She will have worse troubles than that some day,' but not so the mother. That grief is not little to the child, and her loving heart looks at it from the child's standpoint. It is a very heavy calamity to the little one, and the mother is ready to leave all her work that she may bring comfort to her.

'As one whom his mother comforteth, so will I comfort you.' I will be both father and mother to you, loving you with the parents' love, and, therefore, being ready to sympathise with you in your smallest cares. Only come to Me, and tell ~~Me what your anxiety is.~~ ~~Leave it at My feet.~~

Lord, I would obey Thy loving invitation. I would come to Thee now with my trouble.—From this time forward I would trust Thee with the little troubles as well as the big ones.

'Daily, hourly, on Thee casting

All my care;

Knowing each of life's sad burdens

Thou wilt bear.

Let my life be one believing,

Ceaseless prayer.'

(Mrs. O. F. Walton)

THE CHRISTIAN ATHLETE

"ENTRIES CLOSE ON....."

You know, on all athletic bills, there is a notice that the entries close on such-and-such a day. How true this is of the Christian race! There will be a time—some who know most about these matters think very soon—when the entries will be closed, and no one will be able to enter. Then many will want to, and it will be too late. Now, thank God, the lists are wide open, and there is no entrance fee to pay. Will you not enter your name now as a competitor? Let me shew you why I press this so hard.

A man wants to run in a race which he thinks he can win; the prizes are very good. He asks, as usual, the secretary to

enter him, but he fails to do it. On the day the man goes to the place, and is greeted by the local secretary with "Hallo! what are you doing here?" He says, "I'm in for the half." The secretary says, "No, you're not." The man assures him he is. A programme is given him. True enough, his name is not there. He offers to pay the entrance fee, assures the secretary it is only a mistake; but of course the secretary can give but one answer, "I'm very sorry, but you know I cannot take it now." Well, the man runs the race under protest, wins it, but never gets the prize, because he failed to enter in time.

You wish for the prize of the high

calling? In God's name, then, enter now; to-morrow it may be too late. I have no authority for saying you will be in time to-morrow. Now you are; Christ invites you, see to it that you enter now; for if you do not, you may train hard, you may deny yourself much, you may spend much money in the cause, you may even run in the race and run well, but if you have not entered your name in the Lamb's Book of Life you will never get the prize. "I saw the dead, small and great, stand before God; and the books were opened; and whosoever was not found written in the Lamb's Book of Life was cast into the lake of fire."

"ENTRIES REFUSED."

Another thing you will notice on all athletic bills is, "The right to refuse entries is reserved." This is the only point where my illustration falls short—the only place where the two races are absolutely different.

CHRIST RESERVES TO HIMSELF NO RIGHT TO REFUSE ANY ENTRY, however bad the applicant's past record may have been. He has said "Him that cometh to Me I will in no wise cast out," and it is true, for no one has ever been to Christ as an earnest aspirant to run the Christian race and been refused. The drunkard, the outcast, the inwardly unclean but outwardly moral man are all alike "accepted in the Beloved."

"DON'T LISTEN TO WHAT PEOPLE SAY."

But before we go on to the race itself, I wish to give you three things to notice, which you will find it necessary to remember when running the race. The first is, whilst running never take any notice of what people say. If you do, you'll make a bad mess of it, for one will shout, "Take it easy, don't run too hard; you're going too fast." Another at the same moment, perhaps, will cry out as you pass, "Run harder, man; the others are coming up to you. Now's your time." One will cry, "Put your chest out; stride longer." Another, "Put your chest in; don't stride so long." If you try to do what people tell you, you'll never win a race as long as you live. Get your instructions from your trainer; find out exactly how to run your distance, and then run it, indifferent to advice of friend or foe.

Is this not a most important lesson for the "Christian Athlete" to learn? One set of people will tell him not to go so fast.

Don't be too out and out; don't go to this place or that; it's not necessary to say this or act thus. The other set of people will tell him just the opposite. Again, a lot of good Christians will perhaps pat him on the back, and tell him what a good fellow he is, and what a lot of good he is doing; whilst others will seem as if they purposely misunderstood and twisted his every action, and will denounce him as all that is bad, that his method of work is all wrong because it does not run on their own pet lines, and that he is no Christian and is doing more harm than good in this world. Of the two, praise is more dangerous than blame. There is no safety save in the athlete's maxim; Take no notice of either. There is a motto over one of the college doors at Aberdeen, which would be well for us to make our own: "They say—what say they?—let them say," meaning, what care we what they say, as long as we know that we're right. Listen only to what the trainer says.

"KEEP YOUR MOUTH SHUT."

The second is, When running your race endeavour to keep your mouth shut, otherwise it will get dry. At first you will find it difficult to breathe through the nostrils, and some have found it well to put a little pebble in the mouth. So to the "Christian Athlete" this is more than important. "If any man among you seem to be religious, and bridleth not his tongue, . . . this man's religion is vain." Oh, what trouble a back-biting tongue causeth! It is undoubtedly the most powerful weapon the devil has today, and does the cause of Christ more harm than all other sins, damns more souls, makes more back-sliders, and creates more infidels than all else. Yes, this is a sad fact that so many people who once ran well have got their mouths wide open, as they lag behind. Their tongues are pointed very much like a wasp's sting and leave the poison which their master the devil has given them, wherever they touch. Yes, brother put the pebble of self-restraint in your mouth, and keep your mouth tight shut.

"DON'T LOOK BEHIND."

The third is—never look behind. I have seen races lost by the man turning round to look behind him to see what the other racers were doing. As the man turned, he has lost his step; it has been but a little, but the man with the eye straight before him has just got up and

passed him. So with the "Christian Athlete." Never look behind, it causes despair. Look back and you see, oh, so many failures, so many things done which ought not to be done, and so many things left undone which ought to have been done, that we say there is no strength in us. The runner, if he be wise, will "forget

those things which are behind." Having his eye fixed upon the goal, he will see that all that irrevocable past, really repented of, is under the blood, and he will "press towards the mark for the prize of his high calling in Christ Jesus." If you look behind, you'll lose your step.

BIBLE ENIGMA NO. 14

Whose son was raised by Christ upon the road?
Who, in days of old, was called "The Friend of God"?
Who, saved from death by thirst, came into fame?
Who cast a lustre on a mother's name?

* * * * *

On whose behalf did Paul the apostle plead?
The king's own cupbearer, whose heart did bleed?

* * * * *

Who, brought back to life, caused widows to rejoice?
Who 'gainst their "ceiled houses" raised his voice?
Who did with Baal's prophets long contend?

* * * * *

To whom did Abram prove the firmest friend?
Who feared to tell Ahab the prophet's word?
Where dwelt the judge, from childhood served the Lord?
And who, though oft by Satan's wiles deceived,
A man of God's own heart the name received?

* * * * *

The initial letters form a Scripture exhortation
That's good for you and me to give attention.

ANSWERS TO BIBLE ENIGMA No. 13

"Be strong in the Lord."
Eph. 6.10.

B-en-hadad . . . i Kings 20.28, 30.
E-penetus . . . Rom. 16.5.

S-himei . . . ii Sam. 16.5-7, 10.
T-ertius . . . Rom. 16.22.
R-ahab . . . Josh. 6.25.
O-thniel . . . Judges 1.12, 13.
N-athan . . . ii Sam. 12.7, 13.
G-chazi . . . ii Kings 5.20-27.

I-saiah . . . isa. 37.6.
N-ain . . . Luke 7.11-13.

T-homas . . . John 20.27, 28.
H-erodias . . . Mark 6.19-28.
E-lijah . . . ii Kings 2.11.

L-azarus . . . Luke 16.20, 21.
O-rpah . . . Ruth 1.14.
R-emeliah . . . Isa. 7.3, 4.
D-eborah . . . Judges 4.4, 8.

TODAY

Today! is such a little word,
Yet it means so much,
If you take it to the Master
For His tender, loving touch.

If you seek Him in the morning
And ask Him what to do;
He will give you strength and guidance;
He will surely see you through.

Coming to Him in the morning
He will brighten all your day;
He will comfort you and keep you;
You will never go astray.
H. E. Alkitt, March, '62.

"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. G. W. Allen, 7 Astley Ave., Toronto, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4354 Marcell Ave., Montreal, Canada.

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"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4-13)

THE STEWARD

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL"

(1 Corinthians 4-2)

VOLUME 16: NUMBER 2

NOVEMBER 1962

"ALL SEEK THEIR OWN"

All seek their own, and not the things
Of Jesus Christ!

What! All seek their own?

Their comfort, treasures; ease and
pleasures:

But not HIS cross, HIS shame and loss.

Do *all* seek their own?

All seek their own, and not the things
Of Jesus Christ!

Yes, All seek their own!

Their wealth, their fame; their joys, their
home:

HIS sheep are gone,—lost,—far, alone;

While all seek their own.

All seek their own, and not the things

Of Jesus Christ!

Though Jesus Christ

Sought not His own:

Through boundless love, came from above

To seek the lost, His life the cost:

For Love alone seeks not its own:

Thy Love, Lord Jesus!

MEDITATIONS ON PHILIPPIANS

"ALL SEEK THEIR OWN"

(Philippians 2.19-21)

"But I hope in (the) Lord Jesus soon to send Timothy to you, in order that I also may be cheered-in-soul knowing the things concerning you. For I have no one equal-in-soul who will genuinely care about the things concerning you; for they all seek their own things, not the things of Christ Jesus." (Nestle's Greek Text gives "Christ Jesus" here and in Rom. 1.1, instead of "Jesus Christ" as in the Authorised Version).

In our last meditation we noted that the Second Chapter of Philippians presents to us examples of devotedness: first and foremost, alone, we gaze on our Lord Jesus. Then we saw Paul himself, as the wine poured out on the sacrifice for a drink-offering, unconsciously to himself, I am sure: and then also the Philippian saints themselves, as the sacrifice.

Today we will meditate a little, God willing, on Paul's own son in the faith, Timothy: and before we reach the end of

the Chapter, we will see Epaphroditus as another beautiful example of devotedness to Christ.

Let us refresh our memories a little as to Timothy, and I hope we will find it also refreshes our souls. His home was in either Derbe or Lystra, probably Lystra; his mother was a Jewess who believed, named Eunice, and unfeigned faith dwelt not only in her, but also, first, in his grandmother Lois: but his father was a Greek, and as he had never been circumcised, he may have been brought up as a Greek. However, he knew the Holy Scriptures from earliest childhood, and was well reported of by the brethren that dwelt in Lystra and Iconium: and on Paul's second missionary journey, he desired to have Timothy go forth with him in the work. (Acts 16.1-3 & ii Tim. 1.5). Timothy fully knew what persecutions Paul endured at Antioch, at Iconium, at Lystra. (ii Tim.

3.10, 11). Most of these persecutions had been on Paul's first missionary journey (Acts 14), when Timothy was perhaps only a boy; but he knew all about them, and may have been an eye-witness of some. It was at Lystra Paul was stoned, and dragged out of the city, supposed to be dead: and it is very probable the boy Timothy was amongst the disciples who "stood round about him", when "he rose up, and came into the city." He must have known also how John Mark had turned back from the very path of service to which he was now called: yet he hesitated not to follow Paul, though well he must have known it would be to share similar persecutions.

I think Timothy is a most encouraging example for young believers today. He was young, not strong in body, probably knew what it was to be despised. He seems to have been, by nature, timid, and at times in much need of encouragement. He knew what tears meant. He knew the temptation to be a coward. (ii Tim. 1.7; New Trans.). But I know of no fellow-servant whom Paul so delights to honour: Listen to what he says of him:—

"Timothy, my dearly beloved son." (ii Tim. 1.2).

"Timotheus, who is my beloved son, and faithful in the Lord." (i Cor. 4.17).

"Timotheus . . . worketh the work of the Lord, as I also do. Let no man therefore despise him." (i Cor. 16.10, 11).

"Timotheus my fellow worker." (Rom. 16.21).

Timothy was almost certainly with Paul in Philippi, Tessaonica, Berea, Corinth, Troas, Miletus; and he was with him in prison at Rome.

This young brother was associated with Paul in writing six Epistles; and his name is included in the salutations of a seventh: and we have two letters that were written by the Apostle to him. Paul sent him for special service to Thessaonica, to Corinth, to Philippi. We know he had been in prison for Christ's sake, and that he had been released. (Heb. 13.23). Paul had a number of companions and helpers, but this young man, weak in body, but strong in spirit, was the dearest and most trusted. It is this young man Paul chose to go to the assembly in Philippi, while he himself is unable to be with them. We never read, as far as I know, of any very great gift that Timothy had: though he did unquestionably have special gifts: (i Tim. 4.14; ii Tim. 1.6): but, as another has said, "It is not great talents, nor great scholarship, nor great

preachers that God needs, but men and women great in holiness, great in faith, great in love, great in fidelity, great for God." O, my beloved young Readers, May you take courage by Timothy to seek to be men and women such as this!

And so we read: "But I hope in the Lord Jesus soon to send Timothy to you." I think the word "But" takes us back to the 12th verse, where Paul speaks of his own absence: and to make up in a way for this, "this favourite companion, the Apostle will now send to his favourite Church;" with the added assurance, "I am persuaded (or, confident) in the Lord, that I also myself shall come soon."

There is something very lovely in the way Paul tells his beloved friends of his "hope" to send Timothy, and of his "confidence" that he himself would soon come. Both are "in the Lord," or "in the Lord Jesus," James tells us we should say, "If the Lord will:" and Paul uses the same words at times: (i Cor. 4.19; 16.7): but Paul hopes, or is confident, *in the Lord*. There may be a difference between this, and being "in Christ," which would take us up to our union with Christ in heaven: while the expression "in the Lord" would seem to think of us as His bondslaves down here: but both are *in Him*. None knew as Paul that "we are members of His body, of His flesh, and of His bones;" and it cannot fail to affect his ordinary speech. His every thought and word and deed seems to proceed from Christ: in very truth he could say, "For me to live is Christ." Thus he could speak of,—

love "in the Lord," Rom. 16.8.

boast "in the Lord," ii Cor. 10.17.

labour "in the Lord," i Cor. 15.58.

salute "in the Lord," i Cor. 16.19.

testify "in the Lord," Eph. 4.17.

be strong "in the Lord," Eph. 6.10.

receive one "in the Lord," Phil. 2.29.

hope "in the Lord," Ph. 2.19.

stand fast "in the Lord," Ph. 4.1.

be of the same mind "in the Lord," Ph. 4.2.

rejoice "in the Lord," Ph. 4.4.

we are brothers now "in the Lord," Philemon 16.

And let us never forget, we are to marry "only in the Lord." (i Cor. 7.39).

This does not exhaust them, but time would fail to recount them all. And may I again point out that the word *LORD*, necessarily implies a counterpart, *slave*, just as *husband* necessarily implies *wife*, or *father* necessitates a *child*. And I sadly fear, Beloved, in our day we are in danger

of forgetting that *HE* is our *LORD*, and that we are *HIS* slaves. Paul's Epistles open with these words: "Paul, slave of Christ Jesus."

"Lord Jesus, Thou hast bought me,
And my life, my all, is Thine."

That makes me a "slave of Jesus Christ." May that ever be the breathing of our heart, as it was of Paul's heart!

And why did Paul wish to send Timothy? For two reasons: First, that he himself might be "cheered-in-soul." Second, on account of the "things concerning" the saints at Philippi. The word we have translated "cheered-in-soul" is a very rare word: it only occurs here in the Greek Scriptures, and is thought not to occur at all in the Greek Classics, though words from the same root are found, and it is found in the old letters, etc., that have recently been found, and on inscriptions. It has been translated in many ways: "good comfort, good courage, good cheer, take heart, refreshed, etc." In the next verse (verse 20) we get a similar word, that is even more uncommon, which we have translated "equal-in-soul." Paul loves to play on Greek words, and probably intended these two words to be linked together. It is remarkable that in verse 2 of this chapter we get a third very rare word that is also found only here in the Greek New Testament, and also belongs to the same group as the two words we have been looking at. In our ordinary English Bibles it is translated "of one accord." Dr. Lightfoot tells us it means: "a complete harmony of feelings and affections." Mr. Darby translates it, "joined in soul," Dr. Vaughan, "knit together in soul," though he adds, this is "not wholly satisfactory." The three words all have *soul* in them:

sun-psuchēin . . . To be knit together in soul

eu-psuchēin . . . To be cheered in soul

iso-psuchēin . . . To be equal in soul

To these we may add, from ii Tim. 1:16:
ana-psuchēin . . . To refresh, perhaps the meaning is, To renew the soul.

These are all rare words, each used only once in the Greek New Testament. Is it that such qualities are so rare in the saints, that the Spirit of God must use such rare words to describe them?

God speaks of Himself as the "God of All Encouragement." (ii Cor. 1:3; New Trans.). And the Greek language seems to be much more full of words to encourage us than English. I have pondered for weeks how to translate this

word, *en-psucho*, so as to give its own distinctive meaning, and to try and differentiate it from other words with the meaning *to encourage*: and more than a dozen different Greek words that are meant to cheer our hearts came to mind: each with its own special meaning, so hard to tell out in English: and, were one to seek, I suppose many others might be found. The God of All Encouragement means to encourage our hearts with these words, and I would love to try and tell you how they have cheered my own heart, but you are probably already weary with Greek words, so I refrain. But the opening words in the Introduction of an old Greek Grammar will come to mind: "That a knowledge of the New Testament in its original tongue is a thing to be desired by intelligent Christians none will question." Was the old writer mistaken, or are "intelligent Christians" sadly few today?

But let us return to Philippians. Paul knew his dear Philippian brethren well enough to know that "the things concerning" them would cheer his soul. He could not write such words to the saints in Galatia or in Corinth: I wonder could he write them to the saints in the places where you and I live? Could he write them to *me*? Even in Paul's day there do not seem to have been many individuals who could so cheer the Apostle's soul: but Timothy was one such, and of him Paul writes: "I have no man equal-in-soul, who will genuinely care about the things concerning you; for they all seek their own things, not the things of Christ Jesus." (The word translated "*things*" could equally well be translated "*interests*").

Dear Young Believer (and Old Believer, too) do not these words challenge your heart? Honestly, before God, whose things are *you* seeking? Whose interests? Whose comfort? Whose pleasure? Whose ease? Whose profit? To me the words are most challenging. Would to God they would challenge every one who reads them! Perhaps these words explain why so few young people are to be found in the dark and needy parts of the Lord's harvest field.

Mr. W. Kelly translates ii Cor. 5:18: "While we have the eye not on the things that are seen, but on those not seen, for the things seen (are) temporary, but those not seen, eternal." I believe this is an excellent translation. It is not the ordinary word for *look*, or, *see*: but comes from a word meaning "a *mark* on which to fix the eye." We get this very word in the 14th verse of the next chapter of

Philippians: "I press toward the *mark*." It is a race, in which the runner has his eye fixed on the goal. Is not this what you and I need in these days of laxity, when our eye is tempted to wander to all sorts of things, and when it is more awfully true than ever: "All seek their own"? We get the same word, "To have the eye on", in the 4th verse of our chapter: "Not each of you having your eye on your own things, but each of you also on the things of others." May God help us each one to have our eye on those unseen things above, "the things of Jesus Christ," and not on the things all around us, that so easily fill our vision: then we will be found seeking the things of Jesus Christ.

Perhaps some will ask, Does this Scripture really mean that there was not one other, except Timothy, in those days, who sought not his own things, but the things of Jesus Christ? God forbid that one should for a moment detract from the terrible force of this Scripture, but it is fair to say that in the Greek New Testa-

ment there is the little word *hoi* (the nominative, plural, definite article) before the word *all*. It is said that according to Greek Grammar this imposes some sort of limitation on the word *all*. Mr. W. Kelly, and Dr. Vaughan translate this: "*They* all seek their own," This, I believe, is as nearly correct as can be in English. We do not know, nor need we ask, who the "*they*" refers to: possibly the Philippian saints would know: but it seems to make clear that such beloved servants of the Lord as Luke and Peter and John, and others whose names are known to the Lord alone, did seek the things of Jesus Christ, and not their own things. And this should encourage us each, individually, to seek to make sure we are not found amongst the "*they* all" of this verse, who "seek their own things, and not the things of Jesus Christ." I believe there always has been, and I believe there always will be, a remnant, however small and feeble, who do seek the things of Jesus Christ. May God Himself help us to be of it at any cost!

WHO WAS TER STEEGEN?

PART 2.

As the years went by, Ter Steegen became known through his writings, and this caused, much against his will, visits to other parts, and even to places as far as Holland: and this, in turn, increased his correspondence and his friends. He had visitors from Switzerland, from all parts of Germany, Holland, England, Sweden and other countries. Both high and low came to him. The Lord seemed to have given him a remarkable gift in the wisdom he manifested towards souls in need. A wounded heart seldom left him without feeling comforted and invigorated. He was at the same time so humble, so insignificant in his own eyes, and so affectionate, that those who came to him, confessed without reserve the sins with which they were burdened: on which he directed them, with power, to the Saviour of sinners, and well knew how to convince them that mercy and forgiveness are to be found in Him alone. He had a remarkable way of being able to turn any conversation to the things of God, often through external objects; and so all useless conversation was avoided in his presence. A friend writes of how in his presence he seemed enabled "to collect my scattered thoughts", and how with him, his difficulties vanished. "His prayers", writes this friend, "were extraordinarily power-

ful. How often do I feel refreshed, when thinking of them. How heartfelt, soothing, and dispassionate were they, and how one felt oneself inwardly collected and mightily invigorated. I have never heard any one else pray in a similar manner. In short, all that is said of him is insufficient. His life was hid with Christ in God. Oh, how the image of the Lord Jesus shone through him, so that I often thought, if one small beam emit such radiance, what must the Lord Himself be, Who is the Fountain of divine Light!"

In spite of his longing for retirement and rest, the work of the Lord increased. He writes: "I feel I must spend and be spent. It were a small thing to put health and even life into the scale, in order to fulfil the good pleasure of God, and be of service to others; but I confess I have no certainty in this matter. I do what I can at the time, and ask forgiveness of God, lest I should thereby have been detrimental to others. One thing I know, that were I to follow my own inclination, I would rather withdraw from it entirely, if I found myself at liberty to do so. The Lord direct us in all things!"

Again, in another letter, he writes: "There is, God be thanked, a great awakening and stir among the people here: for some weeks together, from

morning to night, they were compelled to wait one for another to have an opportunity of speaking with me. Many were obliged to return five or six times, before a quarter of an hour could be found to converse with me alone; and I have occasionally had ten, twenty, and even thirty anxious souls with me at the same time. N—'s discourses, though plain, are of advantage to many, who are by this means awakened. At his request, and that of many who were hungering for the Bread of Life, I suffered myself to be induced, to hold a meeting with him. It was long since I had spoken in public. Three or four hundred people were assembled; and the house being filled to the very door, they placed ladders against the windows in order to hear. It occasioned a great sensation, and I trust it has not been without blessing. Upon this our clergymen took alarm—the three Reformed, as well as the Lutheran. Two of the former went to the magistrates, and begged that a stop be put to such meetings." He then tells how the Justice of the peace was used of God to deliver them, "upon which I wrote to three of our ministers, and represented to them in a serious yet amicable manner, their unhandsome behaviour; offering likewise, with N—, to speak in their presence, with the assurance, that if they gave their hearty concurrence to it, the church would again be filled, because the people would then see that they were attached to the good cause; whilst on the contrary, at present the church stood empty. They then seemed to rely upon the Mayor, who was an enemy to the meetings. I wrote, therefore, a pretty sharp letter to him, and represented to him how inconsistently he would act, if he prohibited assemblies of this nature, and at the same time permitted quack doctors, mountebanks, gaming-houses, and taverns; asking him how he expected to reflect upon these things on his death-bed. In short, the Mayor, as well as the other magistrates, gave way and acknowledged that I was in the right."

He writes again: "Since my last, the people scarcely ever let me rest. I try to withdraw myself by force, but it is of no avail. Last Sunday I had scarcely risen from my bed, when I was obliged to address more than sixty people, who had

thronged into the house, which I accordingly did from Matthew 25.5. After I had done, I had to converse with various individuals until evening. And yesterday morning, after I had passed the whole night in a fever, at least two hundred and fifty assembled in the corn loft, and the room adjoining, to whom I spoke with the Lord's gracious assistance, from Gal. 1.3-5. I have also been obliged to speak this morning early, without knowing of it a quarter of an hour beforehand; but now I feel quite exhausted. I spoke today on the last words of the Lord Jesus, "It is finished!" and comforted myself with the hope, that my toils and trouble would also soon be finished. Were the meetings to take place regularly, we should not be able to find sufficient room. Between both, I am either engaged in receiving visits, or in writing to friends at a distance." (Apr. 9th, 1751).

Again: "I am lost in adoration, when I reflect that God has selected such a way to eternal joy, as takes away every thing from the creature, and gives it all to God, and consequently, sweetly compels us to cleave most closely to Him, to abide and live in Him, and upon Him, and to continue always poor, that we may in reality possess all things—a way for children, but only for naked children—a way which the wise overlook. So long as we desire to possess and retain, the road is narrow; and he who seeks it at a distance runs past it; whilst he who follows the clue of love which is thrown to him, finds it near. May the Lord Jesus Himself proclaim this acceptable year to the poor!"

The old record concludes thus: "He continued to sleep till two in the morning, when he breathed out his soul into the arms of his God and Saviour, and died happy on the 3rd of April, 1769. Those who were present, imagined themselves surrounded with a multitude of angels, who received with joy the departing spirit, and triumphantly conducted it into the eternal kingdom of rapture and delight, where he now, with all the holy angels and ransomed hosts, ascribes an eternal hallelujah to God and the Lamb, and in the fulness of heavenly bliss, joins in their more exalted songs. Amen! Praise, and honour, and thanksgiving, and wisdom, and glory, be unto our God and to the Lamb, for ever and ever! Amen."

FEATURES OF THE REMNANT

Even in the darkest days of this world's history, God has had His faithful

witness. Sometimes it has been a faithful individual, like Abel, Enoch, Noah or

Abraham; sometimes it has been a remnant of God's people who, amidst the general departure from fidelity to God, have sought to be for His will and pleasure. In the faithful remnant God has indicated to us the features that He values, and these we, by His grace, can ever seek to emulate, whatever the character of the days in which we live. There can be little doubt that this our day is marked by serious departure from the truth given to the church, so that it becomes us to learn what God would have us be for Himself as the day of grace draws to its close.

The days of Elijah were evil days. Of Ahab the king the Spirit of God has written, "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols" (I Kings xxi. 25, 26). Elijah was an outstanding witness against the evil of the king, and of Israel, who followed in his steps. The numerous priests of Baal, and the manner of possessing the vineyard of Naboth, witness to the awful state of king, leaders and people.

After his faithful witness on Mount Carmel, Elijah fled at the threat of the wicked Jezebel, and at length arrived at Horeb to plead with God against Israel, saying, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, I only, am left; and they seek my life to take it away" (I Kings xix, 14). So much of this was true, but Elijah, wholly occupied with his own faithfulness to God, was unable to take account of what was not hidden from the eye of God. Obadiah, and the hundred prophets of Jehovah whom he had delivered from the hand of Jezebel, were evidently not men of the same stamp as Elijah; they had not the same zeal for God, nor the same energy in testimony; nevertheless they were not to be numbered among those who had thrown down Jehovah's altars.

God had observed all that Elijah complained to Him of, and it would meet its judgment in His own time, appointing Elijah to anoint the executors of it; But He had also observed what was hidden from the prophet, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Here was a faithful remnant unknown to

Elijah who, in spite of all the evil and departure, had remained faithful to Jehovah in the midst of the idolatrous nation.

The seven thousand faithful were not all prophets of Jehovah, though some of them may have been. They are not commended for standing by the side of Elijah in his faithful witness, nor for any outstanding deeds of valour in defence of the true worship of God; but God takes account of their refusal to bow before the false god of the king, or to give it the kiss of allegiance. We are not even told that their fidelity cost them anything, though we may rest assured that many of them, if not all, would have to suffer for being true to the God of Israel.

The days of Malachi were not idolatrous like the days of Elijah, nevertheless they were days of departure from faithfulness to God, and the declension marked both priests and people. They offered polluted bread on the altar of Jehovah, sacrificing the blind, the sick and the lame. They would not shut the doors of the temple or kindle the fire on the altar without payment, and their relations with each other were a reproach to Jehovah's Name. They were altogether insensible of their low moral state, and thought that God was indifferent to their shameful treatment of Him and His service.

Yet God has His faithful remnant in the midst of this general low moral condition, even as the prophet writes, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name" (Malachi iii.16).

In a day when the fear of the Lord was given up this little remnant was marked by *the fear of the Lord*. The corrupt sacrifices evinced how far both priests and people had departed from the fear of the Lord. The respect and reverence for the service of God's house and of His altar had been cast aside, and this was reflected in the low moral condition of the lives of the people.

The fear of the Lord was the bond that bound this remnant together, and "they spake often one to another." We are not told what the subject of their conversation was, but we can take it for granted that what engaged them was the interests of the Lord. They would mourn over the grave departure that marked the mass of the people, and speak of how they could best serve the will of the Lord in an evil

day. Moreover, the goodness of God, and the Word of God, would of necessity occupy them as they spake together. Feeling the condition of things around evidently brought them together the oftener, for they spake *often* one to another. How very encouraging it is for saints of God to get together in an evil day, even as we are exhorted in Hebrews x.25, "Not forsaking the assembling of ourselves together . . . and so much the more, as ye see the day approaching."

Another mark of this remnant was that they thought upon the Name of the Lord. Our thoughts give character to our walk, and indeed manifest what we are, even as the Scripture says, "As a man thinketh in his heart, so is he." If we are thinking of the Name of the Lord, we shall endeavour to walk worthy of it, and eschew anything that would bring dishonour upon it. In Christianity the Name of the Lord is of supreme importance for our gatherings, "For where two or three are gathered together to My Name, there am I in the midst of them" (Matt. xviii.20). If we are thinking of the Name of our Lord in our gatherings, everything there will be in consonance with it.

The days of the Lord's coming to this world were days of great religious pretension, but there was little for God in spite of the maintenance of the outward forms and ceremonies of the law. When tidings of the birth of Messiah came, through the wise men from the East, not only Herod the false king, but all Jerusalem, were troubled with him. Nevertheless, even as in former times, God had His remnant; those who were faithful to Him, and who truly cared for His interests.

Numbered among the faithful were the priest Zacharias and his wife Elizabeth, who "were both just before God, walking in all the commandments and ordinances of the Lord blameless" (Luke i.6). What pleasure there must have been for God in the blameless walk and the righteous lives of these devoted saints, as they sought to do God's will, and to act according to His revealed mind in the Holy Scriptures. We can take it for granted that Joseph and Mary were also of this devoted company, for Joseph is spoken of as a "righteous man" (Matt. i.19); and both were favoured by visits from the Angel of the Lord.

Simeon and Anna were also of this little remnant. Of Simeon it is written, "the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him; and it was revealed unto him by the Holy Ghost that

he should not see death, before he had seen the Lord's Christ" (Luke ii. 25, 26). This aged saint was highly favoured with God's special revelation concerning His Christ. It was not to the High Priest, the chief priests or leaders of Israel, that God made known His mind, but to one who was just and devout, and who was waiting for the fulfilment of God's promise in Christ.

The aged Anna was a prophetess, "who departed not from the temple, but served God with fastings and prayers night and day." Her interests were wholly engaged with the things of God, refusing present things, and manifesting her constant dependance and confidence in God by her prayers by night and by day. Had she been concentrating her thoughts on Malachi iii.1? "The Lord, whom ye seek, shall suddenly come to His temple." If so, she was not disappointed, and was thus able to give "thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Anna evidently knew all who belonged to the remnant in Jerusalem, a company that was marked by their looking for the coming of the Lord, for He only could bring redemption for His people.

The last days, the Scripture tells us, are "perilous times" for the people of God (2 Tim. iii.1), and are marked by professing Christians being "lovers of their own selves, covetous . . . lovers of pleasures more than lovers of God." In 2 Timothy the Lord has given instructions for the direction of those who would be faithful to Him in the midst of the corruption of professing Christendom. The true Christian is to separate himself from those who dishonour the holy name of the Lord, and to "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (ii.21, 22).

In the addresses to the seven churches in Revelation ii, iii, the conditions depicted in the last four churches go on to the end, till the coming of the Lord. In ii.24, a remnant of Thyatira is addressed, and they are exhorted in the next verse, "But that which ye have, hold fast till I come." Spite of all the corruption in the Roman Catholic system, depicted by Thyatira, God has His faithful remnant, "as many as have not this doctrine," who were faithful to God according to their measure of light, and who received His approbation.

Sardis shows us what Protestantism became after the spiritual energy that marked the Reformation at the beginning had waned, until it could be described as

having "a name that thou livest, and art dead" (Rev. iii.1). Such is Protestantism today! In name it stands for reality, but the mass are spiritually dead, though professing to be followers of Christ. Yet the Lord can say, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." What pleased the Lord was their having kept their garments clean where there was so much to defile.

In Philadelphia the Lord takes account of what was pleasing to Him as the church progressed towards the close of its history on earth. He knew their works, and could say of them, "Thou hast a little strength, and hast kept My Word, and hast not denied My Name." There was little to draw public attention to them, but the eye of the Lord was on them. Obedient to the word of The Holy and The True, and refusing to be identified with anything that would dishonour His Holy Name, the little remnant pursued its way with only Christ before it. Waiting for the coming of the Lord, to have their part in His heavenly kingdom they kept the word of His patience; and He promises them a rich reward in association with Him in the coming glory.

Laodicea is so objectionable to Christ, that He will spue it out of His mouth.

Filled with their own self-importance; independent of Christ whom they put outside their door, and utterly insensible to their own miserable condition, the professing church blindly pursues its self-willed course to judgment. But the Lord has His remnant in the last days, even in the conditions described in Laodicea. There are the faithful individuals who hear the Lord's voice as He stands outside knocking, and such know the joys of communion with Him, and have the prospect of sitting with Him in His throne, even as He overcame, and has sat down with His Father in His throne.

Whatever then the character of the days, God chooses for Himself those who are faithful. It has always been so, for He has not left Himself without witness. Such as have formed the remnants may have been very poor, and very feeble; but they have been chosen by the Lord for His own pleasure and to carry out His will. And what has been formerly will also be until the end. After the church has gone, there will be godly remnants in Israel for God's pleasure, and to do His bidding. If, on the one hand, they are the chosen of God; on the other hand, they are the faithful ones that God chooses. May God give us the desire to be numbered among His faithful remnant in this day.

R.

ASSOCIATION WITH EVIL: IS IT OF GOD???

I have recently received two letters regarding a group of saints, many of whom are well-beloved, and highly honoured. These letters show such a complete misunderstanding of the things of which they speak, that I have wondered if there may not be others who, with regard to this subject, understand neither "what they say or concerning what they so strenuously affirm." (1 Tim. 1.7; New Trans.).

The first letter, referring to a friend, says: "He believes the division was caused mainly by personality clashes between Muller and J.N.D., and that there is no real reason for it, as no Open Brother now holds Newton's doctrines, and that even Newton had retracted his false teaching."

The second letter, received a few days later, says: "I believe the fellowship that you and I have been received into is an unscriptural fellowship, not based on the Word of God, but on the superstitions of men. The beliefs of Newton and Darby will not do for the people of God for 1962. The Holy Spirit and the Word of God is

all the saints have to lean on for this day and age."

It is true that "the beliefs of Newton or Darby" and "clashes between Muller and J.N.D." contributed to the sad division that brought the so-called Open Brethren into being. But the statement (which I hope is true) that "no Open Brother now holds Newton's doctrines," tells us that there was something seriously wrong with these doctrines: so very wrong, that even Mr. Muller himself, a leader,—perhaps *the* leader,—of the Open Brethren, in a letter to Mr. J. G. Deck, dated Dec. 12th, 1848, speaks of these doctrines as "fearful errors." Was it "unscriptural" and a "superstition" to reject "fearful errors"? Did not "The Holy Spirit and the Word of God" condemn fellowship with such errors in both that day, and our own?

With regard to Mr. Newton having retracted these errors, Mr. Muller continues in the same letter to say: "My hope however was that poor Newton might recover himself out of the snare of the devil, as he had confessed the fearful

error concerning the federal headship of Adam, and had withdrawn those two fearful erroneous tracts for reconsideration. When, however, the reconsideration came out and I found that, notwithstanding all the filing and polishing with regard to expressions, this last tract was nothing but a defence of those two former ones, I felt it my duty to change my way of acting and at full length did I expose many weeks ago, these fearful errors which touch the very foundations of our holy faith."

Let us be clear that the division did not take place because Mr. Muller or his followers held these terrible doctrines, (though some may have done so), but because they insisted on receiving at the Lord's table those in fellowship with men who held and taught these "fearful errors."

In October, 1848, at a meeting in Bethesda, Mr. Muller stated that Mr. Newton's tracts contained a system of insidious error, not here and there, but throughout; and that if the doctrines taught in them were followed out to their legitimate consequences, they would destroy the foundations of the gospel, and overthrow the Christian faith. The legitimate consequences of these doctrines, he stated to be: "to make the Lord need a saviour as well as others!" Such teaching constitutes one holding it a traitor to Christ.

The "clash" between Mr. Muller and Mr. Darby was simply this: "May a saint of God continue in association with this evil teaching, and be received at the Lord's table?" Mr. Muller said, "Yes!" Mr. Darby said, "No!"

Has the question changed in "this day and age"? Or does the same "clash" exist still? Only a few weeks before the letters quoted above were received, a leader in this group of believers said to me most emphatically, before witnesses: "Any person consistent in walk and doctrine has a right to a place at the Lord's table: entirely regardless of his associations." I believe this statement describes fairly, and truthfully, the position held today by those known as Open Brethren. In the pamphlet, "Open Brethren, their Origin, Principles and Practice," by H.S., (obtainable from Bible Truth Publishers, 239 Harrison St., Oak Park, Ill., U.S.A.; or, from Christian Book Room, Box 535, Sandakan, North Borneo), quite a number of similar statements are quoted from writings of this group. We would strongly recommend this pamphlet to any exercised as to those known as Open

Brethren. It is fair, truthful, and kind.

Put briefly, the question is just this: "Can the holy God, and evil associations, go on together?" The Open Brethren say, "Yes!" That is why some of us are unable to walk with them, or to receive even true believers from their fellowship.

Let me try, by an illustration, to make this matter clear. During the late World War II, it is reported that a certain Englishman, named Cole, became a traitor to his country and his Sovereign, and, using confidence placed in him, sold hundreds of precious lives of both French and British to the Germans.

Let us suppose, for the sake of illustration, that this man had a friend, who professed to be a loyal British subject, but because he is a friend and admirer of Cole, he keeps company with him, goes to dinner with him, and does all he can to defend and help him: though, when pressed, he acknowledges his evil course, but assures us he has no part in it, and so expects to be received into the company and confidence of all loyal Britishers. He frankly acknowledges the evil ways of Cole, but assures us that he is in no way tainted by fraternizing and associating with him.

We are, I doubt not, agreed that Cole himself deserved the death penalty that he finally met. But what about his friend? What will his Sovereign say of him? Will he approve his associations with a traitor like Cole? Most surely not! If earthly loyalty does not admit association with a traitor, now much less shall heavenly loyalty to our Lord and Saviour!

The Scripture tells us plainly that whoever wishes "God Speed" to one who does not bring the doctrine of Christ, is himself partaker of his evil deeds. And again the Scripture tells us that whosoever will be a friend of the world is the enemy of God: how much rather is he an enemy of God, who is determined to be friend of one who is partaker and defender of a traitor to Christ?

These are solemn questions that every Open brother and sister would do well to deeply ponder.

"Wherefore come out from among them, and be ye separate, saith the Lord, and TOUCH NOT THE UNCLEAN THING." (ii Cor. 6.17).

"Let every one that nameth the Name of CHRIST depart from iniquity." (ii Tim. 2.19).

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." (Isaiah 66.2).

"FEED MY LAMBS"

(John 21-15)

The course lies straight before us,
The track that must be trod,
Ere yet in joyous chorus
We raise the hymn to God;
Shall earthly care detain us,
Or joy the world can lend,
When we have Christ to train us,
And heaven is at the end?

Press ever on, nor alter,
Nor heed the passing din,
With but one fear—to falter,
And but one hope—to win.
Can present scorn diminish
The joys that we shall share,
When at the glorious finish
Christ hails us victors there?

What honour shall be wanting,
What glory in the strife,
When weary, faint, and panting,
We burst the thread of life?
We burst the bond that binds us,
And every victory won,
We hear the voice of Jesus—
"Servant of God, Well done!"

THE CHRISTIAN ATHLETE

(Concluded)

THE RACE

But let us now suppose we are about to run the race itself. We are trained well; we intend to carefully follow the instructions of the trainer. We have got our muscles into condition; we have laid aside all those weights that would hinder us in the race. We have put on our racing clothes. We have sent in our entry for it. We are on the ground. Thousands are assembled to watch us; many are friends. The sun is shining brightly; there is no wind; the track in perfect condition; and all is ready. If you have ever been an athlete, these words will make your pulse beat a little quicker. Do you not remember the feeling of intense excitement, and yet of nervousness, as you stepped out on to the track? The long weeks of training have brought you into splendid condition. You look down upon the muscles in your legs admiringly as the trainer gives them a last rub; and now, as you grip your corks, and take a few yards run, you feel indeed the man that beats you today must be a better man than yourself. You won't lose from lack of condition; you feel fit to run for your life.

My memory goes back to just such a day, and, ah me! it is sad to feel it is all done, and the gray hairs tell the tale of muscles a bit stiff, and spring a bit gone. Nevertheless, memory is a great treasure, when it tells only of a well-fought race,

when you did your best; and if you won, it is enhanced by that cup or medal which recalls the memory. But if memory, as it so often does, tells of defeat, of muscles tired in the last lap, or wind gone, of disappointment—and you know it was your own fault—made no easier to bear by your trainer and friends telling you, "I told you so," then you put your teeth together, and wish you could have another chance. That fellow, whom you feel sure you could have beaten, would not pass you again. You would train hard; but what's the good of saying what might have been? it is done. I won't sermonise with unpleasant memories as my texts. We'll trust in

THE RACE

We shall not make this mistake, but run well, for again we cannot run it twice.

Memory, I say, carries back to one such scene as the first described, and I would dwell on the happy past as we close this little book. This time I had trained well, and was as fit as could be. It was a glorious day; crowds of people were there, not to look at that race only, for it was one of many. Some wished one to win, some another. The moment had come which had been so long looked forward to, and there we stood waiting for the signal to start. The trainer gave his last word of counsel, took the coat from off our

shoulders, the pistol was fired, and off we went. A splendid start. Some went off too fast; soon they ran with shortened step and heaving side, and dropped out of the race. Not trained, was the silent comment. Others ran on, and showed by the way they ran the clothes they wore. There was no need to watch these men; they would soon be out of the way. Others, with long, steady stride, keeping themselves "well in," looking neither to the right nor left, but steadily pressing onwards, bespoke the trained runner; and as we looked at them a feeling of keen pleasure filled the heart. Here were men worthy to race with; here was a battle royal, and you were in the thick of it. Some people said, "Run faster;" others, "Take it easy, or you'll never keep up the pace." The first lap was finished. Then came the second; some dropped out here, and you were beginning to feel your muscles, as with glorious spring they answered to your will and sent you striding over the track with long, easy movement, instinct with life. Then came the third, and many of the runners were tailed off, and we were gathering ourselves together for the great effort. Still well in hand, we went round in the glorious race. And now the last lap commenced. Every nerve was strained, every muscle leapt forth as the call came for greater effort. How tightly the corks were gripped, teeth firmly knit together. On we went, hearts beating with eager hope and intense determination. The excitement ran full high. On we ran. Trained to perfection, passing one or two who had been ahead, we ran on, forgetting those things which were behind, we pressed toward the mark—nearer and nearer to the straight for home. The last corner was turned, and then we entered the straight. How the people shouted! We heard nothing, saw nothing; but there just ahead was a white tape which stretched across the track, marking

THE WINNING POST.

How we went down that straight I cannot tell. Every muscle and nerve was strained, as almost locked together we rushed along. And now it was only a few yards. A last effort. I hurled myself forward with all the power of my body. The tape was reached, the race was finished. There was the trainer; he put his arm around me, put a coat over my shoulders, and took me off to the dressing-room. The club-mates gathered round and said, "Well done; it was a splendid race." In a little the prize was given; and, though perhaps, it was not a very grand race, I go over it

often all again, and think how fine it was. I did not regret then the self-denial, the long training; only a great sense of satisfaction.

Brethren, I am running another race now, a better one, and for a more precious prize, what we call "The Christian Race." I entered and started for it now some years ago. I have told you how. The first lap is past; the second is done; the third lap is begun; and sometimes, I fancy, the fourth one, too; and then, just a little ahead, is the white tape. Some day you will pick up your paper, and will read, George Clarke died such-and-such a day. When you read that, don't believe it; I shall not be dead, I shall only have finished my course, have broken the white cord, which we call the thread of life, at the end of the track; and on the other side, my Trainer—Jesus Christ—will be standing, and as He receives me into His arms and covers me with the robe of righteousness, I shall hear the hallelujahs of the countless multitude who will gather round, and give the glory to Him who has given the resting runner all the power he had to run the race. But whilst all the praise will be given to Him, I wait and expect to hear the words of the Trainer, as He says to me, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

And then presenting me faultless to God with exceeding joy, I shall receive the reward of the prize of my high calling. Do you think then I shall think of my self-denial down here; of the long tired hours? No, no! The joy which He gave me down here, whilst running the race, shall be changed to the endless song; and, for eternity, I shall praise Him who accepted me, who Himself washed me in His own blood, and with His own robe clothed me; who trained me with such care; who gave me all the grace sufficient, and who encouraged me in every step. To Him be all the glory, Amen and amen!

Before we conclude, I want to ask you one question. Will you enter for that race? Will you train for it? Will you determine to lay aside every weight? Will you forsake the sin that doth so easily beset you? Come, brother, be one of us, join our band, and become "A Christian Athlete," and on before you there are for you, as for us, the white tape, the Trainer waiting, the "Well done," and the prize. God help you to! If you will not, I must warn you. The tape is before you; in breaking you shall fall, and there shall be no trainer to prevent it; there shall be no arm to uplift you; no abundant entrance;

no "Well done;" no prize; but it shall be reserved for you to fall into the raging space of the "wandering stars, to whom is reserved the blackness of darkness for

ever." May the Spirit of Him who died to save you from this, incline your heart now to Himself! Amen.

"SO RUN THAT YOU MAY OBTAIN."

THE STORY OF PHOCAS

In our last story we heard of the child Cyril, in Cappadocia, who so bravely confessed his Lord's Name, that he died for Him. Today, I want to try and tell you of a Christian gardener, by the name of Phocas, who lived on the southern shore of the Black Sea, in a town named Sinope, in Asia Minor. By his hard work, he not only supported himself, but he was able to give much away to his poor neighbours, so that he went among them by the name of "The Charitable Gardener." But not only did he give for their temporal want, but he also told them, with joy, of a Saviour's love.

In the year A.D. 284, a new emperor named Diocletian came to the throne, and for the first eighteen years of his reign, he left the Christians in peace. Indeed his wife and daughter were Christians secretly.

Diocletian himself was a heathen, and while practising some heathen divination, to know future events, he was very unsuccessful: and blamed the Christians for it; and in a rage commanded that every soul in the palace should immediately sacrifice to the gods, or be severely scourged. There were three others in high positions to assist in ruling the great Roman Empire. Two of these were wicked, bloodthirsty tyrants: but one, though not a Christian, refused to persecute anyone for his religion. This man was named Constantius, and ruled in Gaul, where there was peace and quiet: but I grieve to say that in all the rest of the empire, there was the most terrible persecution; with the most horrible tortures. All Bibles and Christian books were ordered to be destroyed, and these wicked men boasted they would exterminate the name of Christian. One city in Phrygia was inhabited entirely by Christians. Soldiers were sent against it, and set fire to it: and then proclaimed that any one might come out on condition of doing sacrifice to the gods. Not one person moved: and all, magistrates and people, rich and poor, men, women, and children died in the flames, while they were heard from outside the walls "praying and calling upon Christ, the God over all."

There still exist medals bearing the

inscription "The Name of Christians Extinguished." And in Spain a pillar was erected to the honour of Diocletian and his companions, with these words: "For having extended the Roman Empire in the East and West, and for having extinguished the name of Christians, who brought the Republic to ruin." But these wicked men were mistaken. God still had His little remnant of men and women and children who were still true and faithful to Himself.

Phocas, whom I mentioned at the beginning of this story was one of these. Edict after edict was issued extending the persecution from the bishops and pastors, who were the first attacked, to every person, men or women, young or old. Phocas was so well known as a Christian, that no trial was considered necessary before putting him to death; so officers and soldiers were sent to kill him. It was late when these men reached Sinope, Phocas's home, and the gates were already closed. Phocas's cottage stood just outside the walls, and when he saw their position, he came out and courteously invited them to spend the night with him. He prepared for them the best supper he could, and during the evening became so friendly with them, that they told him the object of their visit to the town, and asked him if he could direct them to this man they were seeking. Phocas answered quietly that he knew the man, and would direct them to him in the morning.

When the soldiers had gone to bed, he went quietly out to his garden, and dug his own grave; and then spent the rest of the night in prayer. In the morning he awoke the soldiers, and told them he had found the man they wished. They thanked him, and asked to be taken to him at once. He replied, "I am the man." They gazed at him in utter astonishment, but he gently said he was more ready to die than they were to kill him. Then they killed him, and I hope buried him in the grave he had prepared. This story was put into verse, and it is said that until recently, (perhaps until the present time), the sailors on the Black Sea still sing of Phocas, and when anything is put aside to be given away, they call it "Phocas' part."

LETTERS OF COMMENDATION

When I was a boy, and wanted to get my first job, I went to the Headmaster of our school, and asked him if he would write a letter recommending me for the job. That letter helped me get the job. It was called "A Letter of Commendation." I was breaking bread at the time, at the Lord's table, and as I had to go away from home to towns and cities where there were meetings, the little meeting in the place where I lived, also gave me a letter to the meetings where I was going, so that they would receive me at the Lord's table in each place. This was also a "Letter of Commendation."

In the 16th Chapter of Romans, Verses 1 & 2, we have a beautiful Letter of Commendation written by Paul, for a sister in the meeting, called Phebe, who was going to Rome, about some business. But read that letter for yourself, it will only take you a moment, and you will see the nice things Paul said about Phebe, to commend (or, recommend) her to the assembly in Rome.

In the 18th of Acts, verse 27 we read about another Letter of Commendation. This time it was to commend Apollos, a very eloquent preacher, one who was mighty in the Scriptures, who was going from Ephesus to Achaia. So you see it was not only boys and ladies who needed Letters of Commendation, but even good preachers. Why is this? It is because the Lord must have evil kept out of His assembly, and nobody should be allowed to eat the Lord's Supper, unless the saints are sure this person is a true believer, and seeking to walk to the glory of God, and does not hold any bad doctrines. If there is a map at the end of your Bible, showing the Missionary Journeys of the Apostle Paul, please look carefully at it, and I hope you will be able to find Ephesus, in Asia Minor: probably called "Asia" on your map. The assembly that wrote the letter for Apollos was in Ephesus. Across the sea, almost due west, you will see Achaia, or Greece, as it is called now. Ephesus was a city, but Achaia is a country, with a number of cities in it. When Apollos went to Achaia, he would take a ship, and probably land at Cenchrea, which was the port of the big city of Corinth; and about nine miles from it. There was an assembly at Cenchrea, and that was where Phebe lived, and went to the meeting. You remember she got a Letter of Commendation from Paul, to take to the assembly at Rome. When

Apollos came to the meeting in Cenchrea he would show them his Letter of Commendation, and then they would trust him, and receive him. In our day most likely there would have been no meeting in Cenchrea, but the saints in Cenchrea would have gone over to the big meeting in Corinth; because now most people like going to a big meeting, where likely the singing is better, and they forget the real attraction is that the Lord Jesus is in the midst; and that He is just as truly present in the midst of only two or three of His people, as in the midst of two or three hundred. But in the days of the Apostles there was an assembly at both Cenchrea and Corinth: and if we are wise, we will learn a lesson from this: that the Lord does not put all His lights into one room, but likes to have them scattered around, so that more people may see the light: you remember that in Philippians 2 we read, "Ye shine as lights in the world." So in the country of Achaia, the Lord had His lights in different parts: Cenchrea, Corinth, Athens, and perhaps other parts. And when they met to remember the Lord, they "showed forth the Lord's death:" and so the people in each place would learn to know about the Lord's death. I am glad to say there are some few, even in our day, who give heed to this: and I know of a happy little meeting in a village, that has not been going on for very long, not far from a big city with a large meeting in it: and the Lord has greatly blessed that little meeting. I hope this may encourage others, where there are only two or three, to "go and do likewise."

But we were talking about Letters of Commendation. In the last verse of ii Corinthians 2, Paul tells the assembly at Corinth that he was not as many who made merchandise out of the Word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ. Now, this might have sounded like boasting, and commending himself, instead of having someone else commend him: so in the first verse of Chapter 3, he asks: "Do we begin again to commend ourselves?" He was not seeking to commend himself, but to tell how those who speak of the Word of God, ought to speak. Then he asks the Corinthian assembly if *he* needed a Letter of Commendation to them? You remember Apollos needed one to Corinth, but did Paul need one? Or did he have to ask them to give him a Letter of Commendation to some of the other assemblies, as

Ephesus or Philippi? No! Paul did not need these letters, because all these assemblies had been formed through Paul coming to these cities to preach the Gospel. So then he tells them: "Ye are our Epistle." *Epistle* is just another name for a *Letter*. The assembly at Corinth was Paul's Letter of Commendation. When people looked at the Christians in the assembly at Corinth, they knew that Paul was a true Christian, and a faithful servant of the Lord Jesus Christ.

Now, in verse 3 the Spirit of God tells us a wonderful thing: "Ye are manifestly declared to be the Epistle of Christ." I think this meant the whole assembly in Corinth, but I have not a doubt that the Holy Spirit is saying to each one of us, to each of you dear Lambs: "You are an Epistle of Christ." Down in this sad, dark world most people do not read the Bible. In the town where I am writing, I do not suppose one home in fifty has a Bible in it; and I grieve to say that in some of the homes where a Bible might be found, it is not read. And even in some countries that are called "Christian", the rulers will not allow the Bible to be read in the schools. The Bible is God's Letter to men, but if men will not read it, or cannot read it, God has another letter for them to read: and this letter they will read gladly enough. What is this other letter? It is *YOU*. It is you Christian boy, or Christian girl, or man, or woman! You are Christ's Epistle, known and read of all men. Your school-mates read you: Your teachers read you: Your brothers and sisters, your Father and Mother, they all read you every day. The people in the shops read you when you go to buy things. You are manifestly the Epistle of Christ.

And remember, we have been talking about Letters of Commendation in the first two verses of this Chapter: so I have no doubt that this is what is meant in Verse 3: *You are Christ's Letter of Commendation*. Your job is to commend Christ: commend Him to your family and friends, commend Him to the others where you work. Yes, *You* are Christ's Letter of Commendation. Only tonight I heard of a little boy of six from a heathen home

near us, who has started coming to Sunday School, and his Mother was telling us that he is such a much better boy now, that she wants his little brother to go to Sunday School, too, to see if it will make him good also. How nice that little Chinese boy of six has such a nice clear Letter of Commendation for his Mother to read!

Peter puts it very beautifully: "Ye are a chosen generation: a royal priesthood, an holy nation, a purchased people (margin); that ye should show forth the virtues (margin) of Him who hath called you out of darkness into His marvellous light." (i Peter 2.9). Yes, we have been chosen, set apart, and purchased, for one thing: "To show forth the virtues (that is what the Greek word really means; or, better still, "the excellencies") of Him who hath called you." So when people look at us, they should see the excellencies of Christ: in this way we are Christ's Letter of Commendation.

Sometimes, I grieve to say, the letters get blotted, and smudged, and sometimes things have to be crossed out. Paul's Letter of Commendation, written in Corinth, not with ink, but by the Spirit of the Living God; was rather smeared and blotted; but nevertheless, the Spirit of God tells us that it really was Paul's Letter of Commendation.

And, one thing more, almost more wonderful still,—it is not only the world about us, and our family and friends who read the Letter shown out in the assembly of God, but Ephesians 3.10 tells us: "Unto the principalities and powers in heavenly places might be known by the church (or, assembly) the manifold wisdom of God." So it is not only those on earth who are reading us, but those in Heaven as well: the angels and other mighty powers: we know not what may be included in these words, "the principalities and powers in heavenly places." But how careful it should make us in all our walk and ways!

May the Lord help us to show forth "His excellencies" in Christ's Letter of Commendation that we carry round with us: May He help us to keep it clean and pure!

"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. G. W. Allen, 7 Astley Ave., Toronto, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4354 Marcell Ave., Montreal, Canada.

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"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL"

(1 Corinthians 4:2)

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TER STEEGEN'S GOLDEN TIME PIECE

John 13.5.

Wilt Thou be the sinner's servant,
Humble, loving Lord,
Wash my ways, and all my converse,
Thought, and deed, and word?
Make me bend, the least and lowest,
At my brethren's feet;
Love saith; "As the task is meanest,
Is the service sweet."

Matt. 26.28.

Givest Thou Thyself, Lord Jesus,
Thus my life to be?
Thy most precious Blood and Body
Offered up for me?
Thou, O Lord, my food eternal
My eternal feast—
All my hunger stilled for ever,
All my thirst appeased.

John 17.9, 20.

Great High Priest whose prayers are
music
In the Father's ears,
I shall know their glorious answer
Through eternal years.
Even now, O Lord, I know it,
Made by love Divine
One with Thee, henceforth, for ever,
Therefore one with Thine.

John 18.1.

Lo! I see the shadow falling
Awful in its gloom—
See Thee passing, O Beloved,
To Thy place of doom—
Mine the sin that veiled the glory,
Thine the burden sore—
Yet, O world, so sweet *that* sorrow,
Thou art sweet no more.

Luke 22.41.

Sorrowful, I see Thee kneeling
That dread cup to take;
Filled with wrath of my deserving
Giv'n Thee for my sake.

Yet to Thee how sweet the bitter,
Sweet the Father's will!
Lord, may I, Thy love recalling,
Suffer, and be still.

Luke 22.44.

For Thine agony of weeping,
For Thy sweat of Blood,
For Thy prayer that told the marvel
Of the love of God;
Lord, I thank Thee—still ascendeth
That unceasing prayer,
Incense from my hearts still temple;
God's High Priest is there.

Luke 22.48.

On! the traitor's kiss to suffer
On Thy lips Divine—
Yield Thyself to foemen, stricken
By one word of Thine—
Give me, Lord, to bear rejoicing
Cross and shame for Thee—
Meet with loving lips and gentle
Him who hateth me.

John 18.12.

Unresisting, uncomplaining,
Holy, harmless, calm;
Driven, beaten, led to slaughter,
God's unblemished Lamb—
Bind me in eternal fetters,
Lead me, Thine alone;
Silent when contempt and hatred
Mark me for Thine own.

Mark 14.64.

Lo! they judge Thee as a traitor,
All the treachery mine—
Scourge Thee as a malefactor,
Saviour Divine.
Search me, O my God, and try me,
Cleanse my inmost will;
Give to me, if men misjudge me,
Patience sweet and still.

Mark 14.71.

Peter hath denied Thee—wilder
Rise the waters deep—
Smitten by Thine eyes of pity
He hath fled to weep.
Make me strong, and true, and faithful,
All my strength in Thee;
When my faithless steps would wander,
Look Thou, Lord, on me.

Mark 15.5.

Silent midst the false accusers,
Thou the Witness true;
Proud, false lips revile and sentence
Him they never knew.
I, the guilty one, acquitted
By Thy lips Divine;
Thine the curse and condemnation,
Life and glory mine.

Mark 15.19.

Lo! they mock Thee, spit upon Thee,
Smite the face of God;
I shall stand in shining raiment
Whitened by Thy Blood—
Stand before Thy Throne of judgment
Faultless, glad, and free;
Grant me love to men who hate me
As Thy love to me.

John 19.9.

As a sheep before her shearers
Dumb and still art Thou;
For the kingdom and the glory
Are not given Thee now.
Not for me the courts enchanted
Of the world's delight—
With Thee in Thy palace gardens
I shall walk in white.

John 19.16.

Dragged from Thy beloved city,
Zion's holy hill,
Mirth of fools and song of drunkards,
Thou art silent still.
Silently, O Lord, I follow
In that path of shame,
Thy reproach and Thy dishonour
Glory of my name.

John 18.40.

Thou, the Prince of Life, rejected,
And the murderer claimed;
Stripped and scourged by hands ungentle,
Mocked by tongues untamed—
Strip from me, Lord, self's foul raiment,
Clothe me with Thine own;
I am fit for courts of Heaven,
Clad in Christ alone.

John 19.2.

With the crown of thorns they crown Thee,
Scornfully they bow;
On the Father's throne in glory
Thou art seated now.

Mighty God, I bow before Thee,
Thee, the Saviour King;
Here, my joy to love and suffer;
There, to love and sing.

John 19.5.

Mocked and spit upon, and bleeding,
Pilate leads Thee forth;
In Thy face they see no beauty,
In Thy Blood no worth.
O despised and humble Jesus,
What, compared with Thee,
Are the glory and the beauty
Of all worlds to me?

John 19.16.

Sentence passed on Thee, the guiltless
By a sinner's tongue—
I before Thy throne am speechless
I, who did the wrong.
By Thy holy lips acquitted,
Wondering, I go free—
Past for me are death and judgment,
Crucified with Thee.

John 19.17, 18.

Thou must bear Thy cross, Lord Jesus,
With the robbers twain—
Wearied, bleeding, and forsaken
In Thy shame and pain.
Taking up my cross I follow,
All my glory this,
With Thee here to toil and suffer,
Thy reproach my bliss.

Luke 23.33.

Lo! unto the cross they nail Thee,
Bitter gall prepare,
Those all-holy lips to moisten,
Praying for them there.
When that wounded hand shall sweetly
Pass that cup to me,
May it all the world embitter,
Leave me naught but Thee.

Luke 23.43; John 19.25-27.

Hanging in Thy shame and anguish,
Words of love and grace
Welcome the forgiven felon
To Thy holiest place—
Guide Thy mother, broken-hearted,
To a home of rest—
Comfort him, who yester even
Lay upon Thy breast.

Matt. 27.46; John 19.30.

In Thy direst need forsaken,
Now the work is done—
Thou dost bow Thy Head to welcome
Me, Thy wandering one—
Bend to kiss Thine own, Thy ransomed—
In that kiss to die—
My Beloved, Thine for ever,
Thine alone am I.

John 19.34.

From Thy side the blood and water
Flow to cleanse my sin—
Rent the mystic veil of Heaven;
I have entered in.
Heart of love, to sinners open,
Place where God can meet
His beloved, His priest anointed
At His mercy-seat.

John 19.41.

New the grave wherein Thou liest
Wound in linen fine—
I an old cold grave have found Thee,
This poor heart of mine.
So shall that dark grave be glorious,
New, and pure, and fair;
I shall worship Thee for ever
In Thy glory there.

(G. Ter Steegen, 1769)

This poem is taken from the Second Volume of "Hymns of Ter Steegen and Others." In the original poem the time corresponding to each verse is given. For this reason it is entitled "Ter Steegen's Golden Time Piece." We have not been able to check all the times, so have omitted them. May we earnestly recommend the two volumes of these poems: they may be had from the various Book Rooms at the rate of One Dollar each volume, U.S.A. or Canadian Currency. Or order from

Christian Book Room,
Box 5413,
Kowloon, Hong Kong.

FROM A LETTER

What a world condition this New Year's Day faces! Ecclesiastically things have seldom looked as dark. God's Word is openly compromised, evil doctrines are readily accepted as though they were fundamentally sound.

We had a happy special meeting yesterday with about 180 present. Before us was the Shepherd of Psalm 23; followed with John 10, the Shepherd's feeling towards His sheep. Then the world as abominating all shepherds (Gen. 46.34) and yet from that Shepherd (Gen. 49.24) and the Mighty God of His people the blessing was to come. This is what "the world" thinks of the Shepherd. So we see also what the sheep think of the Shepherd,

and what the Shepherd thinks of the sheep. It was all very precious ministry.

In the evening meeting a brother spoke of Philippians 2.1-8; 4.4-9; Romans 12.1-4 and 9-18; Colossians 3.1, 2, 10, 13; Gal. 5.25. His theme was keeping in step with the Lord, and calling attention to Exodus 12.18, how they were not a disorderly mob brought out of Egypt, but went out by 5 in a rank, and so Joshua 1.14 (See Margin), and back to Gal. 5.25. Lowliness never gives offence; meekness will never take offence; and then he read i Corinthians 13th Chapter,—How well if we could only remember to practice all this!

C. R. Kohler.

MEDITATIONS ON PHILIPPIANS

"A CHILD TO A FATHER"

(Philippians 2.22, 23, 24)

"But the proof of him (Timothy) ye know, that as a child to a father, he has slaved with me for the Gospel. *This one*, therefore, on the one hand, I am hoping to send immediately, as soon as I may see the things relating to me. On the other hand, I am persuaded in the Lord, that I also myself shall come speedily." (Ph. 2.22-24).

While meditating on the Scripture just quoted, I had a letter from a brother dearly beloved, telling how his son, an only and beloved son, still quite young, had preached the Gospel with his father in the open air. As I read of the joy this had been to the father's heart, and his grati-

tude to God for such a privilege, I better understood the words: "As a child to a father, he has slaved with me for the Gospel." And perhaps only one who has experienced this joy can fully enter into the apostle's thoughts in this verse.

In the first sentence quoted, the construction of the Greek sentence is broken; and some think the Apostle meant to say, when he began this sentence: "that, as a child serves a father, so he served me in the Gospel." But after the first two or three words, he felt this was placing Timothy in an inferior position, and "with that beautiful courtesy which is characteristic of him", he avoids this, "and inserts 'with' before 'me', breaking the construction, but with admirable effect." (Vaughan).

You may remember the Epistle began: "Paul and Timothy, slaves of Christ Jesus." (Ph. 1.1). The word generally translated "serve" in the first paragraph is the verb, "To Slave", formed from the noun "slave" found in the first verse of our Epistle. For this reason we have translated it: "he has slaved with me for the Gospel." At the beginning of the Epistle Paul and Timothy are presented to us as fellow-slaves of the same Master: so it would not do to suggest that Timothy "slaved for Paul." (And yet let us ever remember that Galatians 5.13 says: "By love slave for one another.") But in our portion, Paul adds the little word "with" before "me", so again he makes Timothy his fellow-slave. Paul was no *hireling*, nor was Timothy: they both were *slaves*. Neither one was his own, for each had been bought with a price: and they delighted to confess that they belonged absolutely and altogether to the Lord that bought them.

I fear, my beloved Brethren and Sisters, that there are few of us today who have entered into what this means. Can you, dear Reader, honestly, and truly, before God, say: "I am a slave of Christ Jesus"? *HIS*, and *HIS* alone, to go where *HE* sends, wherever that may be: *HIS*, and *HIS* alone, to do what *HE* wants, however menial and humiliating that may be? I venture to suggest that the labourers in the vast harvest fields would not be so pitifully few, were there more servants of the Lord today who not only understood, but acted in obedience to the truth that we are "slaves of Christ Jesus;" and who were willing to "slave for the Gospel." These solemn truths we have been meditating upon in Philippians should be enough to arouse us from the self-complacency and self-satisfaction that seems to have settled down on so many of us.

The Philippian saints had known Timothy of old, and they knew there was no self-complacency or self-satisfaction with him: they knew the *proof* of him, they knew his character: it was not really needful for Paul to speak thus, but he

delights to remind them of this one young man, with whom he had no man like-minded: one who sought the things of Christ Jesus, in a day when he must say, all seek their own. How different was Timothy,—the "slave of Christ Jesus." Oh, that the Spirit of God might be able to record these four words of you and of me!

Verse 24. "*This one*", emphatic,—"*This one*, therefore, on the one hand, I am hoping to send immediately, as soon as I may see the things relating to me." The emphasis on "*This one*", carries with it still further praise and commendation of Timothy. I sometimes wonder (with joy) at the way the Spirit of God so delights to commend the people of God, when He can do so: and I sometimes wonder (with sorrow) at the way *we* seem so ready to see the faults and failings in each other, rather than the good and faithful qualities that their Lord sees: and so we are more ready to blame than praise.

We must notice the difference between the "things of Christ Jesus," (Verse 21), and the "things that relate to me." (Verse 23). "To the true disciple, in his true condition, the things of Christ Jesus are, as such, the supreme interest." (H.C.G.M.). But the things relating to Paul are also of interest to Paul, and to those who loved him: nor do they in any way detract from whole-hearted devotedness as to things of Christ Jesus. So may we learn to view in their proper aspect *HIS* things, and the things that relate to us.

"On the one hand" Paul hoped to send "this one",—Timothy,—to be with his dear Philippian brethren, but "on the other hand" he is "persuaded in the Lord", (once again we meet this lovely expression), "that I also myself shall come speedily." We have no record as to whether this "persuasion" was fulfilled or not: it is one of those things the Lord has seen fit to leave untold: but it will not be long now till we meet these dear saints above: and if it is seemly and right, answers will be given to many of these questions that are hidden from us now.

RICH IN GOD

It is well for us to acquaint ourselves with the many and deep and wondrous interests we have in God—as, for instance, in His *affections*, His *counsels*, and His *doings*. These things are taught and

illustrated in scripture.

Divine affections, divine counsels, divine doings, make us their object. Blessed to tell it. God's eternity that is past took knowledge of us, having been

then chosen, predestinated, and written in the book of life. Time, in God's hand, in all its stages or successions, has concerned itself with us. God's eternity that is to come will owe much of its joy and glory to our history, to that which has been done, in abounding grace, for the redemption of us sinners.

Having chosen us ere the world was, He has been training us in the wisdom of His ways in all the ages of the world; and when the world is rolled up like a scroll, we shall still be an object. Heaven acquaints itself with our history—angels gather fresh light and joy from it; and the moral or result of it will be, the revelation and full display of the glory of God in all His manifold and infinite perfections for ever. What interests in God are these.

His *righteousness* is ours—and His *love* is ours. We are made "the righteousness of God," and with the love wherewith Christ is loved, we are loved.

People speak of their large and varied interests, their properties here and there; and they range in thought over these wealthy places, marking them well, and pleasing themselves with the clearness and sureness of their title to them. But do we survey in like delight our possessions in God, as we have said—such as, in His affections; His counsels; His eternity, whether past or to come; in time as now under His hand and ordering; in His works for us and His operations within us through His Son and by His Spirit; in the sufferings He has accomplished, and the glories He has won. What riches! What a blessed truth this is for the soul to seize upon!

The Epistles to the Romans and to the Ephesians, among others, shew us largely our interests in divine *counsels*—John's epistle shews us our interests in divine *affections*. All scripture tells us how God has been ministering to us in all His arrangements in the successive journeys that *time* has run, and the place we have already had, or shall have, in His *eternity*. And the gospel preaches to us our interests in His *sufferings*, His *glories*, His *righteousness*, and the *operations of His Spirit*.

We get illustrations, as we get direct teaching, of these things. I would mark something of this, as we see it in Zechariah 3, and Luke 15—in the prophetic parable of Joshua the high priest, and in the Lord's parable of the prodigal son. There is kindredness in these parables, and yet characteristic difference

in each.

Joshua represents us as having our interests in divine *counsels*; the prodigal, in divine *affections*,—though both of them are seen in the presence of a friend and of an accuser, as also going through the process that changes them from degradation to honour and joy.

But in Joshua we see no personal exercise. There is nothing shewn us of a work of the power of God in him. Nor is there told us of any of the outgoings of the heart of the Father towards him. He is simply the object of election, and of the work of the grace of God for him and in his behalf (and that to a bright and marvellous degree), while he himself has only to be passive, letting the Lord do for him and with him as seemeth Him good.

In the prodigal we see the work of the Spirit, the hidden, effectual virtue of the operation of God visiting and moving his soul, and turning him home, where a welcome awaits him under every form that the dearest and most thorough affection could suggest.

Indeed, I might notice the narrative in John 8, in company with these parables—for there, the convicted one is in the presence of both an accuser and a friend, and is carried from the place of shame and danger to one of liberty and safety. But she is not declared to have been the object of counsels, nor is she shewn as the object of affection; but the way of Christ in the gospel is finely illustrated. Who is "blind" and "deaf" like the Lord on this occasion?—thus taking His place in the service of the grace of God to sinners, not imputing to men their trespasses. (See Isa. 42.19; ii Cor. 5.19.) These are illustrations of things taught us—our many and various interests in God. Divine counsels, divine affections, divine works and operations, make us their object. We are "rich in God." Each one of the saints of God shares *all* these; but it is, thus, the way of divine wisdom to illustrate the different parts of this our inheritance in God in different portions of His word.

The saints will be rich in *circumstances* by-and-by, and now they are rich in *God Himself*. The kingdom will be established, "the world to come" will shine in its glories, and the saints shall be there. And the saints ought now to be rich *towards* God, as they are rich in Him, laying out their energies and their advantages, their talents, whatever such may be, in His service—as Luke 12.21 speaks.

(J.G.B.)

LOVE

First Corinthians, Chapter 13

Twice only (Chaps. 4.21 & 8.1) has the noun "charity" or "love"* been mentioned hitherto in this epistle, (the verb "love" in 2.9 & 8.3) though the sentiment has ruled the apostle's pen from the beginning. Conscious as he was that the disorders which he had to deal with in this Church, so rich in other gifts, were chiefly owing to their barrenness of this first and most precious fruit of the Spirit, he does not begin by upbraiding them with this deficiency, but, addressing himself to their actual condition, he first seeks to set in order what lies most openly exposed to blame. Having done this, and in the foregoing chapter treated fully the subject of those spiritual manifestations which they prized so highly, though with so defective an apprehension of their true value and intent, he finds now his opportunity for letting forth his divinely inspired thoughts on that chief ornament of grace, for which, in their spiritual childishness, they seemed to care so little. Love is of God, and loving is conformity to God. Gifts of the Spirit are His also, but they may be dishonoured in their exercise by carnal wilfulness or self-seeking. A true gift may be falsely used, but true love is never wrong. To love one's brother is to walk in the light, and there is none occasion of stumbling in such. (i John 2.10). We become like the Master, not through a prosperous handling of what He has specially bestowed, but as we love one another for His sake. (John 15.12). Had love been supreme among the saints at Corinth, neither party spirit, nor carelessness of walk, nor indifference to sin in others, nor greedy litigation, nor high-minded pretensions, nor the desecration of God's holiest things, nor false practice in the exercise of spiritual liberty, would have been found. It is, therefore, with a singular propriety, that there has been introduced by the Spirit into this epistle His emphatic eulogy of love.

Verse 1. "Though I speak with the tongues of men and of angels, and have not love*, I am become as sounding brass or a tinkling cymbal."

Of all special gifts bestowed on men, that of persuasion is the most effective.

(*Tongues*, as a specific manifestation of the Spirit, are of course within the meaning of this verse, but do not appear to reach its limit.) In stating, therefore, his estimate of that which he desires to exalt above all other gifts, the apostle begins by a relative depreciation of tongues; casting contempt upon the noblest endowments, in comparison with that which needs no speech to testify its presence, but is better known by deeds than words. For eloquence may be angelic, and yet false. (Gal. 1.8). Again, its matter may be God's own truth, and yet itself be blamable. (Phil. 1.15). For words which do not bring with them the warmth of a heart in present communion with the Lord, may indeed be profitable to the hearers, but are neither a joy nor an honour to the speaker.

Verse 2. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing."

"Prophecy," "mysteries," "knowledge," and "faith," are here grouped together, for the evident purpose of declaring the futility of all official, or otherwise extraordinary operations of the Spirit; could such be detached, in our thoughts, from the great essential doctrine of the personal indwelling of the Holy Ghost. Love is a vital quality, while knowledge may be vain, and faith an empty boast. (Jas. 2.17, etc.). But a faith that lives and works, must work by love. Balaam and Saul are prominent examples of the manner in which God's Spirit might and did operate on unregenerate men. (Numbers 22.9, etc.; i Samuel 10.6, 10; 11.6; 19.23, 24). And ever since the Spirit of Christ has become the abiding inmate of every true believer, other spirits also have not ceased to operate among men, which oppose the depths of Satan to the depths of God. (Rev. 2.24). From the beginning of the Gospel, there have been many false prophets in the world, (i Jn. 4.1), and the dispensation is to close with an unprecedented display of lying wonders, when the mystery of iniquity shall have worked out its appointed end. (2 Thess. 2; Rev.

* The Greek word is *agapee*. Of the two English representatives chosen for this term by the Authorized translators, "love" seems decidedly the most appropriate. For "charity," although a truly sweet expression, and one which has meanings in it not to be given adequately by any other word, yet even in its higher sense lacks something which the other has.

13). And it is possible that these may have been partly in the apostle's contemplation; but the main drift of his language points rather to the day when even genuine gifts of the Spirit will be found, through their misuse, a loss instead of gain to him who had them; and what might have been done *lovingly* for enduring praise, will be found, through lack of love, fit fuel for the flame. (i Cor. 3.12-15).

Verse 3. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

Neither almsgiving nor self-sacrifice implies necessarily a living faith. The one would seem to be the highest proof of love to men; and the other, the highest proof of love to God: yet both may be done without the true love of which this chapter speaks. In this solemn repudiation of all works but those of love, the apostle, as his habit is, presents himself as the illustration of his own supposition. As sinners saved by grace, both he and his brethren stood on an equally sure foundation in Christ. As saints and servants of righteousness, each had his talent, and for each there is in store a recompence according to his work. The moral of his present teaching is not that active zeal is a thing undesirable, but that the culture of divine affection is of prior importance to any personal act. Love is the knowledge of God, and exists therefore as a living principle in every saint. But as in nature, so also in grace, life and its powers will languish unless duly exercised and fed. Our calling is to be followers of the God who has called us. (Eph. 5.1). It is only by abiding in His love that we can keep His way.

Verses 4-7. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not provoked*, does not impute evil**; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Having shown us that to be without love is to be really destitute of what we seem to have, (Luke 8.18), he turns now to contemplate objectively this essential property of life, that by depicting it faithfully in its character and habit his words may become a standing mirror of self-judgment for us all. The true lineaments

of love are found only in the face of Jesus Christ. To learn it, we must gaze on Him. Thus a really growing love is nursed by faith. It is by considering Him that we are changed into His likeness. (ii Cor. 3.18). But the process, though sure, is, alas! too often slow indeed.

Love's first distinction is "long-suffering;" its second, "kindness;" both one and the other being capital attributes of the Saviour-God. And if He is long-suffering to usward, (2 Peter 3.9, 15), we, whose calling is to imitate Him as His children, (Eph. 5.1, New Trans.), should in like manner both forbear one another in love, (Eph. 4.2), and be patient towards all. (i Thess. 5.14). If the kindness of His saving love has already graced us with His righteousness in Christ, (Titus 3.4, etc.), and is through Him to flow to us eternally, (Eph. 2.7), it should seem to us a little thing to be kind to one another; and to array ourselves becomingly, as the elect of God, should be our chiefest care. (Eph. 4.32).

"Love does not envy," though jealousy is in its very nature. God, who is the source and final object of His own desires, working as He wills, can envy none. Nor can that love which has its origin and hope in Him. Love covets earnestly,--(1 Cor. 12.31), but not for its own sake. It is jealous over those who are in its care. (2 Cor. 10.2). But because it knows God, it can neither crave addition to His gift unspeakable which it already has in Christ, nor can it look angrily on any who in position may seem higher than itself; for in God's light only it sees light. As love is of God, so envy is distinctively of Satan. It was a prime element in the original transgression, and was the spring of Cain's deadly hatred to his brother. And when the appointed hour came for darkness to sit in judgment upon light, it was through envy that the enemy prevailed. (Mark 15.10). In God's presence it can find no place, though it hovers often at the threshold of the sanctuary. Moses was meeker than his servant, because Moses spake with God, while Joshua only spake with Moses. (Num. 11.27-29). When the disciples wrangled for supremacy, the Master's back was turned. (Mark 9.33, 34). In His presence emulation takes a downward course.

"Love vaunteth not itself." (Gratuitous self-display seems to be the idea expressed

* The word "easily" should be omitted.
 ** "Thinketh", should be, rather, *Imputeth*, or, *Reckoneth*.

by the Greek word). True love is not an idler's ornament, but a debtor's obligation, (Rom. 13.8), and a learner's art. (Matt. 11.29). Love never seeks renown, but rather shuns it; though if real, it proves itself by deeds which cannot always remain hid. There was little of it in the words of Simon, when he drew upon himself the Lord's rebuke. (Mark 14.29). There is much in what *Peter*, with a better knowledge of his name, has written in unenvying acknowledgment of the wisdom given to his brother Paul. (2 Peter 3.15, 16). Self-love seeks self-display; false love is known by the profusion of its words; (Prov. 27.14); but the fruit of the Spirit is a *working* love. And no true workman boasts of an unfinished work. This love was surely sleeping in the saints at Corinth when, while Paul was labouring, they reigned as kings.

"Is not puffed up." Self-importance is the internal counterpart of self-display, and is equally alien to a self-forgetting love. It most abounds where self-knowledge is most rare; and for this reason there was much of it at Corinth. Other knowledge might be found there in abundance; but in a just remembrance both of God and of themselves they were deplorably deficient. Hence it is to them only, of all the churches addressed immediately by the Spirit, that this very reproachful term is applied. The word "puffed up" is used six times in this epistle, and once only elsewhere, in Col. 2.18, where it is applied, not to real Christians, but to seducing teachers. The corresponding noun, "swellings", has its solitary place in 2 Corinthians 12.20. Love is not like this, but flows most freely from a heart first broken and then healed by the effectual power of truth. We love God, because He first loved us. We love the brethren because they bear His image, and are His. While beholding the manner of His love, we are self-abased in wonder at His grace. In His presence pride is hidden from our eyes. It is when the Lord is out of our remembrance that this most unlovely form of "flesh" appears. Its best corrective is to turn again and view Him in the place His love has chosen for our sakes. (John 13).

"Doth not behave itself unseemly," or it would not be true love, to which modesty and unobtrusiveness attach as natural ornaments. Sincerity is never ostentatious, and truth has its own proprieties, which love knows well, and never violates. How little of this comeliness of love was found among these weak Corinthians has

already been made evident. Let us remember only, that when criticising their deficiencies we are learning to know and correct *ourselves*.

"Seeketh not her own." But nature does. "All seek their own." (Phil. 2.21). This single attribute declares sufficiently the origin of love. By this also may be clearly seen the inseparable connection between *faith* and love. If the heart has not a satisfying portion for itself in Christ, this self-neglecting love is an impossibility. Self-seeking may often betray itself in acts which, ostensibly, are works of love; nor is it ever wanting but when faith is in active exercise. It is by looking continually to Jesus, the Author and Finisher of faith, that we must seek to counteract this all-besetting tendency. He sought neither His own will nor His own glory; but, as the self-sacrificing Shepherd, He both seeks and finds His sheep. The apostle was like the Master in his self-devoting love, (1 Cor. 10.33), but he found few others of like mind. It is indeed a wide and sad gap that seems morally to separate the Saviour from the saved, when, as a general estimate of Christian disposition, the Spirit of truth affirms that "all seek their own, not the things of Jesus Christ." (Phil. 2.20, 21). It was an opposite quality to this self-neglecting love, that animated the Corinthians when they did the wrong they should have suffered, and forgot the Spirit that dwelt in them so thoroughly as to sue one another in the courts of Caesar for "their own." (1 Cor. 6).

"Is not provoked." In our Authorized Version we have "Is not easily provoked," but the better Greek readings omit the word *easily*: perhaps it seemed too impossible an attainment, so some well-meaning person added "easily." Love knows the arduous nature of its work, and expects both difficulties and obstructions; but because its labour is not for itself, it is exempt from the ruffings of personal disappointment. Just indignation may match well with love, irascibility does not. Our Lord could feel the former (Mark 10.14, New Translation), the latter, never. But even the most devoted servant is not always as his Lord; and a flush of self-consciousness may perhaps have visited the face of the apostle, when dictating his brief sentence, as he called to mind the "sharp contention" which had once separated him from Barnabas, and which his true yoke-fellow has distinguished by a corresponding term. (Acts 15.39 is the noun form, and 1 Cor. 13.5 is the verb

form, of the same word. The word in Mark 10.14 is a different word, but expresses very strong anger). There is, however, another kind of provocation in which love delights, and of this our "beloved brother Paul" still stands among men as our chief example. "Let us consider one another to provoke unto love and to good works." (See Hebrews 10.24. The same word as in Acts 15.39: the only places where this word is found in the New Testament, in its noun form).

"Does not impute evil." "Thinketh no evil" seems too vague and general. The word is exactly the same as that translated "impute" in Romans 4.6 & 8. The office of Love is to hide sins rather than expose them. What God did not in His righteousness to us, we who are sinners should not do to one another. Love shows this aspect most distinctly where grace is most appreciated. Nor is it a virtue likely to be idle for want of opportunity. Not a day can pass without an appeal to it in some shape; for besides the multitude of real offences, there are appearances of an ambiguous kind which continually tempt our censure. But where a choice is possible, love chooses on the favourable side. It does not shut its eyes to sin, but openly rebukes it as God's witness, while forgiving freely all that is against itself.

"Rejoiceth not in iniquity." Love worketh no ill to his neighbour; (Rom. 13.10); it cannot then rejoice in what is contrary to its nature. Itself the child of goodness,

it can only grieve when evil practises and prospers. Its only interest in iniquity is to succour and befriend its victims. What hate spies out, love will not see. It waits for no man's halting, and wrests no man's words: nor does it make a man "an offender for a word." It does not say, "So would we have it," when the righteous fall. Alas! in a Christ-despising world iniquity rejoices against love. And what shall be said of the spirit which too generally characterises religious controversy? To be "truthful in love," (Eph. 4.15), is found in practice to be the hardest of achievements, though the simplest and most imperative of Christian duties. In other words, conflict and disputation are the very element of that nature which is by divine description "hateful and hating". Hence, even where contention is needful for the truth's sake, flesh seeks, and too often finds, its opportunities, thus augmenting the great sum of evil in the very effort to repress it in some special form. What love feels in the presence of the iniquity which it condemns, is best exemplified by Him who wept over the city which had killed the prophets, and where for Him already was hewn His appointed grave. (Luke 19.41; Matt. 23.37. Compare also Jer. 13.17; Lam. 1.16; Isa. 53.9). Love cannot rejoice in iniquity; but it "Rejoiceth in the truth."

Arthur Pridham: Slightly edited:
To be continued if the Lord will.

DAUGHTER OFFERS TO DIE FOR FATHER

A newspaper reported from Taipei, some time back, that a fifteen year old daughter, named Chia Yu-Kuen, offered to die before a firing squad in place of her father, Chia Ling-shu, who with two accomplices were condemned to be executed in a few days, for the murder of a bank cashier.

The daughter told the Procurator-General, Mr. Chao Chen, that no one would be left to support her three younger brothers and sisters if her father was put to death, as her mother was dead.

She asked Mr. Chao to file a special appeal to the Supreme Court, and offered to stand in her father's place before the executioners.

"Greater love hath no man than this, that a man lay down his life for his

friend." And there are, perhaps, few daughters whose love would make the offer that Yu Kuen made for her father. But there is One I know, whose love is even greater: with absolutely no claim on Him at all, He not only offered, but He actually did stand in my place, and die for me. I wonder if my Reader knows this One? I wonder if my Reader has ever accepted His offer, and thanked Him for such an amazing act of love? If you have not, will you do so even now?

"The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

“FEED MY LAMBS”

(John 21-15)

THE SHEPHERD FOUND ME

The Shepherd found me in His boundless grace,
Before I even knew that I was lost;
My tiny foot-steps scarcely had begun
To tread the path of danger ere I saw
The Shepherd close beside me.

’Twas enough!

No sense of danger made me seek His arms,
I did but catch a glimpse of His dear face,
Then gladly let Him lift me to His breast.
And only after that, when I was safe,
And felt His arms encircling me with love,
Did He Himself point out the road beneath,
And make me see the precipice below.
I saw His love before I saw my need;
I knew my safety long before I knew
The awful death from which He rescued me;
And though I cannot tell when this took place,
Or when I first was clasped in His embrace,
I only know He found me—I am His.

(Ada R. Habershon)

A LETTER TO THE LAMBS

My dear Lambs:—

These lines by Miss Habershon take me back sixty years or more, and I see one of the most lovely children I have ever known. While she was still a wee tot, she would lie in her Mother’s arms, look up in her face, and say: “I am one of Jesus’ little lambs. I am not a goat.” She was thinking of the parable of the sheep and the goats, at the end of Matthew 25: where the goats were cast out for “everlasting punishment.” But the Lord had need of this sweet child, and before she was six years old, He took her to His Own beautiful Home above. It may be that some of you have had the privilege, and the blessing, of coming to the Saviour, while you were still so little that you can never remember the day you did not belong to Him. You may thank God indeed, if this is so. But there are others who have first learned to know a little how bad they were, and thankfully have fled to the Saviour.

I want to tell you about just such a child. He was one of the naughtiest boys you could find, always in mischief, and

always in trouble. Most people thought he did not care, but really he did care a great deal, and often tried to be good, but it was no use: the badness always came out on top.

When he was about seven, one winter day his father (who was an earnest Christian) took him with him to a Gospel meeting in a school house, about five miles from their home. His father was to preach, and they walked out together on this Sunday afternoon, and had supper with a kind farmer who had the key of the school house.

It had begun to snow on the way out, and by the time supper was finished there was a raging blizzard blowing, with snow in great drifts. They went over to the school house early to put on the fire, so as to be warm and comfortable when the people came to the meeting: but,—nobody came. Not even one. I suppose they did not like to venture out on such a stormy night. The child’s father sat and waited, hoping somebody would turn up, but at last he felt they should wait no longer; and began the meeting with only two to

hear: one man, and one small boy. I do not know what was the subject of the meeting, but he brought in the verse, Romans 10:9:

"IF THOU SHALT CONFESS WITH THY MOUTH THE LORD JESUS, AND SHALT BELIEVE IN THINE HEART THAT GOD HATH RAISED HIM FROM THE DEAD, THOU SHALT BE SAVED."

He told his little audience that another way to say this was: **"IF THOU SHALT CONFESS WITH THY MOUTH JESUS AS LORD."** That seemed to make it much plainer to the child. He had tried all his life going his own way; and being his own lord: and he thought how glad and thankful he would be to have JESUS for his LORD. The verse went on: "And shalt believe in thine heart that God hath raised him from the dead." His father explained this included the wonderful fact that Jesus had died for our sins on the cross. He pointed out that it had said: "If *THOU*..." And "*THOU*" means just *one person*, so God is speaking in this verse to each one of us individually: and with only two in the meeting, that was not so hard to understand. The little boy had often heard that Jesus died for our sins; but now he could say: "Jesus died for *my* sins!" And he knew what a heap of sins he had! And he believed with all his heart that God had raised Jesus up from the dead: so the first two parts of the verse were true for him. Now, what about the third part? the end of the verse? what did it say? "*THOU SHALT BE SAVED.*" Yes, it was that same lovely word, "*THOU*," that meant himself only: his own very self: and GOD said so! "*THOU SHALT BE SAVED!*"

Oh, the joy of that moment! God said he was saved! He almost wanted to call out, "Is that all it is? But he knew it was true. God said so! That is all it is! Confess Jesus as LORD: Believe in thine heart that God has raised Him from the dead: **"THOU SHALT BE SAVED."** But he had not yet confessed with his mouth JESUS as LORD.

The meeting was over, and the father and child started the long five miles through the snow and the blizzard. The father was thinking: "I've walked these ten miles, and not one person would take the trouble to come to listen: I'll never go out there again." The small boy's heart was singing: "I'm saved! I'm saved! I'm saved! God says so! I'm saved! I'm saved!" And he did not see the snow or feel the blizzard. His father had hold of

his hand, helping him through the drifts: and at last he could wait no longer, but in a shy little voice he said: "Daddy, JESUS is *my* LORD. I'm saved!"

Perhaps you can guess how glad that father's heart was. The snow and the blizzard did not matter now: the five miles seemed as nothing, and then came Home, and his Mother, and they rejoiced together: and, better still, there was joy in the presence of the angels: Yes! the Good Shepherd rejoiced for He had found the lamb that was lost!

* * * * *

Well, I suppose you think this child turned into a perfect boy after that. There were no more tempers, no more falls, no more spankings. I grieve to say that was not the case. All went well for two or three days, and people hoped there was really a change for the better: and then came a fall. I do not know what it was: but then Satan came to the child, and said to him: "You saved? You're not saved at all! You're only a hypocrite: you just *thought* you were saved, and you're not saved at all!" That is the way Satan talks. And the child was no match for the devil. But, though he did not know it, when he believed the Lord Jesus, God had sent His Holy Spirit to live inside him; and there came a little whisper, "Get your Bible. Read Romans-ten-and-nine." So he got his Bible, and found Romans-ten-and-nine: **"IF THOU SHALT CONFESS WITH THY MOUTH JESUS AS LORD."** "That's me!" said the boy. **"AND SHALT BELIEVE IN THINE HEART THAT GOD HATH RAISED HIM FROM THE DEAD."** "That's me!" said the boy. **"THOU SHALT BE SAVED!"** "And that's me again!" said the boy, "That's me, no matter what Satan says. *GOD* says *I am saved.*" And he got his pencil, and wrote beside that verse: "*ME*". And Satan could say no more, and left him. That is the way our Lord Jesus met Satan, by going to the Bible. Three times Satan came to tempt Him: and three times the Lord Jesus answered him by a verse from the Bible. And did you know each time the verse came from Deuteronomy? Perhaps you think that is a dull Book. No, that is the Book the Lord Jesus used to defeat Satan each time. I wonder if each of my dear Readers could write "*ME*" against Romans-Ten-and-Nine?

Perhaps some of you dear Lambs would write and tell me how *you* found the Saviour? Address: Mr. G. C. Willis, Box 535, Sandakan, North Borneo.

WHERE ARE OUR CHILDREN?

(An Incident in the life of Mr. Egerton R. Young, who laboured long in the wilds of the far north of Canada)

Various were the arguments which the Good Spirit gave us to use in persuading men and women to be reconciled to God. Here is a beautiful illustration.

On the banks of a wild river, about sixty miles from Beaver Lake (in the neighbourhood of Norway House, in the great Canadian North) I visited a band of pagan Indians, who seemed determined to resist every appeal or entreaty I could make to induce them to listen to my words. They were so dead and indifferent that I was for a time quite disheartened. The journey to reach them had taken eight days from home through the dreary wilderness, where we met not a single human being. My two faithful canoemen and I had suffered much from the character of the route, and the absence of game, which had caused us more than once to wrap ourselves in our blankets and lie down supperless upon the granite rocks and try to sleep. The rain had fallen so persistently upon us that for days the water had been dripping from us, and we had longed for the sunshine that we might get dry again.

We had met with some strange adventures, and I had had another opportunity for observing the intelligence and shrewdness of my men, and their quickness in arriving at right conclusions from very little data. Many think of the Indians as savages and uncivilised, yet in some respects they are highly educated, and are gifted with a quickness of perception not excelled by any other people in the world.

As most of the Indians had gone to carry furs down to York Factory, I could find no canoemen acquainted with the route to the pagan band I wished to visit. The best I could do was to secure the services of a man who had only been as far as Beaver Lake. As I could do no better I hired him and another Indian, and away we went.

After several days of hard work, for the portages were many, and several times we had to wade through muskegs up to our knees for miles together, carrying all our load, we at length reached Beaver Lake. Here we camped for the night and talked over our future movements. We had come two hundred and forty miles through these northern wilds, and yet had about sixty miles to go, and were all

absolutely ignorant of the direction.

We spent the night on the shore of the lake, and slept comfortably on the smooth rocks. Early the next morning we began to look for signs to guide us on our way. There were several high hills in the vicinity, and it was decided we should each go up one of these, and look for the curling smoke of some distant Indian camp-fire, or other signs of human beings.

Seizing my rifle, I started for the hill assigned to me, while the Indians went in other directions. I was soon at its foot and ready to push up the side, but suddenly I came upon a creek of rare crystal beauty, on the banks of which were many impressions of hoofs, large and small, as though a herd of cattle had been drinking there. Thoughtlessly, for I seemed to have forgotten where we were, I came to the conclusion that the cattle and their owner must be near. So I hurried back to the camp, signalled the men, and told them what I had seen. There was an amused look on their faces, but they were very polite and courteous men, and so they accompanied me to the creek, where, with a good deal of pride, I pointed out to them the footprints of cattle, and stated that I thought that they and their owners could not be far off. They listened to me patiently, and then made me feel extremely foolish by uttering the word, "Moose." I had mistaken the footprints of a herd of moose for a drove of cattle, much to their quiet amusement.

We looked around for a time, and getting no clue, we embarked in our canoe, and started to explore the different streams that flowed into or out of this picturesque lake. After several hours of unsuccessful work we entered the mouth of quite a fine river, and began paddling up it, keeping close to one of its sandy shores. Suddenly one of my Indians sprang up in the canoe and began examining some small tracks on the shore. A few hasty words were uttered by the men, and then we landed.

They closely inspected the little footprints, and then exclaimed, "We have got it now, Missionary; we can take you soon to the Indians!"

"What have you discovered?" I said, "I see nothing to tell me where the Indians are."

"We see it very plain," was the reply.

"You sent word that you were coming to meet them this moon. They have been scattered hunting, but are gathering at the place appointed, and a canoe of them went up this river yesterday, and the dog ran along the shore, and these are his tracks."

I examined these impressions in the sand, and said, "The country is full of wild animals; these may be the tracks of a wolf or wolverine or some other beast."

They only laughed at me, and said, "We can see a great difference between these tracks and those made by wild animals."

Our canoe was soon afloat again, and using our paddles vigorously, we sped rapidly along the river. With no other clue than those little footprints in the sand, my men confidently pushed along. After paddling for about twenty miles we came to the camp-fire, still smouldering, where the Indians had slept the night before. Here we cooked our dinner, and then hurried on, still guided by the little tracks along the shore. Towards evening we reached the encampment, just as my canoemen had intimated we should.

The welcome we received was not very cordial. The Indians were soured and saddened by having lost many of their number, principally children, by scarlet fever, which for the first time had visited their country, and which had been undoubtedly brought into their land by some free-traders the year before. With the exception of an old conjuror or two, none openly opposed me, but the sullen apathy of the people made it very discouraging work to try to preach or teach. However, we did the best we could, and were resolved that having come so far, and suffered so many hardships to reach them, we would faithfully deliver the message, and leave the results to Him Who had permitted us to be the first who had ever visited that land to tell the story of redeeming love.

One cold, rainy day a large number of us were crowded into the largest wigwam for a talk about the truths in the great Book. My two faithful Christian companions aided me all they could by giving personal testimony to the blessedness of this great salvation. But all seemed in vain. There the people sat and smoked in sullen indifference. When questioned as to their wishes and determinations, all I could get from them was, "As our fathers lived and died, so will we."

Tired out and sad of heart, I sat down

in quiet communion with the Blessed Spirit, and breathed up a prayer for guidance and help in this hour of sore perplexity. In my extremity the needed assistance came so consciously that I almost exulted in the assurance of coming victory. Springing up, I shouted out, "I know where all your children are, who are not among the living! I know, yes, I do know most certainly where all the children are, whom Death has taken in his cold grasp from among us, the children of the good and of the bad, of the whites and of the Indians, I know where all the children are!"

Great indeed was the excitement among them. Some of them had had their faces well shrouded in their blankets as they sat like upright mummies in the crowded wigwam. But when I uttered these words, they quickly uncovered their faces, and manifested the most intense interest. Seeing that I had at length got their attention, I went on with my words: "Yes, I know where all the children are. They have gone from your camp-fires and wigwams. The hammocks are empty, and the little bows and arrows lie idle. Many of your hearts are sad, as you mourn for those little ones whose voices you hear not, and who come not at your call. I am so glad that the Great Spirit gives me authority to tell you that you may meet your children again, and be happy with them for ever. But you must listen to His words, which I bring to you from His great Book, and give Him your hearts, and love and serve Him. There is only one way to that beautiful land, where Jesus, the Son of the Great Spirit, has gone, and into which He takes all the children who have died; and now that you have heard His message and seen His Book, you too must come this way, if you would be happy and enter there."

While I was thus speaking, a big, stalwart man from the other side of the tent sprang up, and rushed towards me. Beating on his breast he said, "Missionary, my heart is empty, and I mourn much, for none of my children are left among the living; very lonely is my wigwam. I long to see my children again, and to clasp them in my arms. Tell me, Missionary, what must I do to please the Great Spirit, that I may get to that beautiful land, that I may meet my children again?" Then he sank at my feet upon the ground, his eyes suffused with tears, and was quickly joined by others, who, like him, were broken down with grief, and were now

anxious to hear more.

To the blessed Book we went, and after reading what Jesus had said about the little children, and giving them some glimpses of His great love for them, we told them "the old, old story", as simply and lovingly as we could. There was no more scoffing or indifference. Every word

was heard and pondered over, and from that hour a blessed work began, which resulted in the great majority of them deciding to give their hearts to God; and they have been true to their faith.

(From, "By Canoe and Dog-train",
By E. R. Young)

BIBLE ENIGMA NO. 15

In whom there is no guile, the Saviour said?
What king a bed of iron once had made?
Who sought by letter Ezra's work to stay?

* * * * *

Whose fame for wisdom sounded far away?
Who to his wives once told his crime quite plain?
(Gen.)

What friend was not ashamed to own Paul's chain?
What was the faithful Abram's father's name?
Whose heart was troubled at the infant Jesus' fame?
Who trembled as the Apostle Paul did plead?
What brave and faithful man for David's crime did bleed?

What book shows forth the prophet's grief and pain?

* * * * *

And by whose hands was Gedelaiah slain? (ii Kings)
Whose vineyard did the wicked Ahab claim?

* * * * *

And what blind man did Jesus not disdain?
Where was the patriarch Abram's early home?
What general by a woman's hand to death did come?
What Name proclaims God's presence ever near?
What Ammonite made men of Jabesh-gilead fear?
What faithful servant by a well once prayed?
Who firm in faith the fiery furnace dared?
Who, taking the infant Jesus in his arms,
Bade Mary's heart prepare for great alarms?

* * * * *

These initials show, when read aright,
A precept wise and true,
To do with all thy power and might
Whate'er thou find'st to do.

ANSWER TO BIBLE ENIGMA,

No. 14

"Wait on the Lord." Psalm 27.14.

W-idow of Nain . Luke 7.12.

A-braham Gen. 12.12, 13.

I-shmael Gen. 21.18.

T-imothy 2 Tim. 1.5; 3.15.

O-nesimus Philemon 10.

N-ehemiah Neh. 1.3, 4.

T-abitha Acts 9.39, 40.

H-aggai Hag. 1.3, 4.

E-lijah i Kings 18.

L-ot Gen. 14.14.

O-badiah i King's 18.7-9.

R-amah i Sam. 25.1.

D-avid i Sam. 13.14.

"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. G. W. Allen, 7 Astley Ave., Toronto, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4354 Marcell Ave., Montreal, Canada.

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"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL"

(1 Corinthians 4:2)

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MY BELOVED

"What is thy Beloved more than another beloved?"

(Canticles 5:9)

Oh, what is thy Beloved?
They oft enquire of me;
And what in my Beloved
So passing fair I see?
Is it the heavenly splendour
In which He shines above?
His riches, and dominions,
That won my heart's best love?

Oh no! 'tis not His glories;
He's worthy of them all!
'Tis not the throne and sceptre
Before which angels fall!
I view with heart exulting
Each crown His head adorns;
But, oh, He looks most lovely,
Wearing the crown of thorns.

I'm glad to see His raiment
Then snow more spotless white,
Refulgent with its brightness,
More dazzling than the light;
But more surpassing lovely
His form appears to me,
When, stripped, and scourged, and
bleeding,
He hung upon the tree.

With warmest adoration
I see Him on the throne,
And join the loud hosannas
That His high virtues own;
But, oh, most blessed Jesus,
I must confess to Thee,
More than the throne of glory
I love that sacred tree.

I joy to see the diadems
Upon Thy royal brow;
The state, and power, and majesty
In which Thou sittest now:
But 'tis *Thyself*, Lord Jesus,
Makes heaven seem heaven to me,—
Thyself, as first I knew Thee,
Uplifted on the tree.

Though higher than the highest,
Most mighty King Thou art,
Thy grace, and not Thy greatness,
First touched my rebel heart:
Thy sword, it might have slain me,
Thine arrows drunk my blood;
But 'twas *Thy cross* subdued me,
And won my heart to God.

Thy sceptre rules creation,
Thy *wounded hand* rules me;
All bow before Thy footstool,
I but the *nail-prints* see:
Aloud they sound Thy titles,
Thou Lord of lords most high;
One thrilling thought absorbs me—
This Lord for ME did die!

Oh, this is my Beloved,
There's none so fair as He;
The chief among ten thousand,
He's all in all to me:
My heart it breaks with longing
To dwell with Him above,
Who wooed me first, and won me
By His sweet dying love.
(J. G. Deck)

THE NAME OF JESUS IN THE OLD TESTAMENT

In dealing with my Jewish brethren for the past twenty years in Canada, the United States, Argentina and Uruguay, I had one great difficulty and it was this: my Jewish people would always fling at me this challenging question: "If Jesus is our Messiah and the whole Old Testament is about Him, how come His name is never mentioned in it even once?"

I could never answer it satisfactorily to their way of thinking, and I admit I often wondered why His name was not actually written in the Old Bible. O yes, I could show them His divine titles in Isaiah 7:14; 9:6; Jeremiah 23:5, 6, etc., and even the word MESSIAH (Christ) in several places; but the Hebrew name that would be equal to Jesus, that I could not show. Until one day the Holy Spirit opened my eyes, and I just shouted. There was the very NAME Jesus found in the Old Testament about one hundred times all the way from Genesis to Habakkuk! Yes, the very word, the very NAME, that the angel Gabriel used in Luke 1:31 when he told Mary about the Son she was to have.

"Where do we find that NAME?" you ask. Here it is, beloved: Every time the Old Testament uses the word "SALVATION (especially with the Hebrew suffix meaning 'my', 'thy' or 'his'), with very few exceptions (when the word is impersonal), it is the very identical and absolutely same word YESHUA (Jesus) used in Matt. 1:21. Let us remember that the angel who spoke to Mary and the angel who spoke to Joseph in his dream did not speak in English, Latin or Greek, but in Hebrew; and neither was Mary nor Joseph slow to grasp the meaning and significance of the NAME of this divine Son and its relation to His character and His work of salvation. For in the Old Testament all great characters were given names with a specific and significant meaning.

Now then when the angel spoke to Joseph, husband of Mary, the mother of our Lord, this is what he really said and what Joseph actually understood: "And she shall bring forth a Son, and thou shalt call His name YESHUA (SALVATION) for he shall (salvage or save) His people from their sins." This text was so forcibly brought home to my soul soon after I was converted over 24 years ago, that I saw the whole plan of the Old Testament in that one ineffable and

blessed NAME.

So let us proceed to show clearly the Hebrew name YESHUA (Greek, Iesus; English, Jesus) in the Old Testament.

When the great Patriarch Jacob was ready to depart from this world, he by the Holy Spirit was blessing his sons and prophetically foretelling their future experiences in those blessings. In verse 18 of Genesis 49 he exclaims, "I have waited for Thy salvation, O Lord." What he really did say and mean was, "To thy YESHUA (Jesus) I am looking, O Lord"; or, "In thy YESHUA (Jesus) I am hoping (trusting), O LORD!" That makes much better sense.

Of course YESHUA (Jesus) was the One in Whom Jacob was trusting to carry him safely over the chilly waters of the river of death. Jacob was a saved man, and did not wait until his dying moments to start trusting in the Lord. He just reminded God that he was trusting in His YESHUA (Jesus—Salvation), and was at the same time comforting his own soul.

In Psalm 91:14 David bursts forth: "I will rejoice in thy salvation!" What he actually did say and mean was, "I will rejoice in (with) thy YESHUA (Jesus)."

In Psalm 91:14-16 God says, "Because he delighted in me I will deliver him: I will set him on high (raise him above circumstances), because he hath known my name. He shall call me, and I will answer him: I am with him in affliction; I succor him and honour him, and I will cause him to look upon my YESHUA (Jesus—Salvation)." Of course, that promise is realized in Revelation 22:3, 4: "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face."

In Isaiah 12:2, 3 we have something wonderful. Here SALVATION is mentioned three times. The reader will be much blessed by reading these glorious verses in His Bible but let me give them as they actually read in the original Hebrew with Jesus as the embodiment and personification of the word SALVATION: "Behold, mighty (or, God the mighty One) is my YESHUA (Jesus—in His pre-incarnation and eternal existence); I will trust and not be afraid; for Jah-Jehovah is (Jesus; "and the WORD became flesh, and dwelt among us," John 1:14—Jesus Incarnate). "Therefore with joy shall ye

draw water out of the wells of YESHUA (Jesus crucified—waters of salvation flowing forth from Calvary.)”

Something very interesting occurred one spring in St. Louis. I was visiting in the home of our friends, Brother and Mrs. Charles Siegelman, and another Jew was present there. He claimed Jewish orthodoxy for his creed. Of course the conversation centred around Him who is the Centre of all things—Jesus. This good Jewish brother opposed the claims of Christ in the Old Testament verbally, and in a friendly fashion, but most violently. His best offensive weapon, he thought, was to fling at me and at all of us there the well known challenge: “You can’t find the name of ‘Jesus’ in the Old Testament;” and this he did.

I did not answer him directly but asked him to translate for us from my Hebrew Bible Isaiah 62:11. Being a Hebrew scholar, he did so with utmost ease, rapidity and correctness; and here is what and how he translated that text verbatim: “Behold, Jehovah has proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy YESHUA (Jesus) cometh; behold, His reward is with Him, and His work before Him.” Just then he crimsoned as he realized what he had done and how he had played into my hands, and just fairly screamed out, “No! No! You made me read it ‘thy YESHUA’ (Jesus), Mr. Glass! You tricked me!” I said, “No; I did not trick you; I just had you read the Word of God for yourself. Can’t you see that here SALVATION is a Person and not a thing or an event? “He comes; His reward is with HIM, and His work before Him.” Then he rushed at his own Old Testament, talking away frantically, saying, “I’m sure mine is different to yours.” And when he found the

passage, he just dropped like a deflated balloon: his Old Testament was of course identically the same. All he could use as an escape from admitting defeat was to deny the divine inspiration of the Book of Isaiah.

Then skipping on to Habakkuk, we have the greatest demonstration of the NAME “Jesus” in the Old Testament; for here we have both the name as well as the title of the Saviour. In 3.13 we read literally from the original Hebrew: “Thou wentest forth with the YESHA (variant of YESHUA—Jesus) of (or by) thy people; with YESHUA thy MESSIAH (thine Anointed One: i.e., with Jesus thy Christ); thou woundest the head of the house of the wicked one (Satan).” Here you have it! The very NAME given to our Lord in the New Testament JESUS CHRIST! So don’t let any one—Jew or Gentile—tell you that the Name JESUS is not found in the Old Testament.

And so when the aged Simeon came to the Temple, led there by the Holy Ghost, and took the baby Jesus in his arms, he said, “Lord now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy YESHUA (Jesus).” Luke 2.29-30. Certainly! Not only did his eyes see God’s SALVATION—God’s YESHUA (Jesus), but he felt Him and touched Him, as his believing heart throbbed with joy and assurance and as he felt the throb of the loving heart of God as it throbbed in the heart of the holy infant Jesus.

“And thou shalt call His name SALVATION (YESHUA—Jesus), for He shall salvation—salvage—save His people from their sins!”

(Arthur E. Glass: From “Witness of the Prophets”; From Christian Victory of May 1955; By Kind Permission).

EPAPHRODITUS

Philippians 2.25-30

“But I have considered it necessary to send to you Epaphroditus, my brother and fellow-workman and fellow-soldier, but *your* missionary and ministrant to my need, seeing that he was earnestly longing after you all, and was sore distressed because ye had heard that he was sick; for indeed he was sick very near to death; but God had mercy on him, but not on him only, but on me also, that I might not have sorrow upon sorrow. I have sent him

therefore the more diligently, that seeing him ye may rejoice again, and that I might be the less sorrowful. Receive him therefore in the Lord with all joy, and hold such in honour; because for the sake of the work of Christ he drew near even unto death, gambling his life that he might fill up that which was lacking on your part in ministering to me.” (Phil. 2.25-30).

The Second Chapter of Philippians

gives us, as we have seen, examples of devotedness. First, and alone, our Lord Jesus Christ Himself. Then Paul, the Philippian Saints, Timothy, and lastly Epaphroditus, on whom it is our privilege to meditate today. This is the only place in the Scriptures where he is mentioned. It has been suggested that Epaphras was the same man: but he came from Asia Minor, and Epaphroditus from Philippi in Macedonia. His name means, "Charming, Lovely," and he seems to have been a most charming and lovely Christian man. I do not recall any who had purchased to themselves so many good degrees as Epaphroditus. (i Tim. 3.13).

He was sent to Rome by the assembly in Philippi with gifts for Paul, who was there in chains. It was by no means the first time this assembly had sent gifts to Paul. (Ph. 4.16), and it is lovely to see how joyfully and gladly he received their gifts: for it was not from every assembly he would accept such help. The Malay for "Thank You" is, "I receive your gift." Paul speaks of this fresh gift as an "odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." We are not entire strangers to the saints in Philippi, and we may think of the jailor, of Lydia (if still there), of the damsel from whom the evil spirit had been cast out, of Euodias and of Syntyche: each, no doubt, had their share in the preparation of the gifts, sent once again, we need not doubt, out of the abundance of their joy and their deep poverty. (ii Cor. 8.2). To the assembly in Corinth he could write: "Ye are rich, ye have reigned as kings," intimating wealth and luxury: but from them the Apostle would accept nothing. (i Cor. 9.15; ii Cor. 11.7-11). We rejoice to see that the day did come when Paul could accept the hospitality of "Gaius mine host." (Rom. 16.23; i Cor. 1.14). If Paul were with us today, I wonder if there would be gatherings from whom he could not accept gifts?

Epaphroditus had contracted a very serious illness: we have no hint as to the nature, or the cause, of this illness, except that it was for the sake of the work of Christ; and that this beloved soldier of Jesus Christ had voluntarily risked his life to supply Paul's needs. If it had not been for this illness it may be that we would never have heard of Epaphroditus, so we may thank God for it; and see in it one of the "all things" that work together for good to them that love God. We have seen that Paul *hoped* to send Timothy to

Philippi and he expected that he himself might soon after follow: but with Epaphroditus it was different. Paul *considered it necessary* to send him speedily back to those dear saints with whom he was linked by such strong bonds of love: for they had heard he had been sick; and Epaphroditus was sore distressed about this: not distressed that he himself had been sick; but sore distressed that his loved brethren should have the pain and anxiety of knowing about his sickness. This, to me, seems one of the most beautiful examples of unselfishness. If we are sick we are rather glad to have our friends know, so that they may sympathize and pray for us: but with Epaphroditus it was just the opposite. And so, in order to relieve the sore distress of Epaphroditus, and the anxiety of the Philippian saints, Paul considered it necessary to send him home speedily. We may hardly pass by the word translated "sore distress." It has a sanctity attached to it, because the only other place in the Scriptures where it is used, is in our Lord's Agony in the Garden: Matt. 26.37; Mark 14.33: "and began to be . . . *very heavy* (sore distressed)."

But let us look a little at the five "good degrees" that Epaphroditus won: and notice that in i Tim 3.13 the promise is to the *deacon*, and it was while doing the work of *deacon*, that they were awarded to this beloved servant of Christ.

1. My brother.
2. My fellow-workman.
3. My fellow-soldier.
4. Your missionary.
5. Your ministrant.

Probably also "True yoke-fellow," as we will see in Chapter 4.4."

"A brother is born for adversity." And it was surely in a day of adversity that Epaphroditus came and proved himself to be a true "brother" to Paul. "My brother" tells of the family, and of family love and affection. How sweet this must have been to Paul's heart: and so the first title he bestows on him is "My Brother!"

But Epaphroditus not only loved, but he laboured: so the next title is "My fellow-workman." And that meant a great deal, for to be a fellow-workman of Paul meant sharing "toil and hardship," "weariness and painfulness." (ii Cor. 11.27). It meant ceasing not "night and day," and that "with tears." And "these hands," worn and calloused with the toil of making tents, also bore witness

of another kind of toil. (Acts 20.31, 34). There were a number of others who bore this degree besides Epaphroditus; but the degree following is shared by only one other: Archippus, the son (I suppose) of Philemon, master of the slave Onesimus, "and our beloved Apphia." *Archippus* means "Master of the Horse," and would suggest that he was a young cavalry officer: so it is easy to understand how Paul could address him as "our fellow-soldier," and Paul and Archippus both knew this meant a soldier of Jesus Christ. But with Epaphroditus it was different: one who bore the name "Charming, Lovely" might hardly be expected to be a soldier: but it only draws out our hearts the more in loving admiration as we see the courage with which he risked his life, gambled with it, to serve Paul. But not only must a soldier have courage, but also endurance: that first mark of a minister of Christ: (ii Cor. 6.4): "Endure hardness as a good soldier of Jesus Christ." There must also be self-denial: "No man that warreth entangleth himself with the affairs of this life." (ii Tim. 2.3, 4). And he must be able and ready to Fight the good fight of Faith." (i Tim. 6.12). These are but a few of the characteristics Epaphroditus must have borne. And then let us not forget that he must ever wear the whole armour of God. And all this he shared with the Apostle Paul.

And then there was another side: "But *your* missionary and ministrant for my need." I have followed Bishop Moule in thus translating. The Greek word is *apostolon* (our word *apostle*), and originally meant simply "a messenger, one sent on a mission." (Abbott-Smith), and is so used in John 13.6, and perhaps ii Cor. 8.23. But Luke 6.13 gives to The Twelve a special significance that was extended to only a very few, and evidently not intended by Paul in this instance: and yet Epaphroditus was more than just a *messenger*. He was, verily, "one sent on a mission," and a very sacred mission: and it is hoped that the word *missionary* (from a Latin word *to send*) will convey something of this sacredness.

The word translated *ministrant* is also a special word: *leitourgen*. It is used about 140 times in the Greek Old Testament, chiefly for the priestly ministrations of those days. Its usual associations in the New Testament are sacred, if not *sacrificial*: Example Luke 1.23: and Paul seems to use it here in that sense. He uses a very similar word (from the same root)

in Verse 30 to speak of the ministry that Epaphroditus carried out: and this word is also used in Verse 17 of our Chapter. In Chapter 4.18 these gifts from Philippi are spoken of as "a sacrifice acceptable, wellpleasing to God," which shows that Paul looked on the service of Epaphroditus as a priestly service, and the gifts which he bore as an offering being offered up to God. This gives great dignity to Epaphroditus and to his mission. "He was no mere agent; he was a 'ministrant,' commissioned from a high quarter—the Philippians' love." (Moule).

And this service had very nearly cost him his life. He knowingly took chances, and without hesitation exposed his life. This is often the duty of a good soldier, and Epaphroditus did not fail. The result was he was sick, very near to death. It is a special word, very rare and used nowhere else in the New Testament (though the adverb from it is found in Heb. 2.14), and means "very near to," literally: *alongside near*. A Christian nurse once remarked to one of her Christian patients: "You nearly touched the Pearly Gates." That was what Epaphroditus voluntarily did to serve Paul. You will notice that Paul speaks twice of this drawing near to death, Verses 27 & 30, though the words in Greek are different.

"He drew near even unto death, gambling his life." The word translated *gambling* is another very rare word, found nowhere else in the New Testament. It means to "throw down a stake," as is done in gambling. The stake he threw down was his life.

"But God had mercy on him." We must remember that only in the previous Chapter Paul said "to die is gain," and to depart and be with Christ is "far more better." Yet now he says that God had mercy on Epaphroditus in sparing him. It is so human, so like ourselves, and I think we can understand both statements, and see that both are true, and they do not clash, though at first sight it might seem so. Perhaps ii Cor. 5.4 might help us to understand it, if there is any difficulty: "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." But that day we still await, and so God has mercy upon us, and sometimes, if He sees fit, spares us or those we love, to stay down here a little longer, to live for Himself. But let us be careful that in our prayers in such a matter we say, "Thy will be done," or

we may have the sad experience of Hezekiah, who gained fifteen years of life, but in those years became the father of Manasseh, one of the most wicked of Judah's kings, and who was largely responsible for the Captivity. (ii Kings 24.3, 4).

But Paul adds that it was not only on Epaphroditus God had mercy, "but on me also, that I might not have sorrow upon sorrow." Well can we understand Paul's sorrow as he gazed on his brother, his fellow-workman, his fellow-soldier, drawing so near to death: and knowing it was for his sake. And, notice, he did not use the gift of healing to raise him up: nor is there a suggestion that this illness was due to any sin or failure: on the contrary, Paul exhorts them to honour very highly such as Epaphroditus. It was not that God's power could not have healed him in a moment: but perhaps God would teach us, on the one hand, that the gift of healing was a temporary gift: and on the other hand, that the one exercising it needed ever to be subject to the prayer: "If it be Thy will." And we have noticed what great losers you and I would be, had God miraculously healed Epaphroditus: for probably we would never have heard of him.

"I have sent him therefore the more diligently, that seeing him ye may rejoice again, and that I might be the less sorrowful." I believe that we all would do well to ponder that little word *sent*. Epaphroditus had been sent twice, and each time, he went. I suppose there is not one of us who has not had the experience of being sent. We know that it implies one in authority over us. When we were children, our parents sent us with messages: sometimes perhaps we were faithful: sometimes, possibly, we were not. The Word says: "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters." Prov. 25.13.) I suppose there has only been one Messenger who has been entirely faithful: "The Messenger of the Covenant," sent by His Father. But we read of many others in the Scriptures who have been sent: Joseph, Moses, David, Elijah, Jeremiah, Philip, Timothy, and many others. These all were, in a measure, faithful messengers, they all went, when and where their Master sent them. But there was Jonah: he also was sent, but he did *not* go: to his shame and sorrow he disobeyed. He was not a faithful messenger. And

now, to come nearer home, Have you, my Reader, a Master? Has He ever said to you, "Go!"? Have you ever been *sent*? Have you ever heard our Lord's own words, "Go ye into all the world, and preach the Gospel to every creature"? Can you put your name into that Scripture,—*"There was a man sent from God, whose name was? Can it be said of you, as of many another in the Word, —"AND HE WENT."*

Epaphroditus had been sent twice: first by his brethren in Philippi, then by Paul: and Epaphroditus went. And when he got home to Philippi how rejoiced his friends and brethren would be! They had been so sad and anxious; and therefore Paul had sent him the more diligently, or speedily; but now they rejoiced again. Paul does not say he rejoiced to see his beloved friend and brother leave him: but he was the less sorrowful, knowing the joy of that meeting so soon to take place in Philippi.

"Receive him therefore in the Lord with all joy, and hold such in honour; because for the sake of the work of Christ he drew near unto death, gambling his life that he might fill up that which was lacking on your part, in ministering to me." Our Lord could say, A prophet is not without honour, save in his own country: and it may be the dear saints in Philippi needed this little exhortation from Paul to receive their brother with all joy, and to honour him: for probably they hardly appreciated all he had done, and all the sorrows and sufferings and dangers through which he had passed: and in part, at least, for their sakes. We never hear that he was a gifted or eloquent brother, when it came to speaking: possibly he took little part in the meetings: and it may be his brethren were apt to look down on him somewhat: as is not unknown with such brothers today. Sometimes we are more apt to honour the ready speakers; those who take the leading part in a conference; or who can press home doctrines that are specially dear to us. And so the Lord would remind us through Epaphroditus that the ones whom He delights to honour are men who go when and where they are sent, and who are ready to gamble their lives, if need be, for the work of Christ. Nor let us forget those in i Thess. 5.12 & 13, whom we are to esteem very highly in love for their work's sake.

May we learn the lesson: and, Oh, for more of the devotedness of dear Epaphroditus!

EPAPHRODITUS

THE SOURCE OF THE NAME

There is another remarkable lesson I think we may learn from Epaphroditus, should we be willing to learn it. It may come as a surprise to some to learn that the name of this devoted servant of the Lord is from the name *Aphrodite*, or, in Latin, *Venus*; who was the goddess of love. Now, if you or I, in our unconverted days, bore such a name as this, I expect we would arrange to change it when we learned to know the love of the true God, and His Son Jesus Christ our Lord. But the remarkable thing is that Epaphroditus did not change his name; nor have we any suggestion that Paul thought he should do so. We have other examples in the Scriptures, as Phoebe (Rom. 16.1), whose name comes from the sun-god; and Nereus, (Rom. 16.15): from an ancient sea-god, said to rule the Mediterranean Sea: but, again, there is no suggestion that they should find other names.

Neither Epaphroditus nor the others used their old names with any consciousness of the idols. They were not under law, and free Grace can take the old name, and set it free from its idolatrous connection. Thankful we should be to God for this, for otherwise we should find ourselves in bondage even as to the days of the week: *Monday* is "Moon Day": in honour of the moon: *Tuesday* is from "Tiw", the old god-of-war: *Wednesday* is from Woden, the god of the ancient Britons: *Thursday* is from "Thor", the "god-of-thunder", etc. But we are under no such bondage as to be compelled to link up these old evil idols with these names that we use,—and may use,—with a good conscience every day. It would be very

wrong to accuse our brethren of being linked with idolatry when they use them.

In like manner it is wrong to accuse our brethren of being mixed up with idolatry when they send us a Christmas card, or wish us a happy Christmas: even though the day may have had evil associations to begin with. The Scriptures make it perfectly clear that an idol is nothing in the world; and things that once pertained to idols, may now, by faith, in the sight of God (as revealed in the Scriptures), be clear of all such evil associations. We are not under law but under Grace, but how we do love to put ourselves, and our brethren, under law of some kind.

Of course the Scriptures also make it perfectly plain that if anyone uses these things with a conscience of the idol, "to him that esteemeth anything to be unclean, to him it is unclean." "Whatsoever is not of faith is sin." "Happy is he that condemneth not himself in that thing which he alloweth." So, because I by lack of faith, may choose to put myself under law, let me be very careful that I do not condemn my brother for that which he alloweth: which may, indeed, be perfectly clean in the sight of God.

One thing I think we would all do well to remember is that God Himself has given us the name of His own choice, for "The First Day of the Week." In Rev. 1.10, we find it called "The Lord's Day", or, perhaps more exactly, "The Lordly Day;" so there is no excuse for us to call it *Sunday*, (the *Day of the Sun*): not that we need have a bad conscience even for that.

LOVE

(Continued from "The Steward" Number 3: i Corinthians 13.6 to 13)

Love "Rejoiceth with the truth." God's love in His saints must languish, or rejoice with the truth which both gave it being and is its proper utterance. Natural affection may use flatteries, and often manifests a practical indifference to truth. But both these things are held in abhorrence by real love. Its delight is in God, and therefore in the truth. The disciple whom Jesus loved, and whose inspired testimony leads the soul so far into the mystery of still unfathomed love, had no greater joy than to hear that his children walked in truth. (3 John 4). That his own witness is true is his con-

tinual confidence and boast. (John 19.35; 21.24; 3 John 12).

None of the many attributes of love deserves a more attentive consideration than this. For it is by detaching love from truth, and making it an ornament and commendation of what is false, that the father of lies achieves his principal successes in the world. But as "no lie is of the truth," (1 John 2.21), so no love which is not governed by the truth is really "of God." And if not of God, it is, whatever its degree of plausibility, both partial and corrupt. For "by this we know that we love the children of God, if

we love God and keep His commandments." (1 John 5.2). But this implies both soundness in the faith, and subjection practically to the written word. Such love as God will own can only live with truth. The world's love thrives most upon the sacrifice of truth. (Luke 23.12; Rev. 11.10). For truth is a torment to the unregenerate mind. It is by a compromise of truth that a corrupt Christianity becomes a snare instead of warning to the world. It were well if, in the present day, truth's children watched their birthright with more jealous care. They are not of the world, and a love which seeks any other fellowship than what is of the Spirit is not "the bond of perfectness," but rather that untimpered mortar of which the walls of Babylon are built.

Love "Beareth all things." Or, it may also be translated "Covers all things" (See New Translation, JND, Note). Love puts up willingly with everything but sin, and that, when confessed, it diligently hides. Love covers what nature digs up, (Prov. 10.12; 17.9), sowing the seed of righteousness in patient disregard of all that nature would resent, or at which it might repine. It does not break under the weight of any secret, (Prov. 11.13), and is not discouraged by neglect. It can cheerfully encounter obstacles, because it has a steady and self-governing aim. The apostle bore all things for the Gospel's sake. There is in true love all the force of *will*, and it is thus distinguished from mere sentiment. It has its positive not less than its negative virtues. It is not a duty only, but a *power*. Being of God, it must outlive all other things, and have the mastery eventually in every strife.

Love "Believeth all things." Love is not folly, but the highest wisdom. It is not therefore idly credulous, though capable of trusting to the uttermost; for it lives on God; and knowing that with Him all things are possible, it counts nothing incredible that lies within the compass of His grace. The apostle's practice was a living example of this love. If he heard good tidings of his brethren, he believed it to the full, (2 Cor. 7.16; 1 Thess. 3.9), counting no measure of grace improbable where the giver is the Lord. If an ill report was brought to him, he believed it but in part. (1 Cor. 11.18). Hence love's faculty of credence is discriminative; for to believe all things indifferently would be to place truth and falsehood on a common level, and to honour God and Satan equally.

Love "Hopeth all things." As love's desires are God-ward, so all its expectations are from Him. Seeking good only, it looks for the fulfilment of its wishes to Him who is able to do exceeding abundantly above what we can ask or think. It does not limit God, (Ps. 78.41), and therefore is not daunted by the most unpromising appearances. The love which God is proves itself upon a disappointed hope,—if, indeed, one may use "hope" in this sense. In all God's dealings with man, Creation, Israel, Yes, the coming of the Son of God Himself; we may perhaps say that in one sense, there was the "hope" that man would prove faithful: but it ever and always was a "disappointed hope:" though well we know that the wisdom of God knew that it would be so from before the ages. But it was upon this disappointed hope, that God proved Himself to be Love. The flesh of Immanuel rested in the grave in hope. (Acts 2.26, etc.). If God's expectations from the creature were frustrated, it was that our hope in Him might be assured.

Love "Endureth all things." To endure is harder than to do, and love proves its strength by patience rather than by active zeal. Even Moses failed in patience. God's love alone is able to sustain the burden of His people. Jesus took patiently the charge which love imposed, enduring, as God only can, the contradiction of sinners against Himself. For the joy that was set before Him He endured the *cross*. To be His disciples we have need of patience, endurance. It is, with faith, the badge of all who are of God; but its measure in each will be according to the fervency of love. Because Paul loved much, he bore much also, enduring all things for the sake of God's elect. (2 Tim. 2.10). Like his Master he took patiently all evil imputations, and gloried in tribulations from which nature shrinks. As God is distinctively "The God of Patience", so patience (endurance) is the chief sign of apostleship in those who are the true messengers of God. (Rom. 15.5; 2 Cor. 6.4; 12.12). And if "we count them happy that endure," (James 5.11) let us remember, that what love does, is not shown to us for admiration only, but for imitation also. (Eph. 5.1, 2).

"Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Love never can fail, nor cease, since "God is Love," and they who

are born of God will live for ever in His presence, after all obstructions to its development are gone. It is a nature, not a gift, save only as life itself is the gift of Him who is the quickening Spirit. (John 10.28). But special gifts and manifestations of the Spirit must cease with the occasion which has called them forth. "Prophecyings", now the Comforter's chief means of edifying the saints, will have completed their work. No prophet's voice is heard in heaven, where love has its open vision of unending joy. Tongues also, which differ in their speech, must cease. Their diversity on earth is a badge of judgment. In heaven there are many voices, but one speech. Meanwhile the ear of God is open to every tongue and speech and language. Even "knowledge" shall then be at an end: such knowledge, that is, as we now call by that name. *God* is to be known hereafter by His children, but as yet the sum of our knowledge is that we are "*known* of God." (1 Cor. 8.3; Phil. 3.12). Now we know in part, but when that which is perfect is come, then that which is in part shall be done away. Then the scanty beginnings of true knowledge will be suddenly expanded to perfection, when the change from mortality to life takes place. Now we know by name, and in a measure experimentally, what it is to be, through faith, an heir of God, and a joint-heir with Christ. But what we are to be, not even the bosom friend of Christ could know

while in the body. (1 John 3.2). And when the time of change shall really come, and conformity to the image of the First-born shall be no more a hope, but a fact, the joys which they *now* taste, who with a godly diligence add knowledge to their faith, will seem, on looking back, no better than an indistinct though pleasant memory of childhood. Wisdom's disciples learn that *God* is wise. His testimonies are most surely believed among His saints, but how little are they really understood! But in that day we shall know as we are known.

"And now abideth faith, hope, love, these three; but the greatest of these is love." Faith justifies; the justified man has a hope which maketh not ashamed; and, being born of God, the new man loves. But because this outlasts the other two, it is greater than both. Faith ends in sight, hope in fruition, but love never. Compare 1 Thess. 1.3, 4. What we hear of now as laid up for us in heaven, we shall in the coming day both know and have: but possessed and known in love. God, who is love, will be His children's joy and their rest. This being so, may our chief object be, while waiting for that blessed hope, to walk in that love with which Christ has loved us—a sacrificial love—an odour of a sweet smell to God.

(Based on Arthur Pridham's "Notes and Reflections on The First Epistle to the Corinthians")

?? ?? QUESTION BOX ???

Question 1. "One thing I have often wanted to ask you about is the word "examine" in 1 Corinthians 11.28. I have often heard it said it should be "judge", but I disagree. It seems to me like taking stock of myself, or close scrutiny; and I find I have nothing in myself to merit my partaking of the Lord's Supper, nothing but His death, of which the emblems speak. Is not that what the Holy Spirit would bring before us? Self-judgment comes later. After being made to realize my own unworthiness, the word is, "so let him eat." Then, after remembering the Lord in death, being reminded afresh what sin cost Him, and I leave that sacred place, the result should be self judgment, or death to all in my life that is not in keeping with the cross of Christ. But if I don't, but continue in my own old way, the Lord may have to come in, in chastening judgment. I have said that my walk or behaviour can never give me title to

partake of the Lord's Supper, but my walk or behaviour might well exclude me from it. It would also speak to one who had a feeling of self-righteousness. And I have wondered if that might be the root, or beginning, of the downfall of some who were once looked up to as leaders in the assembly. I would like to have your thoughts on it, but I would suggest that you answer in "The Steward."

Answer. Before attempting to answer this question, may I seek to direct our hearts a little into what this remembrance means to us. Christ is now in the glory, but we are to *remember* Him. His body, offered for sin, is before our hearts in this memorial. Take notice of this word "Remember." It is not Christ as He now is in the glory: it is not the realisation of what *He is*: that is not a remembrance. But we look back to the cross: it is a remembrance of Him there. It is His body slain, His blood shed: not a glorified body.

We remember Christ dead. There is not such a Christ now. It is the remembrance of Christ Himself. We shew forth, or, announce, the Lord's death, (1 Cor. 11.26), but it is *HIMSELF* we remember. It is this which draws out our hearts, and attaches them to Himself. It is not only the value of His sacrifice, but attachment to Himself: we remember Him, Himself. It is impossible to find two words which bring together so much as, the "Lord's death." He, who is my Lord, died. What love! What purposes! What efficacy! What results! The Lord, My Lord, gave Himself up to die for us, for me! If we did but enter more fully into this wondrous truth, we would be less inclined to eat and to drink unworthily.

But let us turn now more directly to our question. The one who asks is quite correct in saying the word "examine" should not be translated *judge*. The word (as a verb) is used some 23 times in the New Testament, and never translated *judge*: nor is it in any other place translated *examine*: though in Luke 12.56 it is translated *discern*: but this is perhaps a pity, as we will see in a moment there is another word for which "discern" should be reserved. The similar word, but an adjective, is used in verse 19 of the same chapter; translated "approved." And this is the primary meaning of it: the dictionary gives the meaning: "To test, try, prove (in the hope and expectation that the test will prove successful)." (Abbott-Smith). The thought is that we are to test, to try, to prove ourselves. That testing may very possibly reveal something in my walk which calls for self-judgment: but as our brother points out, this follows the testing. But it is more than just self-judgment for some particular sin or failure. In verse 31 we read, "If we should judge ourselves, we should not be judged." To "judge" oneself is not the same word as to be "judged" of the Lord. It is the same word as in verse 29, "*discerning* the Lord's body." So it is not only to judge some sin committed, but to discern my own condition before the Lord. If we have fallen it is not enough to judge the action; it is *ourselves* we must judge, and the state of heart, the tendency, the

neglect, which occasioned our falling into the evil: it is because we have lost sweet communion with our Lord, that such a thing could happen: and this is where the judgment of ourselves must begin. It was thus the Lord dealt with Peter. We have no reference to any mention of his fall, but He judged its root.

Well do I remember a little word by Mr. Arthur Orde, some fifty ago, in Hamilton. I suppose he did not speak for more than a minute, but I would like to pass that word on to you now: The Word says, "Let a man examine himself, and so let him eat:" *not*, "So let him stay away from the Lord's table." What grace! That is not what you or I would have said. That is divine.

And notice, It does not speak of being *worthy* to partake. Every Christian, unless some sin had excluded him, was worthy to partake, because he was a Christian. Not, most surely, *my* worthiness, but because I am washed, I am cleansed, I am made whiter than snow, in His own most precious blood. But the Word does suggest that I may eat this bread, and drink this cup of the Lord *unworthily*: I might come to His table without examining, proving, testing, myself: and I might eat of that bread without seeing my Lord dead for me. I may not discern the Lord's body.

The normal state of the believer is communion, and if communion is lost, the power to glorify God is also lost, a power found nowhere else. But if one judges oneself, there is restoration: the heart being cleansed from the evil by judging it, and communion is restored. I have wondered if sometimes we are not far more ready than our Lord, to forbid a brother to eat of the "Lordly supper": forgetting that the Scriptures tell us of other ways of discipline rather than that last sad step of forbidding him to partake: and also I fear we are often far less ready to forgive and restore.

"O Lamb of God, still keep us,
Close to Thy pierced side,
'Tis only there in safety,
And peace we can abide."

(Much of the above based on
the Synopsis)

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"FEED MY LAMBS"

(John 21-15)

THE DOOR

ALL within are love and gladness,
Light and warmth and cheer;
All without the night wind walling
O'er the lonely mere.

There within, the child beloved—
There the welcome sweet;
There without, the wandering orphan
And the wandering feet.

Wandering child! the Door is open—
That fair palace-door;
There thy Father's kiss awaits thee,
Fatherless no more.

One fair golden Door—one only,
Jesus Who has died;
Jesus is that blessed Doorway
Open free and wide.

Child, no need to knock, to ask Him
If thou mayest come;
Lo! He stands in love beseeching,
Saying, "Child! come home."

Saying, "Child, the night is dreary
On the mountains lone;
Pass within thy Father's palace,
Heaven is all thine own.

Thou hast sinned, and I have suffered
Curse and death for thee;
Now as I to Him am precious,
Thou art dear to Me."

(From—"Poems for the Children, from Hymns of Ter Steegen and Others." 35c. Canadian or U.S. Currency)

"AFTER MANY DAYS"

"Cast thy bread upon the waters for thou shalt find it after many days." (Ecc. 11.1)

* * * *

There is a movement on foot to build a memorial hall, to cherish the memory of Mr. Joseph Scriven, the beloved writer of that well-loved hymn: "What a Friend we have in Jesus." Mr. Scriven came of a good Irish family, but went to Canada to serve his Lord and Master. For some time he acted as tutor in the family of Mr. Pengeley, near Bewdley, a small village north of Port Hope; and his body lies in the cemetery at Bewdley, awaiting the Resurrection Day. But very fragrant was the memory of this beloved saint of God in Port Hope some seventy years ago: and I should like to tell you a story about him I heard a few years back, that I think is a more lovely memorial than even a hall in his honour.

Some seventy years ago, or more, there lived in Port Hope a miserable family with a drunken father and a worthless mother. It was just the family to attract the compassion of Mr. Scriven, and many a time did he go to that wretched home to bring them the Glad Tidings of Salvation from sin: but when the father saw him coming to the front door, he would escape out of the back. But Mr. Scriven would not give in, and the day came when both father and mother were won for Christ. Well did I know and love those two dear saints of God, brands snatched from the burning;

and many is the story I could tell you of them, and the dear servant of Christ who won them: but today I want to tell you a wondrous tale that the wife told me the last time I saw her, then an old lady, and very near Home.

She had two brothers: if I remember rightly, about 19 and 21, at the time she found the Saviour: and Mr. Scriven set his heart on winning them also for his Lord: for they were walking the same broad road their sister and brother-in-law had been treading. But the boys would have none of that Salvation, peace, and joy, so freely offered; but faithfully served the devil till they were three-score years and ten, or even more. There came a day when one of these old men found himself in the country north of Port Hope, and wished to return to that town: but the devil pays poor wages, and he had not a cent for bus fare: so he had to walk. The road led through Bewdley, and when he reached that village he was so weary, that he leaned against a picket fence to rest. As he leaned on the fence, he realized he was by the cemetery, and then his eye caught a grave that he had known well many years before. It was Mr. Scriven's grave; and as he stood gazing at it, the words the dear old saint had spoken to him more than fifty years before, came back with power to him, and

the weary, heavy-laden old sinner heard once more in his heart the blessed invitation: "Come unto Me, and I will give you rest." He came, just as he was, in all his misery, leaning on the graveyard fence: and was he turned away? Never! "Him that cometh unto Me I will in no wise cast out." Truly there was joy in the presence of the angels; and I wonder if dear Mr. Scriven shared in that joy?

* * * * *

Nearly fifty years ago a young Christian found an open door to serve his Master in the Children's Ward in a large Sanatorium, and every Tuesday evening he would go for a little meeting, first with the boys, then with the girls. There was a boy there for a time named Charley, who liked to hear the story of the Saviour's love, and our young friend gave him a New Testament. I cannot tell you whether Charley accepted the Saviour at the time he was in the San: but he did come to Him, and found a welcome: and he learned to love his New Testament, which he still has and still values.

More than forty years rolled by, and

one day Charley was in a restaurant having his dinner, when he heard a voice that took him back to the old days when he was a boy in the San. It was not the young chap who had given him the New Testament, but a great friend of his, who sometimes used to go with him to see the children there. Through him he sent a message to his friend of so long ago; now far, far away: a message that brought joy and encouragement to a worn out old man: and that I hope may bring encouragement to some young servant of the Lord who is casting his bread upon the waters today, and is tempted to wonder if he will ever hear of it again; and is questioning, Is it worth while? Yes, it is worth while. True, you may have to wait "many days." I suppose it is not less than 45 years that young man waited: and he had long since forgotten the incident: but the Lord of the harvest had not forgotten, and the harvest came in due course. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. 15.58).

THE FIRST BRITISH MARTYR

— Alban —

We heard last of the Christian gardener, Phocas, who so bravely laid down his life for Christ's sake, on the shores of the Black Sea. Today we come to the favoured land of Britain. Britain was, during all these years, part of the Roman Empire; but being far away, and separated by the ocean, and perhaps from the mildness of the governors, it had so far escaped the terrible persecution that had filled the rest of the world with bloodshed and murder.

In our last Number we heard of the awful cruelty of Diocletian, one of the Roman rulers; and finally his rage against Christ reached the shores of Britain. Men who preached the Gospel and taught the Scriptures were those he specially hated, and now all who were able in Britain fled for safety in various directions. One man, named Amphibolus, came to the door of a man named Alban, citizen of the town Verulam, and begged for shelter and refuge. Verulam was then one of the largest towns in England.

Now Alban was not a Christian, and when he heard the stranger's request, he was greatly puzzled. Why should he run the terrible risk of helping and hiding one of that little sect whom the Emperor so

hated, and who rebelled against the gods? But Alban was a Briton, and not a Dane, or Norman, or Saxon, or Roman: and he could not see a fellow creature in danger and distress, without doing all he could to help him. So the Christian found rest in the pagan house.

Alban watched his guest carefully, but he could not see anything in his conduct that should make the Emperor so angry with him: on the contrary, his blameless life, his gentleness, his goodness, and his earnest prayers, quite touched Alban's heart, and at last he asked Amphibolus how he also could become a Christian. And you can guess what a joy it was to Amphibolus to tell him the good news of our Saviour, and Alban accepted and believed Him.

Only a few days later the Government discovered Amphibolus' hiding place: noise and tumult were heard outside the house, for a troop of soldiers had arrived to seize him. Alban quickly rose and warned his guest: he had just time to change clothes with him, and send him away by a back door, when the soldiers rushed in and seized the man they supposed to be Amphibolus. Alban did not speak, for fear of betraying who he really

was, and Amphibolus had time to get safely away. The soldiers bound Alban and carried him away to the governor: just as other soldiers had done long ago to Alban's Lord.

They took off his cloak and outer clothes, and then they realized it was Alban they had arrested and not the man they wanted. The governor broke into a furious passion, and told Alban that as he had chosen to hide a wicked man, and a blasphemer, that he should undergo the punishment due to such, unless he immediately sacrificed to the gods. Alban quietly answered, "I never can do so again." They went on questioning him, but he told them it was no use asking any more questions, for he was a Christian. The governor then ordered him to be most cruelly scourged: just as another governor had done to Alban's Lord: but Alban remained unshaken, and he was then led away to be beheaded outside the walls.

His fellow-citizens followed in crowds, to see what would happen to their brave companion. He was led through the gates to a small grassy hill not far off. It was a lovely summer day; the sky was bright and blue, the earth fresh and green, and the little hill was covered with wild flowers, springing up amongst the grass.

When Alban reached the spot, he fell on his knees and prayed to Him Whom he had so lately learned to love but Whom he

loved so truly. The executioner was deeply moved, and threw away his axe, declaring that he could not go on, and told the crowd that he also was now a Christian, and was ready to die with Alban. Another executioner was soon found, and first Alban, and then this new-born convert, were beheaded.

We are told that many of those who stood watching that sight afterwards became Christians also, and were baptized by Amphibolus; but they were not suffered to live. It is believed that some time afterwards Amphibolus was really taken, and stoned to death.

Later, many years later, a church was built on the very spot where Alban died, and the name of the town was changed from Verulam to St. Albans: and should you go to England, you may see this spot for yourselves in the same old city. But now, through God's mercy, in that land men and women and children may worship and follow the true God, and our Saviour Jesus Christ, without fear of arrest or death: but let us not forget that there are many, many places in the world today, where the Lord's people have not this privilege: but instead they are lingering and dying in prisons and labour camps for their Lord's sake. Let us also not forget that our Lord, and theirs, has commanded: "Remember them that are in bonds, as bound with them." (Hebrews 13.2)

Box 535, Sandakan, North Borneo,
October 15th, 1962.

My dear Lambs:—

It is a long time since I tried to write you a letter, and I have had a scolding about this, so I had better see if I can manage one to you now. I was sick last winter, and have had to be careful not to try and do too much ever since, but through God's mercy, and the prayers of some of you dear ones, I am much better. I only go to the Book Room now two afternoons a week, as my daughter looks after it the rest of the time. It is a very busy spot, as all the patients for the Christian Clinic are received there, and the cards telling about their illness have to be hunted up: and then when they have seen the doctor, they come again to get the time for their next appointment. There is a young Chinese brother, Thomas Lee, who helps do all this work, and a great deal more besides.

The Clinic is in the back of the Book Room. My son is the doctor, and his wife, and Miss Barbara-Ann Berry are both

nurses, and one is generally there to help. The other is often away visiting sick people in the villages with a little station-wagon they have: or else out in the little launch that acts as a Travelling Clinic visiting villages on the coast, or the islands, that cannot be reached by road. The launch is out visiting somewhere nearly every day. The Clinic and the Book Room open each morning at 8, and it is generally after five before they close, with a little respite for lunch about 1.15: and sometimes they have no leisure so much as to eat. But though it is long hard work,—for often there are visits to be paid to sick people in their homes after the clinic is closed,—still it is a wonderful means of opening homes and hearts to the Saviour. Many of the patients are Mohammedans, and very much opposed to the Gospel: indeed, they sometimes seem to be some of the hardest of all people to win to Christ. I believe that a number of them have truly accepted Christ as their



Saviour, but too often are afraid to boldly confess Him, and to be baptized. Only last week one of the Headmen remarked to the Doctor: "If only there could be four or five of us who could be Christians together, it would not be so hard." But each one of us must come to the Saviour alone, individually.

About 11 or 12 hours journey by the launch up the Labok River there is a little group of Dusun believers. The Dusuns are one of the Native Tribes of North Borneo, and there are quite a few who live in these parts: though mostly back in the jungle. The doctor has been up twice to visit these dear people; and they like to come and listen when anyone explains the Word of God. There is a dear Dusun Christian named Kodo who tries to go up to see these believers every week end. From where he works it takes him about four hours in a dugout canoe, with a tiny outboard motor. His wife Roosia goes with him; it is her native village. Now they have a little daughter, hardly a month old, called Anna. Kodo has been a great help to these dear people, and about ten days ago fifteen of them were baptized. Those are the first to be baptized there, and I hope you will pray for them, that the Lord will keep them true and faithful to Himself. I will try and put in a picture of the launch, taken at this village; and a picture of some of those who came to the meeting. I think all those who were baptized are in this picture. The third man from the right, in the back row, with his hands folded, is Kodo.

A few weeks ago seven Chinese children were baptized here in Sandakan. Four were girls, and three were boys. All but one were between the ages of ten and thirteen. They are largely the fruit of the

labours of Thomas Lee and a young School Teacher called Sup Soo, and a girl who works in the Government office here, called En Chao, and a girl who is still at School, called Ruth. Every Saturday, about noon, there is a Children's meeting at the Book Room; and on the Lord's Day afternoon there is Sunday School: there are classes in Malay, Chinese and English. I think six classes altogether. On Saturday afternoon there is a Children's class at the home of one of the patients, who lives eleven miles out. On Friday there is a meeting at the Old People's Home. The dear young people I have told you of, help



Kodo and Roosia.

in most of these, and in some do all the work. So I hope you dear Lambs will pray for these Young People who give so willingly of their time and strength for this work. And pray for the seven dear lambs who have lately been baptized: some come from heathen homes, and may have a hard time. Some of you will remember a little girl in Hong Kong, called Siu Fci, whom we loved very dearly, and who suffered a good bit for Christ's sake. Now she is a big girl, still at school, but I know you will like to hear that she and her best friend have taken their places at the Lord's table. She wrote to me: "I want to remember my Lord." I wonder how many of you dear Lambs have felt the same? I am sorry this letter will be very old when you see it.

With love from your old friend,
G. Christopher Willis (Sr.)

"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4.13)

THE STEWARD

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL"

(1 Corinthians 4.2)

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AMBASSADORS FOR CHRIST

John 20.21

"Who are these who come amongst us,
Strangers to our speech and ways?
Passing by our joys and treasures,
Singing in the darkest days?
Are they pilgrims journeying on
From a land we have not known?"

We are come from a far country,
From a land beyond the sun;
We are come from that great glory
Round our God's eternal throne;
Thence we come, and thither go;
Here no resting-place we know.

Far within the depth of glory,
In the Father's house above,
We have learnt His wondrous secret,
We have learnt His heart of love:
We have seen and we have shared
That bright joy He hath prepared.

We have seen the golden city
Shining as the jasper stone;
Heard the song that fills the heavens
Of the Man upon the throne;
Well that glorious One we know—
He hath sent us here below.

We have drunk the living waters,
On the Tree of Life have fed;
Therefore deathless do we journey
Midst the dying and the dead;
And unthirsting do we stand
Here amidst the barren sand.

Round us, as a cloud of glory
Lighting up the midnight road,
Falls the light from that bright city,
Showing us where He has trod;
All that here might please the sight
Lost in that eternal light.

"Wherefore are ye come amongst us
From the glory to the gloom?"
Christ in glory breathed within us
Life, *His* life, and bid us come.
Here as living springs to be—
Fountains of that life are we.

Fountains of the life that floweth
Ever downwards from the throne,
Witnesses of that bright glory
Where, rejected, He is gone,
Sent to give the blind their sight,
Turn their darkness into light.

There, amidst the joy eternal,
Is the Man who went above,
Bearing marks of all the hatred
Of the world He sought in love.
He has sent us here to tell
Of His love unchangeable.

He hath sent us, that in sorrow,
In rejection, toil, and loss,
We may learn the wondrous sweetness,
Learn the mystery of His cross—
Learn the depth of love that traced
That blest path across the waste.

He hath sent us highest honours
Of His cross and shame to win,
Bear His light through deepest darkness,
Walk in white midst foulest sin;
Sing amidst the wintry gloom,
Sing the blessed songs of home.

From the dark and troubled waters
Many a pearl to Him we bear;
Golden sheaves we bring with singing,
Fulness of His joy we share;
And our pilgrim journey o'er,
Praise with Him for evermore. (T.P.)
(From, Hymns of Tersteegen, Vol. 1)

There are at least seven Parties who rejoice at the repenting of a soul.

1. The Father (Luke 15.32).
2. The Son (Luke 15.6).
3. The Holy Spirit (Luke 15.9).
4. The Angels (Luke 15.10).
5. Loved ones (Luke 15.6).
6. The Church (Acts 15.3).
7. The one who repents (Acts 8.8, 39).

(C. G. Baskerville, "Sidelights on the Epistle to the Philipians." Slightly edited)

MEDITATIONS ON PHILIPPIANS

"REJOICE IN THE LORD"

(Chapter 3.1)

"(As for) that which remains (to be said), Brothers mine, Rejoice in (the) Lord. To write *these* things to you (is) not irksome to me, but safe for you. Beware of the dogs, Beware of the evil workers, Beware of the concision."

* * * * *

At first sight, Chapter 3 might seem to be the beginning of an entirely fresh subject: with a break in the continuity of the Epistle. It might seem to jar on our spirits to turn from such an example of devotedness as Epaphroditus to those who must be termed, "dogs," "evil workers," "the concision." But let us remember that DEVOTEDNESS has seemed to be the theme of our Epistle throughout; and we have, in Chapter 2, gazed with joy and wonder at the *examples of devotedness* the Spirit of God has been pleased to bring before us; and now He is about (I believe) to bring before us the *Power for Devotedness*. Bearing this in mind, I trust we may see that there is no break in the continuity of the Epistle, even though it is true we are now to gaze on Devotedness in a different aspect.

Our English Bible begins Chapter 3, with: "Finally, my brethren." This seems to intimate that Paul had in mind that he was about to close his letter. In Chapter 4.8 we find the same word, and it has been suggested that again Paul thought to close, but once again found more to say. I do not think that such is the case. The literal translation of what Paul wrote is: "For the rest, my brethren;" or, as we have tried to translate it: "(As to) that which remains (to be said), Brothers mine." Doubtless Paul knew his letter was drawing to a close, but he also knew that much more remained to be said. We find almost the same words, used in the same way, in i Thess. 4.1; ii Thess. 3.1; ii Cor. 13.11; and Eph. 6.10; and I think in every case, the meaning is somewhat as we have suggested above.

"Brothers mine," or, "My brethren." Paul does not often use this expression, though we find it twice in each of the three Epistles,—Romans, i Corinthians, and Philippians. James is the one who uses it more often: but it is a very sweet and touching name, and seems to convey nearness and love in a special way: and

perhaps that is why it is used in these particular Epistles: In Romans the saints were mostly strangers, though some exceedingly well known and loved: and Paul would bind them to him with the words: "My brethren," or "Brothers mine." In i Corinthians Paul had been compelled to do a lot of scolding. It was an Epistle that was written through "many tears," and "Brothers mine," seems peculiarly appropriate; for these naughty saints were very, very dear to the Apostle. But in Philippians it is altogether different. It was their warm-hearted love and fellowship in the Gospel that drew out the affections of the Apostle's heart, as perhaps in no other Epistle to the Churches, and caused him to exclaim, "Brothers mine!"

And now we come to the particular word, that seems to me to link all together in such a beautiful way, so that we may see the entire coherence and wonderful harmony in the structure of the whole Epistle: "*Rejoice* in the Lord." The keynote of the Epistle has been *joy*: "With joy he made supplication for them all. (Chap. 1.4). It was with joy, and ever new joy, that he beheld his very bonds giving a fresh impulse to the preaching of Christ. (Chap. 1.18). So too he is assured of his continuance with them all for their progress and joy of faith, that their boasting might abound in Christ through him. (Chap. 1.25). Next he called on them to fulfil his joy. (Chap. 2.2), not merely by the proof of their love to him, but by cultivating unity of mind and mutual love according to Christ, Who, though the highest, made Himself the lowest in grace, and is now exalted to the pinnacle of glory. 'Yea, and if I be offered (or, poured forth) on the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy and rejoice with me.' (Chap. 2.17,18). So, again, the apostle sends away his companion and solace, Epaphro-

ditus, when recovered, to the Philippians, who were uneasy at the tidings of his dangerous sickness, 'that when ye see him again, ye may rejoice, and that I may be the less sorrowful.' (Chap 2.28)." (W. Kelly).

Thus we see *Joy* like a cord of gold, running through the first two Chapters of our lovely little Book: and in like manner we will still find it in the last two Chapters. So it is fitting that "REJOICE" shall be the link that so strongly and so beautifully binds the whole Epistle together. "Strength and beauty are in His sanctuary." (Ps. 96.6).

So far we have seen joy amidst circumstances: often difficult circumstances: but now we come to joy that is independent of circumstances: "Rejoice in the Lord." In Romans 5.1-11 we have an accumulating multitude of blessings: one added after another: so we find the words, "also," "not only so," "much more," as one blessing after another is heaped before us: but in Verse 11 we come to the crowning blessing of all: "Not only so, but we joy in God." It is true the correct translation is to exult, or boast: but it is a "joyous exultation." (Abbott-Smith). Well do I remember dear old Mr. Potter, in a conference at Des Moines, remarking: "We cannot get beyond that." There is no "not only so" to follow "Joy in God." That joyous exultation is beyond and above circumstances entirely. It is "*in God*," where the storms of earth can never touch it. And so our Chapter begins: "Finally, my brethren, *Rejoice in the Lord*." In a sense that sums up all the Apostle has to say: and as long as the saints are rejoicing in the Lord, they are safe. In Chapter 4.4, the Apostle writes even more strongly: "Rejoice in the Lord alway: and again I say, Rejoice!" Some people seem to think to be a Christian is a sad thing, with all joy taken away. It is quite the reverse. A Christian who is walking with the Lord is filled with joy: yes, he may even be sorrowful, "yet always rejoicing." This joy is not the light and "frothy" joy of this world. It is a joy that accords with the Greek word "*semnos*," a word that is almost impossible to translate into English: the dictionary gives the meaning as: "grave, serious." But the "*semnos*" man "has a grace and dignity not lent him from earth; but which he owes to that higher citizenship which is also his." (Trench). And so only four verses after Phil. 4.4, (referred to above), we find the Spirit telling us to think on things that

are *semnos*. (Translated *honest* in our English Bible). Our Lord Jesus said: "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." (John 15-11). It is our Lord's own joy with which we rejoice, even now, down here.

We suggested that the Third Chapter of Philippians gives us the *Power* of Devotedness. If this suggestion is correct, could there be anything more suitable, or more beautiful, than the way in which it begins: "Rejoice in the Lord!" We know that "The joy of the Lord is your strength." (Neh. 8.10). And so here, in four words, the Spirit of God gives us the key to the Power for Devotedness to Christ. He, Himself, for the joy that was set before Him, endured the cross, despising the shame: and we, as we rejoice in Him, will find strength and power to walk the path before us, no matter what it may be, in devotedness to our Lord and Master.

Well may the Apostle say, "To write *these* things to you is not irksome to me, but safe for you." Joy is the second of the Fruits of the Spirit, and one who is led by the Spirit, will never find it irksome to speak of that joy. Out of the fullness of the heart, the *mouth* speaks; and if our hearts are flooded with the joy of the Lord, it must be manifested in our speech: yea, our very faces will be irradiated by it. "They looked unto Him, and were radiant." (Ps. 34.5). No, it was no trouble to the Apostle, to write "Rejoice in the Lord!" "But for you (it is) safe," he adds. And, as we have said, in a sense this sums up what the Apostle has to say: for just as long as the saints are rejoicing in the Lord, they have His strength, and "are safe." It has been said that *Discouragement* is the devil's strongest weapon: and there may be truth in this, for when we are discouraged we are not rejoicing in the Lord: for He is the God of All Encouragement: and so when we cease to rejoice in the Lord, our strength is gone: and we are an easy prey for the enemy. Well the Apostle knows this, and well does he know how easy it is for us to get our eyes elsewhere than "Looking off unto Jesus," and then our joy is gone, and with it our strength. So the next portion of our Chapter is a warning against those things which so easily rob us of our joy in the Lord. But we must leave this for another day, if the Lord will: and close this lovely portion by once again repeating "FINALLY, MY BRETHREN, REJOICE IN THE LORD!"

WHO are these whose faces are irradiate
With eternal joy?
With the calm the tempest may not trouble
Nor the grave destroy?

Glad as those who hear a glorious singing
From the golden street,
Moving to the measure of the music
That is passing sweet.

Is it strange that from that golden chamber,
From the secret place,
Come they forth with everlasting radiance
Of His glorious Face?

Changed—transformed; for ever and for ever;
Thine alone to be;
Knowing none on earth, O Lord, beside Thee,
None in Heaven but Thee.

(From "Citizens of Heaven", C.P.C. "Hymns of Tersteegen and Others," Vol. 1)

QUOTATIONS FROM THE OLD TESTAMENT

Passages of the Old Testament cited, as they are, in all parts of the New, with many and many a glance, or tacit, or unexpressed reference, link all the parts of the Volume together, and give it a character of unity and completeness. The contents themselves of the Volume do the same. They also give unity and completeness to it—for they are a series of events which stretch from the beginning to the end, from the Creation to the Kingdom. And prophecies in the Old Testament of events in the New, are as quotations in the New of passages in the Old. And thus, in the mouth of several witnesses of the highest dignity, we have the oneness and the consistency of the Divine Volume from first to last fully set forth and established.

This would tell us, that it is all the breathing of one and the same Spirit. Scripture itself announces the same. And again, the contents themselves speak also in this case. "Their self-evidencing light and power," the moral glories in which they so brightly, so abundantly, and so variously shine, witness that God is their source. And thus the divine original of the Book, as well as its unity and consistency, is established. And we hold to these truths in the face of all the insult which is put upon them by unreasonable and wicked men; oppositions of criticism, falsely so called, only spend themselves in vain, like angry waves upon the sea shore. God Himself has set the bounds; and these things only return upon themselves, foaming out their own shame.

In the progress of the New Testament Scriptures, the Lord and the Holy Ghost, in their several ways and seasons, use the Scriptures of the Old. This is a sealing of them, if they needed that. But it is so. It is God putting His seal upon them *after they come forth*, as it was He who

breathed them *before they came forth*.

As to the Lord, we shall see that He uses Old Testament Scriptures in several different ways.

1. He observes them obediently, ordering His life, forming His character, as I may speak, according to them.

2. He uses them as His weapons of war, or shield of defence, when assailed by the tempter, or by the world.

3. He treats them as authority, when teaching or reasoning.

4. He avows and avers their divine original, and their indestructible character, and that too in every jot and tittle of them.

5. He fulfils them, not withdrawing Himself from His place of service and of suffering, till He could survey the whole of them (as far as that service and suffering had respect to them) as realised, verified, and accomplished.

In such ways as these, and it may be in others, the Lord honours the Scriptures. What a sight! What a precious fact! How blessed to see Him in such relationships to the Word of God, that Word which is the ground and witness of all the confidence and liberty and peace we know before God! We read Psalm 119, there tracing a worshipper's relation to Scripture, and we find it edifying to mark the breathings of a saint under the teachings, and drawings, and inspirings of the Holy Ghost. But it is still a more affecting thing to mark and trace the relations into which the Lord Jesus puts Himself to the same Scripture.

Then, when the ministry of the Lord is over, when the Son has returned to heaven, and the Spirit comes down, He appears (as in the apostles whom He fills to write the Epistles), doing the like service for us. For in all the Epistles we get quotations from the writings of the

Old Testament.

And there is no limit to this. These quotations are found in every part of the New Testament, and are taken from every part of the Old, from Genesis to Malachi—and that very largely. So that we have, in the structure of the Divine Volume, nothing less than the closest, fullest, and most intricate interweaving of all parts of it together, the end, too, returning to the beginning, and the beginning anticipating the end. In a certain sense, we are in all parts of the Volume when we are in any part of it, though the variety of the communications, in disclosing the dispensations of God, is infinite.

And surely we say, these qualities of the Holy Book are in the highest sense divine; as its contents or material have in them a comprehension and display of moral glories in all unsullied excellency, which in the clearest manner, speak of God, unmistakably, to heart and conscience.

But further—Scripture links itself with Eternity.

If we have foretellings in the Old Testament of events in the New, so have we, in both Old and New, foretellings of the Eternity that is to come.

If we have quotations in the New Testament of passages in the Old, so have we in both the Old and New, references to the Eternity that is past. Scripture passes beyond its borders, as I may say, and is in the scenes and glories of the coming Eternity; Scripture also retires behind its borders, and is in the secrets and counsels of the Eternity that is past, unsealing "the Volume of the Book," and disclosing predestinations which were formed and settled in Christ ere worlds were.

Surely it is marvellous! But the Spirit of Him who knows the end from the beginning, accounts to us for it—but nothing less can. And the Book, as has been said, is a greater miracle than any which it records.

And blessed for us to know and to prove that it prepares us for everything, for all that which surrounds us at this moment. Confusion and corruption may be infinite, but we have it all anticipated

in and by the Book, to which we listen as the witness of everything to us in the name and truth of God. We need not be afraid with any amazement, since we have it. We may (if that be a holy action of of the soul) "deride," and not "dread," the insolent infidelity of the day; and if we have grace, pray for those wicked men, that God would give them repentance to the acknowledging of the truth.

And I would add this—that these citations out of His own writings by God Himself, first in the Person of the Son, and then in the Person of the Holy Ghost, are beautiful in this character to which I have before alluded—that as He sent forth these writings as from Himself, at the beginning, being the Source of them, so after they have come forth, and been embodied in human forms, and accepted of men, as in all languages of the nations, and seated in the midst of the human family, He Himself comes to accredit them there. He has *inspired* them and sealed them—and we receive them thus introduced to us by Himself—and we ask no more.

And we may say of the Scriptures from beginning to end, one part of them cannot be touched without all being affected. To use inspired language, "whether one member suffer, all the members suffer with it," God has so tempered all of it together. And I may go further in the same analogy, and say, the uncomely parts have been given more abundant honour—as for instance, in the Book of Proverbs we get as rich and blessed a witness of the Christ of God in His mysterious glories, as we find anywhere.

Yes, and I will take on me to add, if all other parts, like the members of one body, resent trespass and wrong done to any part, so the Spirit will say of God and Scripture, as He does of God and His saints, "He that toucheth you toucheth the apple of His eye." I am sure of it, God will make the quarrel of Scripture His own quarrel. He that rejecteth Me, and receiveth not My words," says the Lord Jesus, "hath one that judgeth him."

(J. G. Bellett)

THE VICTOR

"Be of good cheer; I (emphatic) have overcome the world." "Thus in His last recorded words of teaching before the Passion, the Lord claims the glory of a conqueror."

"It is finished!" (Tetelestai: the triumphal cry of the Conqueror). "The last word of the Lord (on the cross) which St. John records is a voice of triumph."

(Dr. Westcott)

CHRIST AND THE SCRIPTURES

(From the French)

The incomparable fact is the belief of our Redeemer Himself respecting the Scriptures; it is the judgment of Emmanuel, "the God of the holy prophets;" It is His whole conduct in reference to the canon: (the 39 Books of the Old Testament). By Him its integrity or legitimacy was never questioned; by Him the least hesitation was never manifested as to the Divine authenticity of any of the Books of which it consisted; He cited all, or nearly all, with His own lips. Who shall discern the spirits of the prophets, if not He whose eternal Spirit animated them all? (i Pet. 1.11). Who shall better inform us if such a book is of God, or whether it is of man? "The chief Shepherd of the sheep, by the blood of the everlasting covenant," came in His own person to dwell among men, and who shall better distinguish than He the voice of His own messengers from that of strangers and robbers? (John 10.5, 8).

He was heard Himself preaching these Scriptures; He was seen taking from the hands of the Jews in their synagogues the sacred roll which they "delivered to Him," (Luke 4.17, 21), and unfolding it before all, He cried, "In the volume of the Book it is written of Me!" He was heard crying at the feast, "Search the Scriptures; for in them ye think ye have eternal life." (John 5.39). He was even seen to expound them from one end to the other, "beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself." (Luke 24.27, 44). Did He ever suppose the least alteration on the part of the Jews? Never. He reproached them with having continually resisted this divine book, but never with having altered it. God suffered them to commit all crimes excepting this. They rejected Jehovah—they committed abominations with their infamous gods, and made their children pass through the fire; but they never made themselves chargeable with the much easier crime of altering the Scriptures, and foisting in spurious books.

Christ's whole career as the Son of man, attests that no human teacher ever held the Sacred Volume in greater reverence. Whichever of the sacred Books He cites, it is for Him always God Who speaks; this Scripture is the rule of His life. It is by the whole of this Book that He regulates His holy humanity, and that He wishes us to submit our own, in order to be saved. The least word of this

Book possesses in His eyes an authority of greater permanence than the heavens and the earth. When He wishes to convince the Sadducees and Pharisees, at one time He proves the resurrection by a single word from Exodus; (Ex. 3.6; Matt. 22.32); at another, the true doctrine of marriage by a single word from Genesis; (Matt. 19.4; Gen. 1.27); at another, His own divinity by a single word from the 110th Psalm, or another word from the 82nd Psalm; and yet, before pronouncing this word, He interrupts Himself to exclaim, "And the scripture cannot be broken," (Matt. 22.43; John 10.27, 35). At the commencement of His ministry He knew all these Scriptures. In His conflict with Satan He combats him by citing them three times (all from the Book of Deuteronomy), with this simple and powerful formula—"It is written." When He closes His ministry on the cross, He quotes the 22nd Psalm, and when He recommences it for some days after His resurrection, He still expounds the series of Sacred Books, "Beginning at Moses, and continuing through all the prophets and the psalms." (Luke 24.27). In a word, He has cited as from God,—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Samuel, Kings, Jonah and Daniel. He has cited Isaiah, Hosea, Jeremiah. He has cited as from God from many of the Psalms: and He Himself said: "David himself said by the Holy Ghost."

We see, then, what was our Master's firm belief respecting the Old Testament. We have before us His science on this question. We have His sacred criticism: it involved the reception of all the sacred books of the Jews; it called them all in detail, and as a collection, THE LAW; (John 10.34; 12.34); it declared that heaven and earth should pass away but not one jot or tittle of the law should pass till all be fulfilled. (Luke 16.17).

Christians! what do you infer from this, except to receive it as your Master received it? We must either rank ourselves among His scholars, or cease to bear His Name; and when a student of the Scriptures examines in the schools of theology whether he should acknowledge the truth of such or such a book of this holy law, which his Master acknowledged, he will act a more logical, and, at the same time, more honourable part, to examine whether he will acknowledge Jesus Christ as Lord, and continue to call himself a Christian. (L. Gaussen, Geneva)

TRUE FIDELITY

— Exodus 32 —

Moses, seeing that the people were naked (for Aaron had made them naked unto their shame among their enemies), turns from the excuses of his brother, and burning with a holy zeal for the Lord, stood in the gate of the camp, and cried, "Who is on the Lord's side? let him come unto me." It was no time for the concealment of the evil or for compromise. When there is open apostasy there can be no neutrality. Neutrality when the question is between God and Satan is itself apostasy. He that is not with the Lord, at such a time, is against Him. And mark, moreover, that this cry is raised in the midst of those professing to be the Lord's people. They were all Israelites. But now there must be a separation, and the challenge of Moses, "Who is on the Lord's side?" makes all manifest. He became the Lord's centre; and hence to gather to him was to be *for*, to refuse his call was to be *against*, the Lord. What was the effect of his summons? Why, that of all the tribes of Israel, Levi only was found faithful. "The sons of Levi gathered themselves together unto him." Theirs was the distinguished honour—through the grace of God—of being on the Lord's side when the whole camp was in utter rebellion.

How precious the fidelity of Levi must have been in the eyes of the Lord. It would seem indeed from Deuteronomy that the Lord claimed them for the special service of the Tabernacle in connection with their conduct at this time. Moses says, "At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord, to minister unto Him, and to bless in His name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren: the Lord is his inheritance, according as the Lord thy God promised him." (Deut. 10.8, 9.) It was indeed no common fidelity; for no sooner had they responded to the call of Moses than they were commanded "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to

gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to-day to the Lord, every man upon his son, and upon his brother; that He may bestow upon you a blessing this day." (Verses 27 & 28).

Thus Levi alone responded to the divine call, separating themselves from their idolatrous brethren, and unhesitatingly taking part with God against the iniquity of His people. It was a searching trial—a trial which demanded that Levi should put aside every claim of the flesh, yea, that he should, in the words of Moses, say to "his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed Thy word, and kept Thy covenant." (Deut. 33.9.) It was obedience at all costs to the divine call, and hence complete separation from the evil into which Israel had fallen.

God often tests His people in the same way; and whenever confusion and declension have begun, the only path for the godly is that which is marked out by the course of Levi—that of full-hearted, unquestioning obedience. Such a path must be painful—involving for those who take it the surrender of some of the most intimate associations of their lives, and breaking many a tie of nature—of kindred and relationship; but it is the only path of blessing. Well may all challenge their hearts, and inquire, if in this evil day they are found apart from all that dishonours the Lord's name in subjection to His Word.

(From "Typical Teaching of Exodus", by Edward Dennett. Those who would like to know a little of the cost to Mr. Dennett to follow the path of which he speaks, would do well to read, "The Step I have Taken." It is a small book, in cloth or paper covers: and I believe is still available from the various Tract Depots.)

A LITTLE SANCTUARY

"Yet will I be to them as a Little Sanctuary." Ezek. 11.16.

In days of confusion and failure, the Lord ever recalls the hearts of His saints to first principles: "That which was from the beginning" is the resource of faith, because God's foundation stands sure.

The very precious word above quoted: "Yet will I be to them as a Little Sanctuary:" was God's promise to the faithful, when, for their sin and apostasy, His glory departed, and "Ichabod"

(meaning, "The Glory is departed") was written upon Israel. Yet, as from the beginning of their history He had said, "Let them make me a Sanctuary, that I may dwell among them," in His governmental chastisement He remembers mercy, and to those scattered ones, where faith was in exercise, He promises that *He Himself*, Whom the heaven and the heaven of heavens cannot contain, would come down in infinite grace to their littleness and nothingness, and be made "*little*" with them—but as a Sanctuary:—"a little Sanctuary",—that the remnant, owning all their sin, and that of their people Israel, might know what was God's joy and God's thought from the beginning, even to dwell "in the midst" of a redeemed people. (Num. 5.3; Zeph. 3.15, 17; Zech. 2.5, 10).

When Christ came, at the time of their confederacy with the Roman power ("We have no king but Caesar," is their shameful boast—John 19.15), He was to be "a Sanctuary" for faith, but a "Stone of stumbling" to both the houses of Israel, because of their unbelief. (Isaiah 8.14). Accordingly we find Him speaking of the "Temple of His body," when He cleanses the earthly House, and shows that He will by His death and resurrection rear an enduring House of God's glory. But in His own sinless body all the fulness of the Godhead found its pleasure to dwell, for in Him "God was manifested in the flesh" (1 Tim. 3.16). Yea, as the only begotten Son dwelling ever in the bosom of the Father, He has declared or revealed God to us, and this as the Father. (John 1.18).

If we remember these blessed facts, they will throw a very precious light on a Scripture, to which God has been pleased to give power in our souls in these last days. I refer to Matt. 18.20: "Where two or three are gathered together unto My Name, there am I in the midst of them." (See New Translation).

The immediate connection of this word in the chapter is the important subject of prayer: and prayer especially regarding the affairs of the Assembly, and what would arise in its history in the Lord's absence. The 16th Chapter gives us the revelation of the Assembly by the Lord Himself, founded on the Person of Christ, the Son of the Living God, and thus as dying and rising again. The 17th Chapter shews us the Person of Christ, to Whom all things in heaven and earth are committed, whether it be His saints in the body, or out of the body, or if it be the power of Satan, or dominion over the

works of God's hands, as the fish of the sea. Henceforth "Me and thee" is to describe the nearness and dearness of those brought into relationship with Himself, until the time should come, when the word to Saul of Tarsus, "Why persecutest thou Me?" would prepare the heart of that devoted servant for the revelation to be afterwards committed to him, that the Holy Spirit, coming on the day of Pentecost, baptised believers into one Body, of which Christ was the Head in heaven, and all the saints, sealed with the same Spirit, were members together here on earth.

The 18th Chapter unfolds to us the principles of the kingdom, and of the Assembly. We enter by gaining through grace the spirit of little children; in other words are "born again of water (the Word of God) and of the Spirit." (John 3.5). And in this circle of divine life and love, we should have such care for one another, that we beware of giving any offence. In this we have the example of Christ Himself, who went after the erring sheep that was lost. The mind that was in Christ Jesus should also be in us, as to our brethren. If a brother does us a wrong, we should not wait for him to repent and own it, but go after him, with the heart of Christ; not thinking of ourselves and our injury, but of our brother; for the fact of his doing this wrong, shews that he has lost touch and communion with his Lord and Saviour, and is not only bereft of his own true joy, but is in danger of becoming a source of sorrow to others. There is, however, righteousness as well as grace, and if he neglects to hear me "alone," then,—still with the same desire to win our brother,—we are to take with us "one or two more," and thus seek to exercise our brother's conscience, in grace seeking to take the place presented to us by the Lord Jesus Himself, personally, and as an example for us (John 13.14, 15). To do this we have to *get down* with the water of the Word, in true humility of heart, girded as servants. Sometimes we forget to get down on our knees, thinking we can stand in our own strength; sometimes we forget the water of the Word, and think that human reasoning and persuasion will suffice; often we neglect to gird up the loins of our mind, and are not wearing the towel or girdle of truth. We cannot present the truth in power to others, unless we have first applied it to ourselves, and are, as it were, wearing it, having it dwelling in our hearts. All this with a view to his restoration. I think Peter is referring to this scene in the

upper room, when he writes, in i Peter 5.5, "Be clothed with humility." This might be translated: "Gird on the slave's apron." If he neglect to hear them,—the two or three,—tell it unto the Assembly. And if he neglect to hear the Assembly, "let him be unto thee as an heathen man and a publican:" as one with whom we cannot walk.

But as we "turn away" from such an one, is it to be in cold neglect like the world? Do we exercise a certain amount of divine love, then give up the desire to restore our brother? Nay, Divine love is still active, and expresses itself in prayer. Having failed in our dealing face to face with our brother, we take up the conflict face to face with God. The way in which the Lord expresses the truth here is very remarkable. The man is to be "*to thee*" as one with whom you cannot enjoy the fellowship of God's things. It does not contemplate in this place that the man should be put away. There is competency given to the Assembly to act thus, when occasion requires it. But the whole tenor of the passage teaches that Divine Love, which ever seeks the restoration of the wanderer, must form the affections and ways of the saints, so that ready and hearty forgiveness at all times,—and without limit, flows forth to the erring but repentant one. So too the very intervention of the Assembly—even in binding and loosing—must be towards the same blessed end—to bring back the offended. It is precious thus to consider the end of the Assembly's action is the "binding" of the trespass on the conscience of the brother by prayer, that he may be "loosed" from a condition of lack of fellowship, and eventually "gained." So, if two shall agree, as a matter of prayer, to engage their hearts before God as to a case, "it shall be done for them of My Father," What a gracious encouragement for us to lay to heart this important subject.

The reason is given in verse 20. The Father in heaven responds not only to the prayers of the saints, individually or together, as being the fruit of the Spirit, but we have also the gracious and all-prevailing intercession of Christ. This is, of course, not alluded to in this verse, but it is beautifully brought out elsewhere. (Rom 8.26, 27 & 34; Heb. 7.25). Yes! He is our "Sanctuary." He deigns to promise His presence to the smallest number that is possible for fellowship, but, in adding the words "or three" He shows His heart for the restoration of an offender. If

there were two only, and one offended, how take another "with thee," so that "in the mouth of two . . . witnesses the word may be established"? Our blessed Master thought beforehand of a day of small things, and would assure us that His grace is sufficient for such a day. This, beloved, is our "Little Sanctuary," but, in order that the place may be known in divine power by our souls, it is needful to understand the force of the words "*are gathered.*"

Just as there is a power that quickens a dead soul, so *there is a power that gathers to Christ*. It is the power of the Holy Spirit. "By one Spirit are we all baptised into one body." (i Cor. 12-13). The Spirit witnesses to the Person and work of Christ. (John 16.13, 14). To those who believe in Christ, the Holy Spirit of promise is the seal. (Eph. 1.13). At Pentecost the Holy Spirit gathered to the Name of Christ: in His Name they were baptized. (Acts 2.38). And as they met together they acknowledged His presence. So a mere agreement to come together on any other ground does not give this wondrous privilege.

If any one were commanded to appear at the Court of Her Majesty the Queen of England,—he would take care that in his dress and deportment he did honour to that presence. And, if this be the case in respect to the presence of an earthly monarch, how much more so, when we have the privilege of meeting the King of kings and the Lord of lords,—yet the One, who in infinite grace deigns to promise His presence to His redeemed ones! When, therefore, the Spirit gathers us to Christ's Name, and His Word is active in our souls, the fact is manifested by the "fruits of the Spirit" being produced. (Gal. 5.22). But if, in the coming together of God's people, there is shown to be contention and strife, and the works of the flesh, it is clear that the hearts of the saints cannot be in the enjoyment of His presence and of His Word, and there would appear grave reason to doubt if the Lord is indeed present in the manner described and promised. "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will *manifest Myself* to him." (John 14.21). Here it is to an *individual* walking in obedience, that Christ promises to manifest Himself: and we do well to lay this principle to heart, as to His Word, collectively.

Where, however, His Word is not

abiding in us, we drop down to the level of the world, and "walk as men." Then, as at Corinth, the spirit of a party is apt to develop, because the soul that is not occupied with Christ by the Spirit, is soon occupied with himself, by Satan. The effort then is to make self the centre, instead of Christ, and to draw disciples after self as the Apostle Paul warns the elders at Ephesus. (Acts 20.30). This is a spirit of heresy, which leads to sects and divisions, and of those who cause such we are told in Romans 16.17, "avoid them." This is the personal action of a soul, walking with God, who has discernment from Him to detect what is contrary to the gathering power of the Spirit. See also Titus 3.10. When this spirit of division is present in a gathering of God's people, the Spirit is quenched, and then the Lord sometimes allows there to be shown what we are apart from "abiding in Him." Then arises contention and strife, lack of brotherly love, and every kind of evil work of the enemy. In this connection James 3.13-18 comes to us with a very clear voice. May we lay it to heart, and see to it that it is the wisdom from above that occupies our souls in our

walk with our brethren. This wisdom is shown clearly in Matt. 5.24, where the soul in the Sanctuary is touched by the thought that his brother has sinned against him, and is to be reconciled before offering his gift.

May the gracious Lord recall us to the simplicity of the truth, to "that which was from the beginning," so that we may be walking in the power of it for ourselves, and quick to discern that which is of the flesh, and therefore contrary to the Spirit. And may He lead us to judge ourselves, when such things, alas! are manifested in that which names the Name of Christ. May it humble us, under the mighty hand of God, and may we own the sin, as if we ourselves had brought it in. Then we shall know His recovering grace, and that "lowliness and meekness, forbearing one another in love," and that "fruit of righteousness, which is sown in peace." May God our Father, and the Lord Himself bless His people, and teach them the Lord's great grace in preserving to us

"A LITTLE SANCTUARY."
(F. Lavington: Very slightly edited)

DIFFERENT WAYS OF "SEEING"

It is very interesting, and very instructive, to ponder the different words that the Spirit of God uses to describe the different ways in which the disciples, in John's Gospel, viewed the evidences of the Resurrection of our Lord.

In John 20.5 "the other disciple" ran faster than Peter, and came first to the tomb, and stooping down he *sees* the linen clothes lying; he did not however go in. Here we have the Greek word *Blepei*, (the present tense of *Blepo*), which describes "simple sight." He noticed no particulars with regard to the linen clothes, or the tomb, other than it was empty.

In John 20.6, Simon Peter therefore comes, following him, and entered into the tomb, and *sees* the linen clothes lying, and the handkerchief which was upon His head, not lying with the linen clothes, but folded up in a distinct place by itself. Here the word for "sees", is *Theorei*, (the present tense of *Theoreo*), and means "To view attentively: denoting the careful observation of details." Peter noticed the particular way the linen clothes were arranged.

In John 20.8, we read: Then entered in therefore the other disciple also who came

first to the tomb, and he *saw* and believed. Here the word for "saw" is *Eiden*, (the Aorist tense of *Orao*), and means "To see with the mind, to perceive, to know." "The other disciple" (we suppose he was John) not only saw the details of the way the linen clothes were lying, but he also saw the significance of the careful, orderly arrangement of these clothes, showing that the body of his Lord had not been taken away hurriedly, as if stolen, by either friend or foe: and the result was that he "believed."

In John 20.9, we read, "For they had not yet *known* the scripture, that He must rise from among the dead." The word "known", is *Edeisan*, and comes from the word *Oida*, meaning to perceive, to know: this word, in turn, comes from the word *Orao* just mentioned above, meaning to "See with the mind."

In Ephesians 1.18 we read of "The eyes of your heart." As we read the Word, may the Lord help us to "see" not only with the eyes of our head, but also with the eyes of our heart, as "the other disciple" saw at the empty grave of his Lord, "and believed."

(Quotations from "New Translation")

“FEED MY LAMBS”

(John 21-15)

MY ALL IN ALL

The Lord is my Keeper,
The Lord is my Guide,
The Lord is my Shepherd,
The Lord will provide.

The Lord is my Power,
The Lord is my Stay,
The Lord is my Portion
That ne'er will decay.

The Lord is My Master,
The Lord is my Friend,
The Lord is my Pleasure
That never can end.

The Lord is my Tower,
And none can appal;
The Lord is my Refuge,
The Lord is my ALL.
(J.J.K.)

THE TOWER IN THE ISLE OF MANN

There is a tower in the Isle of Man which is connected with the history of one of the best governors the island ever had. During the civil wars of former days, he was accused to the King of treachery, and was sentenced to death; but his friends made intercession for him, and pardon was at last granted by the King, and sent to the island. Unfortunately for him, this pardon fell into the hands of one who was his most bitter enemy, and he, instead of forwarding it at once, kept it back until it was too late. The day of execution came: the poor governor ascended the scaffold in the tower. No pardon came, and he was hanged! Thus the man who had the pardon in his pocket, and did *not* show it, was the cause of the governor's death. There was a pardon for him: but it did not reach him in time to save his life.

I am sure you will feel this was a shocking thing for anyone to do: and yet I fear too many of those who believe in Christ are sometimes guilty of doing that which is very much like the act of this enemy of the governor. Every believer has, so to speak, a pardon in his pocket for every sinner he meets. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Every unconverted person you meet is a sinner, and needs a

pardon. Yet every one who believes in the Lord Jesus Christ,—no matter how guilty he may be,—is pardoned at once. Does not the Word say so?—"Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things." How solemn to think this pardon is in the hands of everyone that knows the Lord, and yet how many of us too often keep it back! The governor lost his life in the old tower in the Isle of Mann, because the pardon was *not made known in time to save him*; and those who do not get the pardon Christ offers will lose their never-dying souls in the lake of fire.

True it is, that many of those who perish for want of this pardon, perish not because they have not heard of this pardon: but because they have refused it. But, O my Friends, what about those who have never heard? What about those who have grown old without ever hearing the precious Name of JESUS? What about those who are perishing today because *you* have the pardon in your pocket, and have not told them of it in time? "*HE* said unto them, Go ye into all the world, and preach the Gospel" (the Glad Tidings of free pardon) "to every creature."

(J.K.L.)

THE LOAN REPAID

A man named Gossner was living at one time with an old man, named Fenneberg, who was very poor. One day a poor traveller came to Fenneberg's house, and asked him for a loan of three dollars, to reach home. He asked in the name of the Lord Jesus. Now Fenneberg only had \$3.00, but as the traveller asked in that precious Name, he loaned him all he had, even to his last cent.

Some time after that Fenneberg was in great want; he had nothing, and no food: and while praying, he remembered the \$3.00 he had loaned the poor traveller, because he asked in the Name of the Lord Jesus: and with childlike faith and simplicity, he said: "O Lord, I lent Thee three dollars, and Thou has not given

them back to me, though Thou knowest how urgently I need them. I pray Thee to return them to me!"

A letter arrived that day, which Gossner delivered to the old man, with these words, "Here, Sir, you get back what you loaned." When Fenneberg opened the letter, he found that it contained TWO HUNDRED DOLLARS, sent by a rich man, at the request of the traveller to whom he had loaned all that he had.

Fenneberg was completely overcome with surprise, and in his simple way, said: "O, dear Lord, one cannot say a simple word to Thee without being put to shame!"

THE SHIPWRECK

Many years ago a large ship, called the *Dutton*, was wrecked off the coast of Plymouth. All hope of saving the ship was gone, and nearly 600 persons were threatened with a watery grave. To add to their misery, all the officers, thinking only of their own safety, had forsaken the sinking ship, so there was nobody to direct the crew or control the wild disorder into which despair had thrown them.

Just as the last officer was drawn on shore by a rope which had been passed from the land to the wreck, Lord Exmouth happened to be on his way to a dinner party, and, seeing the crowds running to the Hoe, he learned the cause, and instantly hurried to the scene. The ship was in full sight, and he could see from the confusion onboard, that unless someone was there to restore order everybody would be lost. In vain he tried to persuade the officers to return: but there was not one who had the courage to attempt it, or the devotion to risk his life for the sake of the 600 souls "ready to perish."

There was no time to be lost, and so Lord Exmouth resolved to go himself. There was no lifeboat in Plymouth then, and the storm was such that no other boat could survive. But there was the rope that the officers had used to save themselves: so tying this round his own waist, he gave a signal to those onboard to pull it in, and in this manner, at the great risk

of his life, he was dragged through the stormy surf and waves right out to the ship. It was a marvel he was not dashed to pieces on the rocks, or that he did not perish in the waves: but he passed safely through all, and soon was standing on the deck.

His noble self-sacrifice gained the admiration and respect of all, and every man was ready to do his bidding. Order was soon restored, and the crew were set to work to build a raft, with the spars and broken pieces of the wreck. When it was ready, some of these onboard got on it, and were drawn safely to shore. The rest, controlled by him, instead of crowding to the raft in wild disorder, stood calmly by: and thus, batch after batch safely reached shore, until *all* were saved. This brave man did not leave the vessel until the last man descended with him, and when at last he stepped on shore, he had a wee babe of three weeks old in his arms, which he had persuaded the mother to entrust to him, because he thought he could better protect it through the stormy waves, than she could.

Do you not think that every one of those 600 persons would remember Lord Exmouth as long as they lived? I wonder if you know Another who once said: "All Thy waves and Thy billows are gone over Me"? Can you say: "He loved me, and gave Himself for me"? Well, the Lord Jesus says: "REMEMBER ME."

FROM A LETTER

"As we were coming out of Anchorage (Alaska) the Steward drew our attention to an extraordinary sight: a flame of fire was streaming up from under the sea. It was an oil well which was on fire, and they could not put it out. Afterwards I thought of that verse, 'Many waters cannot quench love, neither can the floods drown it.' It is a wonderful thing!"

CRISPIN, AND CRISPINIAN, BROTHERS

SHOEMAKERS AND MARTYRS

In our last issue of "Feed My Lambs", we heard about the first British martyr, Alban. He died for Christ's sake about the year 283 A.D. Today I want to tell you about two brothers, sons of a noble Roman family, who gave their lives for Christ at a place called Soissons, in the north of Gaul, about five years after Alban died, and also during the persecution of Diocletian.

These two boys together believed on Christ; and together they gave up all for Christ, leaving their luxurious and wealthy home, to go as missionaries to the North of Gaul. And there, at Soissons, together they worked (like the Apostle Paul at his tents) at the trade of shoemaking: not choosing to be of charge to anybody.

Sitting at their shoemaker's last, they welcomed all who came, they listened to their questions, they taught them of Christ, and all the time went on making excellent shoes. Their courteous, polished manner, their easiness of access, and their good shoes, attracted many to their workshop.

And so they remained living at their humble home in the city, sowing the good seed far and wide, unobtrusive and undisturbed; until the seed sprang up and bore fruit a hundred-fold; and then the enemy, seeing the harvest of conversions, at last searched out the hidden sowers, found the brothers at their quiet work, and brought them before the tribunal.

"Is it Jupiter, or Diana, or Apollo, or Mercury, or Saturn that you worship?"

"We worship the One Only God," was their reply.

"Where do you come from, and what are you doing in Gaul?"

"We are of a noble Roman family. We came to Gaul in the name and for the love

of Jesus Christ, True God, One with the Father and the Holy Spirit."

Riches and honours were promised to them if they would sacrifice to the idols: and they were threatened with all kinds of tortures if they continued faithful to Christ.

"Your threats do not frighten us," they said together, "The Christ is our Life; death to us is gain. Your silver and your honours give to those who serve you. Long ago we gave up all these with joy for Christ." Then they told their judges of a higher tribunal before which they, their judges, would one day be compelled to stand: and warned them of the judgment to come: but told them also of the promise of eternal life.

They were put in prison in part of the residence of the Roman Governors: the place of their imprisonment is still shown. They endured terrible tortures by fire, and in other ways, during which they sang: "Help us, O God, for the glory of Thy Name. Wherefore should the heathen say, Where is now their God?" (Psalm 79.9, 10). At last their sufferings were ended by their being beheaded.

It is said that their persecutor, maddened by his failure to conquer them, threw himself into the flames which had been kindled for these brave martyrs.

We may look back with loving admiration to that open shoemakers' stall at Soissons, from which so many found their Lord and Saviour. And the example of these "shoemaker saints" stirred others, both shoemakers and tailors, to follow in their footsteps: and preach the Gospel as they worked at their trade. May we go and do likewise, whether at school or work.

ALL

Luther once had a remarkable dream. He dreamt that Satan came to him with a scroll both broad and long, which he unrolled before the Reformer's eyes, and told him to read it. Luther did so, and found that it was the record of his sins. In vain he tried to find one sin recorded there of which he had not been guilty: so far from doing so, it rather brought back the recollection of many a long-forgotten sin. When he had carefully read the whole scroll, he asked Satan, "Is that all my sins?" "No" replied Satan; "Then let me," said Luther "see them all." And

SIN

Satan went away and soon returned with another scroll equally broad and long; and again Luther read the evidence of his guilt. Satisfied at length with the correctness of the record, he again asked Satan, "And is that all?" "Yes" replied Satan, "it is all." "Then take your pen," said Luther, "and write across the scroll, 'The blood of Jesus Christ, God's Son, cleanseth me from all sin.'" (1 John 1:7)

I hope that each of you can say, "Thank God, the blood of Jesus Christ, God's Son, has cleansed ME from all sin."

THE LITTLE MISSIONARY

An old man was talking to a servant of the Lord: "Sir," he said, "I am going to tell you how I, a white-headed sinner, was led to become a child of God. One day, as I was taking a walk, I met a little boy who stopped before me, and politely bowing, said with his sweet voice: "Please Sir, will you accept this tract, and will you please read it?"

"Until that day, I had always hated Christian tracts, and when some one dared to offer one to me, I would get very angry, and swear in a terrible manner. But this: 'If you please, Sir' went right to my heart. I couldn't have sworn in front of this little boy, so well behaved, with his kind, 'If you please, Sir!' That I will never forget; Oh! no, No! Contrary

to my habit, I took the tract, and thanking him, I promised to read it; and the reading of it was blessed to my soul. I was led to see that I was a sinner, and that the Lord Jesus Christ is my Saviour. This tract was the means of bringing me to Christ, and this 'If you please, Sir,' was the key used to open my hardened heart."

"A word fitly spoken is like apples of gold in pictures of silver." (Prov. 25.11). Is this story not very encouraging for you dear Lambs who desire to spread the Word of God, and to be instruments in the hands of God to lead some soul to Jesus? (From: "Meat in Due Season.")

"He tells the tale of His love
The best by a childish tongue."

BIBLE ENIGMA NO. 16

What mother aided in her son's deceit?
Who did the king of Syria's arts defeat? (2 Kings 6)
Who was employed to punish Ahab's house?
What prophet did a king of Judah rouse? (2 Chron. 15)
Where did the apostle preach with great success? (Acts 14)

What country did the Israelites distress?
For whom did Abraham a wife procure?
What Syrian came to Israel's prophet for a cure?
What ruler died by an assassin's sword? (2 Kings 25)

* * * * *

Whose son to Ahab boldly spoke the word?
(1 Kings 22)
Who, filled with grief, back to her country came?

* * * * *

And who, for love of his, shunn'd future fame?
(Num. 10)
Where did king Solomon his gold procure?
What king of Egypt did the plagues endure?
In what strongholds did David long abide,
When from Saul's fury he was forced to hide?

* * * * *

Reader, from these initials you will see
A blessed privilege for you and me,
Which hope, if it in us by faith prevail,
Is fixed both firm and sure within the veil.

ANSWER TO BIBLE ENIGMA, No. 15

"Not Slothful in business."
Romans 12.11.

N-athaniel John 1.47.
O-g Deut. 3.11.
T-atnai Ezra 5.6.

S-olomon 1 Kings 10.1.
L-amech Gen. 4.23.
O-nesiphorus . . 11 Tim. 1.16.
T-erah Gen. 11.31.
H-erod Matt. 2.3.
F-ellx Acts 24.25.
U-riah 11 Sam. 11.2-17.
L-amentations . . Lam. 3.

I-shmael 11 Kings 25.25.
N-aboth 1 Kings 21.13.

B-artimaeus . . . Mark 10.46-49.
U-r Gen. 11.31.
S-iscra Judges 4.22.
I-mmanuel Is. 7.14; Matt. 1.23.

N-ahash 1 Sam. 11.1-3.
E-ilezer Gen. 15.2; 24.11, 12.

S-hadrach Dan. 3.13-25.
S-meon Luke 2.34, 35.

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"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL"

(1 Corinthians 4:2)

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THE RAPTURE OF THE SAINTS

These lines are supposed to be the utterance of the saints at the blessed moment when they are actually ascending to meet the Lord in the air, as described in 1 Cor. 15:51, 57; and 1 Thess. 4:13-18.

"O death, where is thy sting? O grave, where is thy victory?"

1 Cor. 15:55

Hark to the trump! behold it breaks
The sleep of ages now:
And lo! the light of glory shines
On many an aching brow.

O Lord, the bright and blessed hope
That cheer'd us through the past,
Of full eternal rest in Thee,
Is all fulfill'd at last.

Changed in a moment—raised to life,
The quick, the dead arise,
Responsive to the angel's voice,
That calls us to the skies.

The cry of sorrow here is hush'd,
The voice of prayer is o'er;*
'Tis needless now—for, Lord, we crave
Thy gracious help no more.

Ascending through the crowded air,
On eagle's wings we soar,
To dwell in the full joy of love,
And sorrow here no more.

Praise, endless praise, alone becomes
This bright and blessed place,
Where every eye beholds unveil'd
The mysteries of Thy grace.

Undazzled by the glorious light
Of that beloved brow,
We see, without a single cloud,
We see the Saviour now!

Past conflict here, O Lord, 'tis ours,
Through everlasting days,
To sing our song of victory now,
And only live to praise.

* This thought was suggested by the blessed experience of John Janeaway on his death-bed, expressed in the following words: "I expect no more here, I cannot desire more, I cannot bear more. O praise, praise, praise that infinite boundless love that hath, to a wonder, looked upon my soul, and done more for me than thousands of His dear children." Again: "*More praise still*, O help me to praise Him! I have done with prayer, and all other ordinances: I have almost done conversing with mortals. I shall presently be beholding Christ Himself, that loved me, and died for me, and washed me in His blood."

(Sir Edward Denny)

THE SHOUT, THE VOICE, THE TRUMP

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them

which are asleep. For the Lord Himself shall descend from heaven with a *shout*, with the *voice* of the archangel, and with the *trump* of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

The arrival of a Queen's messenger, with a letter from our sovereign Lady the Queen, might well stir our apprehensions concerning something important about to happen to us. What would be our feelings if an angel in shining raiment came and announced a message from our Lord and Saviour Jesus Christ! Not less important is the statement now before us: **THIS WE SAY UNTO YOU BY THE WORD OF THE LORD.**

If there is one thing more than another that characterizes the present moment of the grace of God, it is the intense expectation in which the loving and faithful ones have the eyes of their heart directed to the immediate nearness of the return of their absent Lord. We say the loving and faithful, because to them who love His appearing (ii Tim. 4.8) are such words addressed. Faithfulness is the handmaid of love to Him. Not the profession of love merely, but that real affection deep down in the soul, too profound to understand, but so real that a child knows it is there, and accounts for it thus: He loved me, and gave Himself for me.

Should my reader say, I feel not this profound love; I say, Do you thirst for it? For Jesus stood up one great festival-day, and cried thus: "If any man thirst, let him come into Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." (John 7.37, 38). The Lord was referring to that magnificent endowment of Isaiah 58.11: "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." The blessed One knew that this would all be made good in the believer by the Spirit's witness of Himself in the one that had come to Him. The truth of His words can be lovingly testified to by myriads of His saints, many of whom are fallen asleep, but others remain to this day.

Now it matters not whether asleep or alive. A shout, a voice, and a trumpet sound are to be heard alike by all at a given moment, known to God, but from intimations He has given in His Word very close at hand. Nor is it an enquiry into subjects not within our province. "I would not have you to be ignorant," says the herald. We believe that Jesus died and rose again; it is equally the province of faith to assert that those who by reason of the extension of the long-suffering have fallen asleep in Jesus, must accompany

Jesus when He makes His appearance in Revelation 19, where heaven opens, and "the faithful and true" One comes forth on the white horse accompanied by the armies of heaven, also upon white horses, "the called, and chosen, and faithful" ones of Chapter 17.14.

But why a shout, a voice, and a trumpet sound? Each one is necessary to mark an event the importance of which goes far beyond anything that the mind of man has ever conceived. It marks the commencement of an entirely new era, even in the ways of God, wonderful as all His ways are. It is that for which the world was made ready, and man created and set upon it. It is that for which the Lord Jesus Himself became man, endured the cross, despising the shame. It is that for which He has patiently waited more than 1900 years, because God would make it worthy of Him. And now the supreme moment has arrived, the Lord comes to claim His own. The shout of joy and victory is His. No word in language but one could be found suitable to express it, that of a commander leading his hosts. (The Greek word is *keleusma*: the shout of command, by the commanding officer: the only place used in the New Testament). The Lord is a man of war. (Ex. 15.3). The Lord of hosts, He is the King of Glory. (Ps. 24.10). But Michael (meaning, "Who is like God?") is there too; his voice is heard in tones of welcome. Among that vast host of the dead in Christ, and of the living who remain, are those of Israel, and Michael is their "great prince" (Daniel 12.1), and it is from Jude 9 we know that he is the archangel. We may perhaps some day learn more of this mighty Prince with such a wonderful name, but at present we rest content with what we are told, and seek no wisdom but that which Scripture gives us. Yet another welcome awaits us, the trump of God. Man at Sinai could not bear the sound of the trumpet. It was terrible to him. Even Moses did exceedingly fear and quake. But now perfect love has cast out fear—the sound of the trumpet is the welcome, and approval, of God to man's bodily entry into the heavenly places. The shout, the voice, the trumpet are all man's welcome to his new home. The Lord Himself shall descend from heaven with a shout—shall descend with archangel voice—shall descend with trump of God. What a meeting! what a greeting! what a realization of a hope that knew no fluctuation, because He Himself was the object of it! Oh, the joy of being for ever

with the Lord!

We may find all the elements of what we have been considering in Psalm 47; only there it is the earth, and not the air, that is the sphere. The shout, the voice, the trumpet; the Lord, the princes of the people, and God are there. In a little verse of thirteen words, four times they are told to sing praises: (Psalm 47.6); and no wonder, God and His King are the subjects of the praise—not the praise of the holy angels, precious as that is, but praise with an intelligent understanding of something known and realized by contrast, and by experience gained. But this scene is on earth—God reigning over the heathen—God sitting on the throne of His holiness, the people of the God of

Abraham there to do Him intelligent homage, for He has made them the shields of the earth, and He is greatly exalted by them.

When shall these things be? Well, as far as the meeting in the air is concerned, there is nothing to hinder their taking place before these words appear in print. The earthly meeting will take a little longer, for unhappily there is a day of reckoning for Judah, who would not have her King when He first presented Himself, but spitefully entreated Him and slew Him. But God, rich in mercy, has sent Him before them to preserve life; and they will look on Him whom they pierced, and mourn, and their iniquity will be pardoned. (W.R.H.)

“Oh, then what raptured greetings
On Canaan’s happy shore!
What knitting severed friendships up,
Where partings are no more!
Then eyes with joy shall sparkle
That brimmed with tears of late;
Orphans no longer fatherless,
Nor widows desolate.”

MEDITATIONS ON PHILIPPIANS

Chapter 31

“DOGS — EVIL WORKMEN — CONCISION”

“Look-out-for the dogs! Look-out-for the evil-workmen! Look-out-for the concision! For we, we are the circumcision, the (ones) worshipping by (the) Spirit of God, and exulting in Christ Jesus, and not confiding in flesh.” (Phil. 3.2 & 3).

The first two verses of Chapter 2 call us to be of “one mind.” But immediately after, Verse 3 exposes those evils which hinder the desire of the Spirit for this unity. Similarly, the first verse of Chapter 3 calls us to “Rejoice in the Lord,” and we saw that this is the path of strength for devotedness to Christ. Now, immediately, Verses 2 and 3 expose those teachers whose evil teachings would hinder this joy in the Lord, and so hinder the power for devotedness to Christ; and these Verses also give the character of those who hold the truth. We will see that these things are given to us in seven short sentences:

1. “Look-out-for the dogs!
 2. Look-out-for the evil workmen!
 3. Look-out-for the concision!
 4. For *we*, we are the circumcision,
 5. The ones worshipping by (the) Spirit of God,
 6. And exulting in Christ Jesus,
 7. And not confiding in flesh.”
- Notice how three times over the Apostle repeats the words: “Look-out-for the...”

thus making them tremendously emphatic. In the Greek New Testament each of these first three sentences has only three words in it.

In Acts 15.1 we read of “certain men which came down from Judaea” to Antioch, and taught the brethren, “Except ye be circumcised after the manner of Moses, ye cannot be saved.” Actually these men, by demanding circumcision, were seeking to put the disciples under the Law of Moses, and were, as Peter said, putting “a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear.” (Acts 15.10). And Paul wrote: “I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.” (Gal. 5.2). This was a desperately important matter: important for us as well as for them: and the Church in Antioch decided to send Paul and Barnabas, with some others, to Jerusalem unto the apostles and elders about this question. At that time the apostles and elders in Jerusalem plainly stated that the

Gentile disciples were *not* to be put under the Law of Moses, and were *not* to be circumcised: that "yoke" was *not* to be put upon their necks.

But those "evil workmen" who so troubled the Christians in Antioch never wearied of their evil work; and wherever Paul preached the Glad Tidings of Salvation through Christ alone, without the deeds of the Law; these "dogs" followed, and tried to "remove" the disciples from "the grace of Christ unto another Gospel: which is not another." (Gal. 1.6,7). Almost the whole of the Epistle to the Galatians is written to expose the folly and wickedness of these evil workmen. Hear the Apostle cry, "Who hath bewitched you, that ye should not obey the truth?" (Gal. 3.1). And notice well the solemn curse, twice repeated, on such teachers, in Gal. 1.8 & 9. But it was not to Galatia alone these "dogs" found their way, but also to Corinth, and most of the latter part of Second Corinthians is taken up exposing them there: Listen: "Such are false apostles, deceitful workmen, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." (ii Cor. 11.13-15). "False apostles" is the name the true Apostle calls them: "deceitful workmen," and "ministers of Satan." Such in the sight of God are teachers who seek to put the saints of God under Law.

And the descendents of these evil workmen are just as active today as they were in Paul's day: so we do well to give good heed to the Apostle's warning. When I was a child we had a neighbour who kept some fierce dogs; and he had a sign on his gate: "BEWARE OF THE DOGS!" That is just what Paul is saying to us. The word translated "Beware" is just the ordinary word for "Look," so we have translated it, "Look out for the dogs!"

In Paul's day the Jewish rabbis used to teach, "The nations of the world are like dogs." Our Lord took up this saying to test the faith of the woman of Canaan in Matthew 15.22 to 28; but, in His infinite grace, He changed the word to "little dogs," and this gave the woman the opportunity to point out that the "little dogs" got the crumbs under their master's table, even though it was true in the East that the other dogs were kept outside. The Jews felt that they, and they only, were the people of God; and all else were unclean: were dogs! Now Paul takes up

their saying, and, as it were, says: No, it is not the Gentile Christians who are the dogs. They are truly God's people: it is *you*, yourselves, who are the dogs: *you* have rejected Christ, God's Son, and so you cannot now be reckoned as God's people: you are the unclean ones who are outside: *you* are the dogs!" And when we come to Verse 8, we will see that Paul says that all these outward religious observances, such as circumcision, were only refuse, only fit to be thrown to the dogs.

In our ordinary English Bible it reads: "Beware of dogs." But in the Greek New Testament there is the word "the,"—"the dogs, . . . the evil workmen, . . . the concision." The word "the" in Greek is generally like a finger pointing out something or someone. So it probably means that there were some special men who had come to Philippi, and were doing, or trying to do, their evil work there, just as they had done in Antioch, Galatia, Corinth and other places.

In Acts 20.29 Paul foretold that "grievous wolves" should enter in among the saints, "not sparing the flock." Wolves are even more fierce and cruel than "dogs." When Paul wrote to the Philippians, the dogs were already there: but since then the wolves have come, and what havoc they have made of His flock,—His "beautiful flock"! (Jer. 13.20).

The Apostle goes on: "Look-out-for the evil workmen!" It may be either evil workmen, or workers. "Workmen" would turn our eyes to these evil men themselves; whereas "workers" might make us think more of their evil teaching, always preaching "works," of which they were so proud, but which were so evil, as a means of salvation or holiness. It is exactly the same word that we saw in ii Cor. 11, where the Apostle calls them "deceitful workers." O Beloved Saints of God, let us ever, ever remember that Salvation is "not of works, lest any man should boast." (Eph. 2.9).

The third name that the Apostle calls them is "the concision." This is a term of the utmost contempt. The Apostle is making a sort of pun on two Greek words: *kata-tome* (Verse 2), and *peri-tome* (Verse 3). You will notice each word has *tome* in it, but one begins with *kata*, and the other begins with *peri*. The first means literally, a "mutilation," which was forbidden by the Law of Moses in Leviticus 21.5; where this very Greek word is used. Paul compares their circumcision, of which they were so proud, just to being mutilated. The second word

is the proper word for *circumcision*, which was the badge, or mark, of a true Jew. In Romans 2.28 & 29, Paul wrote: "He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." It is very interesting to remember that Paul had almost certainly heard Stephen say much the same thing: "Ye stiffnecked and *uncircumcised in heart and ears*, ye do always resist the Holy Ghost: as your fathers did, so do ye." (Acts 7:51). And perhaps as Saul of Tarsus listened to Stephen, he remembered that Jeremiah had said: "Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah." (Jer. 4.4). And "these men of Judah" were already circumcised in their flesh, as Saul well knew. In Galatians we find the same thing: "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. 5.6; See also 6.15) And in Galatians 3, you may see how plainly Paul shows that "Ye (Gentile Christians) are all the children of God by faith in Christ Jesus . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

All these things the Apostle tells the Philippian saints in three short sentences. And now he goes on to tell us the other side of the matter; in four short sentences: "For *we*, we are the circumcision, the ones worshipping by (the) Spirit of God, and exulting in Christ Jesus and not confiding in flesh." As we have seen, the Scriptures plainly tell us that in the sight of God circumcision is a heart matter, not an outward thing: and so Paul can say: "For *we*, we are the circumcision." Paul was a Jew, but the Philippian Christians were Gentiles: but circumcision in the flesh availeth nothing: so, no matter whether Jew or Gentile, "*we* are the circumcision,—

"the ones worshipping by (the) Spirit of God,

and exulting in Christ Jesus,
and not confiding in flesh."

In our ordinary English Bibles we read, "We are the circumcision, which worship God in the spirit." But the way we have rendered it is almost certainly correct; and you will see that the New Translation by Mr. Darby renders it in almost the same way. You will recall that our Lord in John 4.24, said: "God is a Spirit: and they that worship Him must worship Him

in spirit and in truth." There is no way to worship God in spirit and in truth, except "by the Spirit of God." I fear that very much of what is called "worship" today is not by the Spirit of God; and is not in spirit and in truth. The very first necessity to worship by the Spirit of God is that we should be born again,—"*born of the Spirit*" (John 3.5). They who are not born again, are still "*in the flesh*", and "*they that are in the flesh cannot please God.*" (Rom. 8.8). The contrast here is between external ceremonies, which these evil workers were pressing, and worship by the Spirit of God.

The word used here for *worship* is one which the Scriptures have taken to express the service of God, which was told forth in type by the priesthood of old. So here the Spirit of God claims that every true believer is "one worshipping by the Spirit of God." That means that every true believer is a priest. And other Scriptures tell us the same thing, as for example, "Jesus Christ . . . hath made us kings and *priests* unto God and His Father." (Rev. 1.5 & 6. See also i Peter 2.9.)

"And exulting in Christ Jesus." The word translated "*exult*" means to *glory*, or to *boast*; but it carries in it the additional sense of *joyful exaltation*. It is both different in form and of a weightier force, than the words usually translated to *glory*, or *boast*: it expresses rather the full utterance of victorious confidence, than merely gladness of heart. (See Pridham). It is one of Paul's favourite words, He uses it almost sixty times in his Epistles, and elsewhere we only find it in Hebrews and James. He may have taken it from Jer. 9.24, which he quotes more than once. Beloved, may we exult more in Christ Jesus: may we enter more into His triumphs and victory!

Thou, Thou art worthy, Lord,
Of most exulting praise;
The Lamb once slain shall be adored
Through everlasting days.
O Lord, the glad new song
Is ours e'en here to sing;
With loyal heart and joyful tongue
We now our homage bring.
"Worthy!" we cry again,
"Worthy for evermore!"
And at Thy feet, O Lamb once slain,
We worship, we adore.

(Miss von Poseck)

The Judaizers could not sing this. We, who rest in Christ alone, without works, we are the only ones who can "exult in Christ Jesus."

"And not confiding in flesh." Every

child of God must watch and fight against this snare. It was this that caused Simon Peter to deny his Lord, and this fleshly confidence comes naturally to "the flesh." But in this verse in Philippians I think the Spirit of God is speaking especially of fleshly piety, and empty forms, in place of Christ. Alas, far from being rare, such confidence in the flesh, in respect to the things of God, is the commonest thing today. May the Lord help us each one to say from the depths of our hearts: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world." (Gal. 6.14).

I do not think that these "evil workers" were seeking to bring the Philippian saints to Jewish worship; but they were, I believe, seeking to mix Jewish worship with Christian worship: and that is exactly what we see on every hand today. The forms and ceremonies, the robes and vestments, the choirs and instrumental music, the noble church buildings and magnificent furnishings; everything, indeed, that is of an outward form, rather than of spirit and of truth: as well as putting people under the Ten Commandments: these all are, I believe, in heart going back to Judaism; and partake of the work and teaching of these evil workmen.

If you were to say to people who use such things, that Christ alone is sufficient for salvation, and the Holy Spirit for worship, many would agree, but assure you that they only use these external things as a help to worship, and the Commandments as a rule of life. "We know that the law is good, if a man use it lawfully." (i Tim. 1.8). But this is not a "lawful" use of the law: on the contrary, such people are "so foolish," that having begun in the Spirit, they want to be made perfect by the flesh. (See Gal. 3.3). This is just what those evil workers tried to do at Antioch, Galatia, Corinth and Philippi. This is exactly what made the Apostle use such strong language:—"dogs, evil workmen, the concision, false apostles, ministers of Satan." It is of just such people the Apostle said of some at

Ephesus, that they were "desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." (i Tim. 1.7).

It is common to the heart of man the whole world over to suppose that righteousness and holiness come by works,—by keeping the law: but if you will read carefully the early chapters of Romans, you will see that the Scriptures teach the exact opposite. Listen: "Sin, getting a point of attack by the commandment, wrought in me every lust; for without law sin was dead. . . And the commandment, which was for life, was found as to me, itself to be unto death: for sin, getting a point of attack by the commandment, deceived me, and by it slew me. . . O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. For what the law could not do, in that it was without strength* through the flesh, God, having sent His own Son, in likeness of flesh of sin, and for sin, condemned sin in the flesh, in order that the righteous requirement of the law should be fulfilled in us, who do not walk according to flesh but according to Spirit." (Rom. 7.8 to Rom. 8.4 New Trans.)

Perhaps before we stop, we should ask, What does *Circumcision* indicate in the mind of the Spirit? It was first given to Abraham in Gen. 17, "as a seal of the righteousness of the faith which he had being yet uncircumcised." (Rom. 4.11). Thus Circumcision marked Abraham and his family off from all others in the world: it was a mark of *separation*. But it was a picture of death, so the Spirit of God says to us, those who are now the circumcision: "Mortify (or, Put to death) therefore your members which are upon the earth; fornication, uncleanness, etc." (Col. 3.5). We are (or, should be) marked off from the world, not by an outward mark in the flesh: but because, having died with Christ, and having been raised with Him, we should walk in newness of life, in separation from evil, and possessing a righteousness, not of works, but by faith.

* Same word as Rom. 5.6.

A FEW THOUGHTS ON DISCIPLINE

(Extracts from, "On Discipline: Vol. 1, Collected Writings, J.N.D.)

We ought to remember what we are in ourselves, when we talk about exercising discipline—it is an amazingly solemn thing. When I reflect that I am a poor sinner, saved by mere mercy, standing only in Jesus Christ for acceptance, in

myself vile, it is evidently, an awful thing to take discipline into my own hands. Who can judge save God? This is my first thought.

Here I stand, as nothing, in the midst of persons dear to the Lord, whom I must

look upon and esteem better than myself, in the consciousness of my own sinfulness and nothingness before the Lord—and to talk of exercising discipline; it is a very solemn thought indeed to my own mind; it presses on me peculiarly. Only one thing gets me out of that feeling, and that is the prerogative of *love*.

The great body of discipline ought to be altogether aimed at hindering excommunication, the putting of a person out. Nine-tenths of the discipline which ought to go on is individual. If it comes to the question of the exercise of the discipline of "the Son over His own house," the Church ought never to take it up, but in self-identification, in confession of common sin and shame, that it has ever come to this. So it would be no court of justice at all, but a disgrace to the body. Spirituality in the Church would purge out hypocrisy, defilement, and everything unworthy, without assuming a judicial aspect. Nothing should be so abhorrent as that, in God's house, such a thing had happened. If it were in one of our own houses that something dishonourable and disgraceful had happened, should we go on and feel as though we were altogether unconcerned, that we had nothing to do with it? It might be that some-reprobate son must be put out, for the sake of the others—he cannot be reclaimed, and he is corrupting the family—what can be done? It is necessary to say, "I cannot keep you here; I cannot corrupt the rest by your habits and manners." Would it not, nevertheless, be for weeping and mourning, for sorrow of heart, and shame and dishonour to the whole family? They would not like to talk on the subject; and others would refrain from it to spare their feelings: his name would not be mentioned. In the house of the Son, how abhorrent to be putting out! What common shame! What anguish! What sorrow! There is nothing more abhorrent to God than a judicial process.

There is another thing most clear. The result may be putting out; but if it ever comes to a corporate act in judgment, discipline ends, the moment he is put out, and ends altogether—"Do not ye judge them that are *within*? But them that are without God judgeth" (i Cor. 5.12).

All discipline until the last act is restorative. The act of putting outside, of excommunication, is not (properly speaking) discipline, but the saying that discipline is ineffective and there is an end of it; the Church says, "I can do no more."

The body claiming a *right* to exercise discipline! One cannot conceive a more

terrible thing; it is turning the family of God into a court of justice. Suppose the case of a father going to turn out-of-doors a wicked son, and the other children of the family saying, "We have a *right* to help our father in turning our brother out of the house." What an awful thing!

If evil has arisen of such a character as to demand excommunication, instead of the Church having a *right* to put away, it is *obliged* to do it.

If there were more of the priestly intercession by eating of the sin-offering within the holy place, there would be no such abomination as that of the Church assuming a judicial character. Suppose the case of a family, in which a brother had committed something disgraceful, would it not be for bitterness and anguish of the whole family? What common anxiety and pain of heart it would occasion! Does Christ not feed upon the sin-offering? Does He not feel the sorrow? Does He not charge Himself with it? He is the Head of the body, the Church: is He not wounded and pained in a member? Yes, it is so. If it be a case of individual remonstrance with a brother for a fault, I am not fit to rebuke him unless my soul has been in priestly exercise and service about it as though I had been in the sin myself. How does Christ act? He bears it on His heart and pleads about it to draw out the grace that will remedy it. So with the child of God: he carries the sin upon his own heart into the presence of God; he pleads with the Father, as a priest, that the dishonour done to Christ's body, of which he is a member, may be remedied. This I believe to be the spirit in which discipline should be exercised.

It is a terrible thing to hear sinners talking about judging another sinner; but a blessed thing to see them exercised in conscience about sin come in among themselves. It must be in grace. I no more dare act, save in grace, than I could wish judgment to myself. "Judge not, that ye be not judged; for with what measure ye mete, it shall be measured to you again" (Matt. 7.1, 2). If we go to exercise judgment, we shall get it. The moment power in the *Spirit* is gone, power in the *flesh* comes in.

These few brief extracts are from a most valuable paper by Mr. Darby in the First Volume of the Collected Writings. It has been published by Messrs. Loizeaux Bros., as a separate pamphlet: I do not know if still available or not. But I would like to commend a careful reading and meditation on the whole paper. Black Face Type by editor.

LESSONS FROM PREPOSITIONS IN THE GOSPEL OF JOHN

There are some most precious lessons waiting for us to learn from the Prepositions connected with our Lord, in the Gospel of John.

PROS. With the Accusative. In the First Verse of the Gospel of John as read: "And the Word was *with* God." The Greek word for 'with' is *pros*, with the Accusative. This means more than our English word 'with' expresses. It is not "merely as being *near*, or *beside*, but as a living union and communion; implying the active notion of intercourse." It has also the meaning of being "face to face" with God. In Verse 2 we read: "The same was in the beginning *with* God." This is the same word *pros*, and tells us that the "divine Word not only *abode* with the Father from all Eternity, but was in the living, active relation of communion with Him." (Vincent).

In John 20.10 we read: "The disciples went away again *unto* their own home." The last four words translate the same word *pros*, followed by *autous*, meaning 'them.' So in our Authorised Version, '*pros autous*' is translated, 'unto their own home.' In John 13.1, we read: "Jesus knew that His hour was come that He should depart out of this world *unto* the Father:" and in Verse 3 we read: "Jesus, . . . knowing that He was come from God, and went *to* God." In both these Scriptures we again have *pros* with the Accusative: and I think the thought may be: that He should 'go home to the Father:' 'go home to God.' Though one would not dare to translate it thus.

PARA, With the Genitive. In John 1.14 we read: "We beheld His glory, the glory as of the only begotten *of* the Father." The Greek word translated 'of' is *para*, with the Genitive. It means, 'from the side of,' 'from with' (See Note to John 16.28 in Large Ed. J.N.D. trans'n); it indicates the source, or origin. In John 6.46, we find it again: "Not that any man hath seen the Father, save He which is *of* God, He hath seen the Father." He who is 'from with God,' He hath seen the Father. *Para* with the Genitive is also said to have the meaning of 'Fellowship with God.' The same word is used twice of the Holy Spirit coming *from* the Father, in John 15.26.

PARA, with the Dative. In John 17.5, we read: "And now, O Father, glorify Thou Me *with* Thine own Self with the glory which I had *with* Thee before the world

was." In both cases in this verse we have *para*, with the Dative: which has a little different meaning to *para* with the Genitive. Abbott-Smith's Lexicon gives the meaning of an almost identical expression in i Cor. 16.2, as meaning "at home." If this is correct, it would seem to have the sense: Glorify Thou Me *at home* with Thee. John 14.23 is similar: "We will come unto him, and make our abode *with* him." The word translated 'abode' is the same word as is translated 'mansions' in Verse 2: so it may well have the meaning in Verse 23: "make our *home* with him." What unspeakable, condescending grace! It reminds us of Isaiah 57:15: "Thus saith the High and Lofty One that inhabiteth Eternity, whose Name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit." **EK**. In John 8.42 (New Translation) we read: "I came forth *from* God." This is *ek*, meaning 'from out of,' but is made more emphatic by a second *ek* combined with the verb. This has, perhaps, a deeper and fuller meaning than any of the other Prepositions: it is said to tell of our Lord coming "from the eternal, essential Being of God: out of His very substance," if we may venture reverently to speak thus of the Deity. Surely this tells us in a very special way that our Lord was 'very God of very God.'

EIS. In John 1.18 we read: "No man hath seen God at any time; the only begotten Son, which is *in* (eis) the bosom of the Father, He hath declared Him." *Eis* generally means *unto*, or *into*; but it can mean *upon*. Mr. Darby suggests that here perhaps it means *on*. In John 13.23, speaking of John leaning on Jesus' bosom, it is *en*, meaning 'in.' And in Verse 25 it is *epi*, meaning 'on.' The literal translation of John 1.18 is, then, something like this: "The One being on the bosom of the Father." It is a 'timeless present.' From Eternity to Eternity the Father's bosom is the dwelling place of the Son. It tells of the closest intimacy of love. There is more, I doubt not: but I do not know what it is.

EN In John 14.20 we read: "At that day ye shall know that I am in (en) the Father, and ye in Me, and I in you." In John 17.21 we read: "Thou, Father, art in (en) Me, and I in (en) Thee." See also John 14.10, 11. It was because of this that our Lord could say: "He that hath seen Me hath seen the Father." (14.9).

These are mysteries we may not understand, but we can believe, and thus "know."

APO. In John 3.2 Nicodemus said to our Lord: "We know that Thou art a teacher come *from* God." This is *apo*, which means *from*, but '*from* the exterior.' Philip said to Nathanael: "We have found Him of whom Moses wrote in the law, and the prophets, Jesus, the son of Joseph, who is *from* Nazareth." (1.48 New Trans.). In 1.44, we read "Philip was *from* Bethsaida." These are all *apo*. Yet in John 13.3 we find the Spirit of God using *apo* of our Lord coming from God: "He came out *from* God and was going to God." I judge this represents His coming from God in the most general sense: but the Spirit safeguards the use of this word by adding *ek* with the verb: so Mr. Darby rightly translates: "He came out *from* God." Please notice very specially the difference between the meanings of *ek*, *para*, and *pros* and the meaning of *apo*.

Turn now to the latter part of the 16th Chapter of John, almost the last recorded words of our Lord to His disciples before the Garden of Gethsemane. In Verses 27 and 28 we find the three prepositions *pros*, *para* and *ek*,* that we have seen tell forth in such a wonderful way the intimacy of the Son with the Father from all Eternity. Grouped together in this impressive way, at the very end of His ministry, they seem to sum up our Lord's previous teaching as to His Deity, and from Whom He came forth. English cannot tell it out, so, as we quote, please seek to bear in mind the special meaning that each one of these prepositions carries with it: "The Father Himself loveth you, because ye have loved Me, and have believed that I came out

from (*para*) God. I came forth *from* (*ek*)* the Father, and am come *into* (*eis*) the world: again, I leave the world, and go *to* (*pros*) the Father." It would seem impossible for human language to express the Deity of our Lord more clearly and concisely than He Himself has done in these two verse.

Now note the reply of the disciples: "Lo, now speakest Thou plainly, and speakest no proverb . . . by this we believe that Thou camest forth *from* (*apo*) God." How amazing is the lack of faith and comprehension that discards the prepositions the Lord had just that moment used, and go back to the one that Nicodemus used on his first visit to the Saviour! Little wonder He replied: "Do ye now believe?"

But that is not all. The wonder of their lack of faith is now surpassed by the wonder of their Master's grace. We come now to the 17th of John, to that unspeakably precious prayer of our Lord. Listen: "I have manifested Thy Name unto the men which Thou gavest Me out of the world: . . . and they . . . have known surely that I came out *from* (*para*) Thee, and they have believed that Thou didst send Me," (Verses 6, 8). They could reject *para*, and substitute *apo*, and yet almost immediately their Lord gives them credit for having believed *para*. What Grace! Is it not just what *we* have found Him to be!

One word more: you will notice we have pondered *seven* Prepositions (counting *para* with the Genitive and Dative as different): Does this tell us of the perfection of our LORD's relationship with His GOD and Father?

* The reading *ek* is questioned; but has good authority.

FROM A LETTER

"One cannot fail to be aroused by the warning Mr. Darby gives in his Letter, Vol. ii, Page 10: New Edition (Page 12, Old Edition) as reprinted in the "Steward", dated May, 1962. Every one that loves the beautiful words of Jesus (John 17.21), "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me", cannot pass it over lightly. The headlines of the English papers recently

unveiled to the world, the length that brethren can go in misapplying separation,—He that gathereth not with Me, scattereth,—Am I gathering, or scattering? Mr. Darby's words have a clear ring,—his summing up almost at the end of a lifetime of service for the Lord, is a message of the utmost importance, as the end draws near. Some whom we esteem very highly will soon be gone if the Lord tarries, but the valuable writings of those early gifts to the Church remain."

"FEED MY LAMBS"

(John 21-15)

CHOSEN LESSONS

"Him shall He teach in the way that He shall choose."

In the way that He shall choose
He will teach us;
Not a lesson we shall lose,
All shall reach us.

Strange and difficult indeed
We may find it,
But the blessing that we need
Is behind it.

All the lessons He shall send
Are the sweetest,
And His training, in the end,
Is completest.

(Frances Ridley Havergal)

FROM A WEDDING LETTER

"Enclosed is the wedding invitation card. I wonder if there is any possibility of anyone of you coming to attend? . . . If not, then I would like to ask for your prayer fellowship for the occasion, that in *all* things He will have the "pre-eminence". It is the prayer of and myself that there should not be anything in the wedding preparations, that the Lord Himself is not able to be present, as it were; but rather we want Him to rule over all that we plan and do and say for that day, as we realize that we are marrying in the Lord, and it is only right that *He* should

be consulted first.

"I hope to take a week's "no pay" leave for the honey moon as we feel that we need to go somewhere quiet to commune with Him (if we were to stay at home, then there will be no "peace" because the young people will surely come to visit us, and most of them are on school holiday), so to have some moments with the Lord Himself we hope to go to for a rest and to renew our love for Him as a couple, to hear His Voice commissioning us to His will and purpose in our lives."

(A Chinese Lamb)

WHY SHOULD WE CHOOSE THE LORD'S SIDE???

(Answers by some Lambs in Borneo)

Because it is the best side, and we belong to God, and not to anybody else.

.

We do so because the Lord's side is the side where our sins are forgiven and we have everlasting life.

.

We should choose "The Lord's Side" because God so loves us that He gave His only begotten Son for us that through Him we can be saved.

.

We should choose the Lord's side because He gave His only begotten Son to us, to save us from our sins, so that when we die we can go to heaven, and be with Him.

MARY AND HUGH

THE HOLY SPIRIT

It is a long time since we have heard of Mary and Hugh: I think they must have been away on a holiday, but now they are back again, and as puzzled as ever over the question they are asking today.

"Daddy, Hugh and I have been talking about the Holy Spirit. Do you remember that last night you read a verse that was

something like this: 'Have you received the Holy Spirit since you believed?' Hugh asked me afterwards if I had received the Holy Spirit; and I didn't know what to say."

"I am afraid there are lots of people like you, Mary, who could not answer that question. And yet, surely, we are meant to know if we have received the Holy

Spirit or not."

"That's what I think. But how can I be sure?"

"When do we receive the Holy Spirit?"

"That's just what I don't know."

"Perhaps we should ask first, Who is the Holy Spirit?"

"We speak of 'God the Father, God the Son, and God the Holy Spirit.'"

"Yes, we do, Hugh. So He is truly God: but is He a real Person, or is He just an influence?"

"The Lord Jesus said, 'He dwelleth with you, and shall be in you.' I do not think you could say that 'an influence' dwelleth with you, and shall be in you; we were reading that only this morning in the fourteenth of John."

"And, Hugh," said Mary, "do you remember almost in the same place the Lord called Him 'The Comforter'? One who comforts us must surely be a real Person."

"But we cannot see Him."

"No, we cannot see Him. The Lord said in the very same verses you children have been speaking about, 'The world cannot receive (Him): because it seeth Him not, neither knoweth Him.' We can know Him, even though we cannot see Him. You must remember he is called 'The Holy Spirit,' and the Lord said, 'A spirit hath not flesh and bones as ye see Me have.'"

"Yes, I had not thought of that. Our Lord has a real body, and the disciples could see Him: and then, doesn't it say somewhere that they shall say, 'What are these wounds in Thine hands'? So He must have a body even now in Heaven. But of course the Holy Spirit has not. I had not thought about that."

"And don't ever forget that He is just as truly God, as the Father and the Son."

"It's very hard to understand how there is only *One God*, and yet there are the Father, and the Son, and the Holy Spirit."

"Yes, There are many things we cannot understand, but we believe, without understanding. And yet, Hugh, *you* are three in one."

"I, Daddy, ? How could I be?"

"You have a body: and you have a soul that gives you life: and you have a spirit, that makes you able to pray. A dog has a body, and has life, that is its soul: but it has no spirit: it cannot pray, or understand about God."

"That is true, though its strange to think I'm three people in one."

"I didn't say exactly that. But I hope it will help you to understand about the

three in one. But look at the sun. You say, There is the sun: and you mean a great ball of fire millions of miles away. Then you see the sun shining here in this room, and you say, 'That's the sun.' And so it is. And you find the flowers grow from the warmth of the sun; and you say 'That's the sun.' And you are right, in one sense. So the sun is the great heavenly body far away: the sun is here on earth giving us light, and the sun goes down to the roots of the flowers, and makes them grow."

"But, Daddy, about our question. When do we receive the Holy Spirit?"

"Get your Bibles, children; and, Mary, you read John 7.38 & 39."

"Yes, Daddy: it says, 'He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)'

"Who does it say receive the Holy Spirit?"

"They that believe on Him."

"Daddy, is the Holy Ghost and the Holy Spirit the same?"

"Yes, Hugh, just the same. 'Ghost' is an old English word for 'Spirit,' but we do not use it in that way now, except in the Bible. But, Hugh, now will you please read Ephesians 1.13."

"In Whom ye also trusted, after that ye heard the Word of Truth, the Gospel of your salvation: in Whom also after that ye believed, ye were sealed with that Holy Spirit of promise."

"After that ye believed' the Bible says."

"That is right: but after ye believed what?"

"I suppose it is 'the Gospel of your salvation'?"

"And what is the 'Gospel of your salvation'?"

"Yes, I know that: 'Christ died for our sins, and He was buried, and He rose again the third day.'"

"Quite right: and so you see the Bible says we receive the Holy Spirit, and are sealed by Him, when we believe the Gospel of our Salvation; of course it means 'believe' on Him in our hearts."

"I do believe that Christ died for my sins, and that He was buried, and that He rose again the third day. Does that mean that I have received the Holy Spirit?"

"What does the Bible say, Mary?"

"The Bible says I have received Him. I'm so glad! So very glad!"

CONSTANTINE: THE CHRISTIAN EMPEROR

We have been hearing of the terrible persecutions that the Christians suffered in so many parts of the Roman Empire. At last it came about that in the East, a cruel and wicked man named Galerius ruled; and in the West a good and upright man, although a heathen, ruled. His name was Constantius, and he would never allow any persecution for the sake of religion amongst his subjects. So the persecution continued with unabated fury in the East, but the whole of the West had peace.

However, after some time God struck Galerius with the same terrible disease with which he destroyed Herod, in the Acts of the Apostles: no words can describe its horrors: and the proud persecutor was frightened, and published a decree ordering the persecution to cease, and so at last the Church had peace. But before this was fully accomplished a new leader appeared on the scene. Constantius had been fighting in Caledonia, (now Scotland), and as he was returning to England he became very ill. His son, Constantine, hurried to him, but only to see his father die.

It did not at all follow in those days that a son would succeed his father, but in this case the whole army proclaimed Constantine their Emperor, giving him the purple robe which was the sign of royalty. Though a heathen, the new Emperor continued to give all his subjects the same liberty of conscience they had enjoyed under his father: but God's Spirit was working in the heart of this young man: and in a most remarkable way he became, in measure at least, a follower of the Lord Jesus Christ: though he was not baptized until three days before his death.

A rival, named Maxentius, sought to usurp Constantine's power in Rome. Constantine marched with a large army to recover his rights. He crossed the snowy mountains of the Alps, which separated Gaul from Italy, and was marching through the beautiful Italian plains. As he drew near to Rome, near which the deciding battle must be fought, Constantine became exceedingly anxious: so much hung on this battle; one little mistake, and he might lose all. He felt deeply his need

of help and wisdom, beyond anything that man could give: but long since he had lost all confidence in the heathen gods. He had often heard of the God of the Christians, yet he knew so little about Him. He longed for some proof that such a God really existed, and that he did indeed possess almighty power.

He did not know what to do, but he afterwards said that as he was riding along at the head of his troops, he raised to Heaven a vague but heartfelt prayer for light and help. Soon after he saw, one afternoon, while travelling as usual, high up in the sky, higher than the sun, a flaming cross, with these words:—"By this conquer."

The whole army was astonished, and Constantine rode on, silent, in deep perplexity. That night, Someone, whom he understood to be the Lord Jesus Christ, appeared to him in a vision, bearing the same figure of a cross, and directed him to take that symbol for the ensign of his army. As soon as he awoke, he ordered some Christians to be brought, and enquired from them who this God is, and what was the meaning of the cross that he had seen. They said that He is "God, the only begotten Son of the only true God; and that the sign was the trophy of the victory which He had gained over death." At the same time they taught him that He had become man, and they told him why He had come to earth, to die for us sinners.

A great battle took place soon after, Constantine's soldiers bearing then and always afterwards, the symbol of the cross. He was completely victorious, his power was established, and his enemy Maxentius was killed in the battle. That was in October, A.D. 312, and from that day Constantine became increasingly attached to the Christian faith, and edicts and laws followed one another quickly, each more favourable than the last to the cause of Christ. In time the whole of the East also came under his power; so that peace and quietness was enjoyed by the whole Roman world. Yet it is very difficult to understand Constantine's character: but we much leave the rest of our story for another day.

"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. G. W. Allen, 7 Astley Ave., Toronto, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4354 Marcell Ave., Montreal, Canada.

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"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4-13)

THE STEWARD

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL"

(1 Corinthians 4-2)

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THY WORD

Thy Word is like a garden, Lord,
With flowers bright and fair,
And every one who seeks may pluck
A lovely nosegay there.

Thy Word is like a deep, deep mine,
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

Thy Word is like the starry host;
A thousand rays of light
Are seen to guide the traveller,
And make his pathway bright.

Thy Word is like a glorious choir,
And loud its anthems ring;
Though many tongues and parts unite,
It is one song they sing.

Thy Word is like an armoury,
Where soldiers may repair,
And find for life's long battle-day
All needful weapons there.

Oh! may I love Thy precious Word,
May I explore its mine,
May I its fragrant flowers glean,
May light upon me shine.

Oh! may I find my armour there,—
Thy Word my trusty sword.
I'll learn to fight with every foe
The battle of the Lord.

(E. Hodder)

THE ENGLISH BIBLE

I beg my reader who may not know Greek not to suppose that I have any thought of unsettling his mind as to the plain English words in scripture. My object is just the contrary. In the English Bible, there are no doubt defects, as in every human work. I have found passages which I think might be more exactly translated, and have taken the pains to translate for myself the whole of the New Testament, save a few chapters. But I am sure of this, that the more intimately a person is acquainted with the idiom of the language—the more he is familiar with what the learned call the *usus loquendi* (that is, the customary forms of speech)—the more he will see how thoroughly well acquainted the trans-

lators were with the language they were dealing with. I can confidently affirm this to be the case in the New Testament; and as far as I can pretend to judge of the Old, I can bear the same testimony; so that, on the whole, while admitting some human defects, the reader who knows neither Hebrew nor Greek may be assured he has the sense of the original. Taken as a whole, it is the most perfect translation of any book I have ever read. I am told the Dutch translation is very good: I cannot compare them, but of those which I can, the English Bible is by far the best. . . . My object then is, not to lead you away from your English Bible, but back to it with confidence.

(J. N. Darby: Coll. Wtgs. Vol. 7; P. 61)

THE WORDS OF THE LORD

All bare Him witness, and wondered at the gracious words which proceeded out of His mouth. Luke 4.22.

Grace is poured into Thy lips. Psalm 45.2.

Whence hath this Man this wisdom, and these mighty works? Matt. 13.54.

All that heard Him were astonished at His understanding and answers. Luke 2.47.

The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1.14.

Never man spake like this Man. John 7.46.

The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary. Isaiah 50.4.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. Acts 4.13.

His lips (are) like lilies, dropping sweet smelling myrrh. S. of S. 5.13.

Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For My mouth shall speak truth; and wickedness is an abomination to My lips. All the words of My mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive My instruction, and not silver; and knowledge rather than choice gold. Proverbs 8.6-10.

The words that I speak unto you, they are spirit, and they are life. John 6.63.

Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. Psalm 89.15.

I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints: but let them not turn again to folly. Psalm 85.8.

His mouth is most sweet. S. of S. 5.16.

Thy lips are like a thread of scarlet, and Thy speech is comely. S. of S. 4.3.

He speaketh boldly. John 7.26.

He taught them as one having authority, and not as the scribes. Matt. 7.29.

And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. Luke 4.22.

They were astonished at His doctrine:

for His word was with power. Luke 4.32.

All that heard Him were astonished at His understanding and answers. Luke 2.47.

They were all amazed, and spake among themselves, saying, What a word is this! for with authority and power He commandeth the unclean spirits, and they come out. Luke 4.36.

We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world. John 4.42.

Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures? Luke 24.32.

Master, we know that Thou art true, and teachest the way of God in truth. Matt. 22.16.

Thou art fairer than the children of men: grace is poured into Thy lips. Psalm 45.2.

Lord, to whom shall we go? Thou hast the words of eternal life. John 6.68.

He whom God hath sent speaketh the words of God. John 3.34.

When He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this Man this wisdom, and these mighty works? Matt. 13.54.

He was oppressed, and He was afflicted, yet He opened not His mouth. Isaiah 53.7.

He shall not strive, nor cry; neither shall any man hear His voice in the streets. Matt. 12.19.

When He was accused of the chief priests and elders, He answered nothing. . . . And He answered him to never a word; insomuch that the governor marvelled greatly. Matt. 27.12 & 14.

He held His peace, and answered nothing. Mark 14.61.

Jesus yet answered nothing; so that Pilate marvelled. Mark 15.5.

His mouth is most sweet: yea, He is altogether lovely. S. of S. 5.1.

Heaven and earth shall pass away, but My words shall not pass away. Matt. 24.35.

The words of the Lord are pure words: . . . Thou shalt preserve every one of them from this generation for ever. Ps. 12.6, 7 Margin.

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To this man will I look, even to him that is poor and of a contrite spirit, AND TREMBLETH AT MY WORD. Isaiah 66.2.

TITLE - DEEDS

The First Verse of the Eleventh of Hebrews, in the Revised Version, says:

"Now faith is the assurance of things hoped for".

The word translated 'assurance' occurs in a long legal document (found in Egypt), the 'Petition of Dionysia.' She was a widow who had had some trouble with her property, which had been claimed by others. She writes out a copy of the judgment delivered in a previous litigation, and a full statement of her claim is sent with this to the prefect of Egypt. In the course of that document there occurs this Greek word *hypostasis*. Drs. Grenfell and Hunt tell us it was a technical word, and meant a collection of papers bearing upon the possession of a piece of property. When anybody bought a piece of land there were always some papers connected with it. There would be old census papers in which the owner and his land were registered, bills of sale, correspondence about it—in fact, any sort of thing that might be put in as evidence if any question should arise as to the title of the land. All this was carefully collected in a docket and then put into the public archives office. Each large town had a special keeper of the archives, to look after the papers and produce them when demanded in order to help the security of property. In other words, this word may be translated 'the title-deeds.' Can we not see what a depth of meaning that puts into the word? 'Faith is the title-deeds of things hoped for.'

Now do not forget what *hope* means in the New Testament. The 'hope' of the New Testament means absolute certainty

about the future. Things hoped for are things not yet seen, but things which God guarantees to us as something that absolutely belongs to us. Faith is the 'title-deeds of things hoped for.' Suppose I go to a real estate agent and buy a piece of land in Canada. I have not time to go and see it; but if I buy that land I have certain papers put into my hands, title-deeds of that property. I take these home with me, and if ever I want to realize on that land I can go to an office and say: 'I have some land to sell. Here are the title-deeds.' I present the paper, and that paper is accepted as being the equivalent of the land. Even if I never saw my property, that paper represents it for me. And if you look at the Eleventh Chapter of Hebrews you will find that this is just what faith is there. Men and women who received a promise from God counted that promise as being the title-deeds to something they could not yet see, but which they were going to see some day. They were so sure of it, because God had promised it to them, that they acted upon the belief, treated it as their estate, as something absolutely theirs. We are told that Abraham so treated the son that was to be born to him, and we remember that the birth of that son was an absurdity, a wild impossibility. But God had said that he should be born, and Abraham behaved as if that child were there at home in the cradle already. That is the nature of faith as described in the Eleventh Chapter of Hebrews.

(From, 'Egyptian Rubbish Heaps',
by J. H. Moulton)

SERIOUS CONSIDERATIONS

He must be a man of boundless hardihood who could imagine himself to have sounded the depths of a single book or a single sentence of Scripture.

Under a strong conviction of the truth of what I say, let me write it down—that I have never known the application of the microscope to one phrase or one word of holy Scripture, which did not discover something not only interesting to the expositor, but profitable also spiritually to the student.

He who would interpret Scripture by Scripture—and this alone deserves the name of interpretation—must gird himself for the effort, and if but one thoughtful

reader follows him the effort is not made in vain.

The one postulate of the Epistle to the Hebrews is the inspiration of the Old Testament. To assert the presence and influence of 'the breath of God' in the whole structure and composition of the Bible; to see an intention in its dark sayings, a meaning in its types, and a sequence in its arrangement; to show that, although 'the testimony of Jesus is (throughout) the spirit of prophecy,' the education of the world nevertheless required that the revelation should be made gradually, 'in divers parts and ways,' leading up to a 'dispensation of the

fulness of times' in which God should at last manifest Himself in His Son; this is the special office of the Epistle before us—Epistle, treatise, and homily in one: no generation needed it more than our own.

To the Israelite, patriotism and religion were one. His was the nation chosen out of all the earth to be God's people. His was the city in which God had set His Name: outside of it there was but the waste howling wilderness of heathenism and the world. Can we wonder that the Voice from the far past sounded more and more faintly in the Jewish-Christian ear, 'When ye shall see Jerusalem compassed with armies, then let them which are in Judea flee to the mountains?' How strong must have been the temptation to say, 'Christ and country, if both can be—at all events, country first, and, if both cannot be, then country alone.'

It was to guard the imperilled Church from this fatal apostasy that a voice from Italy, sympathetic but uncompromising, spoke in this Epistle. Evidently the supremacy of Christ is its key-note. And not the supremacy only, as of one having authority. Rather the thought of Christ as embodying all that the old Dispensation could but prefigure and foretell; the substance of which Sinai was the shadow, the Antitype of Legislator and Priest, of Sabbath and Altar, of Sacrifice and Sanctuary. To have Him is to have all, to lose Him is to lose all. Meanwhile to sit loose to Him is to risk the loss of Him. Stagnation is retrogression, retrogression is towards apostasy, apostasy is perdition, only a resolute faith can 'win the soul.'

(Dr. C. J. Vaughan: Extracts from Preface of 'The Epistle to the Hebrews.')

THE DEPTHS OF SCRIPTURE

'How sweet are Thy words unto my taste; yea, sweeter than honey to my mouth.'—Ps. 119.103.

I had been sitting with old Simeon for an hour. (Simeon lived in India). Neither of us had spoken; indeed, it was the need of silent contemplation which often drew me to my friend. His still companionship was balm: a subtle sympathy seemed to flow from him, making language out of place. So when I had to think out some subject I loved to go to him; I did not speak and he understood.

And now, my meditation over, I watched his face. His sightless eyes seemed to see things, and I wondered whither he was roaming.

'Where is thy spirit, old friend?'

He started and came back to earth and turned to me. As usual, when he spoke his words told of regions I had not yet explored.

'How much too long the Sacred Books are, padre.'

'Is that so, thou dreamer?'

'Yea: I long to explore: but the Old Testament is almost a blank to me except the Psalms: I have no time, I hear it read daily, and it is music, telling of a land I have hardly touched with my own feet: there is no time.'

I looked at the eager face, at the man who was always meditating. 'Tell me, my father, how thou hast spent the years of blindness, ten, I think.'

The lips moved, but he spoke to himself: he had returned again to 'the land

very far off' from most mortals, but wherein he chiefly dwelt. 'The Lord's own words, I cannot come at them at all: they are so many and I am so slow: my foot halteth in the way, though I would run were I able.'

'What words have held thee of late?'

He whispered '*"I am the way and the truth and the life"*': these many months I have sat amazed; three rays from above have blinded me: at times I am a swimmer, I feel no bottom; I bathe in a flood, but I reach no shore.'

Then I bethought me I had too lightly dwelt on these words. I told of Dr. Hort and his Hulsean lectures, of the rewriting and revision for twenty years, of the author's death without publication.

The old man's face was ablaze; eagerly he turned to me: 'Tell me not, padre, that the book is yet unpublished.'

'Be comforted, Simeon; his lifelong friend has published what is left. I have the book: shame on me that I have not read it thee.' Content was now upon his face. Presently he spoke:

'Did that man write upon the Old Testament as well?'

'Nay, I think he had no time.'

'I wonder, did he yearn, as I have done, for time to tread those paths? Did he too listen twice a day to pages which he could not take word by word since life has too short a span?'

I was silent, but I thought some day two kindred spirits, differing in race on earth, might walk together exploring

lands they had time only to view afar on earth.

'Thou hast spoken, padre, of the life-long friend of that man: he too must have been of like experience: tell me more of him.'

'Blessed be God, he was a master at my school. And now I bethink me—how it comes back to me over these years—of a saying of his one day which thou wilt understand. We lads knew him to be deeply learned in the Scriptures: his face was lined by thought: his eyes glowed with a fire thou knowest of, Simeon: he had spent his years chiefly on the writings of St. John. One day it happened that one of us asked him a question upon the Old Testament: well I remember his answer.' Simeon turned towards me. Mischievously I delayed to answer till the old man laid his hands upon my sleeve.

'He answered us—and the humble look we knew so well was upon his face as he spoke to boys of eighteen years of age—"I regret to say that I know nothing whatever about the Old Testament."'

Simeon had bowed himself upon his hands, and his body shook with a characteristic silent laughter. There was stillness in the room till he looked up:

'And wert thou deceived by the holy man's words, my brother, even though thou wert but a stripling?'

'Nay! my father, not one of the thirty was deceived, for we had learnt how deep

is the abasement of the learned.'

'Yea,' whispered Simeon, 'there be times when even the babes and sucklings cannot be led astray. I would I could have sat at the feet of those two.'

'Thou shalt, my father, so far as their written words can carry thee.'

And now Simeon's tongue was loosed and he let me behind the curtains of his mind. Once, he said, that for full ten days he knelt, as it were, before—'*The word was made flesh and dwelt among us.*' For months he had fallen on his face before the Lord's own prayer in St. John 17, though no life was deep enough fully to comprehend. Then the last chapter in that Gospel—'Who wrote it I know not, or who compiled it: but no man ever invented such things. A year is but a little while wherein to gain a glimmering of those chapters, twenty-one in that one Gospel, and twice twenty-one years do not suffice for their understanding. There remains so much more: too much, too much for the span of life.'

As I left him I heard him murmur—'Too much, too much. I have no power to grasp more than a verse, a sentence: the Glory blindeth me.' And for my part I wished that I could see with his eyes the lands where he habitually dwelt, and the King of them.

(Bishop H. H. Montgomery:
'Visions': Second Series)

"EGO EIMI"—"I AM", as Said by Our Lord Jesus Christ in John's Gospel

(Authorised Version given first: then Literal Translation: Capitals by Editor)

4.26:
I that speak unto thee am He.
I am, the One speaking unto thee.
6.20:
It is I; be not afraid.
I am; be not afraid.
6.35:
I am the bread of life.
6.41:
I am the bread which came down from heaven.
6.48:
I am that bread of life.
I am the bread of life.
6.51:
I am the living bread which came down from heaven.
8.12:
I am the light of the world.
8.18:

I am one that bear witness of myself.
I am the (One) witnessing concerning Myself.
8.23:
I am from above.
I am from the (things) above.
8.23:
I am not of this world.
I am not from this world.
8.24:
If ye believe not that I am (he), ye shall die in your sins.
If ye believe not that I am, ye shall die in your sins.
8.28:
When ye have lifted up the Son of man, then shall ye know that I am (he).
When ye lift up the Son of man, then shall ye know that I am.

8.51:
Before Abraham was, I am
10.7:
I am the door of the sheep
10.9:
I am the door
10.11; 14:
I am the good Shepherd
11.25:
I am the resurrection, and the life
13.19:
Now I tell you before it come, that,
when it is come to pass, ye may
believe that I am (he)
Ye may believe that I am
14.6:
I am the way, the truth, and the life
I am the way and the truth and the life
15.1:
I am the true vine
15.5:
I am the vine
18.5:
Whom seek ye? They answered Him,
Jesus of Nazareth. Jesus saith
unto them, I am (he)
Whom seek ye? They answered Him,
Jesus the Nazarene. He tells them:
I am
18.6:
As soon then as He had said unto
them, I am (he), they went back-
ward, and fell to the ground
As therefore He said to them: I am,

they went away back, and fell on
the ground
18.8:
Jesus answered, I have told you that
I am (he)
Jesus answered, 'I told you that I am.

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"eimi ego"

7.34; 36:
Where I am (thither) ye cannot come
Where am I, ye are not able to come
12.26:
Where I am, there shall also My
servant be
Where am I, there also My servant
will be.
14.3:
I will come again, and receive you unto
Myself; that where I am, there ye
may be also
I am coming again, and will receive
you to myself, that where am I, ye
also may be
17.24:
Father, I will that they also, whom
Thou hast given Me, be with Me
where I am
Father, what Thou hast given to Me,
I wish that where am I, those also
may be with Me
(Compiled from 'Concordance to Greek
New Testament' by Moulton and Geden)

MEDITATIONS ON PHILIPPIANS

CHAPTER 32

LOSS AND PROFIT

(Philippians 3.4-7)

To learn, and yet to learn, whilst life goes by,
So pass the student's days;
And thus be great, and do great things, and die,
And lie embalmed in praise.

My work is but to lose, and to forget,
Thus small, despised to be;
All to unlearn—this task before me set;
Unlearn all else but Thee.

(G. Ter Steegen)

"And not confiding in flesh, although I have confidence even in flesh; if any other think to confide in flesh, I rather: in (the matter of) circumcision, eight days (old); from (the) race of Israel; of (the) tribe of Benjamin; a Hebrew (sprung) from Hebrews; as to law, a Pharisee; as to zeal, persecuting the church; as to righteousness, the (righteousness) in law, being blameless; but whatever things were to me gains, these I counted for the sake of Christ loss." (Ph. 3.4-7).

In our last Chapter we spoke of the first few words quoted above: "And not confiding in flesh," but the words that follow are so closely linked with these, that we must quote them again if the Scripture is to be clear to us. The true "circumcision," as we saw, does not trust, or, have confidence, in the flesh. But,

apparently, certain men had come to Philippi and were telling the saints they must be circumcised, and keep the law of Moses if they were to be saved. These men had *confidence in the flesh*:—just what the true circumcision had not. Now Paul is about to take his place, so to speak, alongside of these men, and com-

pare his own credentials with theirs. The sense of the translation "I might have confidence in the flesh," as it is usually translated, is true; but Paul puts it that he *actually* has confidence in the flesh. (See the New Translation). And from man's standpoint, he had entire ground for such confidence. So now he places himself at the standpoint of these Judaizing men who had come to Philippi. He continues: "If any other think to trust (or, have confidence) in flesh, I rather." Now he states seven reasons why he might have confidence in flesh:

1. In (the matter of) circumcision, eight days old;
2. From (the) race of Israel;
3. Of (the) tribe of Benjamin;
4. A Hebrew (sprung) from Hebrews;
5. As to law, a Pharisee;
6. As to zeal, persecuting the church;
7. As to righteousness, the (righteousness) in law, being blameless.

These evil teachers seem to have pressed *circumcision* more than anything else, (Acts 15), so Paul begins with it. A proselyte might be circumcised at any age, but the law required a Jew to be circumcised on the eighth day: and Paul had met every requirement of the law, as far as circumcision went.

Further, he came from the race of Israel, and this title was accounted the noblest that any Jew could have (Trench); but to appreciate fully what it meant, we must turn to Romans 9.4 & 5:—

"Who are Israelites;
to whom pertaineth the adoption,
and the glory,
and the covenants,
and the giving of the law,
and the service of God,
and the promises;
whose are the fathers,
and of whom concerning the flesh
Christ came, Who is over all,
God blessed for ever. Amen."

All these privileges belonged to Paul, because he was "From the race of Israel." (I suppose the Spirit of God lists *eight*, rather than *seven*, as He so often does, because here CHRIST is the *eighth*: and the eighth speaks of a new beginning: the eighth day is the resurrection day, and in Verse 11 we will find the resurrection is eighth on another list.)

But not only was he from the race of Israel, he also was "of the Tribe of Benjamin." And Benjamin was a very favoured tribe. Benjamin was one of the two sons of Jacob's favourite wife. He was the only child of Jacob born in the

Promised Land. The first king of Israel came from the Tribe of Benjamin, and Saul of Tarsus bore his name. The "holy City," Jerusalem, was in the land of Benjamin. And the Tribe of Benjamin was the only tribe to remain loyal to Judah and the House of David, when the other tribes revolted. So it was no small honour to belong to the Tribe of Benjamin.

But Paul had more: he was "A Hebrew sprung from Hebrews." He was pure Jew. Timothy's father was a Greek: not so Saul of Tarsus: he was pure Hebrew. A man was a Jew if he traced his descent from Jacob and conformed to the religion of his fathers: but he was not counted a "Hebrew" unless he spoke the Hebrew language. (See Trench, Syn. No. 39). And Paul could hardly have spoken of himself as "A Hebrew sprung from Hebrews" were it not that his father also had these qualifications; and so he probably spoke Hebrew from his earliest childhood; and we know he spoke it fluently: and had been "taught according to the perfect manner of the law of his fathers. (Acts 22.2 & 3).

These four "gains" (as Paul calls them) came to him by birth and parentage, apart from his own volition. Now we come to those that were his by choice:

"As to law, a Pharisee." Speaking to King Agrippa Paul said: "After the most strictest sect of our religion I lived a Pharisee." And to the Council he could say: "I am a Pharisee, the son of a Pharisee." He was, moreover, brought up in Jerusalem, at the "feet of Gamaliel," a Pharisee, a doctor of the law, and one had in reputation among all the people: apparently a wise and a good man. (Acts 22.3 & 5.34). There was no higher position in the Jews' religion to which Paul could attain.

"As to zeal, persecuting the Church." Now we will see how he used these privileges and attainments. Writing to the Galatians, he could say: "Ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." (Gal. 1.13, 14). In the eyes of Saul of Tarsus, and in the eyes of most in his own nation, this was the highest proof of his devotion to God: but to Paul the Apostle, it was a grief that he never could forget: "I am the least of the apostles, and am not meet to be called an apostle, because I persecuted the church

of God." (i Cor. 15.9) And see Acts 26.10 & 11. His part in the murder of Stephen seems to have stayed with him all his days: "When the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." (Acts 22.20). Such is the heart of the most religious of men!

And now we come to the last of these "gains." "As to righteousness, the (righteousness) in law, (or, such as law has in it) being blameless." Perhaps in the sight of moral men, this righteousness is the highest attainment of all. Few there are who could truthfully follow Paul in this statement of his "gains" after the flesh. He himself says: "If any other think to trust in flesh, I rather (or, I more)." The young ruler in Mark 10.20 could say, with the honest belief that he spoke truly, "All these have I observed from my youth." With both Saul and the young ruler, this was true in the sight of men: but both should have known it was not so in the sight of God, for the Old Testament told them this: "There is not a just man upon earth, that doeth good and sinneth not." (Ecc. 7.20): or the 14th Psalm, which Paul himself quotes to prove this to us. But Saul of Tarsus in the eyes of men was blameless: none on earth could point a finger at him, and accuse him of failure to keep the law of Moses. Such was the man whom God chose to meet the attacks of these "evil workmen." Was there *one* of *them* who could measure up to Paul? Was there *one* who could go through those seven "gains", point by point, and come out with the glory (the earthly glory) which Paul could claim. I think not one.

Now let us see how Paul the Apostle, writing perhaps 30 years later, viewed all his gains. "But what things were to me gains, these I counted (or, considered, esteemed) for the sake of Christ loss." Notice "gains" is in the plural, but "loss" is in the singular: "just one loss, one deprivation, not merely a worthless thing, but a ruinous one." If my memory serves correctly, Canadian bank shares used to be (perhaps still are) subject to "double liability." That meant that if the bank failed, not only did the owner of the shares lose his investment: but he was also liable to pay up to double the value of his shares: not merely were they a loss, but to many, they were utterly ruinous. Thus Paul came to consider all these great assets of his: these "gains" were not merely one great loss, but they were ruinous: and were he to hold to them, he

would lose his own soul.

The passage we have been considering is like a great account book, where on one side he records all his credits: counting them up, item after item: perhaps not one before or since could set forth such an imposing array of fleshly assets. And now, Heaven is opened to him, and he gets a sight in the Glory of the Man he hated and despised, the Man Christ Jesus, and in an instant, all his gains must be put on the debit side of the ledger: all to him now are loss. "Whatever things were to me gains, these I counted for the sake of Christ loss." Now he could sing:

"I have seen the Face of Jesus—

Tell me not of aught beside;

I have heard the Voice of Jesus—

All my soul is satisfied."

And so, "Whatever things were to me gains, these I counted for the sake of Christ loss." We must reserve the next verse, Verse 8, for another chapter; but I cannot resist asking you to compare two words in it, with the two words shown underlined just above, in Verse 7: "these" and "counted." The word "counted" is in the perfect tense, and indicates that Paul made this reckoning when first he met his Lord, on the road to Damascus; and that he continued to reckon it thus ever since. Now, note in Verse 8 he says: "But, Now, rather, I do count (or, I am counting) all things to be loss on account of the surpassingness of the knowledge of Christ Jesus my Lord." Notice the two changes the Apostle makes as he goes from Verse 7 to Verse 8: the perfect tense becomes the present:—"I counted" becomes "I do count," and the word "these" (which referred to the seven "gains" previously listed) becomes "all." All his righteousnesses had long since become filthy rags to him (Isaiah 64.6), only to be accounted loss: but *now*, perhaps thirty years later, he counts, not only "these things", but *all things* to be loss for the sake of the surpassingness of the knowledge of Christ Jesus his Lord.

Before we turn from this passage we must note the words, "persecuting the church." From Acts 26-10 & 11 we learn that Paul persecuted the saints "even unto strange cities." And it was while on his way to Damascus, a city far from Jerusalem, for this same purpose that the Lord met him. In Gal. 1.13 we read: "I persecuted the church of God." These passages plainly show that the Holy Spirit views the Church on earth, though scattered in many different places, as *one church*, one body. It is true the Spirit speaks of individual groups of believers in

different cities as *churches*: as, for example, "the churches of Galatia." (i Cor. 16.1). Each one is looked at as representing the whole church of God on earth: but all the various individual churches together are viewed in the Scriptures by the Holy Spirit as "the Church of God." It is also true that the Church is not perfected until the Lord comes, and the last member of Christ's mystic body is gathered in: then all those 'in Christ,' whether sleeping or living, shall be caught

up together to meet the Lord in the air, and so shall they ever be with the Lord: thus He shall present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but holy and without blemish: perfected. (See Eph. 4.13 & 5.27). But let no man deceive you by telling you that the Scriptures do not tell us of the Church of God on earth as being *one body*, for they plainly do teach this.

WORTH PONDERING

The Lord grant that we may be thus quick to discern and thus hearty in our appreciation of what is of Christ in others, whoever they may be, cultivating not so much keenness of eye for that which is painful and inconsistent in the saints, as steady desire for whatever brings Christ before the soul, whatever gives the ring of the true metal, whatever bears the stamp of the Spirit of God.

* * * * *

May we not dishonour Him by gloomy thoughts, by unbelieving feelings, by ways that betoken fear, doubt, dissatisfaction, yearning after creature pleasure in one form or another; but may we be enabled by faith, heartily, simply, alone or with others, in public and private, to "Rejoice in the Lord."

* * * * *

Joy in the Lord is the truest safeguard against the religious snares of the enemy. Where the truth is known, the grand thing is to have the affections kept on the right object, and withal in happy liberty. This is secured by rejoicing in the Lord, which supposes the heart at rest in His grace, and Himself known and beloved, the most attractive and precious object before us.

* * * * *

A man can rejoice so much more in the Lord if he fully judge his failure. It is the tendency of a conscience not thoroughly happy to desire to escape from thinking of anything in which we have consciously turned aside to the grief of the Holy Ghost. It is a right thing to search ourselves through and through, it is right to ask God to search and try us, and to lead us in the way everlasting. Confidence

in grace, so far from weakening the sense of our own shortcomings or covering over our failure, is the very spring that enables us to see and deal with the reality of things in the presence of God.

* * * * *

We find different conditions and not at all the same degree of progress made by the children of God. What then is the grand principle to guide us? Let us suppose a company of believers gathered together, all of the same mind, every one of them brought up to think exactly alike, from baptism with water to the coming and kingdom of Christ, their minds made up and consenting even about points of detail. Would this satisfy the heart? Would it give a just witness to the ways of God towards His children? I dare not think so. It is sweet where God brings souls by exercise of spiritual judgment under the guidance of the Holy Ghost to feel alike. But where sameness is the result of dinning one doctrine into people's heads, and by rules and regulations which squeeze minds into monotony, can anything be more miserable? . . . It is a natural desire that all should grow and rise to a certain height of the stature of Christ. But are we not apt to confound the point desired with our own idea of it? to desire that people should have *our* mind? This we have to guard against. . . It is not the babes who have difficulties or who give trouble, as a general rule. How often clever, intelligent people do the mischief, while the simple-minded would feel the evil of such things at once!

(Extracts from 'Lectures on Philippians' by W. Kelly)

"FEED MY LAMBS"

(John 21 - 15)

HITHERTO AND HENCEFORTH

"The Lord hath blessed me hitherto,"—Josh. 17.14.

Hitherto the Lord hath blessed us,
Guiding all the way;
Henceforth let us trust Him fully,
Trust Him all the day.

Hitherto the Lord hath loved us,
Caring for His own;
Henceforth let us love Him better,
Live for Him alone.

Hitherto the Lord hath blessed us,
Crowning all our days;
Henceforth let us live to bless Him,
Live to show His praise.
(Frances R. Havergal)

CONSTANTINE: THE CHRISTIAN EMPEROR

PART 2

We have heard how God raised up Constantine to be Emperor of Rome, and brought him to some knowledge of Himself through a remarkable vision in the sky of a flaming cross. Yet it is very difficult to understand his character. The old heathen influences of his early life always strongly affected him, and he was not baptized until three days before his death. Statues, coins and inscriptions show how unwilling he was to make a clean break with heathenism. He specially clung to the sun-god, Apollo; and urged his heathen subjects to worship it on the Lord's Day, while his Christian subjects kept the day in memory of their risen Saviour. It is thus that the Lord's Day still bears the name of "Sun-Day", or, "Sunday", as we call it. But I hope you dear Lambs will early learn to use the name of the Lord's own choice, "The LORD'S Day", for the First Day of the week.

He is described to us as a thorough warrior chief: handsome, tall, broad-shouldered, with very bright eyes, and a voice remarkable for its gentleness and softness. He generally wore a small helmet, studded with jewels, and bound with the royal diadem; and a soldier's spear was usually in his hand. His robe was most magnificent, and he wore his hair long, and flowing.

One year after his conversion he published "The Edict of Milan," protect-

ing the Christians, and urging all his subjects to embrace Christianity: and prohibiting all persecution, and other cruel and wicked customs. The change was wonderful: Christians, no longer persecuted, despised, concealed, started up from every corner. Some who were the least suspected, now came forward boldly as belonging to the Lord. Young men, feeble with torture and ill-usage, old men, blinded and lamed for Christ's sake, flowed out of the dreary prisons and terrible mines, where some had been slaving for years. In all directions they were seen on the wide, straight Roman Roads, returning to their homes. Many had been banished in the most lone and dreary places, and they also came home, singing as they went. They had gone out driven with threats and blows: they returned home welcomed and honoured, with words and deeds of tenderness and love. The very scars they bore became badges of glory, and tokens of the highest honour to which men could be called.

Everywhere the praises of God were sung, and the Name of JESUS spoken. The Emperor himself founded churches, and when possible restored their possessions to those Christians whose property had been confiscated. At the Court sermons were preached, and there were public prayers. Indeed at times the Emperor himself preached. 'On these occasions a general invitation was issued,

and thousands flocked to the palace to hear the Emperor turned preacher. He stood erect, and then with a set countenance and a grave voice poured forth his address; to which at the striking passages the audience responded with loud cheers of approbation, the Emperor vainly endeavouring to deter them by pointing upwards, as if to transfer the glory from himself to Heaven.'

He principally held his court in Asia Minor: indeed he had not been in Rome since he had entered it in triumph after the battle which won him the Empire. At last he determined to pay a visit to Rome: but it proved a sad and shameful time. His family relationships were terribly entangled. He had two wives, brothers, sisters, half-brothers and sisters, mother and step-mother. Each one poisoned his mind against the others by wicked stories, and before long, by his own orders, his own son, nephew and wife perished. Then remorse for his fearful deeds seized him. He turned to the old religion for pardon, but the priests indignantly rejected him:

then, to the new, but was met with grave looks and stern reproaches from the Christians leaders; till at last he left Rome, the scene of his shame, and went to begin a new life in a new capital, far away.

The new city was called "Constantinople", after himself. It is on the Sea of Marmora, and one of the most beautiful spots in the world. It was a city such as had never risen on earth before—a Christian city; and beautiful churches towered aloft, where now there are the mosques of Mehommed. The dearest spot in the whole city to Constantine and his mother, Empress Helena, was the principal church, a huge building, upon which they lavished every care and expense. But there was much superstition, and "holy relics" were regarded with great veneration.

If the Lord will, we will hear in our next issue of some noble work that he yet did for the Church of God, and of the great difficulties he had to face.

MARY AND HUGH

THE HOLY SPIRIT

PART 2

"Daddy, you said that we receive the Holy Spirit when we believe: then I don't see why Paul asked those men in the 19th of Acts: 'Have ye received the Holy Ghost since ye believed?' Surely if they believed they must have received the Holy Ghost."

"That is a very good question, Mary: but first, let me remind you, I did not say you receive the Holy Spirit when you believe: you must never rest your faith on what I say."

"But didn't you show us in the Bible that the Bible said so? I've been reading that part in Acts, and I can't understand it a bit."

"Read again what we read in John 7 and Ephesians 1."

"This spake He of the Spirit, which they that believe on Him should receive."

"Yes, it does not just say, 'believe', you will notice, but '*believe on Him*.' That I think means that we believe that Christ died for our sins, and that He was buried, and that He rose again the third day. It means we commit ourselves to Him."

"I think I understand, Daddy. When we read that verse in Ephesians, you asked 'What they believed?' and the

answer was, the Gospel of their salvation. You mean we should know that Christ suffered for *us* on the cross; not just know about His life down here."

"Look again at that Chapter in Acts. Do you know which one?"

"Yes, its the 19th Chapter."

"But now go back to the 18th Chapter, and you will read about a man called Apollos, who was mighty in the Scriptures, and taught diligently the things of the Lord (and it should probably be the 'things of Jesus') knowing only the baptism of John. This all happened in Ephesus, as you will see in Verse 24. But in Verse 27, we read he left Ephesus; and went to Achaia; that was a Province, and in Chapter 20, Verse 1 we see he went to the city of Corinth. Now, Children, if he only knew the baptism of John (who came before the Lord Jesus) do you think he knew that Christ died for our sins?"

"No, I don't think he knew that part at all. So he could not preach 'the Gospel of our Salvation,' and the men Paul asked had heard Apollos preaching, so only knew about repenting, because that was what John preached, wasn't it?"

"That is right, Mary, and that is why,

I have no doubt, they had not received the Holy Ghost. They believed in repentance: they even believed about the Lord Jesus being a good and great Man; but I think that is all they knew: perhaps they believed He was the Messiah: but they did not know that 'Christ died for our sins, according to the Scriptures.'"

"So that is why Paul explained to these men about the difference between the 'baptism of repentance' and being baptized in the Name of the Lord Jesus.'"

"Exactly. And what happened next?"

"Then they were baptized in the Name of the Lord Jesus, and Paul laid his hands on them, and the Holy Ghost came on them."

"What made Paul think these people had not received the Holy Spirit?"

"The Bible does not tell us, Hugh. But if you look in the Fifth Chapter of Galatians you will see in Verse 16, Paul writes: 'Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.' And in the very next verse he tells us that the flesh and the Spirit are always opposed to each other: the Spirit seeking to hinder the flesh doing its bad things, and the flesh always trying to do them."

"So if we did not have the Holy Spirit,

there would be no power to oppose the bad things in us?"

"I think that is just it, Mary. And the Apostle could see by their lives that they had not this power."

"Do we have this power?"

"If the Spirit dwells in us, surely we do. The Power of the Spirit is there: but sometimes we will not listen to Him: sometimes we grieve Him, as it warns us in Ephesians 4, verse 30."

"Is that when we sin?"

"Yes, it is. And yet, even when we sin, we may go immediately and confess our sin, and He is faithful and just to forgive us our sin."

"How very important that we listen to the Holy Spirit, and do not grieve Him!"

"That is true. Many years ago, before they got electric power from Niagara Falls, two men were standing together looking at the Falls. One said to the other: 'See, the greatest unused power in the world!' The other replied: 'No, the greatest unused power in the world today is the Holy Spirit. He is here to work for us and in us; and we don't heed Him.'"

"I hope we won't be like those men in Acts, even though the Holy Spirit does dwell in us."

BIBLE ENIGMA: NUMBER 17

Who towards Jacob practised great deceit?
Who of Jacob's potage once did eat?
Who fell a prey to Joab's cruel rage?
Against what king did Shishak battle wage?

(ii Chron. 12)

Whose anxious fears did Artaxerxes quell?

Who to Felix once did falsehoods tell?
In Gideon's day, who suffered on a rock that bore his name?

What daughter brought to Jacob grief and shame?
By what name we Caleb's brother call?

Of whom did Jesus say, "She gave her all"?
Who after Aaron did the priesthood fill?
What animal did Samson meet and kill?
What city was destroyed after a fight,
And one called Dan rebuilt upon its site? (Josh. 19).

From the above initials you may learn
A prophet's admonition to discern:
Seek heavenly strength and wisdom by the way,
To guide you on to everlasting day.

ANSWERS TO BIBLE ENIGMA NUMBER 16

R-ebekah Gen. 27.15.
E-lisha 2 Kings 6.18.
J-ehu 2 Kings 10.30.
O-ded 2 Chron. 15.8.
I-conium Acts 14.1.
C-anaan Josh. 2.9.
I-saac Gen. 24.4.
N-aaman 2 Kings 5.9.
G-edaliah 2 Kings 25.25.

I-mlah 1 Kings 22.9, 14.
N-aoml Ruth 1.20, 21.

H-obab Num. 10.29, 30.
O-phir 1 Kings 9.28.
P-haroah Ex. 7.4, 5.
E-ngedl 1 Sam. 23.29.

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"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL"

(1 Corinthians 4:2)

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OUTSIDE — INSIDE

"We are troubled on every side, yet not distressed; We are perplexed, but not in despair; Persecuted, but not forsaken; Cast down, but not destroyed. (ii Cor. 4:8 & 9)

Outside, a sea of trouble, with unceasing roll,
Lashes incessant billows o'er my wave-worn soul.
Troubled on every side, each wave but sweeps along
To leave its place for one more dark, more deep, more strong.

Inside, I breathe the atmosphere of rest,
And whisper to my Lord, "Yet not distressed."

Outside, I tread a thicket, whose bewildering maze
Baffles on every hand the keenness of my gaze.
Sight fails me here and sense; I know not what comes next,
And in the 'wildering gloom I trembling cry, "Perplexed!"

Inside, I claim my Saviour's priestly care:
Faith holds the clue, and boasts, "Not in despair."

Outside, like hunted hart, weary and hard-bested,
I know not where to hide my shame-encircled head.
The hunters follow hard, the mountain brooks are dry:
In vain for covert shade I search with eager eye.

Inside, to cooling streams my steps are taken,
In pastures green I couch me;—"Not forsaken."

Outside, a fallen warrior in a desperate fight,
I stand a beaten racer in his saddest plight.
A cloud of witnesses behold me lose my crown;
And bleeding, panting, shame-oppressed, I cry, "Cast down!"

Inside, He smiles, "Well done!" and overjoyed,
Faith grasps the laid-up crown with "Not destroyed!"

(J.J.J., Simple Testimony: Vol. 4)

GAPS IN THE HEDGE

"Ye have not gone up into the gaps, (margin, 'breaches'), neither made up the hedge . . . to stand in the battle." Ezek. 13.5)

I have before me a letter which says: "All around us is breaking down, and the enemy making vast inroads into the very hearts and lives of many." The enemy is attacking in full force: the battle is fiercer than ever: gaps have been made in the hedge that was meant for defence, and the enemy is coming in like a flood, making "vast inroads into the very hearts and lives of many." And many mighty men are lost, daring not to stand.

"And I sought for a man among them," says the LORD, "that should make up the hedge, and stand in the gap before me: . . . but I found none." (Ezek. 22.30). It was not that the LORD could not fit and use a man to stand in the gap. There was a day when "Moses His chosen stood before Him in the breach, to turn away His wrath, lest He should destroy them." (Ps. 106.23). I suppose that Paul at Antioch was another who stood alone in the breach; and turned to flight the armies of the aliens. (Gal. 2.14). I doubt not that Luther was another who stood in the gap: and there are other names, recorded on high, who have done likewise. But today, where is the man prepared and ready to stand in the gap? Must the LORD say "I sought for a man: but I found none"?

"Fight the good fight of faith!" "War a good warfare!" the old warrior cries. (i Tim. 6.12; 1.18). But he also says: "No man that warreth entangleth himself with the affairs of this life." (ii Tim. 2.4). Are we so entangled by the affairs of this life that we cannot stand in the battle, or make up the hedge? More and more of the hedge is going down: the gaps are widening: and where is the man with the courage and the fitness to make up the hedge, or close the gaps? Yet *God* hath not given us the spirit of cowardice. (ii Tim. 1.7, New Trans.) There was one who was called "The repairer of the breach." (Is. 58.12). There is but One to whom we can look today to take that Name. But, thank God, there is One who says: "In that day will I . . . hedge up the breaches." (Amos 9.11; Margin).

And what is our path in this day of ruin? Are we to stand idly by, and say it is all hopeless? No, there seems to be a path for us in these dark and difficult days: a part that the feeblest may share:

and again we find it in Ezekiel: "Set a mark," says the LORD, "upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." (Ezek. 9.4). I think the writer of the letter quoted above bears this mark on his forehead. Does my reader also bear it? Must the Lord say, "He saw that there was no man, and wondered that there was no intercessor" (Isaiah 59.16): none that are "grieved for the breach of Joseph" (Amos 6.6, Margin)?

Our Lord rose up a great while before day, and departed into a solitary place, and there prayed (See Mark 1.35). How often, Beloved Reader, do you rise up a great while before day and pray? Must the Lord 'wonder' that you do not? Must He wonder that in these last terrible days, when men's hearts are failing them for fear, there is no intercessor?

But it is this very verse, Isaiah 59.16, with its awful challenge, that brings such comfort to my own heart: "Therefore," He continues, "*HIS* Arm brought salvation." The day is coming when *HE* will 'hedge up the breaches.' And in the meantime, if we can do nothing else, may we bear the mark in our foreheads of those that sigh and that cry for the abominations; the worldliness, the legality, the sectarianism, the divisions, the lack of love, the lambs and the sheep driven away and scattered, all of which we see all around us. The day is coming when we will wear His Name in our foreheads (Rev. 22.4); then let us bear His mark in our foreheads now. There was a dear old saint I used to know in China, whose daughter describes how when he came to breakfast, there were always the red marks of fingers on his forehead, where he had had his head buried in his hands, as he knelt long in prayer. Let us seek by His grace to be 'an intercessor.' Was not that the way Moses stood in the gap? Listen: "Oh, this people have sinned a great sin. . . . Yet now, if thou wilt, forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Was not the good soldier of Jesus Christ, who put on the whole armour of God, without any greaves upon his legs? (such as Goliath was careful to wear): for being on his knees, he did not need them, for he was 'praying always.' (Eph. 6.18; i Sam. 17.6). If we know these things, happy are we if we do them.

RECONCILIATION

We do well to think upon the results of sin, but let us not lose sight of what it is which produces these results. It makes the sinner guilty and unholy, and calls down judgment and wrath from God. But there is immeasurably more in sin than this. In its essential character it is neither guilt nor defilement, though both these qualities pertain to it, but sin is lawlessness,—the assertion of the creature's independence, the repudiation of the Creator's supremacy and authority,—the denial of the Godhood of his Maker. Sin has brought death into the world and all our woes,—but more, and infinitely worse than this; it has compromised the sceptre and throne of God.

We see then that sin has produced effects which reach far beyond the ruin of our race, and gives rise to questions which the judgment of the sinner can never settle. And as far as sin has reached, Christ has followed, and triumphed over it. It is but natural that our mean and selfish hearts should slight the work of Christ, save in so far as it

brings blessing to ourselves; *but its highest character and its greatest glory* depend, not in what it accomplishes for men, *but on what it is to God*. It is no mere remedy for the ruin of our race;—it is God's answer to every question sin has given rise to.

Blessed be His name! it has brought salvation to lost and guilty man;—but it has a purpose and a scope as wide as creation itself. . . . The human view of Creation is limited to our own race and sphere, but with God, the universe is one vast whole, of which the Adamic world is but a part. And as sin has disturbed the harmony of Creation in this its widest sense, God's answer and remedy are the cross of Christ, and a new Creation. It is not merely the kingdoms of this world that are given up to Christ, but the throne of the universe of God, and when "the end" shall come and God shall assume again the sceptre, He will hold it in virtue of the blood of Calvary.

R.A., Sent by Mr. C. G. Houghton.
(Now, with Christ.)

"THE BRETHREN'S" FIRST PAMPHLET

I have recently been reading an extremely interesting book by Andrew Miller on "The Brethren (commonly so-called) and their Testimony." Some of my readers will recall Andrew Miller's name, as being the author of the very beautiful book on The Song of Solomon that was recently published by The Bible Truth Publishers. Mr. Miller also wrote "Short Papers on Church History," and several other books that might well be republished. The copy of the book I have been reading is old and shabby, and has four pages missing. I rather hope that some day I may be able to make this book available to you dear friends, and so have tried to find another copy, so as to replace the missing pages: but without success, until a kind friend found a copy in The

British Museum, and copied the pages for me.

A little over a year ago we published part of a letter in The Steward, in which was the remark: "I wish people would read and reread 'Considerations on the Nature and Unity of the Church,' by J. N. Darby." Mr. Miller is entirely of one mind with the writer of this letter: and as I heartily endorse their judgment, I am reproducing below the portion of Mr. Miller's book, entitled: "The Brethren's First Pamphlet" He says:—

"In the year 1828 Mr. Darby published his first pamphlet, entitled, 'The Nature and Unity of the Church of Christ.' • We may consider this tract as a statement of what the young community believed and practised, though not in the form of a

* Mr. Miller is, I believe, correct in saying this is the first pamphlet Mr. Darby published: but it is not the first one he wrote. There is an earlier one, entitled: "Considerations to the Archbishop of Dublin and the Clergy who Signed the Petition to the House of Commons for protection." This was sent privately to the Archbishop and Clergy, "having been written some time before it was printed, and withheld, from anxiety as to the justness of the step." See Collected Writings of J. N. Darby, vol. 1, page 1.

creed or confession; and, further, as presenting the divine ground on which they acted. It may also be considered to contain nearly all the elements of those distinctive truths which have been held by Brethren from that day even until now. Not that the writer thought anything of this at the time; he was simply making known for the help of others what he had learnt from the word of God for himself. But who would question the guidance of the Holy Spirit in such a production? Surely He was leading His chosen instruments by a way which they knew not, that the blessing which followed might be seen to be of His own rich grace and truth.

"As this paper was the first public testimony of a movement which was so rapidly to produce such blessed results in liberating souls, we will here give for the convenience of the reader a few extracts, chiefly as to the unity of the church. (The complete pamphlet may be seen in *The Collected Writings*, Vol. 1, Second Article.)

"We know that it was the purpose of God in Christ to gather in one all things in heaven and on earth; reconciled unto Himself in Him; and that the church should be, though necessarily imperfect in His absence, yet by the energy of the Spirit the witness of this on earth, by gathering the children of God which were scattered abroad. Believers know that all who are born of the Spirit have substantial unity of mind, so as to know each other, and love each other as brethren. But this is not all, even if it were fulfilled in practice, which it is not; for they were so to be all one, as that the *world* might know that Jesus was sent of God: in this we must all confess our sad failure. I shall attempt not so much to propose measures here for the children of God, as to establish healthful principles: for it is manifest to me that it must flow from the growing influence of the Spirit of God and His unseen teaching: but we may observe what are positive hindrances, and in what that union consisted. . . .

"In the first place it is not a formal union of the outward professing bodies that is desirable: indeed it is surprising that reflecting Protestants should desire it. Far from doing good, I conceive it would be impossible that such a body

could be at all recognised as the church of God. It would be a counterpart to Romish unity; we should have the life of the church and the power of the Word lost, and the unity of spiritual life utterly excluded. Whatever plans may be in the order of providence, we can only act upon the principles of grace; and true unity is the unity of the Spirit, and it must be wrought by the operation of the Spirit. . . .

"If the view we have taken of the state of the church be correct, we may adjudge that he is an enemy to the work of the Spirit of God who seeks the interests of any particular denomination; and that those who believe in 'the power and coming of the Lord Jesus Christ,' ought carefully to keep from such a spirit: for it is drawing back the church to a state occasioned by ignorance and non-subjection to the Word, and making a duty of its worst and most anti-christian results. This is a most subtle and prevailing mental disease, 'he followeth not us,' even when men are really Christians. . . .

"Christians are little aware how this prevails in their minds; how they seek their own, not the things of Jesus Christ; and how it dries up the springs of grace and spiritual communion; how it precludes that order to which blessing is attached, the gathering together in the Lord's name. No meeting, which is not framed to embrace all the children of God, on the full basis of the kingdom of the Son, can find the fulness of blessing because it does not contemplate it—because its faith does not embrace it. . . .

Accordingly, the outward symbol and instrument of unity is the partaking of the Lord's supper; 'for we being many are one body, for we are all partakers of that one bread.' And what does St. Paul declare to be the true intent and testimony of that rite? That, whensoever 'we eat of that bread and drink of that cup, we do shew the Lord's death till He come.' Here there are found the character and life of the church—that into which it is called—that in which the truth of its existence subsists, and in which alone is true unity. . . . Am I desiring believers to correct the churches? I am beseeching them to correct themselves, by living up, in some measure, to the hope of their calling. I beseech them to shew their faith in the

death of the Lord Jesus, and their boast in the glorious assurance which they have obtained by it, by conformity to it, to shew their faith in His coming, and practically to look for it by a life suitable to desires fixed upon it.

"Let them testify against the secularity and blindness of the church; but let them be consistent in their own conduct. 'Let their moderation be known unto all men.' While the spirit of the world prevails, spiritual communion cannot subsist. Few believers are at all aware how the spirit which gradually opened the door to the dominion of apostasy still sheds its wasting and baneful influence on the professing church. . . . I do believe that God is working by means and in ways little thought of, in 'preparing the way of the Lord, and making his paths straight'—doing by a mixture of providence and testimony the work of Elias. I am persuaded that He will put men to shame exactly in the things in which they have boasted. I am persuaded that He will stain the pride of human glory, 'and the loftiness of man shall be bowed down, and the haughtiness of man shall be brought low, and the Lord alone shall be exalted in that day. . . .'

But there is a practical part for believers to act. They can lay their hand upon many things in themselves, *practically inconsistent with the power of that day*—things which shew that their hope is not in it—*conformity to the world which shews that the cross has not its proper glory in their eyes. . . .* Further, unity is the glory of the church; but unity to secure and promote *our own interests* is not the unity of the church, but *confederacy* and denial of the nature and hope of the church. Unity, that is of the church, is the unity of the Spirit, and can only be in the things of the Spirit, and therefore can only be perfected in spiritual persons. . . . But what are the people of the Lord to do? Let them wait upon the Lord, and wait according to the teaching of His Spirit, and in conformity to the image, by the life of the Spirit of the Son. . . .

"But if any will say, if you see these things, what are you doing yourself? I

can only deeply acknowledge the strange and infinite shortcomings, and sorrow and mourn over them; I acknowledge the weakness of my faith, but I earnestly seek for direction. And let me add, when so many who ought to guide go their own way, those who would have gladly followed are made slow and feeble, lest they should in any wise err from the straight path and hinder their service though their souls may be safe. But I would earnestly repeat what I said before—the unity of the church cannot possibly be found till the common object of those who are members of it* is the glory of the Lord, who is the Author and Finisher of its faith: a glory which is to be made known in its brightness at His appearing, when the fashion of this world shall pass away. . . . The Lord Himself says, 'That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.' John 17.

"Oh! that the church would weigh this word, and see if their present state do not preclude necessarily their shining in the glory of the Lord, or of fulfilling that purpose for which they were called. And I ask them, Do they at all look for or desire this? or are they content to sit down and say, that His promise is come utterly to an end for evermore? Surely, if we cannot say, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee,' we should say, 'Awake, awake, put on thy strength, O arm of the Lord; awake, as in the ancient days, in the generations of old' Will He give His glory to one division or another? or where will He find a place for it to rest upon amongst us?

"I have gone beyond my original intention in this paper; if I have in anything gone beyond the measure of the Spirit of Jesus Christ, I shall thankfully accept reproof, and pray God to make it forgotten."

* In later writings I think Mr. Darby would have written "members of His body", rather than, "members of it," (referring to the church).

WHAT'S IN A NAME?

The other evening in the Prayer Meeting in Sandakan, North Borneo, we had a most unusual request for prayer. I was going to write, the *strangest* request: but as I thought it over, I realised the strange part was that it was so unusual.

Why not—

“Look up to Him for guidance in thy choice

Of some such name as will contain a voice

Whene'er you mention it to Him on high,

Or to your bosom call your darling nigh”?

You have perhaps heard, in a tone of contempt, of “the wild men of Borneo.” Well, this request came from a young Dusun woman of Borneo. The Dusuns are one of the native tribes of Borneo, and I suppose would be classed amongst the “wild men” mentioned above: though, as I heard it remarked the other day, the only “wild men” (or, women) that we see on the streets of Sandakan are the tourists that walk around while their ship is in port.

The Lord had just given this young Dusun woman her first baby; and she sent a request that we might pray that the parents might be given wisdom to give it the right name. I thought that was one of the nicest requests I had ever heard: and I thought, further, how well the mothers and the fathers at home might do to imitate this dear Dusun saint of God.

For a long time I have felt very grieved over some of the names that I hear given to poor helpless infants who must go through life with some horrid tag taken from heathenism, or some pet of the world, or favourite novel or story book. Before our eldest little girl was born my Aunt said to me, “If the baby is a girl, be sure you don't call her ‘Isabel,’ for it is just another form of Jezebel.” We had a charming doctor to whom we were much attached: after the baby arrived, he said to me, “Your little Isabel is safe with you now.” I could only laugh, and say ‘Whatever name she bears, it will never, never

be Isabel.’

But if my Aunt had not warned us, we might quite possibly have called her Isabel. And how thankful I am that she did warn us. Now, I have wondered if there might be some parents who read ‘The Steward’ who might be glad to be warned; and glad to have some suggestion of names, and their meanings, put before them. We are not as well situated as the Chinese, as regards names. My first Chinese teacher had not long known the Lord; and he changed his name from one with an idolatrous meaning to, ‘Chung Sang,’ which means ‘Born Again.’ That is a lovely name to bear, and one that carries a testimony with it to all he meets: but I can hardly suggest you call your next little boy, ‘Born Again.’

Names in the Scriptures seem to be given usually for their meaning. For instance Adam means *Earthy*, or, *Red Earth*: doubtless a reminder of his origin. Eve is *The mother of all living*, or perhaps, *Life, Living, Alive*. This name tells forth Adam's true faith, in that he gave this name to his wife after they were expelled from the Garden, but when they had received God's own promise that the Seed of the woman should bruise the serpent's head. (Gen. 3.15-20). Abel means *Vanity, Transitoriness, Breath*. We may see the Spirit of God making use of these meanings for Adam and Abel in Psalm 144.4, where we read: “Man is like to vanity.” But what the Hebrew says is: “Adam is like to Abel.”

There are undoubtedly many treasures hidden in the meanings of the names in the Scriptures. For instance, the last verse of Judges is: “In those days there was no king in Israel: every man did that which was right in his own eyes.” In the second verse of Ruth, (only two verses further on), we read: “The name of the man was Eli-melech.” Now, what does Eli-melech mean? We know from Matthew 27.46 what *Eli* means: and from Hebrews 7.1 & 2 that *Melech*, or *melchi*, means *king*: so we learn that Eli-melech means “My God is king.” And there you have the link

between the Books of Judges and Ruth. From this you may learn what Abi-melech (Judges 9.1) means, for you most likely know that *Ab* means *father*: compare *Abba*. And this will throw a flood of light on Gideon.

The Book of Ruth is full of meaning from the names. Ruth means *Beauty*, and is a type of the church: "a glorious church, not having spot, or wrinkle, or any such thing." Naomi means *Pleasant*. Marah means *Bitter*. Mahlon, husband of Ruth (4.10), means *Great Weakness*. This is a picture of the Law that was "weak through the flesh." Chilion means *Pining*, or *Consumption*. Boaz, Ruth's second husband, whom she married after Mahlon's death, means *Strength*: the exact opposite of *Mahlon*; and speaks of Christ Himself. Obed, Ruth's son, means *Serving*: "I am among you as He that serveth." Jesse, Obed's son, means *Wealth*. "Ye know the grace of our Lord Jesus Christ, that, thought He was rich, yet for your sakes He became poor." Jesse's son was David, and David means 'Beloved.' "This is My beloved Son."*

I hope these examples illustrate the importance of names in the eyes of the Lord: and need we suppose He cares less today about the names His people choose for their children, whether they are chosen for His sake, and for His glory: or to please ourselves, or copy some popular worldling?

From Luke 1.61, we learn that babes were also called after their kindred. So it would seem that in the days of old names were chosen on the one hand for their meaning; and on the other hand after some honoured person. In a former number of *The Steward* (Vol. 16: No. 4) we pointed out that heathens who were converted bearing heathen names were not required to give them up: they were not under law, and free Grace can take the old name and set it free from its idolatrous

connections. But it is an entirely different thing for Christian parents today to choose names that come from false gods or old, or modern novels, or worldly people.

We give a few names below, and when able, and needed, their meanings: but you will note that some of the loveliest names need no interpretation. When able, the source of the name is given in brackets.

Agatha: Good (Greek); Agnes; Pure, Chaste (Greek); Althea, or, Alethea: True, or Truth (Greek); Amy: Loved (Old French); Mabel, Amabel: Loveable; Irene: Peace (Greek); Ann, Anne, Annie, Hannah: He (God) has favoured me (Probably from Hebrew, Hannah); Beatrice: Bringer of Joy (Latin); Dorothea, Dorothy: Gift of God: (Probably Greek); Theodore (boy), Theodora (girl): Gift of God (Greek); Matthew: Gift of Jehovah (Hebrew); Mary: Perhaps, "Wished for Child," Perhaps, Bitter, (as Mara); Alfred: Counsel, or, Great Peace, (Famous and very good British king); Sophie, Sophia: Wisdom (Greek); Elizabeth: My God (is) Satisfaction (Hebrew); Peter: A Stone (Greek); Simon, Simeon: Harkening (Hebrew); Andrew: Manly (Greek); Christopher: Christ Bearer (Greek); Fiddle: Faith, Faithful; John, Jane, Joan, Jean: Jehovah has Favoured (Hebrew); Margaret, Marguerite, Margery, Marjorie: A Pearl (Greek); Stephen: Victor's Wreath, Crown (Greek); Faith; Hope (May be used for girl or boy); Joy; Grace; Mercy (Miss Emily Mercy Gausby's name); Patience; Peace; Charity.

It will be noted that more girl's names are given than boy's. This may be for two reasons: Many boy's names are from the Bible, and the meaning given there, so we have not included them; and Secondly, many of the boy's names have meanings which are not conformable with our meek and gentle Master and Lord.

* (Meanings taken from: "The Proper Names of the Old Testament Scriptures, expounded and Illustrated." By The Rev. Alfred Jones.)

(The meanings found from various sources, including "The Oxford Dictionary of English Christian Names." It is impossible to be always certain of the meaning).

ON THE CHOICE OF A NAME FOR A CHILD

— To Christian Parents —

What is a name? you ask. Names show
the heart:
In vanity and pride most names have a
part,—
Self to exalt and please, man's favourite
aim,
When on his offspring he bestows a name;
Tickled by fancy, or mere pleasing sound,
Or other reason equally profound,
Too many parents gratify their ear
With names that Heaven cannot love to
hear.

He, by whose sovereign choice, and
gracious love,
Was named each family in heaven above
And earth beneath, before the world
began,
Reveals in each some beams of light to
man.
The chosen father of the promised seed
Who should meet all the ruined sinner's
need,
He calls him "Abraham"—"exalted" he,
The father of a multitude should be,
More numerous than the starry hosts on
high
When not a cloud obscures a Syrian sky,
More than the sands upon the ocean's
shore
Where its proud waves delight to break
and roar.—

That halting pilgrim, leaning on his rod,
He calls him "Israel"—mighty prince with
God,
In honour of that faith that would not
yield,
Or without blessing quit the wrestling
field.

Faith gave its pregnant names in days of
old;
The giver's heart those early names
unfold:
First in the line we love the name of
"Eve;"
While o'er their fall and ours their children
grieve

Sin's dreadful entrance in a world so fair,
Whose fearful reign, alas! is everywhere;
Yet we delight to hear how mercy's voice
E'en, in the hour of judgment, could
rejoice;
Speak of the coming Seed, the woman's
Child,
By whom God's attributes are reconciled,
The serpent's head is bruised, the gloomy
tomb
And all death's awful horrors overcome.

He who had named her Isha,* when first
made
In loveliest bloom of innocence arrayed,—
"Bone of his bone, flesh of his flesh," was
she,
The twain but one in closest unity,
Alas! his tempter had through guile
become,
Partaker of his guilt, and shame, and
doom;—
Now grasps the promise in his hour of woe,
Her seed shall conquer their obdurate foe,
Shall bruise his head, tho' bruised his heel
should be,
By death should death destroy, and set us
free:
He gives her now another name,
"Eve"*** (life), whose very utterance
should proclaim
In every hour of darkness and of woe,
Life in the midst of death, and victory
o'er the foe.
Then "Seth"† appears, the appointed
"substitute,"
Of all our peace and hopes the promised
root,
Who as our surety all our guilt endured,
And our eternal happiness secured.
"Enoch" (devoted), he, who walked with
God,
And passed, unscathed by death, to
heaven's abode;
"Isaac,"—we laugh, our sorrow changed
to joy,
At birth of Him whose death did death
destroy.

* Heb. *Isha*, from *Ish*, Man.

** Heb. *Ohavah*=Eve, Life.

† *Seth*, Substitute, Appointed.

But time would fail, did I in feeble verse
Faith's numerous names endeavour to
rehearse;

Let me but mention how the glorious name
God gave His Son, when He in mercy came
Sinners to rescue from their awful fall,
JESUS, the noblest, peerless name of all!
Highest in heaven, sweetest name on
earth,

Announced to Mary ere His wondrous
birth,

By angels praised when in the manger laid
The holy Babe in swaddling clothes
arrayed,

They to the shepherds of the Saviour
spoke,

Born to deliver from th'oppressor's yoke.
JESUS! Where'er He journeyed here
below,

All found in Him the balm for every woe:
What thousands flocked His words of life
to hear,

What thousands did His works of mercy
cheer!

That name I read nailed o'er Him on the
tree,

Jesus, the Saviour, crucified for me;
In heaven exalted high o'er every name,
Its matchless worth all tongues with joy
proclaim;

On earth how sweet to all our heaven-
taught hearts,

What joy and liberty its sound imparts!
The weary hears, and finds therein his
rest;

The wretched hears, believes it, and is
blest;

It cheers the contrite, cures the venom'd
smart

That sin inflicts in many an aching heart:
Since the glad hour I learned its power to
know,

I've found its solace every hour of woe,—
A sweetness, and a freshness, and a joy,
Time cannot pall, nor life nor death
destroy.

JESUS! the name the Father loves to own,
What power it has before th'eternal
throne!

Through it our feeblest prayers accepted
rise

In its sweet cloud of incense to the skies:
While here we love its sovereign grace to
tell,

And others win, the Saviour's ranks to
swell,

E'en through eternity we'll still proclaim
On golden harps our JESUS' glorious
name.

Has prayer been heard, and God in answer
given

A precious babe to train it up for heaven?
Wilt thou not choose for it a suited name,
Pleasing to Him from whom this blessing
came,

Such as the Shepherd would Himself
approve,

For the dear lamb, the object of His love?
Look up to Him for guidance in thy choice
Of some such name as will contain a voice
Whene'er you mention it to Him on high,
Or to your bosom call your darling nigh;
Some name that will awake some cord of
love,

And your glad heart to thankful praises
move.

"God gave my child, from Him this
blessing came,
And to His praise I gave my child *this*
name."

(J. G. Deck)

MEDITATIONS ON PHILIPPIANS

For several years we have been publishing a series of articles on The Epistle to the Philippians. It has been suggested that we publish these in book form; and this is now being done. It is our hope (but not a sure and certain hope) that by the time you receive this number of the The Steward, the books may

be ready. We cannot say yet what the price will be, but I hope not high. We expect to have them available in either cloth or paper covers. The proposed name is "SACRIFICES OF JOY", taken from Psalm 27.6. Orders may be sent at once to,—

Christian Book Room,
Box 5413, Kowloon,
Hong Kong

or, Bible and Tract Depot,
6125 Sherbrooke St. West,
Montreal 28, Canada,
or, through any Christian Book Shop.

"FEED MY LAMBS"

(John 21 - 15)

SAVED TWICE BY THE PRECIOUS NAME OF "JESUS"

— A Letter from a Jew —

15-9-63.

Dear Brother and Friend in Christ. . . .

In May, 1885, I was born in Poland in a Jewish fanatical home, where I was taught to spit on the cross when, and wherever, I saw it. The reason for it was probably that the Catholics that surrounded us were terribly fanatical, and persecuted the Jews, including myself, as also the Russians did.

When I was about 17 God spoke to me in a tremendous way in showing me, when walking on the street, what a naughty, sinful boy I was. This caused me to cry unto God, Who graciously heard my prayer. His answer was that I shall see one day Salvation. About a year later I was brought to a Christian meeting arranged by the Church of England Mission to the Jews. When having a little talk with the missionary he told me about a mission house in Germany for Jewish boys who like to study Christianity. I at once, I say again by the mercy of the Lord, and His definite leading, left Poland and my parents and my work, and travelled to Germany to that home.

I liked it at once very much. It was in May, 1904, and on Christmas of that year, I was baptized with some other Jews. It was a baptism mostly with water: but on Good Friday 1905 I was born again, and given the Holy Spirit, and the love of Christ. When I came in on that day to the Chapel of the Church of England, Jesus was for me a great and good man: but when I came out, He was my LORD and my GOD. It was only one look to Calvary, when I heard Him praying for His enemies, etc., that this Man, nailed on the cross, has won my heart from me, and I became His servant.

In the autumn of 1906, because I was born in Poland, I had to leave Germany and go to be a soldier in the Russian army, because Poland was already at that time under Russia. While waiting for my transportation to Sevastopol, my Jewish brother took me to a little Catholic chapel,

to see the portraits of the famous Polish man. While walking from one picture to another, the caretaker came in, said nothing, ran out and rung the bells, crying, "Jews are come to rob our Church." This caused the villagers to come out with sticks to kill my brother and myself. We were still inside the chapel. I was peaceful and prayerful by the mercy of our Lord, and prepared myself to die.

Then the door of the chapel opened, and the priest together with Russian cossacks with guns stepped in and took us out to the churchyard, probably to kill us. Then I gave my soul to Jesus by calling His Name. When the priest heard it, he said to the cossacks about me: "He is not a Jew, because he is calling the Name of Jesus." And so my brother and I were saved by the Name of JESUS.

The third time when my family was saved from Hitler's gas chambers was in 1925, when we left Germany for Palestine before Hitler came to power. I was inspired to do so by reading Zechariah Chapter 8, etc., etc. How good to know the will of God and to do it!

I am closing my letter to you with one of the hymns of Charles Wesley:

David Glaser

Thou hidden Source of calm repose!

Thou all-sufficient Love divine

Our help and refuge from our foes,

Secure we are, for we are Thine;

And, lo! from guilt and grief and shame

I hide me, JESUS, in Thy Name.

Thy mighty Name Salvation is,

And keeps our happy souls above;

Comfort it brings, and power and peace

And joy and everlasting love;

To us with Thy dear Name are given

Pardon and holiness and heaven.

JESUS, my all in all Thou art,

My rest in toil, mine ease in pain;

The medicine of a broken heart,

In war, my peace; in loss, my gain.

Our smile beneath the tyrant's frown;

In shame, our glory and our crown.

Charles Wesley

Christian Book Room,
Box 535, Sandakan,
(North Borneo),
Sabah, Malaysia,
Oct 4th, 1963.

My dear Lambs:—

It seems a long time since I wrote to you, and a good deal has happened since then. Perhaps I should first mention that our country has got a new name, as you will see from the address above. We are now linked with Sarawak, Singapore and Malaya. Until the Post Offices at home get to know the new name, I think if you should write, you had better address the letter as shown. In some places there was trouble, when the change was made, but I am thankful to say there was none here.

Since I last wrote, Mr. and Mrs. Edward Dear have come to live in Sandakan. Mr. Dear helps us every day in the Book Room and Clinic. I hope in the next issue of "Feed My Lambs" that he will write and tell you his impressions of Sandakan. The Immigration Dept. have given them a year to stay: but I trust that may be extended if the Lord should not come before then, and it is His will for them to be here.

My son, Dr. Willis, tries to go up the Labok River to Kimansi, about every other week-end, and Mr. Dear often goes with him. I have told you before of this place, and shown you a picture of the launch in which they travel; and also Kodo and Roosia, the Dusun brother and sister who try and go every week to help the other Christians there. The launch has now been sold, and they have a "Land Rover", like a "jeep" at home, and have been going 68 miles out the new road, then a walk of seven miles through the Jungle, and finally nearly three hours by dugout canoe with a little outboard motor, up to Kimansi. It is about 110 miles, and takes about ten hours. But as the rainy season is coming on, and the road may be impassible, they hope on the next trip to only go to Mile 32 on the road, as it is surfaced with stone that far; and then 3 miles down a private logging road, and the rest of the way by dugout canoe. He has had a little bigger and wider canoe built, out of a huge log, for where they meet the river, it is quite wide, and exposed to the winds from the

open ocean, and is often quite rough.

The Christians in Kimansi have built a nice little meeting room, with a room behind for visitors to stay: it is built mostly out of bamboo, with palm-leaf walls and roof, not a bit like the meeting rooms you know at home. There is no school there, so none of the children can read: indeed, only a few of the men, and very, very few of the women can read: but they all know the hymns, even the little ones of four or five; and they love to sing them. The brothers who can read were thinking of taking it in turns after they finish work, to teach the others, and I hope they may. Some more have been baptized, but two or three have gone back to their spirit worship: so we need to pray for them.

The building in which we have had our book shop in Singapore for a good many years has been sold; and we have to move. It used to be a sort of hotel, and we have the bar for our book room: it has made a very good place, and very reasonable rent, with a very kind landlady. Now we do not know what to do for it is so hard to find a place, and rents are so fearfully high: but I doubt not the Lord will provide: you remember one of His Names is "JEHOVAH-JIREH", "The Lord will Provide."

Mr. Collier in Hong Kong has been in hospital, and has been very ill, and his strength is coming back but slowly. They have had a lot of trouble and difficulty there, and need our prayers very much indeed. As you know Miss Hayhoe and Mr. Collier each have quite a large school: and it is getting so hard to get good Christian teachers. Mr. and Mrs. Collier are both old, and there seems to be nobody to take up the work which they have been doing for so many years.

Before I stop I want to tell you about a little girl of eleven: her name is Yit Ching, which means "Clear Moon." She is Chinese, and very small; does not look more than seven, and she had no hair. The family is very poor, and the mother sick, and Yit Ching has to be up about five every morning to do the washing and the house work before she goes to school. She has four little brothers and sisters. I have watched her pass our house for nearly five years now, and she always looked so sad:

I never saw her smile. The children at school call her names, and tease her because she has no hair. A few weeks ago she began to come to the Clinic, and now her hair is growing. They told me this week that now it is an inch and a quarter long; and she comes to Sunday School, and a kind friend gave her a pretty dress, and when I see her now, she gives me such a bright smile. A High School girl called Ruth teaches her in Sunday School: there are about 70 children in that class, and they are very good. Ruth tried to get her brothers and sisters to come, but the mother said, No, the Christians don't go to hell and don't go to heaven, but hang about in the air, and have nowhere to go:

and I don't want any more of my children to be like that. However, Yit Ching tells her mother this is not true. And we are praying that the Lord will save all that family. Won't you pray for them also? The Doctor told Yit Ching, "I think in about four months you will have nice hair, and look very pretty." Yit Ching was so surprised, she laughed. I am afraid it was like Sarah's laugh, because she did not believe it: but now I think she does believe the Doctor, and I hope will soon truly believe in our Lord Jesus.

With my love to you all,
Your old friend,
G. Christopher Willis

MARY AND HUGH THE HOLY SPIRIT

Part 3

"Daddy, there's a girl in my class at school who says its all wrong what you said that we get the Holy Spirit when we believe. She says that when we believe we are saved; and that is the 'First Blessing,' but then we have to pray and pray and pray, and after a while we will get the 'Second Blessing', and that is the Holy Spirit."

"What did you say?"

"I told her that it said in the Bible that after that ye believed ye were sealed with the Holy Spirit, but she said that it plainly talks in the Bible about the 'Second Blessing,' and that can't be anything else than the Holy Spirit."

"How would it be to look and see what the Bible says?"

"O, Yes, do lets; for it bothered me ever so much: but I don't know where to look."

"It is true the Bible does have the words 'a second benefit.' I do not remember that it ever speaks of a 'second blessing'; but some people I think change the word *benefit* to *blessing*. You may look at it for yourself, it is in Second Corinthians Chapter 1, Verse 15. You read it carefully, with Verse 16, and tell me what you think it means."

"It looks to me as though it meant that Paul said he had thought of going from

the Christians in Corinth to visit the people in Macedonia, and then come back again from Macedonia to visit them in Corinth a second time; and so they would have the benefit of two visits. Is that right?"

"I don't see what else it could mean. It seems perfectly clear to me. There is no mention of the Holy Spirit at all, as you can see."

"Its not fair to twist the Bible like that, is it? Why should Elsie say a thing like that?"

"Someone has taught her that; and she did not look to see for herself. You see how important it is to see for yourself in the Bible whether the things are true or not. Do you remember about the people in Berea, who searched the Scriptures daily to see if the things Paul preached were true?"

"No, Daddy, I don't remember about them; but queer they would not believe Paul."

"It does not matter who it is. In one place Paul says, 'though we or an angel from heaven, preach any other Gospel' he is to be accursed. So you see the Bible alone is what we must trust."

"Where is it about the people in Berea?"

"You will find that in Acts 17.11. You

will see they are called "more noble" than the people in Thessalonica. They are God's 'noblemen.' And I hope you will be one of God's 'noblemen.' "

"But I am only a little girl; how could I be a nobleman?"

"By searching the Scriptures every day, to see if what you hear is true."

"Yes, I would like to be one of God's 'noblemen'; we all could be that."

"I knew a man who came to a place to preach. The people there called themselves Christians, but they loved the world, and the pleasures and things of the world, and hardly ever read their Bibles. They asked this man to preach about the 'Second Blessing.' He told them that what they needed to hear was the 'Second Birth', not the 'Second Blessing.' Do you

know what he meant?"

"I do, Daddy. It meant they were not Christians at all. They were not saved. They never had been born again, so of course they did not have the Holy Spirit: but when they believed on the Lord Jesus, and were born again, then they would be sealed by the Holy Spirit, like we read in Ephesians the other day."

"That is quite right, Hugh. May you always remember that. So the 'Second Birth' is true and right. But to speak of getting a 'Second Blessing' when we receive the Holy Spirit, is not in the Bible. He is a 'blessing', surely, but we receive Him when we believe on the Lord Jesus, as we saw in John 7.39 and Ephesians 1.13."

BIBLE CHARACTERS:

NUMBER 1

A noted teacher of Jewish law, whose reasoning had great weight with the council at Jerusalem.

Acts 5:34

The initials of the following prove the name:—

1. The portion of Palestine which was the birthplace of many of the apostles.
2. An aged widow remarkable for a life of fasting and prayer.
3. A disciple of Cyprus, with whom Paul lodged during his last visit to Jerusalem.
4. The name of one whose sudden death brought great fear on all the church.
5. The only companion of Paul during his last imprisonment at Rome.
6. The city in Asia Minor from whence the Jews came who stoned Paul.
7. The village where our Saviour spent the first evening after His resurrection.
8. A city where the apostle Peter ministered to the saints.

ANSWERS TO ENIGMA

Number 17

"Learn to do well." Isaiah 1.17.

L-aban Gen. 29.21-30.

E-sau Gen. 25.30.

A-bner II Sam. 3.27.

R-ehoboam . . . II Chron. 12.2.

N-ehemiah . . . Neh. 2.2-6.

T-ertullus Acts 24.1-6.

O-reb Judges 7.25.

D-inah Gen. 34.

O-thniel Judges 1.13.

W-ldow Mark 12.42.

E-lazar Num. 20.28.

L-ion Judges 14.5, 6.

L-eshem Josh. 10.47.

"I LOVE TO PINT HIM OUT!"

Joe Brown was a coloured man who used to row people across a certain river where there was no bridge. One day he was rowing a man across the river, when suddenly he pulled in his oars, and stood up, and shading his eyes with his old hat, gazed at a vessel coming slowly up the river.

"As I'm a libbing man," Joe exclaimed, "dat am de Captin!"

The passenger looked but could see nothing special except three or four men on the vessel in the distance.

"See him, Mister?" Don't yer see that strong, kind-looking man agin the mast?"

"Perhaps I shall see him when we get closer."

"I wish yer could see the Captin," said Joe, in a tone which seemed to imply he might if he would but look.

"Who is the Captin?"

"De Captin? He am de man that sabed me!" But quickly he turned his eyes again towards the vessel, "I can't miss seeing him while he am in sight," and he gazed with intense earnestness towards his saviour.

The ship did not come very near, and passed by with no apparent signal to Joe, who stood as steady as a mast in a ship, his eyes still shaded by his hat: nor did he take up his oars again until the 'Captin' was out of sight.

"I tole you, sar, dat he am de man what sabed me."

"How did he save you, Joe?"

"He strip off his coat, and jump into de ribber and cotch hole of dus chile wid his strong arm, just as he was sinking into de great depths, wid de ropes around his feet. Dat's de way he sabed me," said Joe, growing eloquent with emotion.

"You have not forgotten to be grateful, I see."

"Grateful! Joe Brown would breave every breff he draw fur him ef he could. I tole him I would work de rest ob my days widout no pay. It would be enough and more and I pay him just to be allowed to sarve him. But," he added rather sadly, "I stay as close by him as I ken. He runs by here onct a month. I wutches fur him allers, and I love to pint him out. Its all dis poor nigger can do."

The traveller, who was a Christian, was deeply moved by the earnestness of the poor negro, and at the depth and tenderness of his gratitude. In a monent there flashed across him a humiliating sense of his own ingratitude toward One whose strong arm had snatched him from the jaws of an eternal death. Why should he ever forget the high privilege of pointing Him out: "Him, whose Name is above every name, the Man Christ Jesus!"

May you and I "love to pint Him out!"

* * * * *

October 16. Postscript to the letter above.

Before this letter could be printed, the Lord had already provided a place for the Book Room in Singapore. Some one said to Miss Dear, Has the Lord found a place yet for the Book Room? I think He has, said Miss Dear, but He has not told me the address yet. A few days later, she found the place the Lord had prepared for them, a large pleasant set of rooms not far from the present situation. It is on Prinsep Street. They have possession from the first of November. This is the very busiest time of the year, when the shop is always crowded with people choosing cards and gifts and Sunday school rewards. So please pray that the Lord will help in all the difficulties of the move.

* * * * *

"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. Walter E. Smith, 45 Rockingham Dr. Islington, Toronto. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4354 Marcell Ave., Montreal, Canada.

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"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4.13)

THE STEWARD

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL"

(1 Corinthians 4.2)

VOLUME 16: NUMBER 9

JANUARY, 1964

THE QUESTION ANSWERED

The Question:

"We talk of the land of the blest,
That country so bright and so fair,
And oft are its glories confessed,
But what must it be to be there?"

* * * * *

The Answer:

" 'Tis good to be here,' was the word
Once heard from that country so fair,
In glory beholding the Lord,
'Tis this, it is this to be there!
(Matt. 17.4)

"The glories and joys of that land
The traveller could not declare,
His rapture and silence alone,
Must tell what it is to be there!
(ii Cor. 12.4)

"In sight of that City on high,
Its walls decked with jewels so rare,
He fell, overwhelm'd with the joy,
This tells what it is to be there.
(Rev. 22.8)

"With Thee, Lord, for ever to be
Is the hope Thou hast left with us here,
'Tis enough, Lord, for ever with Thee,
'Tis this, it is this to be there!"
(i Thess. 4.17)
(J. G. Bellett)

SOME RECOLLECTIONS OF MR. J. G. BELLETT

(By His Daughter)

In 1848 the Lord took to Himself an "only and much loved son" of Mr. Bellett, after a long and exceedingly painful illness. He was only 19 years old. On the

day of his departure, his father wrote: "Blessed, blessed God! the desire of my eyes has been withdrawn from them; and almost the fondest object of my heart (the

thought of whom for many, many years was scarcely a stranger to me for a waking hour) is gone from the midst of us. . . .

"Blessed be the God and Father of our only Saviour Jesus, our Father in Him! May He speedily make up the number of His elect, that my darling child, with all His dear and foreknown ones, may be caught up together in the clouds to meet the Lord in the air!"

And again, in another letter: "I pray that the memory of him may never be a faded or distant impression on my heart, for I believe it has its virtue, and such virtue, I trust, as the Spirit sanctions. Did you ever meet with the beautiful rendering of Jer. 31.20, in Tyndale, I believe, 'Ephraim, my dear son! the child with whom I have had all delight and pastime, since I first communed with him I have him ever in remembrance. My very heart driveth me unto him. Most lovingly and gladly will I have mercy on him, saith the Lord of hosts.'

"How sweet that verse of Tersteegen's hymn is:

"Mid conflict be Thy love my peace,
In weakness be Thy love my strength,
And when the storms of life shall cease,
And Thou to earth shalt come at length,
Then, to the Glory be my Guide,
And shew me Him who for me died.'

"To live to serve Him, is the highest desire.
"To die, to enjoy Him as our portion."

• • • • •

"During the summer of 1849, after my brother's death, we remained at Bath . . . but before the winter he (my father) and my dear mother went back to the now shadowed home. . . . I remained with my aunts and cousins at Bath, and this gave occasion to my having letters from my father, some extracts from which I can now give. . . .

"Think of the Lord and of all His love in the simplicity of a believing heart. May He be near to teach and keep you, my dear child. . . .

"Though Joseph may plead for Manasseh, he puts the blessing upon Ephraim, because this is God's way, to set the younger above the elder, that all blessing may come through the grace of God, and not through the rights, or claims, or the efforts of nature. At the end of all, Jacob's undivided boast and confidence is in the sovereign grace of God.

"How happy it is to know that we, in like measure, must be 'debtors to mercy alone!' We have no title in ourselves; we are like the younger child, not the *natural*

heirs of blessing. But *God gives to those who deserve nothing.*

"May His presence and approbation be our present joy, my dear child, and the assurance of His everlasting love, the spring of our constant confidence and hope."

"The Lord bless my dear, dear child; keep her in the midst of corruptions and distractions abroad, under the shelter of the name of Jesus, for it is a strong tower, and they that trust in it shall never be confounded. . . . I have been thinking a little this morning of the meaning we may attach to the 'talent,' or 'pound,' which the Lord gave to His people to use till He return. We may, as a practical word for our conscience, say, that *every circumstance may be used as a talent.* I mean, if we seek to go through it, or to meet it, or to be exercised in it and by it, in reference to Christ. Every opportunity, every advantage we should learn to regard as an occasion of service to the Lord, not seeking to turn it to *our own account*, but to the account of *His praise*. And the more we *love* Him, the more this will be done. Where there is love, even amongst ourselves, we know this. We know how to prize an opportunity or a circumstance, if it can be made to serve the wishes or interests of a person we love. And this man in the parable who had no heart for the Lord, but who feared Him, never used His talent, never took up any opportunity or circumstance with love and desire, as a means of serving or pleasing Him.

"And happy, my child, it is when the heart is so true to Jesus that it can regard all things that arise, not in their relation to ourselves, but as occasions of thus pleasing and honouring Him; to try to get out of every little event, something that may tell Him we love Him.

"And then, when we discover our coldness in our best estate, and our shortcomings in everything, to remember His covenant, everlasting, elective love, which made us His object in spite of all things, and will never leave, never forsake us."

• • • • •

"There is nothing special to mark the next year or two, except the remembrance of friends who gathered round my father, and who were welcomed to our house chiefly as guests at breakfast.

"He used to quote a saying. . . . 'You ask a man to dinner because he knew your grandfather, or because he has done you some service; you ask a man to *breakfast* because you like him.'

He gave a charm "to these simple morning gatherings. He made them opportunities of friendly intercourse with some not belonging to the Brethren, whom he was always glad to welcome. . . Some of his choicest sentences were uttered in these happy moments of familiar intercourse, or at our family Bible Reading from day to day. A few of these . . . may not be out of place here:—

"The more we live in *expectation*, the less we shall grudge another; and the less we shall seek to acquire for ourselves. . .

"The gate of the domains of heaven is on earth.

"There is nothing like faith which attaches you to a victorious Christ.

"He was numbered with the transgressors—*He* who had had Moses and Elias on either side of Him! (See St. Luke 9.30-31).

"The service that humbles you is true Christian service.

"Love does not wait for great occasions, but buckles on its service-suit at once. . .

"What was the apostle's temper of mind in writing the Epistle to the Galatians? In Romans it was the calmness of a teacher. In Corinthians he was a pained rebuker, a disappointed father. In Ephesians all is elevation, looking around on a world of glories.

"Justification by faith was no mere dogma to the man who wrote the Epistle to the Galatians.

"Where is the blessedness ye spake of? We do not know the power of the thought that God's favour is toward us—the greatest lever which can be put under the soul. The Galatians knew it at the time to which the apostle looked back.

"Thessalonians has a deep glow of pastoral devotedness throughout.

"*The God of all grace.* How little do we let the majesty of such words in upon the soul.

"Passages (of Scripture) that may seem startling, read in the light of others, are found to be necessary truths. Such is the *fearlessness* of Scripture, an honest man does not fear to speak his mind.

"There is no citadel for the heart like confidence in God.

"No accuracy of doctrine will give the soul rest; there must be the knowledge of a *Person*.

"Christ was the manifestation of God to man, and of man to God. He was the Man in whom God could delight.

"If there is an entertainment for the heart this side the glory, it is tracking the moral glory of the Lord Jesus; as one says, "The conception of such a character, would be more wonderful than the reality.

"The story of the life of Christ as given by the four evangelists is an enlarging, living wonder to the soul from day to day."

MARY MAGDALENE

When poor Mary Magdalene lost Christ she lost her *all* in this world. She had nothing to relieve her, or fall back upon. Her character was gone. She was a degraded thing. But the *blessed Lord had taken her up*. He had spoken friendlily to her, when the world would have thought well to neglect and reproach her. He was in this way *everything to her*, and when she lost Him she lost her all.

How could she then but weep at the sepulchre! But these tears tell rather what *He* was than what she was. They speak the *peculiarity* of His grace, if they tell of the *fondness* of her heart. They speak *this* praise bestowed on Him by Magdalene (as another like her once

expressed it), "I am too bad for any one but Jesus." Precious thought!

And according to all this I may further say, the highest dignities in heaven can associate with the lowest materials among men, when Jesus is common to both.

Angels, for instance, made the beggar at the gate their charge; and shining ones, whose raiment was whiter than snow, talked with poor trembling women just because they were seeking Jesus. (See Luke 16, Matt. 28).

Jesus, after this most blessed manner, annihilates the distance between earth and heaven, or is the centre between such ones as Gabriel and Lazarus!

(J. G. Bellett)

INTERCESSORS

In Micah Chapter 7 the prophet takes the place of intercessor before God, in the name of the people—presenting to Him at once their deep misery and their iniquities—speaking in their name, and identifying himself with them.

This character is one of the most touching features of the prophetic office. "If," said Jeremiah, "he be a prophet, let him make intercession to Jehovah, that that which is left may not go to Babylon." "He is a prophet," said God to Abimelech, in speaking of Abraham, "and he will pray for thee." In the Psalms also it is written, "There is no prophet left—none to say, How long?"—that is to say, none who knew how to reckon on the faithful-

ness of Jehovah their God, and, knowing that it was only a chastisement, plead with Him for His people (compare Isaiah 6). The Spirit of God declares judgment indeed on God's part, but, because God loved the people, becomes a Spirit of intercession in the prophet for the people.

With us the same thing is developed in a rather different, but in a more blessed and perfect manner. Intelligence of the will of God enters more into it: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15.7). And all are prophets in this (i John 5.16).

(J.N.D., Synopsis, vol. 5)

ON HERESY

(I would earnestly commend to the Lord's people the following article, presumably by Mr. G. V. Wigram; and would beseech them to read it with earnest care and ponder before the Lord the truths set forth in it. I believe them to be of the utmost importance for the saints of God today. Editor)

Heresy is not departing from the figure of truth, but from the Spirit of truth, and it is the spirit of the heretic we are called on to judge as a work of the flesh more than *the fruit in the form of doctrine*.

The scriptures are given to us by God as "a complete deposition and standard of truth," they contain all we need to know as Christians, and by them every error may be detected.

But who is the interpreter of scripture? I answer, "The Holy Ghost." As the Lord Jesus Christ is more or less directly the subject of all scripture testimony, so is the Holy Ghost the only authorised and infallible interpreter of it. True, He gives to each babe in Christ the unction whereby to know all things, and gives, too, various measures of capacity in understanding; He may also give teachers to the church, and gifts of *wisdom* and *knowledge* as blessed links of connection between Himself, the Interpreter, and the children whom He teaches; diligence and carefulness of study, and a pure conscience undefiled have also their place in the learner. But still the Holy Ghost alone is the Interpreter; to Him, as God, the plans of God and the glory of Christ are fully

known and precious, and it is His ability, and willingness, and faithfulness, which constitute the security that each humble soul shall receive its own measure of truth. In honouring Him the saints find great power and enlargement and unity in the truth and the reverse is true if they dishonour Him. May He guide us whilst considering "Heresy." *

The most insidious way in which this is done is setting the gifts above the Giver; trusting to the teacher or his wisdom, or to the divine mind in ourselves, and its measure of development, and thus really to forget the Person and agency of the Holy Ghost, without whose present energy everything will only work ruin.

The first thing I would observe is that heresy is said to be a work of the flesh (Gal. 5.20), "the works of the flesh are . . . seditions, heresies, envyings." Whether the flesh is here looked at more immediately as the root where heresy in the principle of it arises, or as the energy of the sects and factions in which heresy displays itself, matters not: both are true. If anyone, instead of looking for the Holy Spirit's guidance, dabbles with his own mind in scripture, he will see either some-

* The word *hairesis*, heresy, means a choice; the verb *hairetizo*, to heretise, occurs in Matthew 12.18, "my servant whom I have chosen." There is another word akin to it, *haireomai* in Philipians 1.22, "what I shall choose I will not." II Thessalonians 2.13, "from the beginning chosen you." Hebrews 11.25, "choosing rather to suffer."

thing in the book which is not there, or the contents of the book out of their proper order and relative importance, &c., and here heresy begins. He has, unconsciously perhaps, dishonoured the Holy Ghost and honoured himself. The leaven of heresy, it may be, is now at work in him; if so, and if he does not judge himself, the leaven will by-and-by shew itself. He will either broach things which are not at all in the book, or he will broach a connection of things which is not true, or he may diminish the importance of foundation truth, or magnify unduly the importance of some item or point of superstructure truth. How the captiousness shews itself matters not. He will deal with the truth not as a Spirit-led man would. Moreover when the enemy is working by heresy, he rarely takes as instruments those who are offensive to human nature, yea, many natural beauties and ornaments may cover the pot, but the puffing and breaking of the bubbles within will soon call on the saints for judgment. If they do not anticipate the evil it will rise and fall over, he will draw away disciples after him, a sect will be formed round himself, and the man is a heretic (Tit. 3.10); the progress of the work will, unless grace prevent it, be, through the lowering of trust in Christ, and in the personal presence of the Holy Ghost, to destruction of the whole batch. (i Peter 2.1).

Observe, heresy is a moral evil, and is inside the church; it begins in a man interposing self in the place of the Holy Ghost as to the interpretation or apprehension of truth. . . . the captiousness of the human mind becomes evident, and the evil works on to the schism of the body into sects. Thus heresy, it is to be observed, becomes in practice a denial of Philippians 3.15-17.

Brethren! it is a solemn word: "*There must be also heresies among you that they which are approved may be made manifest among you.*" (i Cor. 11.19). The Holy Ghost assures us that it is God alone who can and will preserve His own: but the saints should watch. The poor of the flock I beseech to notice that heresy has a great deal more to do with the *spirit* in which things are held and taken up and propagated, than with the thing itself which is held or propagated. Every Christian, however simple, can watch the spirit in which friends hold and set out their views. Is it

Christ-like? Is it like the apostles? Does it keep truth in its place and proportion? Is conscience, and not only intellect, drawn into action? these are questions the simplest can apply.

Observe the words heresy and sect are in the Greek both *haireisis*. The word is correctly rendered (Acts 5.17) the *sect* of the Sadducees, and (chap. 15.5) of the Pharisees, and (chap. 26.5) the strictest *sect* of our religion. These were parties or sects formed by the Jews whose minds had played with the Jewish religion. That the common thought of Christ's religion was formed by a comparison of it with these sects is plain; see Acts 24.2, where Tertullus accuses Paul before Felix of being "a ringleader of the *sect* of the Nazarenes," and (ver. 14) Paul admits "that after the way which they call *heresy* so worship I," and (chap. 28.22) "as concerning this *sect* we know that it is everywhere spoken against," said the Jews at Rome to Paul. As heresy begins with the natural mind playing with truth, so its mode and means of success are the getting the saints upon hard points and questions, and a *thinking* instead of praying. Paul communicated his gospel privately to them of reputation (Gal. 2.2); the heretic does it privately also, but to the weak, and especially to women (ii Tim. 3.6); and so in a twenty years' experience have I always found it, and this is obvious, because the simple, on the one hand, are often puzzled about conceits,* for pressing which heretics have been excommunicated, and yet these are not heretics; they mourn over their own perplexities in secret and trouble no one with them. On the other hand they would oft, through ignorance, deny what the heretic would deny through wickedness. I press this because such is THE only safe and sure test, and every Christian may use it; no other test, indeed, can apply, because while few have so large a knowledge of history as to know in what forms of error as to doctrine heresy has been displayed, none can know the forms which it may hereafter take; and, besides, "error does not constitute heresy;" and again (as we shall see) the worst heresies grow out of *truths misapplied*.

As every man in sound mind intuitively feels it to be his duty to take care of human life, so every Christian is responsible to guard against heresy. Of course, in doing this great watchfulness must be

* *Conceit* may mean 'judgment.' See Oxford Dictionary.

kept over our own spirit. A man may be very positive in holding, and heady in pressing, fancies, such, for instance, as that "the world," in John 3, means "the elect world," or that all men are pardoned, though believers only are saved; or that the temple in Revelation 11 means the literal temple; or the overweening bias, the crotchet might be devotedness; the great tribulation,* the sudden rapture, &c. His manner of holding and pressing his views might be as bad as his doctrine was defective, and yet grace might see that there was no sanction of evil—bitter herbs are not leaven—and the things after all may be kept in a subordinate place.

Some heresies have been formed upon the denial of foundation doctrines, as Arianism, and some upon points of superstructure, as Anabaptism. But of all kinds of heresy, I conceive the worst is that which is formed upon truth, so as to make truth appear to be on one side, and the Holy Ghost opposed to it on the other. If God saw me (for example) separating myself in spirit, affection, thought or action from the members of Christ now on the earth, to a section of it which was characterised either by knowledge of truth, or by supposed freedom from error; or if He saw me trying to form such a party, He would, I judge, see marks of incipient heresy. In both cases I should be opposing truth to the Holy Ghost; in the former case I set the Holy Ghost in life in the members below knowledge or freedom from error; in the latter case, I, in practice, oppose knowledge &c. to the Holy Ghost in His *mode of working*; for His aim is not to form *schools* well taught, or free from defect and error, but to build up the living members of God's household in separatedness to God and in brotherly love. If such a thing worked out into a sect it would be pre-eminently evil.

And it is to be observed, that not only is a sect which takes a truth for its basis, and opposes it to the Holy Ghost, the worst form of heresy; but also that the intensity of the evil increases directly as the purity of the truth: for example, a sect built upon a correct view of an ordinance would be bad; but a sect built upon a correct view of resurrection and glory or any points about them would be worse; yea, *worst of all* would be a sect built upon such a truth as the power of the Holy Ghost, through the blood of the risen Lord to give present peace with God, and this might easily be the case, it might result thus because I hold assurance to be the essence of faith; I might refuse to accredit as Christians those who had not assurance, and might form a sect on that most blessed and precious truth, *rending an inflamed limb from the sickly and enfeebled body*, because I mistook the feverish state for the warmth and glow every member of the body when in health should possess, whereas the Holy Ghost has united in one all who know the blood of Jesus as salvation.

Heresy is in principle the playing of the flesh with truth, and is the sending into parties those who should be one. May the Lord keep His saints watching and praying.

The sum of what I say is this, God has given us a *standard of truth*, and a *Guide for the understanding and use of it*. Heresy is not, as some take it to mean, some undefined error in doctrine, but consists in the flesh setting aside *the Guide* and itself attempting to use the *standard*, the end of which will be *sects* as one of old, Augustine, said.

(Found among the manuscripts of the late
Mr. G. V. Wigram)

(Black face type and lines at side, by editor)

* I conceive saints in our days should mark and discountenance the way in which many who hold opposite views on the subject, hold and press the point, Where will the church be in the great tribulation? So far as man goes this way marks real mental disease, and to the spiritual mind it is heretical in tendency at least. And what is the effect of their dragging everyone after the same point, and giving it an under place as though (all important as it is in connection with our hope) it formed part of our foundation? The Lord will neither hasten, nor delay, nor change his movements because of our thoughts; neither will He teach concerning His movements those who will argue and think out truth instead of *praying it out* as they were wont to do. When truth becomes a matter of argumentation, naughty arguments are sure to be had recourse to, inferences and consequences, and tradition, and threats perhaps used. They that do such (Rom. 16.17, 18), one has well said, "to the man who will systematise it the Bible says, I am none of your sort." Canons of interpretation and human standards are poor things in sanctuary light.

WITNESSES TO OUR LORD IN THE GOSPEL OF JOHN

JOHN

"Ye sent unto John, and he bare witness unto the truth. (5.33)

This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. . . . But there standeth One among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." (John 1.19-27 . . . 32-34)

Our Lord added: "But I receive not testimony from man: but these things I say, that ye might be saved." (5.34).

• • • • •

THE WORKS

"But I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me." (5.36).

THE FATHER

"And the Father Himself, which hath sent Me, hath borne witness of Me." (5.37).

"The Father that sent Me beareth witness of Me." (8.18).

• • • • •

THE SCRIPTURES

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." (5.39).

• • • • •

HIMSELF

"Though I bear witness of Myself, is not My witness true?" (5.31*).

"I am one that bear witness of Myself." (8.18).

• • • • •

THE COMFORTER

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." (15.26).

• • • • •

THE APOSTLES

And ye also shall bear witness, because ye have been with Me from the beginning." (15.27).

• • • • •

MOSES

"Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (5.46, 47).

* The word translated 'if' in the Authorised Version is *ean*, and may also be translated 'though', as is done in Matt. 26.35; 1 Cor. 13.1, 2, 3. The second clause may be translated as a question. Abbott-Smith gives the meaning of *ean* as: 'if haply, if.'

THE POT OF OIL

For all who wish to know the will of God and the true secret of success; also what our real resource is in a time of weakness, there will be found some very important instruction in the incident of the woman and the pot of oil, with which the fourth chapter of ii Kings opens.

We are living in days when very little of the power of God is known, and, consequently, questionable means are used to supply the lack of it. There is an appeal to the senses, and an effort to please, which leaves the soul barren. The shallowness and superficiality that abound are due to this cause as much as to any other.

The need of this woman, we read of, was great, for she was bereft of her natural support, her husband being dead, and she knew not where to look to meet the demands of her creditors. Moreover, her two sons were in danger of being taken from her. In this extremity she cries unto Elisha, and he asks her a question. The question he asks is, "What hast thou in the house?" and this is the answer he receives, "Thine handmaid hath not anything in the house *save a pot of oil*."

The answer is significant because the prophet virtually adds, "That is all that is required. If you have that, it is enough. The whole situation can be met."

The majority of those who read these lines will not need to be told that the pot of oil has a spiritual significance, and consequently there is a deep lesson underlying it. In Scripture, oil is frequently used as a symbol of the Holy Spirit. It was used in anointing both kings and priests as well as prophets.* . . .

This pot of oil, then, is of deep significance. It was the use of it which proved sufficient to meet the dire necessities of the widow woman. The lesson is, that the Holy Spirit is our one great resource.

But it is equally important to notice the method to be employed. The prophet's instructions are, "Go, borrow thee vessels abroad of all thy neighbours, even empty vessels: borrow not a few." The vessels must be *empty*. Nothing must accompany the oil. The oil must be kept separate from everything else. It, and it alone could suffice. Further, the instructions were, "When thou art come in, *thou shalt shut the door* upon thee and upon thy sons." This, we are told, she did. Although she was to borrow the vessels from her neighbours, she was not told to invite her neighbours in to witness the miraculous increase of the oil. Nothing spectacular was to be allowed. We are told distinctly that before she poured out the oil, she shut the door upon her and her sons, as if this was of the utmost importance, and the oil lasted as long as there was a vessel to fill.

Are we not in danger of forgetting, even if we have not already forgotten, the lessons which the above incident suggests? The "pot of oil," even if possessed, is not considered sufficient, and all sorts of devices are employed and means relied upon, to win people or to create an interest. From the way it is being brought into use to-day, we might suppose the camera to be a *means of grace*. Others again, seem to think that any sort of phraseology will do as long as it attracts attention. How carnal it all is! For in reality, although the intention may be right, and all may be done with a laudable purpose, it is only an appeal to the senses, which often leaves heart and conscience untouched. We do not believe in being dull, but it is not necessary to become a clown in order not to be dull.

Many seem to think that beside the "pot of oil," numerous adjuncts and helps are necessary, as if the Holy Spirit needed some assistance. The lesson of the empty vessels is forgotten. Never was there

such a day for expedients and contrivances of every kind, and never was natural energy and activity of every description more in evidence. So much so, that if these possessed the importance some ascribe to them, we ought to be witnessing one of the mightiest revivals the world has ever seen. Instead of which, the very opposite is the case. The one thing needful seems often overlooked.

The fact is, the revivals of the past were characterised by something quite different from present day tactics. At the Reformation—not to go further back—in the time of the great Methodist Revival—using that word Methodist in its original sense, and in the Revival more or less world wide of 1859-60 (the last really great revival), much that is characteristic of to-day was almost entirely absent, but "the pot of oil" was not absent.

It may be asked, does not the Holy Spirit use means? Yes, but what means? In Scripture there is a complete absence of any reference to things which are deemed essential to-day. It may be said that they did not exist, but certain things of a similar nature did exist. They are not found associated with our Lord's ministry or that of His apostles. All that the Lord mentions in connection with His ministry is, "The Spirit of the Lord is upon me." He had "the pot of oil," and is it not significant that in sending forth the earliest preachers of the Gospel, the *one and only* thing He mentions is that they were to "wait for the promise of the Father" (Acts, 1, 4). No other qualification seemed to be necessary. It will be said, times have changed. The answer to this is two-fold. First, we question whether *essentially* there is as much difference in people, between now and then, as is sometimes supposed. The most fundamental claimant needs of man remain pretty much the same. Second, these needs can only be met in the same way. There is no change in this respect any more than in the other. Apart from the Holy Spirit's works, nothing vital can be effected, and thank God, He has not changed, nor His power waned. The "pot of oil" is still sufficient to meet all demands if we know how to use it. If there are empty vessels waiting to be filled He can still fill them.

That the Holy Spirit does use means we do not question. He uses hymns, which are human compositions. He condescends to employ other means, but

* And cleansed lepers. Lev. 14.18.

to-day the human element has become exaggerated, the human devices to attract and please are far too much in evidence, and too much relied upon. Such methods in the end defeat themselves. The more people become accustomed to this kind of thing, the more the craving for it grows. Young people especially are becoming more or less doped. This is why we call attention to the lesson conveyed in "the pot of oil."

Does not the incident recorded in Acts 16, throw much light on this very point? A certain damsel possessed with a spirit of divination followed Paul and Silas, and we are told that she cried, saying, "These men are the servants of the Most High God, which show unto us the way of salvation." What objection could there be to this? What publicity it gave! What a splendid advertisement! Was this how the apostle regarded it? Far otherwise. We read that Paul was *grieved*, and in due course he promptly put an end to it: and why? Because the Holy Spirit was grieved. He would not receive aid from such a source, even though it all sounded plausible enough. It is the lesson of the shut door. "And when thou art come in, thou shalt shut the door upon thee and upon thy sons." The world may seek to help in Gospel work and kill it in doing so, because the Holy Spirit will not receive such help. If it be said that in the instance just quoted, the source was Satanic, this

may be equally true of other methods which, on the surface, seem to bear no trace of their origin. Satan cares not by what means he can compromise the truth, or neutralise the power and effect of the preaching.

If it be said, that in those early days they could work miracles to attract attention, the reply is, those miracles were wrought in the power of the Holy Ghost. The adventitious aids to-day are not in the power of the Holy Ghost; and further, if He has seen fit for miracles to cease, are we to try to put something else in the place of miracles?

• • • • •

In every way, we need to-day the lesson of the "pot of oil." The question for each one of us, as for that woman, is "What hast thou in the house?" If "the pot of oil" is there, it will prove enough. If it is not, nothing else can take its place, and if we know what it means to "shut the door" and for the oil to be available and to be increased by prayer and waiting upon God, we shall find there is sufficient both for ourselves and for others. The oil is increased in secret and by use. The more she poured, the more the oil responded. Thus all claims were met, and she and her family lived upon the rest. May God give us to have "the pot of oil" and to know how to use it, and may we not miss the significance of the shut door.

(Russell Elliott)

CHRIST IN THE STORM

"He . . . rebuked the wind, and said unto the sea, Peace, be still."

(Mark 4.39)

"No tempest ever breaks from the control of Him who is our Lord and Redeemer. No wave ever rolls farther than He permits. There is nothing in the world that is not under the sway of that hand that was nailed to the cross. There is a story of a Christian army officer at sea with his family in a storm. There was great terror among the passengers, but he was calm. His wife in her consternation chided him, saying that he ought to be concerned for her and the children if not for himself in such danger. Drawing his sword he pointed it at her breast. She was not alarmed, but *smiled* up at him. 'Are you not afraid with my sword at your breast?' he asked. 'No,' she replied, 'Since it is in the hand of one who *loves* me.' 'And would you have me,' he asked, 'to be afraid of this storm when I *know* it is in the hand of my heavenly Father who *loves* me?' "

• • • • •

"Leaning on my Beloved, His right hand embracing me,
How can I e'er feel lonely, or how shall I anxious be?
Surely there's peace and gladness, and surely there's perfect rest,
Found by the weary pilgrim who leans on Jesus' breast!"

(Sent by a Brother)

ARE BELIEVERS ONCE PURGED?

Some true believers seem to have no proper thought of the completeness of redemption, or the privileges of relationship. Hence they teach that Christians must pray to God daily for the forgiveness of their sins, and come to be cleansed afresh by the blood of Jesus, as if we might be lost and saved every day. "The words of the apostle John," says one, "are evidently meant for believers." (i John 1.7). "The blood of Jesus Christ cleanseth (not *has* cleansed, but *is* actually cleansing) us from all sin." Brethren as a body would pronounce this doctrine most unsound and inconsistent with the context, and with all scripture, especially the gospel. The apostle is speaking of believers walking in the light as God is in the light, not even according to it, but in it. How could this be, if their sins were *not* cleansed away by the blood of Jesus? He is not speaking of a *continuous*, but of an *absolute* cleansing from all sin, suitable to the unsullied light of God's presence.

The Brethren, certainly, are not in the habit, at least in public, of praying to God for the pardon of their sins. Not because they think it 'unlawful,' or because they were pardoned nineteen hundred years ago, (as some tell us), or because they do not sin, but because it would be unbelief, as they are not in the position of sinners before God, but of children before the Father. When a sinner is converted—born again—he changes ground; he leaves, and leaves for ever, the ground of the natural man, and is henceforth on the new ground of eternal life and salvation; so that it would be unbelief, in the most inexcusable way, to go back to the old ground and ignore the gracious work of God in the new birth. "Verily, verily," says the blessed Lord, "I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "For ye are all the children of God," says the apostle, "by faith in Christ Jesus." (John 5.24; Gal. 3.26). But if they do not pray as sinners to be pardoned, they confess their faults as children according to the mind of the Lord. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (i John 1.9). Here, it is not said that God will be *gracious* and *merciful* to forgive if we pray to Him, but that He will be *faithful* and *just* to forgive

us our sins if we confess them. That is, He is faithful and just to Christ, who died for us, put away our sins on the cross, and whose blood is sprinkled on the mercy-seat; ever, as it were, before the eye of God. Surely in the light of this text, we could not pray to God to be "faithful and just," that we know He must be to the finished work of Christ; but we could not too fully or freely confess our sins, and this in the deep sense of what they are in the sight of that blood which was shed for them, and in the presence of His holiness, whose children, though unworthy, we ever are. It is a thousand times more searching for a child to confess the details of his failure, than merely to ask—it may be mechanically—to be pardoned.

Thus we see that the Word of God is more consistent than the theology of men, and thrice happy the Christian who is content to walk in the light of that truth, though he should be misunderstood and misrepresented. The day is coming when the Lord will vindicate those, who, though having but little strength, kept His word, and denied not His name.

The following quotation may be accepted as the testimony of Brethren in general on i John 1.7.

"If sin-cleansing by the blood of Jesus, in i John 1.7, is assumed to be only going on, it would falsify the apostle's language in Revelation 1.5, where we are said to be already washed by His blood, and this comes out more strikingly in any exact rendering, like Dean Alford's version: 'Unto him that loveth us, and washed us from our sins in his own blood.' His love is constant, but the washing, or loosing, us from our sins is set forth by a participle of that tense which expresses an action simply past, excluding duration. John could have used no such form, if we had to come before God for daily cleansing by the blood of Jesus; for in this case it would be correct to employ, not the aorist, but the imperfect tense, which precisely expresses a continued or repeated action.

"How, then, did the apostle use the present tense? Was there laxity in his expression, when he said, 'The blood of Jesus his Son cleanseth us from every sin'? On the contrary, the tense is just as exact in i John 1.7, as his use of distinctive participles in Revelation 1.5. A little learning is proverbially dangerous; and in the exegesis of scripture, voluminous commentators are apt to go

astray, no less than their followers. But to give an opinion on such a question hardly becomes people ignorant of the fact, that the present tense in Greek, as in most languages, is in no way limited to an incompleated action yet in course of performance; for it no less correctly expresses an absolute present, as in general propositions, doctrinal statements, apothegms (terse sayings), and descriptions of manners, customs, or matters of frequent occurrence. Just so, in English we say, 'Food nourishes the human body; poison kills.' The idea intended is not continuance of the act, but the quality of each material, or their opposite effects on man. Almost every chapter in the epistles furnishes instances. Take a plain and kindred statement from i John 2: 'He is the propitiation for our sins.' Does the present here mean that He is actually now atoning for our sins? Clearly not; such an interpretation of the present would incontrovertibly overthrow the atonement. It is here evidently used in its absolute sense, without reference to any definite moment, for expressing the great and blessed truth of His propitiation. Just so in our text the notion of continuous cleansing would distinctly contradict the grand doctrine of the Epistle to the Hebrews, and of the gospel in general. It is therefore the gravest error.

"We have seen, then, that continuous cleansing by blood cannot be meant, not merely because it has no just sense in itself, but because it opposes other

scriptures which treat the effect on the Christian as complete. Scripture cannot be broken. Repeated application of Christ's blood the Word does not countenance anywhere else, even if the word here implied it, which it does not. It remains, therefore, that we must fall back on the only possible sense of the present tense here open to us, namely, that the apostle states, in an absolute way, the cleansing of believers by the blood of Jesus, expressed (as it regularly is in such propositions) in the present, but abstractedly, without reference to time past, present, or future, as one of the main characteristics of their place or standing. Hence it is no question of this or that sin, when confessed: His blood cleanseth from every sin. Details are not before us, nor restoration after failure. It is the proper and divine value of His blood. Consequently, if it were the design of the Holy Spirit to reveal this absolutely, the present tense was the one exactly suited to the apostle's hand, as we see it now before us. The effort to limit, or even apply the expression 'cleanseth', to the *continuous* force of the present, is therefore mere ignorance, or worse. The doctrine of the clause, the context, and scripture in general, declare unitedly and unequivocally for the absolute usage of the present in the closing verb of i John 1.7."

(From, "The Brethren, commonly so-called, A Brief Sketch," Quoted from Bible Treasury, March 1879. By Andrew Miller.)

THE TIME OF TRIAL

Which is happiest, to be like water in a still place never moved, or to be poured from vessel to vessel, finding it all Christ. and Christ, and Christ? The Lord does not let the prospect of glory into the soul when any are settled on their lees, but when they are poured from vessel to vessel. He chooses the time of trial as a time to give the sweetest taste of His love. When in a time of difficulty, faith may break down, but Christ will not. He sees when the storm comes, and makes that the time to come to us; walking on the waters, and at His word the storm subsides in a moment.

(G. V. Wigram)

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"FEED MY LAMBS"

(John 21 - 15)

THE SPARROW

Little brown sparrow,
Precious wee thing,
Picking up bread crumbs,
Now on the wing,
Housetop to housetop,
Clothes-line to pole,
Fir tree to elm tree,
Without a fall,
Calling its fellows
To share a find,
Watching the windows
The peep from a blind:

Shadows are creeping
Across the sky,
On to the barns, or
The eaves on high:
Chirping and twitt'ring
Praises and prayer
Up to its Maker
For all His care,
Resting till sunrise
Then off again
Into the kingdom
From whence it came.
(Henry Morgan)

"YE ARE OF MORE VALUE THAN MANY SPARROWS"

Matthew 10.31

"Who provideth the raven his food? when his young ones cry unto Thee." Job 38.41 See also Ps. 147.9.

"The beasts of the field cry also unto Thee." Joel 1.20

A PREACHER — BUT LOST!

About 120 years ago there was in the County of Cornwall a very good and very earnest preacher in the Anglican Church, called Mr. William Haslem. But though he was so good and so earnest, he was lost. He had never been born again, he had never been saved, he had never been converted; and though he preached to others, had he died as he was then, he would have gone straight to hell: Lost!

Because he was so earnest, he went one day to a Christian Book Shop and bought a large bundle of tracts to give to the people who came to hear him preach.

Through these tracts some of his congregation were truly converted; and "three men, one after another, told me," writes Mr. Haslam, "that they had been converted through reading them. One of these said that 'the tract I had given him ought to be written in letters of gold;' and a few months after, this same man died most happily, rejoicing in the Lord, and leaving a bright testimony behind him. I mentioned the conversion of these three men to many of my friends, and asked them for some explanation, but got none. Still the thought continually haunted me — What can this 'conversion' be?

"I had made it a custom to pray about what I had to do, and anything I could not understand; therefore I prayed about this. Just then (I believe, in answer to prayer) a friend offered to lend me Southey's 'Life of Wesley,' and said, 'You will find it all about conversion;' and a few days after came a tract, 'John Berridge's Great Error Detected.' This tract was carefully marked with pencil, and had several questions written in the margin. I found out that it came from a person to whom I had given it, and who was anxious to know its meaning.

"I read it with much interest, for I saw that the first portion of the history of Berridge corresponded with mine; but as I went on reading, I wondered what he could mean by 'Justification!' What was this wonderful thing which God did for him and for the souls of His people? What could he mean by having his eyes opened to see himself a wretched, lost man? What was 'seeing the way of salvation'? He said that he had preached for six years, and never brought a single soul to Christ; and for two more years in another place, and had no success; but now when he preached Christ instead of the Church,

people came from all parts, far and near, to hear the glorious Gospel; and believers were added to the Church continually. I grappled with this subject; but I could not, by searching, find out anything, for I was in the dark, and knew not as yet that I was blind, and needed the power of the Holy Spirit to awaken and bring me to see myself a lost sinner. My soul was now all astir on the subject; but, as far as I can remember, I wanted the information—not for myself; but because I thought I should then get hold of the secret by which the Wesleyans and others caught and kept their people, or rather my people.

"Soon after, my gardener, a *good Churchman*, and duly despised by his neighbours for attaching himself to me and my teaching, fell seriously ill. I sent him at once to the doctor, who pronounced him to be in a miner's consumption, and gave no hope of his recovery. No sooner did he realize his position, and see eternity before him, than all the Church teaching I had given him failed to console or satisfy, and his heart sank within him at the near prospect of death. In his distress of mind, he did not send for me to come and pray with him, but actually sent for a converted man, who lived in the next row of cottages. This man, instead of building him up as I had done, went to work in the opposite direction—to break him down; that was, to show my servant that he was a lost sinner, and needed to come to Jesus just as he was, for pardon and salvation. He was brought under deep conviction of sin, and eventually found peace through the precious blood of Jesus.

"Immediately it spread all over the parish that 'the parson's servant was converted.' The news soon reached me, but, instead of giving joy, brought the most

bitter disappointment and sorrow to my heart. Such was the profound ignorance I was in.

"The poor man sent for me several times, but I could not make up my mind to go near him. I felt far too much hurt to think that after all I had taught him against schism, he should fall into so great an error. However, he sent, again and again, till at last his entreaties prevailed, and I went. Instead of lying on his bed, a dying man, as I expected to find him, he was walking about the room in a most joyful state. 'Oh, dear master!' he exclaimed, 'I am glad you are come! I am so happy! My soul is saved, glory be to God!' 'Come John,' I said, 'Sit down and be quiet, and I will have a talk with you, and tell you what I think.' But John knew my thoughts quite well enough, so he burst out, 'Oh, master, I am sure you do not know about this, or you *would* have told me. I am quite sure you love me, and I love you—*that I do!* but, dear master, you do not know this—I am praying for the Lord to show it to you. I mean to pray till I die, and after that, if I can, till you are converted.' He looked at me so lovingly, and seemed so truly happy, that it was more than I could stand. Almost involuntarily, I made for the door, and escaped before he could stop me.

"I went home greatly disturbed in my mind—altogether disappointed and disgusted with my work among these Cornish people. 'It is no use; they never will be Churchmen!' I was as hopeless and miserable as I could be. My favourite and most promising Churchman had fallen, and was happy in his fall; more than that he was actually praying that I might fall too!

(To be Continued, If the Lord will)

MARY AND HUGH THE HOLY SPIRIT

— PART 4 —

"Daddy, Did you know that David prayed, 'Take not Thy Holy Spirit from me'?"

"Yes, Hugh, I have read that. Have you been reading the Fifty First Psalm?"

"Yes, Daddy, that is where I read it. So how can we ever be sure that God has not taken His Holy Spirit from us, even though He sealed us with Him after we believed?"

"Do you remember where we read that

we are sealed with the Holy Spirit after that we believed?"

"I don't think I will ever forget where to find that. It is in the First Chapter of Ephesians, and the Thirteenth Verse."

"That's right, Mary. Now look three chapters further on, in the same Book; and Verse 30. Read it Hugh."

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

"How long does the Bible say we are sealed?"

"'Unto the day of redemption.'"

"What day is that?"

"Is it the day we were redeemed with the precious blood of Christ?"

"I think not. When we believed we were sealed with the Holy Spirit: and though the price was paid more than 1900 years ago, I think the day we believed was the day the Lord purchased us for His own; or redeemed us. So He did not seal us until the same day He bought us."

"I don't know what the 'Day of Redemption' is, then."

"Look at Romans Chapter 8, Verse 23."

"'And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.' What does the 'redemption of our body' mean?"

"First notice that the people spoken of in this verse have the Holy Spirit dwelling in them. Then notice that they groan, which means they are sad or in pain. Their body is suffering. You know about that when you get a spanking. But our body will not always suffer. Now can you tell me what 'the redemption of our body' means, Mary."

"Does it mean when the Lord takes our bodies Home to Himself?"

"Yes, I think so. A man might buy something, and pay the full price for it; and put his seal on it, to show it belongs to him; but not take it home with him. That is the way with our bodies. But the day is coming soon when the Lord will claim His purchase, and take our bodies home to Himself. I think that is what is meant by 'the redemption of our body.'"

"So that means that we are sealed by the Holy Spirit until the Lord takes us Home to Himself, body and all!"

"Yes. I am sure that is the meaning."

"Then the Lord will not take His Holy Spirit from us. Why did David pray that prayer, then?"

"When did the Holy Spirit come to dwell in this world, in the Lord's own people?"

"He came at the Day of Pentecost."

"And when did David live?"

"Oh, he lived long, long before then."

"Yes, so you see the Holy Spirit was not on the earth at David's time, as He is now: yet He used to visit the earth, if I may so speak; not take up His dwelling here, as He does now."

"Does the Old Testament ever speak of the Holy Spirit being here in any other

places except here in the Fifty First Psalm?"

"Yes, you remember in the second verse of Genesis it says, 'The Spirit of God moved on the face of the waters.' And in Isaiah 49, verse 16, it says, 'The Lord God, and His Spirit, hath sent Me.' There we see the three Persons of the Godhead."

"But does it ever speak of the Holy Spirit being in other people besides David?"

"Yes, you remember, perhaps, how Moses felt the burden of Israel was too great for him, and the Lord told him to choose seventy men, and He would take of the Spirit which is upon thee, and put on them. And these men prophesied, and Moses said, 'Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them. You may read it for yourselves in the Eleventh of Numbers. In First Chronicles 12.18, we read: 'The Spirit came upon Amasai, who was chief of the captains, and he said, Thine are we David, and on thy side, thou son of Jesse. If you look at the margin you will see it says, 'The Spirit clothed Amasai.' But that does not mean the Spirit remained on Amasai for the rest of his life. And the Spirit of God was in the prophets, and those who wrote the Old Testament Scriptures. But not in the same way that He dwells in His people now."

"Doesn't it somewhere speak about our bodies being the temple of the Holy Ghost?"

"Yes, it does: 'Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God.' That is in First Corinthians, Chapter Six."

"Yes, I think I see the difference. He lives with us for ever, but He was like a visitor with the Lord's people in the Old Testament: so of course David was quite right to pray that the Lord would not take His Holy Spirit from him, after he had sinned so greatly."

"There seem to be so many things we don't understand."

"But the Holy Spirit understands them, and He dwells in you, and can teach you."

"Yes, I am so glad He does dwell in us, and will never leave us. But some time, please, Daddy, tell us what it means about grieving Him, in that verse we read in Ephesians."

"Some other evening we will have a talk about that, if the Lord will. Good-night."

"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL"

(1 Corinthians 4:2)

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SURELY I COME QUICKLY

"He which testifieth these things saith, Surely I
come quickly. Amen. Even so,
Come, Lord Jesus."

(Rev. 22:20)

EXTRACT FROM A LETTER

"I am persuaded we have to wait on The Lord about His coming, and the state of His people as being in that day (if they will welcome it) practically ready for it. I have no theory that I know of beyond this: that I hold it will be to His dishonour, who has loved and given Himself for us (that we might live alone unto Him), if He were to come, and find none actually and practically waiting for Him. To our dishonour surely; but more than that, to His; and I use this oft in prayer to the Father."—G. V. Wigram to J. G. Deck.

Brethren, hark! the midnight cry!
Lo! the Bridegroom draweth nigh!
Let us all with joy proclaim Him,
Lest our careless slumbers shame Him;
Shame, were ready none to meet Him;
None prepared with joy to greet Him!

Shame to us, were robes not white;
Shame, were lamps not burning bright;
Shame, if not our vigils keeping,
He should find the virgins sleeping!
Hark! my brethren, hear the cry,
"Lo, the Bridegroom draweth nigh!"

Let us each repeat the cry,
Louder let the tidings fly;
Every virgin swell the story
Of the Bridegroom's coming glory!
Lamps all burning, hearts all beating,
Longing for the joyous meeting. Amen!

(J. G. Deck)

CERTAIN VICTORY

It was an exceptionally dark and cloudy night, and as we wended our way through the narrow streets of a South China city, under the dark arches of the city gate, and down to the river bank, our small lantern hardly seemed to pierce the gloom, or indeed, even make an impression on it.

We were sleeping on a boat on the river,—it gave us a chance to get away from the heat and the noise of the city, and gather strength for the work of another day. This evening we were late getting away. A young father had stayed after the meeting to get some medicine for his little girl, who he feared was developing infantile paralysis. She was just the age of my own little girl, now hundreds of miles from me, and as I watched the anguish of the father's heart, forebodings would enter mine.

It had been an exceptionally hard and trying day. Disease and death and famine,—all in a more tragic way than are known at home,—had been terribly borne in upon our hearts, until I was sick with the thought of it all. But surpassing all these, was the awful spiritual darkness pressing in upon us on every side, truly a darkness that might be felt,—the power of Satan apparently ruling supreme, till the clouds and darkness of the night that long since had closed around us, was as nothing compared to it. The Light we had come to China to hold forth, apparently did not make as much impression on this spiritual darkness, as the tiny native lantern we were carrying, did on the gloom of night about us.

My companion was soon asleep, and the stillness of the night was only broken by the distant noises from the city. Some idol worship was going on, and the beat of the drum sounded through the black night even to where we were. I was only partly better from an attack of malaria. I was so tired, and the hard bed-board seemed harder than ever tonight, but it was all as nothing compared to the sickness of heart, and utter discouragement, as scenes of the day, and the thought of the darkness around, passed and repassed through my troubled mind. I listened to the deep, quiet breathing from the other bed, telling of peaceful, restful slumbers; how I envied him as I tossed about, sad and lonely, wondering if after all it was worth while,—why not just leave it all, go and join my wife and children, and take

them away from such scenes, home to where such sorrows and darkness are unknown?

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Why not, indeed? I was pondering "why not?" when I suddenly found myself in a large upper room. I seemed to know the place, and the men there were not strangers,—but the sadness of their faces was beyond description, utter, blank despair,—it surpassed even my own. I anxiously enquired the trouble. "Our Christ is dead!" was the sad, short reply; and with awe and sorrow I thought, "You may well be sad!" I had not time to put the thought into words, however, as I suddenly saw Another standing in the midst. I knew Him in a moment, but had there been any doubts, His sweet words, "Peace be unto you," would have dispelled them instantly. Then, as He stretched forth those wounded hands, and bared that pierced side, I could but gaze upon Him. So different from the sorrowing ones I had first seen in that room,—Joy, Love, Triumph, all shone from that Face,—HE was a Victor, a Conqueror, One Who had overcome; and now in all the joys of His triumph He had come to share the triumph with His loved ones. Then with those fresh wounds still in view, with that look of joy and triumph on His face, I again heard Him: "Peace be unto you, AS MY FATHER HATH SENT ME, EVEN SO SEND I YOU."

The words needed no comment, and none was given, but as I still gazed in rapture on the One Who is so rightly called "WONDERFUL," it all came before me like a flash,—sent to suffer, sent to be despised, to be rejected, sent to be a Man of Sorrows, to be acquainted with grief; aye, and sent to die, such was the MAN before me, but more than that,—He was sent to TRIUMPH, to OVERCOME,—and, "As My Father hath sent Me, even so send I you."

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But even as I gazed upon Him, He was gone, and I found myself in another room, in another land. I knew the room well, it was a beautifully furnished library. I looked over the books with interest. There were many of Mr. Darby's writings, also those of Mr. Kelly, Mr. Bellett, and many other well known names. A piano stood in one corner, with ornaments and photo-

graphs artistically arranged on top of it. The soft, heavy carpet seemed a strange contrast to the tile floors of China. Through the partially opened doors I could see the silver on the sideboard in the dining room, and it reminded me of the last time I had taken dinner there. The house was not really extravagantly furnished, though artistic in the extreme, but somehow as I looked around at the lovely pictures, the pretty light-fixtures, and all the arrangements of the home, I seemed to fairly shudder. I was just going to ask my host how all this could be, when the Lord had said, "As My Father hath sent Me, even so send I you."

Before I had time to speak, however, he said to me, "We must be leaving for the prayer meeting." I glanced up at the clock, and saw to my dismay that it was ten minutes to eight. He saw that look on my face, and laughing said, "Don't worry, I'll get the motor out right away, and we'll be there in plenty of time."

I did not know he had a motor, but before I could remark on it he was gone, and taking leave of the family, I met him at the front gate. It was a beautiful little car, a Sedan, with an exquisitely wrought monogram on the door. I was examining it, when the piercing cry of an infant,

evidently close by, brought me back in an instant to the darkness of China. I jumped from my bed, and ran to the door of the boat, but all was pitch black, and now the stillness of the night was only broken by the murmur of the swift waters about .

Was it another little life added to the long, long toll for which that sad, dark river is accountable? I know not,—but strange as it may seem, I went back to my bed (not with the sorrows gone, but with another added), with a heart overflowing with thankfulness that the Lord had put me in China, and with a peace that did not come from this world. Yes, and with a heart filled with joy, knowing that as the Father had sent the Son, even so the Son Himself had sent me, to suffer with, and perhaps for Himself: but sent also to

CERTAIN VICTORY!

(From: Tales from the Middle Kingdom)

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It is more than forty years since this happened, but the sight of that Glorious, Triumphant Visage, once marred more than any man's, took away for ever the temptation to 'give up.'

(May be had as a leaflet on request, without charge).

THE GLORY

The Spirit of God tells us that the ministration of death, written and engraven in stones 'began with glory.' (See ii Cor. 3.7; New Trans). But this glory, the Spirit tells us, 'was to be done away.' You will recall that so awful was the sight of this glory—the mount that burned with fire, the blackness, the darkness, the tempest, the sound of the trumpet, the voice of words so terrible that they that heard intreated that the word should not be spoken to them any more—so terrible was the sight, that Moses said, I exceedingly fear and quake. (See Hebrews 12.18-21). Such was the glory of the ministration of death: but even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. (ii Cor. 3.10).

And even while they were encamped at Mount Sinai they had a glimpse, I believe, of the 'glory that excelleth.' You will recall that it was at Mount Sinai God gave directions for the construction of the Tabernacle. And it was at Mount Sinai that the Spirit of God records: "So Moses

finished the work." And when that little word "finished" is uttered, immediately we read: "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." (Ex. 40.34, 35). This was a very different glory to that which made Moses exceedingly fear and quake; and yet even Moses could not enter into this glory. It was from out of the tabernacle—not from the terrors of Mount Sinai—that God spoke to give us the Book of Leviticus, telling of the sacrifices, so that even a sinner could come before God: not into God's presence, but afar off: for the way into the holiest was not yet made manifest. When it was recorded that Moses "finished the work," the glory made it impossible for him to enter into the Tabernacle: but he had to remain outside. How very different when on the cross our Lord cried, "It is finished!" Then the vail was rent, and instead of having to with-

draw, man was invited to come boldly into the holiest by the blood of Jesus.

Yet let us not forget how different to the terrifying Glory of Sinai was that Glory that filled the Tabernacle, and later dwelt between the cherubims, that "cloud of the LORD" (Ex. 40.38) that was upon the Tabernacle by day, and became fire by night, in the sight of all the house of Israel. It was this cloud of the LORD that led them all those years through the wilderness, and brought them safely to the Promised Land.

In Joshua 18.1 we read "the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there." I do not recall that we read of the Lord choosing Shiloh, or commanding the people to gather there: though in Jeremiah 7.12, He speaks of it as "My place which was in Shiloh, where I set My name at the first." And through Joshua, Judges, and the early chapters of First Samuel, the Lord acknowledges Shiloh as His Tabernacle. True, by the end of Judges it had become so neglected, that the most minute directions had to be given to help the people to find it—to find the place that everyone in Israel should have known so well. But sin had come in, come in right in the Tabernacle at Shiloh itself; and though the Lord bore long with them in His patience, yet the day came at last when the Lord permitted the priests themselves to bear away the Ark of God from Shiloh, and it was left to a dying woman to tell what had really happened that day, in the name ICHABOD, (the Glory is Departed), that she gave her child. But the Lord's comment on that day's action is found in Psalm 78.60: "He forsook the tabernacle of Shiloh, the tent which He placed among men." Ichabod was written on Shiloh: "The Glory is departed." The Ark, and the Glory, never returned to Shiloh. The Tabernacle remained there for a time: how long we are not told: but later we find it at Nob, and then at Gibeon.* And at Gibeon there was also a "high place." (ii Chron. 1.3). The Brasen Altar was at Gibeon, and Solomon and the congregation sought unto it. But the Glory had departed: their house was desolate.

Beloved, these are solemn, sad words: words that you and I do well to heed most earnestly. It was in Shiloh the Lord says, "I set My name at the first." And where

has He set His name today? Is it not in the midst of "two or three" who are gathered together "unto My name," (not *in* My name, as our beloved Authorised Version gives it, but *'unto* My name.) It is the Name that is the attraction: and the Name speaks of Himself, and of all He Himself is. But sin came in at Shiloh, the place where the Lord set His name at the first; and what was the result? "He forsook the tabernacle of Shiloh." And are *we* who seek today to be gathered together unto that Name any better than Israel of old? Must we not cry,—

"O Israel, Israel, how shall I condemn thee?

Thy condemnation, it were but mine own."

I cannot but think if there had been a deeper and truer sense of the presence of the Lord dwelling between the cherubim that there could not have been the evils that caused the Lord to forsake the tabernacle of Shiloh. And—I must speak plainly, Brethren—were there a deeper and truer sense of the presence of the Lord in the midst of the "two or three" gathered together unto His name today, then sure I am that many of the sorrows and troubles over which we mourn today, would be absent. Were we able to visibly gaze on the Lord Jesus Christ in the midst, I cannot imagine any brother assuming authority or putting forward his own opinion and views: rather would all instantly be referred to the Lord Himself in the midst. Nor can I imagine any one who truly acknowledged Him as *Lord* refusing to bow to a decision He might give in any other gathering, no matter how small and weak and despised: for it would be the Lord Himself who is defied.

Indeed, I believe were we to truly get into the presence of the Lord in our midst as we gather round Him week by week, that His presence would quickly change the lightness, the indifference, the luxury, the worldliness that has crept in amongst us. The pride and the arrogance, the legality and the sectarianism would shrivel up and disappear in His presence. In Second Thessalonians 2.1, the apostle by the Holy Spirit says: "We beseech you, brethren, by *the coming* of our Lord Jesus Christ, and by *our gathering together unto Him*. . . ." And "the coming" is much nearer today than when Paul wrote: and the words used of "our gathering together unto Him," then, are almost the same as

* (Dr. Edersheim thinks the Tabernacle was without the ark for about seventy years.)

those used for the two or three "gathering together unto Him" today. May not the Holy Spirit beseech us by "the coming of our Lord Jesus Christ, and by our gathering together unto Him," (whether now or then), to consider our ways, lest He be obliged to write Ichabod over all? Dear Mr. Dunlop wrote years ago:

"O Lord, we grow sleepy, and worldly, and lukewarm;

Speak to our hearts of Thy coming again;

Touch these cold hearts, with Thy love as the Bridegroom,

And hasten Thy coming to take us all home!"

But to return to Israel. The Glory had departed; the Glory that they had so dishonoured: and the Ark, the symbol of that Glory, is found in the temple of Dagon, a false god. But though Israel may regard the Glory of the Lord so lightly, *HE* proves that *HE* can maintain His own Glory, even in a heathen land, and in a heathen temple: and He wins a mighty victory over Dagon and his followers, and compels them to return His Ark to the land of Israel. They send it back on a new cart, they knew no better, and the patience of God bears with ignorance.

They bring the Ark to Beth-shemish, and He smote the men of Beth-shemish because they had looked into the Ark of Jehovah. *They* should have known better: but how little did they believe, or enter into, the fact that between those cherubims was Jehovah's dwelling place! And again, by judgment, God maintains His Own Glory, when men would mar it.

The men of Beth-shemish said, "Who is able to stand before this holy Jehovah God?" And they sent to the inhabitants of Kirjath-jearim, who came and fetched up the Ark of Jehovah, and brought it into the house of Abinadab. (i Sam 7.1). And the time was long that the Ark was there, even twenty years: and all the house of Israel lamented after Jehovah. (Does this describe many today?). Then it was that Samuel said, "If ye do return unto Jehovah with all your hearts. . . ." Jehovah had forsaken Shiloh: but only because Israel had forsaken *Him*: now they are learning their lesson: and Samuel says: "If ye do return. . . ." and he poured out water before the Lord, and fasted, and took a sucking lamb, and offered it for a

burnt offering wholly unto the Lord: and Samuel cried unto Jehovah for Israel: and Jehovah heard him. The water poured out, and the sucking lamb, confessed their utter weakness and helplessness: Oh, that there were to be seen something of this spirit in our day, instead of the confident boasting; and it might be the Lord would hear! And then followed "EBEN-EZER" — "Hitherto hath the Lord helped us."

But the ark, the Glory of Israel, remained at Kirjath-jearim, (ii Sam. 6.2; Margin). But God raised up David, and David had a true value of the ark, and he goes up with thirty thousand, all the chosen men of Israel. Even David did not realize the *Ark* was for *all Israel*. (The Lord help us to learn the lesson!) So would David bring up from thence the Ark of God, whose Name is called by the Name of Jehovah of hosts that dwelleth between the cherubims. But though David has a true value of the Ark of God, he has not a true value, or is ignorant of, the Word of God, and follows the method of the Philistines, and brings it on a new cart. And once again Jehovah of hosts must maintain His Own Glory, and Uzzah is slain: for David should have known better. David is displeased, instead of being humbled, and like the men of Beth-shemish is afraid, and says: "How shall the Ark of Jehovah come to me?" And he carried it aside into the house of Obed-edom the Gittite. And the Ark of Jehovah continued in the house of Obed-edom the Gittite three months: and Jehovah blessed Obed-edom, and all his household.

Obed-edom was not the only 'Gittite' we read of.* Goliath of Gath was also a Gittite (ii Sam. 21.19). But what a contrast between these two Gittites! But there was another Gittite who holds a place of very warm affection in our hearts: even Ittai, who twice left all to follow David. (ii Sam. 15.18-22): and who became one of the three generals of David's army: what an honour for a 'Gentile Refugee!' He was one who knew in very truth what it meant to be gathered to a rejected lord; a poor, outcast Philistine, from the same town as Israel's mighty enemy, Goliath: but his heart had been won by David, and now he is utterly loyal and true-hearted to the one he has learned to love. And what a reward was his!

(To be continued, if the Lord will)

* Some think that Obed-Edom was not a Philistine from Gath; but a Levite from Gath-rimmon, one of the cities given to the Kohathites. The only persons mentioned by name as being Gittites are Goliath, Ittai and Obed-Edom: the first two of these are certainly Philistines: and, if one may say it reverently, it would be just like the Lord to entrust His Ark to a Gentile family, when His own people had dishonoured Him.

ITTAI

"Wherefore goest thou with me?"
Said the king disowned—
Said the king despised, rejected,
Disenthroned.

"Go, return unto thy place,
To thy king of yore—
Here a pilgrim and a stranger,
Nothing more.

Not for thee the cities fair,
Hills of corn and wine—
All was portioned ere thou camest,
Nought is thine.

Wandering forth where'er I may,
Exiled from mine own,
Shame, rejection I can grant thee;
That alone.

"Turn and take thy brethren back,
With thy people dwell;
I have loved thee, I, the outcast;
Fare thee well."

Then unto the crownless king
On the Kedron's shore,
All the wilderness before him,
Ittai swore.

"As the Lord lives and the king,
Ever lord to me,
Where in death or life he dwelleth
I will be."

"Go—pass over;" spake the king;
Then passed Ittai o'er;
Passed into the place of exile
From the shore.

He and all his little ones,
Granted by that word,
Shame, rejection, homeless wandering
With their lord.

"Go—pass over;" words of grace,
Spoken, Lord, to me,
That, in death or life, where Thou art
I might be.

(This is the first half of the poem "A Light to Lighten the Gentiles." It is from Volume i of "Hymns of Ter Steegen and Others." There are two volumes of these beautiful hymns, available from the various Tract Depots).

SOME EXTRACTS

"Supposing we are brought together in the name of the Lord, and He gives us a marked flow of the sense of His presence; we are in danger of forgetting the ruined state of the church. We begin to be . . . satisfied. . . . We are in danger of actually being satisfied with ourselves."

"Suppose a meeting, an assembly of God's people, where, by the remarkable gift of one, two, or three individuals, everything went on with apparent beauty—every prayer thoroughly according to the truth—suppose, too, that everything that was done was done with intelligence; yet if the action and presence of the Spirit of God were ignored, I should feel that this was the most miserable meeting possible. It would be hollow and we ought not to be deceived." "There is often the idea that if we could only get the most spiritual and the most intelligent of all Christians together, what a happy meeting it would be! . . . But . . . it would be all wrong, because that is not what we are called to."

"Did he (Nehemiah) stay away from the house of God? . . . It never occurred to him to do such a thing as to stay away; nor ought we. Evil in another person is

no reason for staying away from the table of the Lord . . ." "Look to God to strengthen the hands of those that care for the glory of the Lord."

"It came to pass, when they had heard the law, that they separated from Israel all the mixed multitude." There it was: they had read it over and over again before. Now they applied it. It is not merely that we want the Word, but we want the Spirit of God to make the Word living. And now that they found its application they acted upon it." (I have sometimes felt that the reading our Bibles might be largely a ritual, forgetful that we are called upon to act upon it. Likewise we enjoy the reading meetings, but the real test is when we go out into the world, whether we then put into practice the principles we have found in the Word of God.)

"It is always to me a very unhappy circumstance, beloved brethren, to see God's children merely putting in an appearance on the Lord's day morning—the mere keeping up an outward link with the Lord and with His people." (From, "Two Lectures on Ezra and Nehemiah", W.K.)

A PERSONAL TESTIMONY

(By Howard A. Kelly, M.D.)

I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth, and about which I have not a shadow of a doubt. I have been intimately associated with eminent scientific workers; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the higher critics. I could not gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God, and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out “the Word,” when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in any science, testing it by submitting to its conditions. I found that Christ Himself invites men (John 7.17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the virgin Mary. That all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God Himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Saviour is born again

spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the Head, and will live with Him for ever. I believe no man can save himself by good works, or what is commonly known as a “moral life,” such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the prince of all the kingdoms of this world, yet in the end will be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return day by day.

I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find it a constant and wonderful revelation from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends; greater

tenderness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control to appetites and affections, and rouse one to fight self instead of being self-contented.

And if faith so reveals God to me I go without question, wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true.

The Editor of Appleton's Magazine says of Dr. Kelly:—

"Dr. Howard Kelly, of Baltimore, holds a position almost unique in his profession. With academic, professional, and honorary degrees from the Universities of Pennsylvania, Washington and Lee, Aberdeen and Edinburgh, his rank as a scholar is recognized. For some twenty years Professor of Obstetrics and Gynecology at Johns Hopkins University, his place as a worker and teacher in the applied science of his profession has been beyond question the highest in America and Europe. At least a dozen learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France and the United States have welcomed him to membership as a master in his specialty in surgery. Finally, his published works have caused him to be reckoned the most eminent of all authorities in his own field."

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(The above paper is probably more than forty years old; but I hope may be refreshing and strengthening to some at the present day.)

MEDITATION

The familiar illustration of the meaning of this word is that of chewing the cud.

In the New Testament the word *meditation* is not used at all. The verb appears twice: in i Tim. 4.15 and Luke 21.14. In the former passage it is the translation of the Greek word *meletao*, which is often used in the Septuagint version for the Hebrew *hagah* (Josh. 1.8, Ps. 1.2, 63.6, etc.) The fundamental meaning of *meletao* is 'to take care of, or for.' So the word in Luke 21.14 (*prometeletao*) signifies to take care beforehand. This is its single occurrence in the sacred writings. In the classics it is used of an actor practising his part beforehand (see Liddell & Scott). Thus we see that what their Lord cautioned them against was *carefulness* as to their answer, leading to a sort of rehearsal of it in their minds, not the being in prayer to their Father in heaven about the coming trial. See how He Himself went through with His Father the scenes that were to follow.

The word *hagah* means:

1. To murmur, applied to the cooing of doves, the sighing of men, the growling of a lion over his prey.
2. In poetry,—to utter, speak.
3. To meditate.

Thus we see in this word rather an exercise of the affections than of the intellect. The idea of "murmuring" (not grumbling) giving the picture of a person repeating in a low voice words he had committed to memory, or is wishing to

commit to memory.

When we come to the word "Think" we have a great variety of words, in both the Old and New Testaments. It is not necessary to our purpose to go into them here. If any reader wishes to pursue the subject, he is referred to Young's concordance under the word "Think." But our desire was to bring the word "Meditation" before him. It includes *thinking*, perhaps even, *reasoning*, but goes deeper, and involves the affections. "His *delight* is in the law of the Lord; and in His law doth he *meditate* day and night." So in i Tim. 4, "Meditate upon these things, give thyself *wholly* to them." (Literally: "Be in them"). The whole man is to be occupied with them—yielded to them.

So, "Give ear to my words, oh, Lord; *consider my meditation*," connects the word again with utterance. The soul is before God. It is not reasoning about Him or His word, out of His presence.

"The end (object) of meditation is the surrender of the will to God. To think idly and pleasantly about Him, while He is not brought into relationship with life, is an irreverence and a self-indulgence. The end of meditation is not even to think about God; that is only its beginning. Its end is to be possessed of God as the law of one's life."—*Jenks*.

May the Lord give us to know the meaning of the word by the practice of the thing!

(From 'The Steward', March, 1919)

"FEED MY LAMBS"

(John 21 - 15)

THE CAMEL

The camel kneels at close of day,
Kneels down upon the sandy plain,
To have his burden lifted off,
And rest again.

My soul, thou too should'st to thy knees
When daylight draweth to a close,
And let the Master lift thy load,
And grant repose.

Else how canst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day,
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou should'st kneel at morning's dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

(Temple)

"THE PARSON IS CONVERTED!"

(Continued from Number 9)

This was a time of great disappointment and discouragement. Everything had turned out so different to the expectation I had formed and cherished on first coming to this place. I was then full of hope, and intended to carry all before me with great success, and I thought I did; but alas! there was a mistake somewhere, something was wrong.

In those days, when I was building my new church, and talking about the tower and spire we were going to erect, an elderly Christian lady who was sitting in her wheel-chair, calmly listening to our conversation, said, "Will you begin to build your spire from the top?" It was a strange question, but she evidently meant something, and looked for an answer. I gave it, saying, "No, madam, not from the top, but from the foundation." She replied, "That is right—that is right," and went on with her knitting.

That question was not asked in jest or in ignorance; it was a riddle. What did she mean? In a few years this lady passed away, but her enigmatic words remained. No doubt she thought to herself that I was beginning at the wrong end, while I was talking of the choir, organ, happy worship, and all the things we were going to attempt in the new

church; that I was aiming at sanctification, without justification; intending to teach people to be holy before they were saved and pardoned. This is exactly what I was doing. I had planted the boards of my tabernacle of worship, not in silver sockets (the silver of which had been paid for redemption), but in the sand of the wilderness. In other words, I was teaching people to worship God, who is a Spirit, not for love of Him who gave His Son to die for them, but in the fervour and enthusiasm of human nature. My superstructure was built on sand; and hence the continual disappointment, and that last discouraging overthrow. No wonder that my life was a failure, and my labours ineffectual, inasmuch as my labours were not put forth in faith. My work was not done as a thank-offering, but rather as a meritorious effort to obtain favour from God.

Repentance towards God, however earnest and sincere, without faith towards our Lord Jesus Christ, is not complete or satisfying. There may be a change of mind or will, producing a change of actions, which are done in order to pacify conscience, and to obtain God's favour in return; but this is not enough. It is like preparing the ground without sowing seed,

and then being disappointed that there is no harvest. A garden is not complete or successful unless the ground has been properly prepared, nor unless flourishing plants are growing in it.

REPENTANCE with FAITH, the two together are required for Salvation. We have to believe, not in the fact that we have given ourselves—we know this in our own consciousness—but in the fact that God, who is more willing to accept than we to give, has accepted us. We are “accepted in the Beloved.” We rejoice and work, not as persons who have surrendered ourselves to God, but out of loving gratitude, as those who have been changed by Him to this end.

* * * * *

I will now tell how I was brought at this critical period of my life to *real* faith towards our Lord Jesus Christ. This was done in a way I knew not, and moreover, in a way I little expected. I had promised a visit to Mr. Aitken, of Pendeen, to advise him about his church, which was then building; and now, in order to divert my thoughts, I made up my mind to go to him at once. Soon after my arrival, as we were seated comfortably by the fire, he asked me (as he very commonly did) how the parish prospered. He said, “I often take shame to myself when I think of all your work. But, my brother, are you satisfied?”

I said, “No, I am not satisfied.”

“Why not?”

“Because I am making a rope of sand, which looks very well till I pull it, and then, when I expect it to hold, it gives way.”

“What do you mean?”

“Why,” I replied, “these Cornish people are ingrained schismatics.”

I then told him of my gardener’s conversion, and my great disappointment.

“Well,” he said, “if I were taken ill, I certainly would not send for you. I am sure you could not do me any good, for you are not converted yourself.”

“Not converted!” I exclaimed, “How can you tell?”

He said quietly, “I am sure of it, or you would not have come here to complain of your gardener. If you had been converted, you would have remained at home to rejoice with him. It is very clear you are not converted!”

I was vexed with him for saying that, and attempted to dispute the point; but he was calm and confident; while I, on the other hand, was uneasy, and trying to justify myself.

In the course of our conversation, he said, “You do not seem to know the difference between the natural conscience and the work of the Spirit.” Here he had me, for I knew of only one thing, and he referred to two. However, we battled on till nearly two o’clock in the morning, and then he showed me to my bed-room. Pointing to the bed, he said (in a voice full of meaning), “Ah, a very holy man of God died here a short time since.” This did not add to my comfort or induce sleep, for I was already much disturbed by the conversation we had had, and did not enjoy the idea of going to bed and sleeping where one had so lately died—even though he was a holy man. Resolving to sit up, I looked round the room, and seeing some books on the table, took one up, which happened to be Hare’s “Mission of the Comforter.” Almost the first page I glanced at told of the difference between the natural conscience and the work of the Spirit. This I read and re-read till I understood its meaning.

The next morning, as soon as breakfast was finished, I resumed the conversation of the previous night with the additional light I had gained on the subject. We had not talked long before Mr. Aitken said, “Ah, my brother, you have changed your ground since last night!”

I at once confessed that I had been reading Hare’s book, which he did not know was in my room, nor even in the house. He was curious to see it.

He then challenged me on another point, and said, “Have you peace with God?” I answered without hesitation, “Yes,”—for, for eight years or more I had regarded God as my Friend. Mr. Aitken went on to ask me, “How did you get peace?” “Oh,” I said, “I have it continually. I get it at the daily service, I get it through prayer and reading, and especially at the Holy Communion. I have made it a rule to carry my sins there every Sunday, and have often come away from that holy sacrament feeling as happy and free as a bird.” My friend looked surprised, but did not dispute this part of my experience. He contented himself by asking me quietly, “And how long does your peace last?” This question made me think. I said, “I suppose, not a week, for I have to do the same thing every Sunday.” He replied, “*I thought so.*”

Opening the Bible, he found the fourth chapter of St. John, and read, “‘Whosoever drinketh of this water shall thirst again.’ The woman of Samaria drew

water for herself at Jacob's well, and quenched her thirst; but she had to come again and again to the same well. She had no idea of getting water, except by drawing, any more than you have of getting peace excepting through the means you use. The Lord said to her, 'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water,' which should be 'a well of water springing up into everlasting life' " (John 4.10-14). My friend pointed out the difference between getting water by drawing from a well, and having a living well within you springing up

I said, "I never heard of such a thing."

"I suppose not," he answered.

"Have you this living water?" I continued.

"Yes, thank God, I have had it for the last thirty years."

"How did you get it?"

"Look here," he said, pointing to the tenth verse: "Thou wouldest have asked of Him, and He would have given thee living water."

"Shall we ask Him?" I said.

He answered, "With all my heart;" and immediately pushing back his chair, knelt down at his round table, and I knelt on the opposite side. What he prayed for I do not know. I was completely overcome and melted to tears. I sat down on the ground, sobbing, while he shouted aloud, praising God.

As soon as I could get up, I made for the door, and taking my hat, coat, and umbrella, said that "I was really afraid to stay any longer." With this I took my departure, leaving my carpet-bag behind. It was seven miles to Penzance, but in my excitement I walked and ran all the way, and arrived there before the coach, which was to have called for me, but it brought my carpet-bag instead. In the meantime while I was waiting for it, I saw a pamphlet, by Mr. Aitken, in a shop window, which I bought, and got into the train to return to Baldhu. My mind was in such a distracted state, that I sought relief in reading. I had not long been doing so, when I came to a paragraph in italics: "*Then shall He say unto them, Depart from Me; I never knew you.*" The question arrested me, What if He says that to you?

Ah, that is not likely.

But, what if He does?

It cannot be. I have given up the world; I love God; I visit the sick; I have

daily service and weekly communion.

But, what if He does?—what if He does?

I could not bear the thought; it seemed to overwhelm me.

As I read the pamphlet, I saw that the words were spoken to persons who were taken by surprise. So should I be. They were able to say, "We have eaten and drunk in Thy presence, and Thou hast taught in our streets: in Thy name we have cast out devils, and done many wonderful works." Yet, with all this, He replied, "Depart from Me, I never knew you." I did not see how I could escape, if such men as these were to be rejected.

Conviction was laying hold upon me, and the circle was becoming narrower. The thought pressed heavily upon me, "What a dreadful thing if I am wrong!" Added to this, I trembled to think of those I had misled. "Can it be true? Is it so?" I remembered some I had watched over zealously, lest the Dissenters should come and pray with them. I had sent them out of the world resting upon a false hope, administering the sacrament to them for want of knowing any other way of bringing them into God's favour. I used to grieve over any parishoner who died without the last sacrament, and often wondered how it would fare with Dissenters!

My mind was in a revolution. I do not remember how I got home. I felt as if I were out on the dark, boundless ocean, without light, or oar, or rudder. I endured the greatest agony of mind for the souls I had misled, though I had done it ignorantly. "They are gone, and lost for ever!" I justly deserved to go also. My distress seemed greater than I could bear. A tremendous storm of wind, rain, and thunder, which was raging at the time, was quite in sympathy with my feelings. I could not rest. Looking at the graves of some of my faithful Churchmen, I wondered, "Is it really true that they are now cursing me for having misled them?"

Thursday, Friday, Saturday passed by, each day and night more dark and despairing than the preceding one. On the Sunday I was so ill I was quite unfit to take the service. Mr. Aitken had said to me, "If I were you, I would shut the church, and say to the congregation, 'I will not preach again till I am converted. Pray for me!'" Shall I do this?

The sun was shining brightly, and before I could make up my mind to put off the service, the bells struck out a merry peal, and sent their summons far away

over the hills. Now the thought came to me that I would go to church and read the morning prayers, and after that dismiss the people. There was no preparation for the Holy Communion that day, and I had deputed the clerk to select the hymns, for I was far too ill to do anything myself. The psalms and hymns were especially applicable to my case, and seemed to help me, so that I thought I would go on and read the ante-communion service, and then dismiss the people. And while I was reading the Gospel, I thought, well, I will just say a few words in explanation of this, and then I will dismiss them. So I went up into the pulpit and gave out my text. I took it from the gospel of the day—"What think ye of Christ?" (Matt. 22.42).

As I went on to explain the passage, I saw that the Pharisees and scribes did not know that Christ was the Son of God, or that He was come to save them. They were looking for a king, the Son of David, to reign over them as they were. Something was telling me all the time, "You are no better than the Pharisees yourself—you do not believe that He is the Son of God, and that He is come to save you, any more than they did." I do not remember all I said, but I felt a wonderful light and joy coming into my soul, and I was beginning to see what the Pharisees did not. Whether it was something in my words,

my manner, or my look, I know not; but all of a sudden a local preacher, who happened to be in the congregation, stood up, and putting up his arms, shouted out in Cornish manner. "The parson is converted! the parson is converted! Hallelujah!" and in another moment his voice was lost in the shouts and praises of three or four hundred of the congregation. Instead of rebuking this extraordinary "brawling," as I should have done in a former time, I joined in the outburst of praise; and to make it more orderly, I gave out the Doxology—"Praise God, from whom all blessings flow"—and the people sang it with heart and voice, over and over again. My Churchmen were dismayed, and many of them fled precipitately from the place. Still the voice of praise went on, and was swelled by numbers of passers-by, who came into the church, greatly surprised to hear and see what was going on.

When this subsided, I found at least twenty people crying for mercy, whose voices had not been heard in the excitement and noise of thanksgiving. They all professed to find peace and joy in believing. Amongst this number there were three from my own house; and we returned home praising God.

(To be Continued, If the Lord will)

MARY AND HUGH THE HOLY SPIRIT

— Part 5 —

"Daddy, do you remember you said we would have a talk about grieving the Holy Spirit?"

"Yes, Mary, I do remember. Do you remember where we found the verse that speaks of grieving Him?"

"I know it was in Ephesians, but I don't remember where."

"Get your Bible, and look in Chapter 4, and you will find it."

"Yes, here it is, Verse 30: 'And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.' Last time we learned from this verse that God would not take His Holy Spirit from us. But what about grieving Him?"

"Do you know what it means to 'grieve' your Mother?"

"I do, Daddy. It means we make her sad. If Mary and I quarrel, it makes her

look ever so sad. But can we make the Holy Spirit sad?"

"That is what our verse says, Hugh, isn't it? But, tell me, why does it make your Mother so sad to see you and Mary quarrel? It doesn't seem to make Mrs. Jones, across the road, sad if you quarrel, provided you don't disturb her."

"I suppose it is because Mother loves us so much that it hurts to see us quarrel; but Mrs. Jones doesn't love us, so she doesn't care."

"And there is another thing, Hugh: suppose you hurt yourself, or get into trouble; where do you go for comfort?"

"Of course we go straight to Mother, because she loves us. Not to Mrs. Jones, certainly."

"I know what you are thinking, Daddy, you mean that the Holy Spirit is called

'The Comforter,' don't you?"

"Yes, Mary, that is just what I was thinking. Do you remember the Chapter?"

"O yes, it is my favourite chapter; the fourteenth of John."

"And what does that tell us, if it grieves the Holy Spirit when we are naughty; and if the Holy Spirit comforts us when we are sad?"

"It tells us the Holy Spirit loves us, and cares for us."

"Yes, that is true. And do you remember something else the 14th of John tells us about the Holy Spirit?"

"It tells us He will bring to our memory the things about the Lord Jesus."

"Yes, that is true. But if we have grieved Him, what then?"

"I suppose its something like if Hugh and I were fighting, Mother couldn't come and tell us some nice secret: she'd have to wait till we went and told her we'd been naughty, and were sorry."

"So if we have grieved the Holy Spirit what should we do?"

"We should go straight to God, right away, and confess it, and tell God what we have done; and the Bible says 'He is faithful and just to forgive us our sins.' But sometimes we are too much ashamed to go and tell Him how naughty we've been."

"Yes, Mary, that is true. Yet it is the only way to do, if we have grieved the Holy Spirit. Tell not half the story, but the whole." It is really the Holy Spirit in our hearts who makes us sad and ashamed when we have been naughty: so that should encourage us to go, *right away*, (as you said), and tell God everything: and (as you said) He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"What does it mean to 'cleanse us from all unrighteousness'?"

"Suppose Mother told you, on some wet day, not to go out and play. And suppose

you disobeyed her, and went out to play, and fell down in the mud, and got yourself all filthy dirty. What would you do?"

"I suppose I'd have to come in and go and tell Mother what I'd done; and then she would have to punish me. Yes, I see what you mean now, even before she punished me, she would get clean clothes for me to put on, and send me to wash; and I would be 'cleansed from all' the dirt I had got into. Yes, I think I understand."

"And if Mother saw you were really sorry, and you confessed what you had done, she might take you in her arms and kiss you, and tell you she had forgiven you: even without punishing you."

"But we don't have to expect to be naughty, do we?"

"No, Hugh, we don't. The Bible says: 'Unto Him that is able to keep you from *falling*, (and the word really means, *stumbling*), and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.' So don't let us expect to fall, but count on His power and strength to keep us from even a stumble: then we will not grieve the Holy Spirit; and He will be free to always take the things of Christ, and show them to us."

"That is what I would like more than anything else! How happy we would always be if only we do that!"

"The Bible tells us the Spirit of God has fruits; No, I should not say '*fruits*,' but *fruit*. They are like one beautiful bunch of grapes, with nine beautiful grapes in the bunch: and the second one is JOY."

"You must tell us about the other eight grapes in the bunch."

"Not tonight. But I do hope you may not grieve the Holy Spirit, and you may both enjoy that lovely fruit,—JOY. Goodnight, Darlings!"

SCRIPTURE QUOTATIONS IN SCRIPTURE

"A quotation is a divine seal put upon a thing *after* it has gone forth, as its first utterance was the announcement of the same Spirit.

"We find this wondrous quality in Scripture; it refers behind its proper boundaries, and discloses eternity that is *past*—it overlaps again its bounds, and goes into eternity *before*, and thus bespeaks the authorship of the Book. It is a display of multiplied moral wonders; and one Spirit animates it from beginning to end."

(J. G. Bellett, From a Letter)

FROM A LETTER

"I read yesterday in J. N. D.'s Notes on Luke (into French) something I never noticed. In Luke 15.18, the woman *lights the lamp* to search for the drachma; that means the endeavour of the Holy Spirit in the saints to have in them a bright testimony, and through them to take sinners out of darkness and dust. Thus we have in that wonderful chapter: the Father, the Son, the Spirit *and the saints* sharing the salvation work. Angels rejoice in it."

BIBLE CHARACTERS

NUMBER 2

THE MEETING PLACE OF FOUR HUNDRED DISCONTENTED MEN

The initials of the following prove the name:

1. One "who through faith quenched the violence of fire."
2. The shepherd boy who killed a giant.
3. The name of a king of Judah who was punished for his presumption.
4. The uncle of Esau.
5. The old name of Bethel.
6. The name of one who, through covetousness, troubled Israel.
7. A Danite, the father of a famous judge in Israel.

ANSWER TO BIBLE CHARACTER,

NUMBER 1

G-A-M-A-L-I-E-L (Acts 5.34)

1. G-alilee Acts 2.7
2. A-nna Luke 2.36
3. M-nason Acts 21.16
4. A-nanias Acts 5.4
5. L-uke II Tim. 4.11
6. I-conium Acts 14.19
7. E-mmaus Luke 24.13
8. L-ydda Acts 9.32

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"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL"

(1 Corinthians 4:2)

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"A LITTLE WHILE"

Oh, for the peace that floweth as a river,
Making life's desert places bloom and smile;
Oh, for the faith to grasp Heaven's bright 'for ever,'
Amid the shadows of earth's "little while."

"A little while" mid darkness and illusion,
To strive by faith, life's mysteries to spell;
Then reach each dark enigma's strange solution,
And hail Light's verdict, "He doeth all things well."

"A little while" the earthen pitcher taking
To wayside brooks, from far-off fountains fed;
Then the parched lip its thirst for ever slaking
Beside the fulness of the Fountain-head.

"A little while" for patient vigil keeping,
To face the storm and wrestle with the strong;
"A little while" to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

"A little while" to keep the oil from failing,
"A little while" faith's flickering lamp to trim,
And then the Bridegroom's coming footsteps hailing,
We'll haste to meet Him with the bridal hymn.
(Author unknown)

"For yet a very little while He that comes will come, and will not delay."
(Hebrews 10:37: New Translation).

MEDITATIONS ON THE TWENTY-THIRD PSALM

CHAPTER 1

The Twenty-third Psalm is familiar to many. To some it recalls the earliest associations of youth, and even of childhood. Scenes, voices, faces, long, long passed away, and never more to be seen or heard in this world, are vividly brought before the mind, in meditating on this beautiful Psalm. The heart, at times, loves to recall, and dwell on, such early

associations. And, not unfrequently, in mature years, and even in old age, the lessons learnt in youth are the best remembered. Hence the importance of early training and instruction on the things of God, and of the immortal soul.

Years ago, a missionary in India came to the bedside of a dying soldier, and

spoke to him about the concerns of his soul, but he gave no heed to what was said. He was evidently dying fast, but utterly careless and hardened through a long course of sin. The missionary could not bear the thought of leaving him to die in his sins, knowing what an eternity of misery his must be; yet every appeal seemed useless. At last the thought crossed his mind: "I can tell from his accent that he comes from a country where the Psalms of David are generally committed to memory in youth. I will try if a verse of a psalm will touch his heart." So he calmly repeated,—

"Such pity as a father hath
Unto his children dear;
Like pity shews the Lord to such
As worship Him in fear.

For He remembers we are dust,
And He our frame well knows.
Frail man, his days are like the grass,
As flower in field he grows."

The dying soldier now looked at the missionary earnestly; he gazed at him as if a voice from afar addressed him. The scenes of home and youth rushed into his mind—a tender chord had been touched. The well-known, though long-forgotten lines of the beautiful hundred and third Psalm thrilled his soul, and were, we trust, the voice of God in his conscience. He was thoroughly broken down, so that a thousand avenues might now be found to his heart.

Surely this was the fruit of early teaching in his childhood, and of the parents' prayer for his blessing. For long both the teaching and the prayers seemed forgotten, but God can never forget. The child may, alas, often does forget, but our God never can. The prayer that has been laid before Him in faith can never be forgotten. It may often seem so, and our evil hearts of unbelief are too prone to fear that it is so; but faith *affirms* that it can never be overlooked or unanswered. The prayer that has thus been spread out before Him, is ever beneath His eye. He has a Father's heart, He knows what it is to bring up children: "I have nourished and brought up children, and they have rebelled against me." (Is. 1.2). He knows every feeling that exercises a parent's heart.

And the good seed of the Word, too, may often seem to have been banished

from the mind; until the heart and conscience become so encrusted by the world and sin, that to pierce through seems impossible. But God is faithful, and faith will never yield its hold of Him. It can ever fall back on that broad and blessed word, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" And again, "Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house.*" (Rom. 8.32; Acts 16.31).

By means the most simple, and at a moment when we least expect it, our gracious God often works in the hearts of those we love. And when the light of God does shine into the soul, a long life of sin, with its dreadful realities, may start up before the trembling sinner in a moment; and, in another moment, by the grace of God, he may see them all blotted out, and his peace made with Him through the precious blood of Jesus. When God works, who, what, can hinder Him?

Could we conceive of a case more hopeless than the one just described? The Philippian jailer, or the thief on the cross, was not more so. Far from home—no relatives near—and, it may be, without a friend in this world. And now laid down to die at the close of such a life: is he not beyond all hope? Who thinks of him now? Who cares for him now? Only ONE. He who had often heard, it may be, the parents' frequent, fervent prayer—(O Father of mercies, Keep Thine eye on my wandering son; let Thy hand of unwearied love be spread over him night and day; oh, bring him early to Thyself, that he may not so dishonour Thy name)—now gloriously vouchsafes an answer in peace.

The parents may have passed off the scene, and prayer have long been silent for the careless one; but God forgets not the heart that trusted Him, and, in due time, will surely fulfil its desires. He sent His servant at the right time—gave him the right word—and accomplished the blessed work! Glad surprise will fill our souls in heaven when we meet those we once feared might never reach that happy land. Oh, that we may count only on God, and never doubt or fear! Knowing that many hearts are deeply exercised in this subject must be our excuse for saying so much thereon.

(Andrew Miller, Slightly Edited)

SHOULD I BOW TO THE ACTION OF AN ASSEMBLY IF I DO NOT APPROVE OF THE ACTION

A good many years ago a brother in Christ wrote me that he would not for a moment bow to an action of an assembly if he did not approve of it. Recently a leading brother made almost identically the same statement. Do they speak according to the Word of God?

Somewhat over fifty years ago those of us who are older were faced with this question in a most solemn way, and since that time it has arisen more than once. What settled it for me, I hope once and for all, without the slightest doubt, was Mr. Darby's article, entitled "On Ecclesiastical Independency." (Collected Writings, Old Edition, Vol. 14, Pages 457 to 467). I would earnestly commend this article to my readers; and also his article, "Discipline and Unity of the Assembly." (Vol. 20; Pages 381 to 389). For those who have not the privilege of reading these articles in their original form, I hope, with the Lord's help, to give in part the substance of the first below.

* * * * *

Mr. Darby says: The point I take to be fatally dangerous is confounding private judgment and conscience. A father's authority is admitted. Now if it be a matter of conscience, or Christ's authority, even a father's authority cannot stand in the way. I am bound to love Christ more than father or mother. But suppose I reject my father's authority for everything in which my private judgment differs, there is an end of all authority. But confounding my judgment of what is right with conscience is, in result, confounding my own will with obedience. True conscience is always obedient to God; but if I take what *I see* as sufficient, confusion of a deadly character soon comes in. Is there no setting up of self and self-will in such a principle?

Suppose in an assembly a person has been put out for evil. All admit that such, if truly humbled, should be restored. The assembly think he is humbled truly. Suppose I think he is not. They receive him. Am I to refuse subjection to their act because I think them mistaken? There is such a thing as lowliness as to self, which does not set up its own opinion against others, though one may have no doubt of being right.

There is another question connected with it—one assembly's act binding another. I do not admit, because Scripture does not admit, independent assemblies. There is the body of Christ, and all Christians are members of it; and the Church of God in one place represents the whole and acts in its name. Hence, in 1 Corinthians all Christians are taken in with the assembly of Corinth as such; yet this assembly is treated as the body as such, and made locally responsible for maintaining the purity of the assembly; and the Lord Christ is looked at as there; and what was done, was done *in the name of the Lord Jesus Christ*. This is wholly ignored when one speaks of a number of well-taught, intelligent Christians and other ignorant ones in an assembly. The Lord in the midst of the assembly is set aside. The flesh, it is said, often acts in an assembly. Why assume it does, and forget it may in an individual?

I reject entirely as unscriptural the saying, "First Christ, then the Assembly." If Christ be not in the Assembly, I do not own it at all. This saying assumes that the Assembly has not Christ. It makes the Assembly and Christ two parties. I may reason with an assembly, because I am a member of Christ and hence of it. But if I own it as an assembly of God, I cannot assume Christ is not there. It is denying it is an assembly of God. If I do assume this, I do not know what an assembly of God is.

I could not for a moment put a question of blasphemies against Christ on such a ground. It is really wickedness. The attempt to cover them by assembly questions, or pleas of individual conscience, I abhor with a perfect abhorrence.

Suppose I think that an assembly judges something in a mistaken way. Am I to *impose* my individual way of thinking *on them*? Am I then to leave the assembly of God? You cannot help yourself. If I do not continue in an assembly because it does not agree with me in everything, I can be of no assembly of God in the world. All this is simply a denial of the presence and help of God's Spirit and of the faithfulness of Christ to His own people. I cannot see godly lowliness in it.

But if a true assembly have judged in any matter, (admitting all brotherly communi-

cations and remonstrances), I distinctly say another assembly should, on the face of it, receive their act. If the wicked man is put away at Corinth, is Ephesus to receive him? Where then is unity? Where then the Lord in the midst of the assembly? If each assembly acts independently of another and receives independently of it, then it has rejected that unity—they are independent assemblies. There is no practical unity of the body.

But I shall never be brought to such wickedness as to treat acceptance of blasphemers as an ecclesiastical question. But in questions where no principle is denied, I do not set up my judgment against that of the assembly of God, in that which God has committed to its care. It is just setting myself up as wiser, and neglecting God's word which has assigned certain duties to an assembly, which He will honour in its place. Let me add, there is such a thing as obedience in what we know, which goes before speculating on possible claims in obedience, where we should like to be free to go our own way.

Again, it has been said "The bond of unity between the churches is the lordship of Christ." But when we speak of unity there is not a word about churches, nor bond of churches; nor does unity consist of union of churches. Lordship is distinctly individual. Christ is Lord to individuals, Head to the body. Unity is not by lordship. Of course individual obedience will help to maintain it. Unity is unity of the Spirit, and in *the body, not in bodies*.

Part 2

Confounding authority with infallibility is a poor and transparent piece of sophistry. In a hundred cases obedience may be obligatory where there is no infallibility. Neither a father nor a police magistrate is infallible, yet both in their own sphere have authority. There may be resources against abuses of authority, or in certain cases a refusal of it when a higher authority obliges us. But there is never in Scripture liberty given to the human will as such. We are sanctified to the obedience of Christ. And this principle—doing God's will in simple obedience, without solving every difficult question which may be raised—is a path of peace, which many heads who think themselves wiser miss, because it is the path of God's wisdom.

The question then of authority and infallibility is merely an excuse to have one's own free will, and a confidence that

the person's judgment is superior to what has been already judged. There is judicial authority in the Assembly of God, and if there were not, it would be the most horrible iniquity on earth; because it would sanction Christ's name on every iniquity. And I affirm distinctly where this authority is used, other Christians are bound to respect it.

There are remedies for fleshly action in it, in the presence of the Spirit of God amongst the saints, and in the supreme authority of the Lord Jesus Christ; but that remedy is not the totally unscriptural and miserable one proposed—the pretension of competency in every one who takes it into his head to judge for himself, independently of what God has instituted. It is, taken in its most favourable aspect, not an individual pretension, which is its real character, but—Independency: one body of Christians being independent of every other. This is a simple denial of the unity of the body, and the presence and action of the Holy Ghost in it.

Supposing we were a body of Freemasons, and a person were excluded from one lodge by the rules of the order, and instead of looking to the lodge to review the case, if it was thought unjust, each other lodge were to receive him or not on their own independent authority, it is clear the unity of the Freemason system is gone. Each lodge is an independent body acting for itself. It is in vain to allege a wrong done, and the lodge not being infallible; the competent authority of lodges, and the unity of the whole, is at an end. The system is dissolved. There may be provision for such difficulties: but not the mere pretension of superiority, and thus the dissolution of Freemasonry.

Now I openly reject, in the most absolute way, the pretended competency of one church or assembly to judge another, as the question proposes; but what is more important, it is an unscriptural denial of the whole structure of the Church of God. It is Independency. It is vain to say it is not. Independency merely means that each church judges for itself independently of another, and that is all that is claimed by those who refuse to accept the judgment of an assembly. I am perfectly satisfied that in every respect it is wholly unscriptural.

It was never dreamed that Antioch could let in Gentiles, and Jerusalem not, and all go on according to the order of the Church of God. There is not a trace of such independency and disorder in the word. Self-will may wish it otherwise, but

certainly not grace, and not obedience to the Word. Difficulties may arise: but we have a resource in the action of the Spirit in the unity of the body, the action of healing grace and helpful gift, and the faithfulness of a gracious Lord, who has promised never to leave us or forsake us.

Does anyone mean to pretend that if a man were put out, or accepted, at Corinth judicially, that each church was to judge for itself whether he was to be received? Was that judicial act at Corinth to pass for nothing, or only of force at Corinth? Were Ephesus and Cenchrea to do as they liked afterwards? Where then was the solemn act and direction of the apostle? Well, that authority and that direction is the word of God for us now.

I am quite aware it will be said, Yes, but you may not follow the Word rightly: the flesh may act. It is possible. There is the *possibility* that the flesh may act. But I am quite certain that what sets up its own self-will, denies the unity of the Church, and dissolves it into independent bodies, is the dissolution of the Church of God, unscriptural and nothing but flesh.

There is a remedy, a blessed gracious remedy of humble minds in the help of God's Spirit in the unity of the body, and the Lord's faithful love and care, as I have said, but not in the pretentious will which sets up for itself and denies the Church of God. My answer is, then, that the plea is a sophistry (or, quibble), which confounds infallibility, and divinely-

ordained authority met by lowly grace; and that the system sought is the pretentious spirit of Independency, a rejection of the whole authority of scripture in its teaching on the subject of the Church, a setting up of man instead of God.

It is clear, that if two or three are gathered together, it is an assembly, and if scripturally assembled, an assembly of God; and if not, what else? I reject in the most entire and unhesitating manner the whole Independent system as unscriptural and a positive, unmitigated evil. Now that the unity of the body has been brought out, and the scriptural truth of it known, it is **simply a work of Satan**. Ignorance of the truth is one thing, our common lot in many ways; but opposition to it is another.

I know it is alleged that the Church is now so in ruins that scriptural order according to the unity of the body cannot be maintained. Then let the objectors avow as honest men, that they seek unscriptural order, or rather disorder. But in truth it is impossible to meet at all in that case to break bread, except in defiance of God's word: for scripture says, "we are all one body; for we are all partakers of that one loaf." We profess to be one body whenever we break bread; scripture knows nothing else. And they will find scripture too strong and perfect a bond for man's reasoning to break it.

(J.N.D.: Abbreviated and slightly edited)

THE GLORY

— Part ii —

We left the ark of God in the house of Obed-Edom the Gittite; to whom it brought a blessing. But we left David displeased and afraid. However, it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertains unto him, because of the ark of God. How the Lord delights to bless! and perhaps especially a stranger who puts his trust in Him, and seeks to honour Him. And what a lovely example of the Goodness of God leading men to repentance: for it was the news of God's blessing on Obed-edom that wrought repentance in David's heart, and he acknowledges his sin that caused the death of Uzza: "for that we sought Him not after the due order." (i Chron. 15.13.)

Now David gathered *all Israel* together at Jerusalem: not merely thirty thousand chosen men: (let us learn the lesson!) and the children of the Levites bare the ark

of God upon their shoulders with the staves thereon, as Moses commanded by the word of the Lord. And so they brought up the ark of the covenant of the Lord out of the house of Obed-edom with joy. And they set it in the midst of the tent that David had pitched for it. (i Chron. 16.1).

After this David wished to build the Lord a house, and not let the ark dwell in curtains: but the Lord was still content to be a Stranger amongst them; and the house was reserved for David's son Solomon to build, a man of peace: instead of having to shed much blood in putting down his enemies as was the case with David his father. But I think there was possibly another reason: God had not yet made known his choice of the spot where he wished to place His Name.

Sin came in again; and a terrible chastisement; but again the Lord showed

mercy after repentance and contrition and sacrifice—sacrifice in the very place where the Lord commanded the angel of judgment to put up his sword into his sheath. (i Chron. 21). And where was this spot? It was Mount Moriah, the very place where long years before Abraham had offered up his only begotten son. (ii Chron. 3.1; Gen. 22.2). Then David said, This is the house of the Lord God, and this is the altar of the burnt offering for Israel. (i Chron. 22.1). As far as we know, in the days of David, the ark was never brought to this place; nor was the altar of burnt offering moved from Gibeon.

After Solomon became king, he and all the congregation went up to Gibeon to the brasen altar before the Lord which was at the tabernacle of the congregation. And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar. (ii Chron. 1; i Kings 3). It is very blessed to know that Solomon loved the Lord: but sad to see that he did not value the ark, God's dwelling place, as his father had done: but went rather to "the great high place," connected, it is true, with the altar of burnt offering.

The Lord does not rebuke him, but on the contrary appears to him, and makes him that wondrous offer, "Ask what I shall give thee." The grace of God shown out in this offer, and the promises of blessing far above all that he asked or thought, seem to have won Solomon's heart: "And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants." (i Kings 3.15). Just as God's grace in blessing Obed-edom brought David back to the ark; so God's grace in such promises brought Solomon away from the high places, back

to the ark: back to God's dwelling place, between the cherubims.

We may not stop now to ponder the external glories of the house that Solomon built. "It must be," said David, "exceeding magnificent." And Solomon said to Hiram the king of Tyre, "The house which I am about to build shall be wonderful great." You recall the building, without the sound of a hammer. You recall how the priests brought in the ark of the covenant of the Lord unto His place. And you recall Solomon's beautiful prayer at the dedication of the Lord's house. "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For He is good; for His mercy endureth for ever." (ii Chron. 7.1-3).

The visible Glory seems to have departed from Israel from the time the ark was taken by the Philistines, in the days of the sons of Eli: but now once again it has returned, and the people of Israel fall down and worship.

* * * * *

Israel's history from the later days of Solomon to the days of the sons of Josiah, days which brought to a close the kings of Judah reigning in Jerusalem, is a history for the most part of disobedience to the Lord, and hence a dark and mournful picture, illuminated here and there by a good and faithful king. The Glory still remained in the temple that Solomon had built; and the patience of God still waited for His people to repent and turn back to Him: but all in vain. The prophets warned of the inevitable punishment that must come, but Judah would not hear. And once again "Ichabod" must be written over this disobedient and rebellious nation.

A QUESTION

— FROM A LETTER —

"HOW DOES THE LORD WANT ME TO WORSHIP HIM?"

PART OF THE REPLY

Dear :—

Your most interesting letter of the 5th inst. to hand. I will try and reply a little to the latter part in which you speak of the urgency of making some definite

decision on the topic of the Biblical pattern of the Church. Surely it is only the Holy Spirit can teach us this: may He guide us as we seek to ponder a few guideposts He seems to give us in His Word as

to this matter.

As I read your sentence, "It is no good going on just *hoping* that this is how the Lord wants me to worship and serve Him," it brought to my mind rather forcibly part of ii Peter 1.3: "His divine power hath given unto us all things that pertain unto life and godliness." The word for 'godliness' here is *eu-sebeia*. The little word *eu* means *well, good*, and I suppose here could be taken as *right*. The word *sebeia* is from *sebomai*, meaning 'I worship.' So it seems to me that this verse tells us that His divine power has given us all we need to know of His will for 'right-worship.' And I rather expect you will agree with me. I may miss His will in the matter: but then the fault is not with His Word which reveals His will; but rather in me for not depending on the Holy Spirit to teach me. So, as a first guide-post it seems clear that the Lord has a way for 'right-worship' (or, worship according to His will); and He has revealed to us what that way is. Our part is to seek that which He has revealed.

Look next at Matthew 15.9, where you find the verb from this very same word (*sebeia*), and here translated *worship*. "In vain do they worship Me, teaching for doctrines the commandments of men." So our next guide-post is that it is useless (in God's sight) to go to the teachings (for so the word is) of men, to find out how the Lord would have us worship Him. And this is confirmed very strongly in Matthew 7.21-23, where the Lord says to certain people who had done very much which they esteemed as right worship and service, that He never knew them, "depart from Me, ye that work iniquity." The word for iniquity is really "lawlessness" (*a-nomia*), and in the New Testament seems to indicate 'doing our own will.' We find this presented to us still more strongly in Romans 1.18,—“The wrath of God is revealed from heaven against all ungodliness . . .”, where 'ungodliness' is *a-sebeia*, (from the same word we have seen above), and I suppose could be translated: 'wrong-worship,' for it was worship according to their own will.

So it seems clear that not only has our Lord a way in which He wishes us to worship Him, "in spirit and in truth," (John 4.23), but it is of the utmost importance that we worship Him in this way only: and not according to the teachings of men, or according to my own will.

Next ponder a moment what the 'Church' is, and what it is not. See Ephesians 1.22, 23: "The church, which is

His body;" or Colossians 1.18: "He is the Head of the body, the church," and other such Scriptures. These tell us that the Church is the body of Christ, and He is the Head of the Church: the Head, as my head is the actual head of my body. This tells us that the Church is an organism, *not* an organisation. And if I am seeking only to know God's will in the matter, this rules out all the organisations of men: for my finger could not possibly belong to any body of which my head was not the head. And the Scripture plainly tells us there is 'one body' only: not many bodies, as the organisations of men are today. See Ephesians 4.4. So the Scriptures plainly teach us that there is but one Church: "The church of God," and every true believer is part of that church. The Scriptures never speak of being *members* of a church: but we are 'members of His body,' in just the same way that my hand or foot is a member of my body. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." (i Cor. 12.12). And the Lord sees every redeemed one as part of His body: "Now ye are the body of Christ, and members in particular." (i Cor. 12.27).

Some say that the *Church* (meaning the one body of which we have just spoken) is never seen in the Scriptures as being on earth, but rather "churches:" individual churches, as the church in Ephesus, the churches of Galatia, etc. This is not the case. See, for example i Cor. 15.9: "I persecuted the church of God." Compare this with Acts 26.11: "I persecuted them even unto strange cities." So we see that Paul speaks only of persecuting 'the church of God,' though he persecuted the Christians in many cities, some far distant, as Damascus was from Jerusalem, where he helped at the murder of Stephen. The Scriptures see all these various churches as only 'one body.' They all together comprise 'the church of God.' They are never looked at as independent one of another, any more than my right hand is independent of my left. Those who tell us that each individual church is independent of others, clearly are teaching something contrary to the Word of God, and we must reject them: for in reality, the whole truth of Scripture as to the 'one body' of Christ is being set aside and contradicted. The church of God in Ephesus would never act independently of the church of God in Corinth: when the 'wicked person' in Corinth (i Cor. 5.13) was put away, the church in Ephesus

would not for a moment consider receiving him there. There is no such thing in the Bible as 'the independency of churches.'

Many years ago I was in Kobe, Japan, and when leaving for home in Shanghai, a dear Japanese brother in the Lord accompanied me to the ship. It was tied up at one side of the pier, and at the other side was a great ocean liner about to depart for San Francisco. On this was a high official, who was standing alone on the top deck. There were very many down at the pier to see him off; and, as the custom was in Japan, each had a spool of coloured paper ribbon. The end of every ribbon was held by the official far above the crowd below. As we watched, my Japanese friend said to me: "See, there is a parable. The man up there represents Christ, the Head in heaven. The crowd on the pier represents all the believers on earth. The paper ribbons represent the Holy Spirit. Every believer is joined to the Head in heaven by the Holy Spirit; and thus, through the Head, every believer down here is joined by the Holy Spirit to every other believer down here."

So the unity of the body of Christ is not a theoretical thing, we may accept or refuse as we wish, but a very real and practical thing: for I am joined to you, through Christ, by the Holy Spirit, Who dwells in you and in me: and this is true of all the redeemed. So my next guide-post is that I could not link myself with any company, even of true believers, who do not acknowledge this wonderful truth, and who wish to walk independently.

But the Spirit of God does more than unite the body of Christ to Himself and to one another, He also energises in them to use the gifts which Christ gives. "He ascended up on high, He led captivity captive, and gave gifts unto men." (Eph. 4.8). "Now there are diversities of gifts, but the same Spirit." (1 Cor. 12.4). But see all that chapter, and also Chapter 14. So where I see the Holy Spirit denied His place in the Church, and one man assuming to himself all these various gifts; or refusing to acknowledge the gifts given to others, because they have not been 'ordained' by men: then I know at once that this is not the path the Lord has for me.

You will ask, Where is this ideal Church that acknowledges these precious truths, and walks in them? I have to acknowledge with the deepest sorrow that

the Church, His beautiful Church, is in ruins. What are we to do then? Each do what is right in our own eyes, as they did in the days of the Judges? (Judges 21.25). No, for we have already seen that His divine power has given unto us all things that pertain unto life and right worship. And the Word of God has provided a resource that meets our need even in such a time of ruin as we see all around us today. Our Lord foresaw the condition of things in which we are called to walk, and He provided. He says: "Where two or three are gathered together unto (not, in) My name, there am I in the midst of them." (Matt. 18.20). "Two or three," tells of the smallest possible gathering, and provides for just such a time as the present. How we can thank God that He has made provision for us for even such a day as this! If the Lord Jesus is the only Centre and Object, if we are gathered together by the Holy Spirit unto His name alone: not to any special doctrine, or leader, or party: but only to the Lord Jesus Himself: and His *name* would speak of Himself and all He is: then we have the blessed assurance that He Himself is there in the midst: and what more do we need or want?

I need hardly add that if the Lord Jesus is Himself present in the midst, we cannot go on with what is evil, or contrary to His Word or will. And it is on the ground and authority of this precious verse that we seek to be gathered together by the power of His Holy Spirit, to the Name of the Lord Jesus Christ alone; and we count on His presence in our midst.

We are still in the body, and often ignorant and foolish; and we may not see eye to eye in everything: but if CHRIST alone is our Centre and Object; and to Him alone we are gathered, I believe we may count on His Word, that *He is there* in our midst: and that is enough.

I am sorry this letter has run on so long: I never meant to say so much, but if you find "guide-posts" through it, in God's Word, to help in your search for "God's mind in this matter," I will be more than thankful. I well remember when I was treading the very same path, and earnestly seeking God's mind in this very matter.

May the Lord Himself, and He alone, guide and direct you, for His divine power *hath given* unto us all things that pertain unto life and right worship.

Your brother in Christ Jesus our Lord.

"FEED MY LAMBS"

(John 21 - 15)

A MONTREAL TAXI DRIVER

London's *Evening Standard* told how a piece of paper left in his cab by a passenger made a startling change in the life of taxi driver Albert Jones of Montreal. The piece of paper was a copy of the Gospel of John.

"I began to read it while hanging around stands waiting for a fare," Mr. Jones recalled. "I became interested, got hold of a Bible and spent the next six months reading it." That was four years ago and it launched the forty-five year old bachelor on a new career of spreading the Word of God to seamen along the twelve miles of Montreal's waterfront.

Mr. Jones bought an old car to make

his rounds. "You can imagine I was very hesitant at first," he said, "This was all new to me, a landlubber, and, oh boy, those sailors let me know where I stood in their eyes. They were pretty scornful to say the least."

"I always ask permission of the captain or a mate before going aboard. Most are courteous, but some look at me as if I had rocks in my head."

Mr. Jones, a taxi driver most of his life, had never been near a church for twenty years when he found his new vocation. "I'll be perfectly content to make this my life's work," he said.

(From 'Floodtide')

"THE PARSON IS CONVERTED!"

Part 3

The news spread in all directions that "the parson was converted," and that by his own sermon, in his own pulpit! The church would not hold the crowds that came in the evening. I cannot exactly remember what I preached about on that occasion; but one thing I said was, "that if I had died last week I should have been lost for ever." I felt it was true. So clear and vivid was the conviction through which I had passed, and so distinct was the light into which the Lord had brought me, that I knew and was sure that He had "brought me up out of an horrible pit, out of the miry clay, and set my feet upon a Rock, and put a new song into my mouth" (Ps. 40). He had "quickened" me, who before was "dead in trespasses and sins" (Eph. 2.1).

I felt sure, as I said, that if I had died last week I should have been lost for ever. This was a startling and alarming word to many of my earnest people, who said, "What then will become of us?" I replied, "You will be lost for a certainty if you do not give your hearts to God."

At the end of this great and eventful day of my life—my spiritual birthday, on

which I passed from death to life by being "born from above"—I could scarcely sleep for joy. I awoke early the next morning with the impression on my mind that I must get up and go to a village a mile off, to tell James B—— of my conversion. He was a good and holy man, who had often spoken to me about my soul; and had been praying for three years or more on my behalf.

I had scarcely gone half-way before I met him coming towards me: he seemed as much surprised to see me as I was to see him. He looked at me in a strange way, and then, leaning his back against a stone fence, he said, "Are you converted?"

"Why do you ask me?" I replied. "I am just on my way to your house, to tell the good news—that I have found peace. My soul is saved."

The dear man said, "Thank God!" and it came from the very depths of his heart. Shedding tears of joy, he went on to say, "This night I woke up thinking of you; you were so strongly in my mind, that I got up and began to pray for you; but I could not 'get hold,' I wrestled and cried aloud, but it was all of no avail; I begged the Lord not to give you up; but it seemed I could not pray. After trying for more

than two hours, it came to my mind that perhaps *you were* converted. This thought made me so happy, that I began to praise the Lord; and then I had liberty, and shouted so loud that it raised up the whole house, and they came rushing into my room to know what was the matter with me. 'I am praising God,' I said; 'praising God—the parson is converted!—I feel sure he is. Glory be to God! Glory be to God!' They said, 'You must be dreaming; you had better lie down again and be quiet.' But it was of no use, I could not sleep; and so soon as the light began to break, dressed myself, and have come out to see whether it is true."

"Yes," I said, "*It is true*; the Lord has saved my soul; I am happy!" I thanked him then and there for all the help he had been, and for the patience he had so long exercised towards me. We spent a happy time together, thanking and praising God, and then he returned home to tell his friends and neighbours the news.

After breakfast a visitor arrived, who was on an errand of quite a different kind. The report had by this time spread far and wide, that I was converted in my own pulpit, and by means of my own sermon; also, that I had said, "If I had died last week, I should have been lost for ever!" My friend having heard this, immediately mounted his horse and rode over to see me about it. He at once put the question, "Did you say, last night, in your pulpit, that you were saved; and that if you had died last week you would have been lost for ever?"

I answered, "Yes, indeed, I did; and I meant it."

He looked quite bewildered, and stood for a long time arguing with me; then taking a chair he sat down, and began to sympathize and pity me, saying how grieved he was, for he could see madness in my eyes. He tried to divert my thoughts, and begged that I would go out for a ride with him. Seeing that he made no impression by his arguments, and that he could not prevail upon me to recall my words, he ordered his horse; but before mounting, he said, "I cannot agree with you, and will oppose you as hard as I can."

"Very well," I replied; "but let us shake hands over it: there is no need we should be angry with one another."

Then mounting, he started off, and had not gone more than a few yards, when, suddenly pulling up, he turned, and called out, "Haslam, God stop the man who is wrong!"

I answered, "Amen," and off he trotted.

On the Friday following he broke a blood-vessel in his throat or chest, and has never preached since. His life was in danger for several weeks, though in course of time he recovered, but I have heard that he has never been able to speak above a whisper. God has most undoubtedly stopped him; while He has permitted me to preach for the last twenty-nine years, on the average more than six hundred times a year.

From that time I began to preach the Gospel, and was not ashamed to declare everywhere what the Lord had done for my soul. Thus from personal experience I have been enabled to proclaim the Word, both as a "witness" and a "minister."

I, who before that time used to be so weak, that I could not preach for more than fifteen or twenty minutes for three consecutive Sundays without breaking down, was now able to do so each day, often more than once, and three times on Sunday.

In the providence of God, my conversion was the beginning of a great revival work in my parish, which continued without much interruption for nearly three years. At some periods during that time there was a greater power of the Divine Presence, and consequently more manifest results, than at others; but all along there were conversions of sinners or restoration of backsliders every week—indeed, almost every day.

I was carried along with the torrent of the work, far over and beyond several barriers of prejudice which had been in my mind. For instance, I made a resolution that if ever I had a work of God in my parish, it should be according to rule, and that people should not be excited into making a noise, as if God were deaf or afar off; also, that I would prevent them throwing themselves into extraordinary states of mind or body, as though it were necessary that they should do so in order to obtain a blessing. I intended to have everything in the most beautiful and exemplary order, and that all should be done as quietly and with as much precision as the working of a machine. No shouting of praises, no loud praying, no hearty responding; and, above all, no extravagant crying for mercy, such as I had witnessed in Mr. Aitkin's parish.

But notwithstanding my prudence and judicious resolutions, "the wind blew as it listed; we heard the sound thereof, but could not tell whence it came, or whither it went" (John 3.8). In spite of all my prejudices, souls were quickened and born of

the Spirit. I was filled with rejoicing, and my heart overflowed with joy to see something doing for the Lord.

Anything is better than the stillness of death, however aesthetic and beautiful, however reverential and devout a mere outward ceremonial may appear. This may draw the heart and mind into a

channel of human religion, where it can sometimes overflow to its own satisfaction; but they never bring a sinner to see himself lost, or unworthy by nature to be a worshipper, and consequently, as such utterly unfit to take any part in true worship.

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FROM A LETTER

These are certainly days of opportunity for Borneo. We are particularly concerned for the large Iban tribe, which has so little witness as yet. The believers around . . . are very young and weak as yet. We pray that they may soon be taking the message to their brethren around the country.

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"SACRIFICES OF JOY" OR, "MEDITATIONS ON PHILIPPIANS"

Last January we had the proofs for "Meditations on Philippians" to the end of Philippians, Chapter 3. As our readers are aware we have been publishing these Meditations serially in The Steward, but as the complete book is so nearly ready, we are not inserting further extracts from it. I hope that soon after this number of The Steward reaches you the book may be on the way home.

I cannot give you the price yet, but hope that the Editor of "Till He Come" may be able to have the kindness to mention it in his current number.

Please order from, Bible and Tract Depot, 6125 Sherbrooke St. W., Montreal 28, Canada.

or, Bible Truth Publishers, 239 Harrison St., Oak Park, Ill., U.S.A.

or, from the Publishers: Christian Book Room, Box 5413, Kowloon, Hong Kong.

or, From any Christian book shop.

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HER BEST DAYS

A beautiful, bright girl of fifteen was suddenly cast upon a bed of suffering, completely paralysed on one side, and nearly blind. She heard the family doctor say to her parents as they stood by the bedside—

"She has seen her best days, poor child!"

"No, Doctor," she exclaimed, "my best days are yet to come, when I shall see the King in His beauty."

CAMPING AT BABYLON

Dr. Cyrus Hamlin tells the following story. While he was in Constantinople, soon after the Crimean war, a colonel in the Turkish army called to see him, and said—"I want to ask you one question. What proof can you give me that the Bible is what you claim it to be—the Word of God?"

Dr. Hamlin evaded the question, and drew him into conversation, during which he learned that his visitor had travelled a great deal, especially in the East, in the region of the Euphrates.

"Were you ever in Babylon?" asked the doctor.

"Yes, and that reminds me of a curious experience I had there. I am very fond of sport, and having heard that the ruins of Babylon abound in game, I determined to go there for a week's shooting. Knowing that it was not considered safe for a man to be there except in the company of several others, and money being no object to me, I engaged a sheik with his followers to accompany me, for a large sum. We reached Babylon and pitched our tents. A little before sundown I took my gun and strolled out to have a look round. The holes and caverns among the mounds which cover the ruins are infested with game, which, however, is rarely seen except at night. I caught sight of one or two animals in the distance, and then turned my steps towards our encampment, intending to begin my sport as soon as the sun had set. What was my surprise to find the men striking the tents!

"I went to the sheik and protested most strongly. I had engaged him for a week, and was paying him handsomely, and here he was starting off before our contract had scarcely begun. Nothing I could say, however, would induce him to remain. 'It isn't safe,' he said. 'No mortal flesh dare stay here after sunset. In the dark, ghosts, goblins, ghouls, and all sorts of things come out of the holes and caverns, and whoever is found here is taken off by them and becomes one of themselves.'

"Finding that I could not persuade him, I said, 'Well, as it is, I'm paying you more than I ought to; but, if you stay, I'll double it.' 'No,' he said, 'I couldn't stay

for all the money in the world. No Arab has ever seen the sun go down on Babylon. But I want to do what is right by you. 'We'll go off to a place about an hour distant and come back at daybreak.' And go they did. And my sport had to be given up.'"

"As soon as he had finished," said Dr. Hamlin, "I took my Bible and read from it the 13th Chapter of Isaiah: 'And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall Arab pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.'"

"That's it exactly," said the Turk, when I had finished; "but that's history you have been reading."

"No," answered Dr. Hamlin, "its prophecy. Come, you're an educated man. You know that the Old Testament was translated into Greek about three hundred years before Christ."

He acknowledged that it was. "And the Hebrew was given at least two hundred years before that?"

"Yes."

"Well, wasn't this written when Babylon was in its glory, and isn't it prophecy?"

"I'm not prepared to give you an answer now," he replied. "I must have time to think it over."

"Very well," Dr. Hamlin said, "Do so, and come back when you're ready to give me your answer."

From that day to this he has never been seen. But what a testimony to the truth of the Bible!

(From, "Anecdotes, Incidents, & Illustration:" D. L. Moody)

MARY AND HUGH

Part 6

THE FRUIT OF THE SPIRIT

"Daddy, do you remember you were going to tell us about 'The Fruit of the Spirit,' and you said it was *fruit*, not *fruits*?"

"Yes, I remember. Get your Bibles, then, and find Galatians, Chapter 5."

"Which verse?"

"Look first at Verse 19, and there you will read about *works*, not *fruit*. When people work they generally make a noise and commotion; but when a tree bears fruit, it makes no noise or commotion at all."

"But the works are not nice works, are they?"

"Indeed they are not. They are called 'the works of the flesh.' And every one of them is bad. Our own natural selves can only do bad works. But then, remember, we have the Holy Spirit living in us, and the Holy Spirit produces these nine beautiful fruit we hope to talk about today. What is the first on the list?"

"Its love. What a nice fruit to begin with!"

"Yes; its like the foundation for all the rest. But if you look carefully, you will see there are three sets of three each. Suppose you got a pencil and paper, and write them down, three at a time."

"The first three are Love, Joy, Peace." I suppose those are all things that come from the inside of us."

"Yes; and if Love is the foundation, then Joy rests on it; and Peace is what crowns both the Love and the Joy."

"Do you remember in my favourite chapter, the 14th of John, the Lord Jesus said, 'Peace I leave with you, My Peace I give unto you?'"

"How wonderful that we have the Lord's own Peace!"

"Indeed it is, Hugh: but look at the next Chapter in John's Gospel, Verse 11."

"Why there the Lord speaks about us having, 'My Joy.' How kind of the Lord to give us His own Joy and His own Peace!"

"But look, Mary, at Verse 9 in the

same Chapter."

"As the Father hath loved Me, so have I loved you: continue ye in *My Love*." Oh, Daddy, how very, very beautiful! The Lord says we have, 'My Peace,' 'My Joy,' and 'My Love.' No wonder the fruit of the Spirit is 'Love, Joy, Peace!'"

"I quite agree with you, Mary dear, it is one of the most beautiful and wonderful things in the Bible. May the Lord help us to always show them out in our lives! But before we leave these first three fruit, look at Nehemiah 8.10, the end of the verse. Please read it, Hugh."

"The joy of the Lord is your strength.' Does that mean that when we are happy we are strong?"

"It doesn't say that any sort of joy is our strength, does it?"

"No, I think I understand. When the Lord fills our hearts with His joy, then we are strong."

"Yes, I think that is it. If we are sad and discouraged, Satan can easily get a victory over us."

"How important then that we are joyful, with the Lord's joy!"

"But now look at the next three fruit."

"Longsuffering, gentleness, goodness."

"Do you know what longsuffering means?"

"If I tease Mary, and she doesn't lose her temper; then I expect she is longsuffering."

"But I'm afraid I'm pretty short-tempered usually. I need that fruit very badly."

"The word really comes from one meaning 'long-tempered.' If we are long-tempered, we will have to suffer; but notice the next fruit, 'gentleness:' it really means a 'kindly disposition towards one's neighbours.' It does not necessarily mean suffering from them on the one hand, or actively doing good to them on the other."

"I suppose the next one, *goodness*, means that."

"Yes, it does: so we have a sort of ascending scale: You may suffer from

Hugh, you may be gentle towards Hugh, or you may actively do him good."

"That is very interesting; for its all true."

"But the word translated 'gentleness' is specially interesting. In Greek the word for CHRIST is *Christos*; whereas the word translated 'gentleness' is *Chrestos*, with a long 'e'. The early followers of Christ were, you remember, called *Christians*, but they were such gentle, kindly people that their neighbours used to call them *Chrestians*."

"What about the last three, faith, meekness temperance?"

"*Faith* probably means 'faithfulness,' 'fidelity,' 'trustworthiness.' This is a very important and valuable fruit. A very good man has said of the next word, translated *meekness*, that 'it is that temper of spirit in which we accept God's dealings with us as good, and therefore without disputing or resisting. It is only the

humble heart that is also meek.' Perhaps that is hard for you children to understand; but as you get older you will find this is a very, very precious fruit of the Spirit."

"And the last one?"

"The last one really should be 'self-control.' If you have self control, you will not lose your temper; you will not eat or drink too much of something you like very much. Paul said, 'I keep under my body, and bring it into subjection.' He had self-control."

"Its something like that Chapter we learned last Sunday, where it said, Charity is not easily provoked."

"Yes, it is: and I wonder if you would like to write out the nine fruit we have been talking about, and put opposite each one any part of that Chapter in First Corinthians 13 that matches it."

"Yes, that would be rather fun. Let's do it Hugh."

BIBLE CHARACTERS

NUMBER 3

A FLOURISHING CHURCH OF ASIA MINOR

The initials of the following prove the name:—

1. A Christian householder
2. A kinsman of the apostle Paul
3. Isaac's older brother
4. The city where Paul was stoned
5. An eloquent man, mighty in the Scriptures
6. Who "loved this present world"?
7. The first-fruits of Achaia
8. One of the languages used in the superscription over the cross
9. A succourer of Paul
10. The king who killed the babies at Bethlehem
11. To what country was Paul going when he was shipwrecked?
12. A New Testament prophet.

ANSWERS TO BIBLE

CHARACTERS,

NUMBER 2

A-D-U-L-L-A-M—i Sam. 22.1, 2.

1. A-bed-nego . . Dan. 3.27, 28.
2. D-avid i Sam. 17.
3. U-z-ziah II Chron. 26.19, 20.
4. L-aban Gen. 27.43.
5. L-uz Gen. 28.19.
6. A-chan Josh. 7.24, 25.
7. M-anoah . . . Judges 13.2.

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"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL"

(1 Corinthians 4:2)

VOLUME 16: NUMBER 12

JULY, 1964

TO-MORROW

Caught up away from sin and woe,
Earth's mingled joys and sorrows;
Caught up to glory with the Lord,
This is the saint's to-morrow.

Caught up from suffering, discord, strife,
Where partings shall be never;
Where love shall flow unmixed at last,
"Together" there for ever.

"Together!" How it soothes the pain
Of bitter feelings here,
When hearts divide, that only there
Can e'er again come near.

Faces we love but see not now
Are pictured in that word;
Yea, pictured stainless in the light,
"Together" with the Lord.

With Him and like Him gathered all,
Ended our sin and sorrow,
Awakening satisfied at Home,
This is our bright "to-morrow."
(Ora Rowan)

• • • • •

No more as here, 'mid snares to fear
A thought or wish unholy;
No more to pain the Lamb once slain,
But live to love Thee wholly!

No more to view Thy chosen few
In selfish strife divided;
But drink in peace the living grace
That gave them hearts united!

Lord, haste that day of cloudless ray,
That prospect bright, unfailing;
Where God shall shine in light divino,
In glory never fading.

(F. Whitfield)

MEDITATIONS ON THE TWENTY-THIRD PSALM

CHAPTER 2

But now we return to our beautiful Psalm; and it may be we shall find, that however early we were taught to repeat, "The Lord is my Shepherd," we have yet to learn its meaning and application.

"THE LORD is my shepherd; I shall not want." This is surely the expression of a heart that is filled and occupied with the Lord Himself. It may be the expression of one who only knew the Lord as *Jehovah*, revealed to Israel; or, of one who knows Him as *Jehovah Jesus*, who saves His people from their sins; but it is evidently the language of one who is truly godly, whether Jew or Christian, and who makes the Lord his only trust. The soul, under all circumstances, is here viewed as resting on the unfailing care, and quietly enjoying the varied resources of the well-known Shepherd of the sheep. And that, not only for the present time, but for all times and for ever.

This is most precious faith! Mark it well, O my soul, and patiently meditate thereon. It is most practical; "The Lord is my shepherd." It rises, observe, above what He gives, what He does, what He promises, blessed as these are, and calmly rests on what He is Himself. As the eye of Abraham rested not on the promises, when he put forth his hand to slay his son, but on Him from whom the promises came; so here, with the eye resting on the Lord, the pilgrim can say, "I shall not want." When such confidence fills the heart, peace and quietness will characterise the life.

But knowest thou, my soul, the secret spring of such a blessed state? How is it that so few rise to this measure? Hast thou? Hast thou this rejoicing and confidence in the Lord, in the midst of wilderness circumstances? "The Lord is my shepherd" sounds like the voice of one rejoicing. "I shall not want," like that of quiet confidence.

When we have learnt the deep lessons of the twenty-second Psalm, and the resurrection triumph of the twenty-first Psalm, we shall understand the path of the twenty-third Psalm. And further, we shall rejoice in hope of the twenty-fourth Psalm. The four Psalms are linked together. It was because of the *Joy* that was set before Him, that He endured the cross: so we see the twenty-first Psalm, the Resurrection Psalm, comes before the twenty-second Psalm; the Psalm of the cross. But the twenty-second and the twenty-first must be learnt first. To

know the grace that shines on the pilgrim's path in the twenty-third, and on the pilgrim resting in glory in the twenty-fourth, we must know the grace that shines in the sufferings of Christ in the twenty-second, and the power of His resurrection in the twenty-first.

The grace and the glory are *due* to Him who suffered there, and to all who own Him in the day of His rejection. We must travel in faith through the twenty-first and twenty-second to reach the twenty-third; there is no other path to it; and, when there, we find that the next thing is the glory. The Christian is thus, in spirit, between the sufferings and the glory—the cross and the crown. He looks back on the one, and onward to the other. Sin, death, judgment, the grave, the world, Satan, are all behind him. *Victory* over every foe is stamped on our life in resurrection: a life we may know in measure even now down here.

The three grand aspects of the Lord's Shepherd-character, as revealed in the New Testament, teach the same blessed truths.

1. As the "Good Shepherd," who laid down His life for the sheep. (Compare John 10 & Ps. 22).
2. As the "Great Shepherd" risen from the dead, He takes charge of the sheep as they journey through "that great and terrible wilderness." (Compare Heb. 13 & Ps. 23).
3. As the "Chief Shepherd," who will give a crown of glory to all His under shepherds at His appearing and kingdom. (Compare 1 Pet. 5 Ps. 24).

Surely if we know the Lord thus, our confidence in him must be without a question. We shall know His love, care, power, grace and goodness as the Shepherd of the sheep. And having gone through the wilderness Himself, He knows all the dangers and difficulties of the way.

The immediate occasion of the blessed Lord taking this place of care and responsibility is also worthy of special note. In the eighth chapter of John's Gospel He is rejected as the *light* and the *truth*. In the ninth He is rejected in His *work*, and He formally takes His place in the tenth chapter outside the Jewish fold, as the "Good Shepherd." Now, He gathers the "poor of the flock" around Himself, as the new Centre. "They shall hear My voice; and there shall be one flock (*flock* it should be, not *fold*), and one shepherd." They are a "little flock" with

Himself, outside the Jewish fold. They have been cast out of the synagogue, but they have *all blessing* in Him. Appearances may be against them, but His word assures them of a present salvation, and happy liberty. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." How unlike the narrow limits of Israel—the place of bondage!

Now they have the full assurance of salvation; and also, can "go in" to the sanctuary of God's holy presence to worship, and can go "out" in service to a perishing world. But this is not all: grace abounds; His heart overflows with deepest interest and tenderness for those who leave all and follow Him—who follow Him in His rejection; or, as the apostle expresses it, who "go forth unto Him without the camp, bearing His reproach"—sharing His rejection. For all such that wonderful revelation of grace was especially given. "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one."

These verses will be read with tenfold more interest when we understand the circumstances in which they were first uttered; and still more if we are in similar circumstances ourselves.

But it may be said by some, that as David, the writer of the Psalm, lived long before the humiliation and cross of Christ, he could know nothing of these things. True,

so far; but he knew what it was to be rejected by man, and cast upon God, even after he was the Lord's anointed. David and his companions in "the cave of Adullam," typify Christ and those that gather around Him. But we doubt not that "the spirit of Christ" in David so guided him in writing the Psalm, that it applies to both Jew and Christian, and may be the truthful expression of the experience of both; only, in a much higher and more spiritual way with us.

"The Jews' religion" had its place and day before the cross; Christianity after it. This makes all the difference. We know not Messiah after the flesh, but a risen Christ in glory. We are associated with Him there. Judaism was earthly in its character; it had "divine service," and a "worldly sanctuary." Christianity is heavenly. Christians are seated together in heavenly places in Christ. Our place is to be *outside the camp* with Christ as witnesses, and *inside the veil* with Him as worshippers. And now, from this heavenly point of view, it is our happy privilege to meditate on the rich experience of this delightful Psalm, in the full light of Gospel truth.

"My Shepherd is the Lamb,
The living Lord, who died;
With all good things I ever am
By Him supplied.

He richly feeds my soul
With blessings from above,
He leads me where the river rolls
Of endless love."

THE GLORY

— Part 3 —

Our last meditation on "The Glory" ended with a reference to the sad and mournful picture of the people of God under the wicked sons of good King Josiah. The Glory still remained with Judah, and God still owned them as "My people." (Jer. 2.13). But the day was coming quickly when He would no longer own them by this title, and when the Glory would once again depart. It is most striking that from the time of the Captivity onward, neither Israel nor Judah are owned as "My people." On the contrary, 'Lo-ammi' is written upon them: 'Not My People.' (Hosea 1.9). The same Book of Hosea tells us that the day is coming when this sad title will be changed to, 'Ammi': 'My People.' But that day is when Messiah shall reign; and that time is not yet.

The Prophet Ezekiel gives to us the state

of Judah just previous to the final destruction of Jerusalem. It would be hard to find anything more terrible than the description of the people of Jerusalem as told out in the 8th Chapter of Ezekiel. Read it for yourself: read of the horrible abominations that were being committed. Read of the "image of jealousy" at "the gate of the altar." (ver. 5). Read of the hole in the wall "at the door of the court", where Ezekiel "saw . . . every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood seventy men of the ancients of the house of Israel . . . with every man his censer in his hand; and a thick cloud of incense went up." Went up to whom? to these abominable idols! But there were "greater abominations" still for the prophet

to see: but you may read of them for yourself.

And what has all this to do with "The Glory"? Read the 4th verse of this Chapter: "And behold the Glory of the God of Israel was there." Such was the patience of God. It is hard for us to credit that the Glory of the God of Israel would still wait, would still bear with such horrible wickedness as this: but so it was. How well did He vindicate the character that Jonah had given Him years before: "I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest of the evil." (Jon. 4.2). But there comes an end, even of the patience of God. "Thus saith the Lord Jehovah; . . . An end is come, the end is come: . . . it is come." (Ez. 7.5, 6).

And so when we come to the 9th Chapter of Ezekiel, we read: "The Glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house." (ver. 3). The Glory was departing, —slowly, sadly; waiting, waiting, to see if "My People" would take heed, and repent. The Glory had gone up from the cherub, but had not yet left 'The House.' He was still at the "threshold of the House." And when the Glory has departed, judgment must come: and so "The Glory" waits at the threshold of the house, waits while the Lord has a mark set "upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Even at such a time there was a little remnant that feared the Lord. They could not hinder the abominations around them; but they could sigh and cry because of them. Has this no voice for you and for me, Beloved? Surely it has, and surely it brings comfort in the midst of all the fearful evil of the last days, when we see the Truth of God so largely given up.

And was there repentance, as they saw the Glory departing? Read the same Chapter, Verse 9. "They say, The LORD hath forsaken the earth, and the LORD seeth not." That was all they cared.

And now in Chapter 10 we find 'The Glory' still waits; indeed, the Spirit of God repeats the description of that first step to leave His people: "Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S Glory. It takes us back to the days of Solomon, when "The Glory" had come to dwell in that same house. "The Glory of the LORD filled the house. And the priests could not enter into the house of the LORD,

because the Glory of the LORD had filled the LORD'S house. And when all the children of Israel saw how the fire came down, and the Glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For He is good; for His mercy endureth for ever." (ii Chron. 7.1-3). But now that same Glory is manifested once more: manifested, alas, as He departs: and is there worship or praise, or even supplication? Alas, alas, nothing but hard-hearted indifference.

"Then the Glory of the LORD departed from off the threshold of the house, and stood over the cherubims." These were not the cherubims between which the Glory dwelt in the Holy of Holies: but these were the cherubims the Prophet had seen by the river of Chebar, in the land of the Chaldeans. (Ez. 1.3; 10.22). Above these cherubims was "as the appearance of the likeness of a throne." (10.1). "And the cherubims lifted up their wings and mounted up from the earth in my sight . . . and every one stood at the door of the LORD'S house; and the Glory of the God of Israel was over them above." (Ez. 10.18, 19).

Slowly, sadly, the Glory is departing. And no voice is raised to plead that He will stay. Once again *Ichabod* is to be written on the house in which they gloried: that house, "the beauty of His ornament, . . . set in majesty", is to be left desolate. The temple is empty: the Glory has departed from it. In vain the cherubims of gold stretch forth their wings over a forsaken mercy-set, and over a broken law—He who is the Glory of His people Israel, has departed. Nebuchadnezzar might take possession of it; but he only had a corpse! (See Collected Writings, J.N.D., Vol. 4. p. 405).

The next step must be to forsake not the house only, but the city, "the holy city", that city that was the perfection of beauty, the joy of the whole earth. (Lam. 2.15). But still the Glory lingers. And why should He linger? Is the iniquity of Judah not yet full? Is Jerusalem not ripe for judgment? Ah, yes: judgment is indeed due, over-due; and were it not that the Lord is 'slow to anger' it would long since have fallen. But there is another reason, I believe. What about that little remnant on whom the Lord had set His mark? What about Daniel, Hananiah, Mishael, and Azariah? What about Ezekiel himself, and the prophet Jeremiah? When the Glory has departed, and the Sanctuary is desolate, what will they do? And so in the midst of the description of the departure of the Glory; the Lord of Glory pauses to tell

us of another Sanctuary that never will depart from them: a Sanctuary which they may each one have regardless of where they have been scattered. "Thus saith the Lord GOD; although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little Sanctuary in the countries where they shall come." (Ez. 11.16).

The position of this verse in the Eleventh Chapter of Ezekiel, right in the midst of the Glory departing: indeed the account of His departure has to be interrupted to put in this verse: this, to me, is one of the most beautiful exhibitions of the Grace of God, that lights up His Word from beginning to end. It is the counterpart, so to speak, of our Lord's own words in Matt. 18.20: "Where two or three are gathered together unto My Name, there am I in the midst of them." And so today, however the people of God may be scattered, however coldness and worldliness may have come in, the people of God still have a resource: they still have a 'Little Sanctuary' unto which they may continually resort. Let the Communists do their worst, let the enemy come in like a flood, that Sanctuary is ever present, and ever open to the people of God.

But there is even more. We saw that with the departure of the Glory, Lo-ammi, 'Not My People' was written upon them: and now in this same Eleventh Chapter of Ezekiel we read: "They shall be My people, and I will be their God." (ver. 20). It reminds us of Eden: Sin came in, yea, sin abounded, but Grace did much more abound, and before ever our first parents were driven from that garden, God gave them His promise of the Seed that should bruise the serpent's head.

"And the Glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city." (Ez. 11.23.) And so the departure is completed. The house and the city are desolate: Ichabod is written over both: The Glory is departed from Israel. And from that day to this, He has never returned in the same way, of manifested, outward Glory. The vision is ended, and the Spirit of God brings the prophet in a vision into Chaldea. "So the vision that I had seen went up from me."

And it was from that same "mountain which is on the east side of the city" that the Lord of Glory went up from this world that had rejected Him, and nailed Him to the tree; and it is to this same mountain that He who is the Same, yesterday, today and for ever, will come again.

• • • • •

"Zion is a wilderness, Jerusalem a desolation." (Is. 64.10)

"For a small moment have I forsaken thee: but with great mercies will I gather thee." (Is. 54.7)

The Lord hath afflicted His Zion,
The city He loved so well,
Where He deigned, like a couching lion,
In glory and strength to dwell.
And why hath Jehovah forsaken
The place of His ancient throne;
His Vine from the wilderness taken,
To flourish for Him alone?

Ah! deem not the Holy One cruel;
Had Solyma loved His will,
She had sparkled the costliest jewel,
The beauty of nations, still;
The Lord had been still her defender,
And she, the queen of the earth,
In holiness, freedom, and splendour,
Had gloried in Shiloh's birth.

But she fell—and her crown of glory
Was struck from her rebel brow;
And with feet all wounded and gory,
She wanders in exile now.
Yet, sad one, distrust not our pity;
Though some may wring out thy tears,
We will weep for the holy city,
And sorrow o'er former years.

Thou art stricken, dethroned and lowly,
Bereft of a home on earth,
Yet still to our hearts thou art holy,
Thou land of Messiah's birth!
He sprang from thy chosen of daughters,
His star o'er thy hills arose,
He bathed in thy soft-flowing waters,
And wept o'er thy coming woes.

He wept, who in secret yet lingers,
With yearnings of heart, o'er thee;
He, He whom thy blood-sprinkled fingers
Once nail'd to the cursèd tree.
Dark deed! it was thine to afflict Him;
Yet longs His soul for the day
When thou, in the blood of thy victim,
Shalt wash thy deep stains away.

Thou land of the Cross, and the glory,
Whose brightness at last will shine
Afar through the earth—what a story
Of darkness and light is thine!
He died as a lamb:—as a lion,
He spares thee, nor can forget
His desolate exile of Zion;
He waits to be gracious yet.
(Sir Edward Denny)

DISCIPLINE AND UNITY OF THE ASSEMBLY

Two principles seem to be at work at the present moment, which it may be well to notice. The two questions are, Can there be corporate defilement by allowed evil in morals or doctrine? and, Is there any unity of the church of God upon earth?

Some contend that, if fornication be allowed in a body of Christians, it is no ground of separating from it. To say that Christians were to separate from the world, to detach themselves from the great body of the professing church because of ecclesiastical evils, and then to affirm that positive immorality did not defile their community; but that, supposing it was allowed, saints should still own such a meeting all the same, was a proposition so monstrous, such a preference to ecclesiastical notions to the unalterable morality of God in the Gospel, that one can only wonder how it was possible any Christians could have got into such a state of moral darkness. It was a solemn witness of the effect of false principles.

Let us see where these principles would lead. Those who are inside such a meeting of Christians are not allowed to break with them. They are bound to accept the companionship of sin, bound to accept disobedience to the apostle's rule, "Put out from among yourselves that wicked person." They must live in constant communion with evil, and constantly in the most solemn act of Christianity affirm the fellowship of light and darkness.

But this is not all. In such kind of meetings a meeting in one place receives, as did the scriptural churches, those in communion in another, and, when formally done, by letters of commendation. Suppose the fornicator, or even those who have maintained his continuing in the meeting (another allowance thus of sin), to be commended, or to come in communion from the supposed meeting; and if they receive him deliberately at home, they must of course give him, so far as they are concerned, the same title abroad, and he is received elsewhere; and thus the deliberate wickedness of a majority of the meeting to which he belongs, or the whole of it, if you please, obliges thus every Christian meeting, and, when the church of God was in order, we might say every church of God in the world, to put its seal on communion with sin and evil, and say that sin could be freely admitted at the table of the Lord, and Christ and Belial get on perfectly well together; or break with the meeting or church, that is, disown its being such at all.

But if *they* ought, those who have any conscience in the meeting itself ought.

No person can deny that saints passed from one assembly to another. We see the saints going from one, and received as such in another, and that in virtue of letters of commendation. It was because each assembly was owned as representing the body of Christ in its locality that others were bound to receive those who belonged to it as being members of that body. Each local assembly was responsible within itself to maintain the order and godliness suited to the assembly of God, and was to be trusted in it; it is not disputing the competency of the local assembly, but owning it, when I receive a person who brings a letter of commendation from it. If I do not receive a person who belongs to it, I deny its being a competent witness of the unity of the body of Christ.

Now it is exactly in this place the Spirit of God puts the local assembly at Corinth; not denying the unity of all saints on earth in one body, but owning the local assembly as so far representing it. "*Ye are the body of Christ, and members one of another.*" Now if I own the assembly at Corinth or anywhere else to hold that place, surely I must receive a person belonging to it as a member of the body of Christ,—other membership I do not own. For that very reason, when the apostle says, "*Ye are the body of Christ, and members in particular,*" and "*we are all one body, for we are all partakers of that one loaf,*" I am bound to own the assembly as representing the body, and those who partake of the one loaf as members of the body. *If I do not, I fall into the principle of a mere voluntary association, which makes rules for itself, and does what it pleases.* Am I then to recognize, as representing the unity of the body, and acting by the Spirit with the Lord's authority, an assembly which sanctions sin, and says it is not defiled by it?

On the other hand, suppose such an assembly,—say at Corinth, had put out from among themselves the wicked person, and another assembly received him, the latter thereby denies that the first has acted in the character of an assembly of God, representing there the body of Christ. Or, suppose after the assembly at Corinth had received back this man, the assembly at Ephesus refused to receive him, because they were not satisfied with his repentance, then it denies the action of the Holy Ghost in the assembly, or that what has been bound on earth has been bound in heaven. Although

an organisation formed of assemblies is disowned: yet each assembly is responsible to the Lord, and its action by the Holy Ghost is competent in the matters of the church of God.

If a person were put out, or received, at Corinth; but Ephesus refused to acknowledge the act: but received the man put out, or refused the man who had been received; then the action of the Holy Ghost in the body at Corinth was denied, for Ephesus refused the action and denied the authority of the Holy Ghost and of Christ. That is, the assemblies were owned because each did in its locality act under the Lord and by the Holy Ghost. No doubt they might fail; Corinth would have failed but for the intervention of the Spirit by the apostle. But such is the scriptural principle, and that which we have to look for in an assembly. And the assembly is owned because it acts by the Holy Ghost under the authority of the Lord.

This point being cleared (and i Corinthians seems to me not to leave a trace of doubt on it), I would turn to another—the consequent responsibility of the Christians who compose it. They are to act for Christ by the Holy Ghost. "Put out from among yourselves that wicked person." Paul forces it on the assembly; so in cases of wrong it is finally told to the assembly, and the "without" and "within" refer to it. (i Cor. 5.12, 13). There is never in Scripture, except for Diotrephes, the suggestion that one man, or even a select company of men, has authority to put away, or receive anyone. It is the assembly alone who has this authority because the Lord is in the midst. And the assembly is responsible as well as competent. The Lord, who knew all the coming history of His church, has extended this in His grace to two or three gathered in His name, and connects this with discipline and being heard.

When two or three are gathered in His name, there He is in the midst of them. Thus, while fully admitting that all the saints in a locality constitute properly the one assembly in a place, if they will not unite, the responsibility and the presence of the Lord are found with those who do, and their acts, if really done as met in His name, have His authority; that is, *another such assembly must own the assembly and their acts, or disown their connection with the Lord.*

I do not mean that, if they fail in any particular case, they may not be remonstrated with, entreated, and so on; but, in a regular way, one assembly owns the action

of the other, according to the promise of the Lord's presence, because if it be a true assembly it owns the Lord's own action in it, its own Lord's action, and the assembly as His. It is not a voluntary church, but a scriptural, divine assembly.

But, further, we find the assembly at Corinth did not put out the wicked person, and the apostle set about to correct this, and, indeed, would not go there while they were in this state, unless it were to exercise rigorous severity. His words in the Second Epistle shew the thought that they were involved in the evil by allowing it—"Ye have proved *yourselves* clear in this matter." His complaint was that there was sin, leaven—not merely a sinner, but sin among them. He tells them to purge out the old leaven (not merely to put the person out) that *they might be* a new lump as they were unleavened. They, acquiescing in the sin, were involved in it; they were viewed in Christ and their true standing as unleavened; but they were to put out the old leaven that they might be a new lump, that their condition and standing might agree: otherwise they, the assembly, were not a new lump. To use the title of our standing as a sanction for acquiescing in sin in the assembly, saying it cannot be defiled, is a most evil and pestilential doctrine; and that persons in it, not guilty of the sin in act, are clear though they acquiesce in it, is a thoroughly wicked principle, and directly contrary to scripture.

That a sinner or hypocrite may have slipped in, we all admit; but I do not own him. But if a body admit or acquiesce in sinners being there, it ceases to have the character of Christ's body altogether, or Christ's body is compatible with known sin; that is, the Holy Ghost and Christ present, admit and allow the sin.

Carelessness there may be—it should be corrected; but he who, as a principle, owns the existence of sin in the assembly, and denies it is defiled, denies its unity and the Lord's presence; that is, it is not an assembly met in His name at all. What I think essential in this matter is the promised presence of the Lord, and the acting of the Spirit of God. If this be so, if I own the Lord, I must own the assembly and its acts; if it has a principle contrary to the presence of the Lord and the action of the Holy Ghost, I cannot own it as His.

(J. N. Darby: Coll. W'tngs. Vol. 20,
Page 381-389; abbreviated &
slightly edited)

— LESSONS FROM PETER —

(From Luke 22 &c.)

It is very interesting to see how Peter comes to the front everywhere in the Gospels, just from the affection of his soul to the Lord—affection coupled with energy that often led him astray because of his self-confidence.

But now the close has come. In Luke 22 the Lord has been betrayed, and He knows He is going to die. So when He had gathered the disciples together in the upper room, and had given to them the expression of His love in the breaking of bread, He told them that one of them should betray Him. Peter did not know who it was, and he beckoned to John to ask. And John, leaning on the Lord's bosom, put the question. You know, beloved friends, it is a great thing to be near Christ. You cannot be too intimate with the Lord. There is nothing He loves so much as to have you near Him. There was not a cloud between John and Jesus, and John put the question, "Lord, who is it?"

After supper was over, "the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (vers. 31, 32). That is a very striking word. I think, beloved, it is a great thing for our souls to bear in mind that the enemy is always on our track.

The way the Lord warns Peter is very striking. He says, "Satan hath desired to have you, that he may sift you as *wheat*." Observe, it is wheat. Perhaps you may say, I have had a good bit of sifting. Well, there is one thing clear, if you had not been wheat, you would not have been sifted. If you had been mere chaff, the devil would have left you alone. He does not worry his own subjects, he keeps them in peace. Saints he always attacks. Sin in a sinner is bad, but sin in a saint is ten times worse, because we sin against Christ and light. Therefore sin is infinitely worse in my life, as a saint, than it was when I was a poor lost sinner. Do not, however, be in despair if Satan does sift you. Self-confidence was the secret of Peter's fall, and usually of all our falls; and it is a great thing, beloved, when the spring of self-confidence in us gets broken up. God allows it to be.

What is the next word? "But I have prayed for thee, that thy faith fail not." That is beautiful. We should pray for God's

servants too. Pray for those who are in the forefront of the battle. The devil is ever ready to trip them up. Before Peter was tempted, Jesus had prayed. "I have prayed for thee." Charming words! The Lord's intercession for us is a wonderful thing, and may well cheer our hearts, but on the other hand, we must be careful, and prayerful also.

In that prayer, commonly called, "The Lord's Prayer"—in reality the disciples' prayer—occur the words, "Lead us not into temptation." We should often pray that, I think. When our Lord was in presence of difficulty, He always prayed. You will find Him in prayer on seven separate occasions in the Gospel of Luke. Trace them out, and their occasion. In our chapter He is found in prayer (ver. 41). The hour of His sorrow and rejection had come, and as Messiah He was being cast out. Hence He could say, "This is your hour and the power of darkness" (ver. 53). The more need, therefore, for tenacious clinging to God. He was praying for Himself, but first said to His feeble follower, "I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Faith is very apt to fail, and, no doubt, when Peter woke up, and discovered what he had done, he broke down. But love had prayed for him, and he was kept from remorse and suicide like Judas. The Lord on high is there always in intercession for us. He died to make us clean. He does not say we shall not be tempted, but He does say—"Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able to bear; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:12, 13).

Sometimes one hears this question—If I go to such and such a place, or such a scene, shall I not be kept? I know I ought not to go, but, if I go, will God keep me? If you go against the warnings of God's Word and your own conscience, you will surely fall. Would not the Lord keep me? No, not a bit of it. Do you think God is going to keep anyone who is in a path of disobedience? If Peter had only heeded the word of the Lord he would have escaped the fall.

Now look at Peter's answer, and his fall. Would not you have thought that you would

have found Peter trembling? Look at the thirty-third verse. "Lord, I am ready to go with Thee, both into prison and to death." What an answer! Beloved, that man had fallen! His fall did not occur when he really denied the Lord. Here is where he fell. He is occupied with his own affection. He did love the Lord, undoubtedly, but instead of being simply occupied with Christ, and clinging to Christ with this sense,—Lord, if Thou dost not keep me I shall fall; he was self-confident. The Lord warns him, and us through him. "And He said, I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest Me." (ver. 34).

But the history passes on. Let us follow the Lord to the Mount of Olives. We go into the Garden, and there is the blessed Lord praying. He says to the disciples, "Pray that ye enter not into temptation" (ver. 40), and again, "Sit ye here, while I go and pray yonder (Matt. 26.36). When He come back He finds them sleeping. When they should have been praying, they were sleeping. How much do I pray? How much do you pray? Prayer is the secret of the soul's success. "Watch ye, and pray" (Mk. 14.38), He also says. Here, instead of praying they were sleeping. It only shows what the weakness of the flesh is. They see His sorrow, and yet they can sleep. Such hearts as we have! We can sleep in the presence of His glory (see Luke 9.32), and we can sleep, too, in the presence of His sorrow. "The spirit truly is ready, but the flesh is weak" (Mk. 14.38), is the Lord's tender comment thereon.

The temptation was now come, as the multitude, headed by Judas, appeared. "And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they that were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him." (Luke 22.47-50).

They said unto Him, "Lord, shall we smite with the sword?" and without waiting for His reply, one of them smote the servant of the high priest. It was Peter who did it, and that was the very action that detected him. "And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of His disciples? He denied it, and said, I am not. One of the

servants of the high priest, being his kinsman whose ear Peter had cut off, saith, Did not I see thee in the Garden with Him? Peter then denied again; and immediately the cock crew." (John 18.25-27). When he got into the high priest's hall, the wounded man's relation recognised the man that used the sword. Possibly Peter thought he was very devoted, and that he was doing a fine thing. Ah, beloved brethren, what we need is to get the word from the Lord. Mark Jesus' answer here: "Suffer ye thus far. And He touched his ear and healed him." (Luke 22.51).

The next thing was they took Him and bound Him. Do you know the last thing the Lord did before they bound Him? He healed that ear. Blessed Lord, the last movement of His hand was to heal the bleeding ear that His poor servant had cut off. "Then took they Him, and led Him, and brought Him into the high priest's house. And Peter followed afar off" (ver. 54). Poor Peter, when he should have been distrustful, he was self-confident; when he should have been praying, he was sleeping; when he should have been quiet, he was using an unbidden sword; when he should have been separate, he was sitting down at the fire among the worldly; when he should have been near Christ, he was following afar off; and, as a legitimate consequence, when he should have witnessed for his Lord, he denied Him. Poor Peter! How like us too!

Where was John all this time? Another scripture tells us that John went in with Jesus. At first "all the disciples forsook Him and fled" (Matt. 26.56). He is left alone. By-and-by John picks up courage and comes back. Peter followed afar off. Ah, brethren, are we following the Lord afar off? If so, we shall not be kept. What about John? Nobody challenged him. No. He was very near Christ. The man that follows afar off is bound to be found out and tripped up.

"And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them" (ver. 55). Three times over thereafter he denies his Lord as forewarned by Him, and as energetically refuted of Peter. And when he had done it the three times, "the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny Me thrice. And Peter went out and wept bitterly" (vers. 61, 62). How does the Lord recover our hearts? By a look sometimes. He turned and looked on Peter. What kind of a look was it? Was it a look of anger and reproach? Is that the kind of

look it was? No, no, I think it was a look of broken-hearted, disappointed love. It said, you do not know Me, but I know and love thee. That look broke poor Peter's heart, "and he went out and *wept bitterly*."

I think when Peter found that his Lord was crucified, it must have been a terrible moment in his history. What could sustain that man's heart? I believe Christ's prayer, and Christ's look sustained him. If he had not had the word, "I have prayed for thee," and the look, I believe he would have gone and followed Judas. Judas went and hanged himself. Remorse puts you into Satan's hands, but repentance leads you to real breaking down before God. There never will be recovery without repentance. Peter had the sense that the Lord loved him. He knew that the Lord loved him. Judas never knew that. If he had known the love of Christ, he would not have hanged himself.

Someone may say: "This is very like my life and history. Years ago I was a bright happy Christian, but somehow I got away from the Lord, slipped into the world, lost my joy and peace, and I have got so down in my soul, that my whole pathway has been a dishonour to Christ." My dear friend, go and weep alone; weep bitterly, and your tears will be dried some day. Oh, if you only get the sense in your soul, He has loved me, and He loves me still, all will come right. God's word to Israel, "I remember thee, and the kindness of thy youth," is equally true of you. Though eight hundred and fifty years of backsliding had rolled by, God had not forgotten the moment when they loved Him, and He was everything to them (Jer. 2.2). They had long forgotten it, but He had never forgotten it. Ah, is there a backsliding heart here? My dear friend, do not remain such, but come back to the Lord. Do not lose another hour. Peter had to wait three days for his restoration. It was what the Lord had said to him, and the look of the Lord, that wrought in his heart. He remembered that He had prayed for him, and the last look He gave him was a look of such love and pardon, such infinite grace, that it broke his heart.

You will find that Peter has a private restoration and a public restoration. The private restoration is referred to in the 24th of Luke, verse 34, and you get his public restoration in the 21st of John. The evidence of his restoration is manifest in the second of Acts. The Lord met him privately. What took place at the meeting nobody knows. The Spirit of God has thrown a veil over it. Shall I tell you why? It would not do you

the slightest bit of good to know how the Lord dealt with me when my soul had backslidden, and it would not do me any good to know how He dealt with you. No, no, because the way He deals with you would not suit me. A veil is flung over the scene. But we know this, he was beautifully restored to the Lord. How do we know this? John 21 supplies the answer. His brethren were slower than Peter in reaching the Lord on that occasion. He did not wait till the boat got to the shore; he cast himself into the sea in his hurry to get near the Lord. He says, You can have the fish, let me get to the blessed Lord. I know the man was restored by this action.

But then, of course, the Lord gave him a public restoration. I think, beloved friends, you will never find a saint doing any real good until he is completely rid of self-confidence, and broken down before the Lord, and hence really right with the Lord. He is then in a condition for the Lord to use him. We see Peter restored to the fellowship and company of the apostles in John 21, and then we see him in the Second of Acts preaching the Word and mightily used of the Lord. I have said, I believe when the devil saw Peter preaching in the Second of Acts, he wished he had left him alone in the high priest's palace. Why? Because the breaking of him was the making of him, and in the first half of the Acts of the Apostles, we hear a great deal more about Peter than any other servant. Truly, the breaking of him was the making of him. He was picked up and restored. Ah yes, there is nothing like grace. Grace saves us as sinners, and grace has kept us as saints. And when we get to glory, what shall we say? It was grace all along the line. And therefore the deeper in our souls there is a sense of the Lord's grace, the more our hearts will rejoice in Him.

(Dr. W. T. P. Wolston: 'Backsliding & Restoration')

'Tis that look that melted Peter,
'Tis that face that Stephen saw,
'Tis that heart that wept with Mary,
Can alone from idols draw;

Draw, and win, and fill completely,
Till the cup o'erflow the brim,
What have we to do with idols
Who have companied with Him?

(Ora Rowan).

“FEED MY LAMBS”

(John 21 - 15)

TELL IT OUT AMONG THE HEATHEN

— Psalm 96.10: P.B.V. —

Tell it out among the heathen that the Lord is King!
Tell it out! Tell it out!
Tell it out among the nations, bid them shout and sing!
Tell it out! Tell it out!
Tell it out with adoration, that He shall increase;
That the mighty King of Glory is the Prince of Peace;
Tell it out with jubilation, though the waves may roar
He sitteth on the water-floods, our King for evermore.
Tell it out! Tell it out!

Tell it out among the heathen that the Saviour reigns!
Tell it out! Tell it out!
Tell it out among the nations, bid them burst their chains!
Tell it out! Tell it out!
Tell it out among the weeping ones that Jesus lives;
Tell it out among the weary ones what rest He gives:
Tell it out among the sinners that He came to save;
Tell it out among the dying that He triumphed o'er the grave.
Tell it out! Tell it out!

Tell it out among the heathen Jesus reigns above!
Tell it out! Tell it out!
Tell it out among the nations that His reign is love!
Tell it out! Tell it out!
Tell it out among the highways and the lanes at home;
Tell it out across the mountains and the ocean foam!
Like the sound of many waters let our glad shout be,
Till it echo and re-echo from the islands of the sea!
Tell it out! Tell it out!

(F. R. H.)

MARCHING ORDERS

No. 1

“Go ye therefore, and teach all nations.”

(Matthew 28.19)

“Go” does not mean “send.” “Go” does not mean “pray.” “Go” means “GO!” simply and literally. Suppose the Lord’s disciples in the early days had been content to take this command as most of us take it, where would you and I be today? Most of us would still be without God and without hope: lost! on our way straight to hell! How thankful I am that they did not take their Lord’s

command in this way! *Their* Lord’s command, did I say? Is He not *your* Lord, and *mine*, just as much as He was *their* Lord? Do not His words have the same authority and power today as they had in those days? Why, then, do we have such difficulty in understanding that “G-O” means “GO!”

But we must notice that although this Verse bids us go into “all the world,” it does

not tell each one individually to what part of the world we are to go. Paul was forbidden of the Holy Ghost to preach the Word in Asia; and when they assayed to go into Bithynia, the Spirit suffered them not. (Acts 16). So we may plainly see there are some places the Lord would have us not go to, as well as some where He would send us. And we each one need to get our "marching orders" from the Lord Himself: from *our own Lord*.

It was not that the Lord did not care for those lost ones in Asia, and later Paul had some of his most glorious conquests of the Gospel there: but the Lord had other plans for His servant Paul: and He sent him first to Europe, to take the Gospel there; and He sent other servants, Aquila and Priscilla and Apollos, to Asia, perhaps to prepare the soil and sow the seed, before He sent His servant Paul to reap the harvest: though it is true Paul had a short visit there when Aquila and Priscilla first went to Ephesus. (Acts 18). And we may see from First Peter 1.1 that the Lord had His own way of reaching Bithynia with the Gospel.

We are not each one responsible for "all the world," but we are responsible to *go*, and to go to the place where the Lord sends us. For you dear Lambs it may be to your own home, or your own friends, like the man with the Legion of devils. The Lord said to him: "Return to thine own house, and shew how great things the Lord hath done unto thee." (Luke 8.39). And in Mark the Lord's com-

mand to him included his "friends." And what did he do? "He went his way, and published throughout the whole city how great things Jesus had done unto him." For some it may be your school-mates, or those where you work. And you may find that your own home and friends and school are the hardest places of all to tell the Glad Tidings of how great things the Lord hath done for thee: but if the Lord sees you faithful in these places, right at your hand, He may see fit to send you further afield. It was when the Lord launched out on the sea a little way, in Mark 3, that He found a pulpit to talk to the people: and sometimes we have to learn to launch out also to find "a pulpit"—a place where we may tell the Old, Old Story: and nobody can go on the sea without faith, even though it be but faith in our boat.

Oh, May the Lord give to each one of you dear Lambs the obedience, the faith, the courage, the zeal to GO; and to go where HE sends you!

* * * * *

Peter's addition sum: "Giving all diligence, ADD to your Faith courage; and to Courage Knowledge; and to Knowledge Self-control; and to Self-control Endurance; and to Endurance Godliness; and to Godliness Brotherly Kindness; and to Brotherly Kindness Love. For if these things be in you and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

THE PARSON IS CONVERTED

— Part 4 —

On the Monday after my conversion we had our first week-day service in the church. I had not spoken long, when some one gave a shriek and then began to cry aloud for mercy. This was quickly followed by cries from another and another until preaching was altogether hopeless. We then commenced praying for those in distress. I cannot tell how many cried for mercy, or how many found peace that night; but there was great rejoicing.

I, who was still in my grave-clothes, though out of the grave, was sorely offended at the people praying and praising God so heartily *in the church*. I thought it was akin to "brawling" and quite out of order. Practising singing and rehearsing anthems in the church, I did not mind; but for people to cry out in distress of soul, and to praise God out of the abundance of their hearts was too much for me. I was sadly perplexed.

In the midst of these things we had the funeral of my late gardener and friend, John Gill. This man's conversion, it will be remembered, was the event by which it pleased God to bring my religious state to a crisis. After my sudden exit from John's cottage, which I have already described, he continued to pray for me, as he said he would, until the following Sunday, when he heard of my conversion. Then he praised God with amazing power for a dying man. Day by day as his life was prolonged, he was eager to hear of the progress of the work.

At last the day of his departure arrived, and he was quite content and happy to go. A large concourse of people assembled at the funeral. They gathered in front of John's cottage several hours before the time fixed for the service. During this interval they sang hymns, and then set out for the church, carrying the coffin by hand. At the lych

gate they set the coffin on the lych stone, and then sang their last hymn. Then I came out to receive the funeral party, and conduct them into the church. After the service I was about to give an address, when I was told there were more people outside than inside; so we came to the graveside, and from there I addressed a great concourse of people. I told them of dear John's conversion, and of my disappointment and distress on account of it: then of my own conversion, and of John's unbounded joy. I took the opportunity to enforce the absolute necessity of this spiritual change, and of the certain damnation of those who die without it.

This funeral caused a solemn feeling, and as the people lingered about, we re-entered the church and further improved the occasion. Then we went to the schoolroom for

a prayer-meeting, and many souls were added to the number of the saved.

Among the strangers present was a gentleman who had come from Plymouth on purpose to witness for himself the wonderful work of which he had read in the newspapers. He attended several of our services, and then came to me saying he had seen an account of "the fall of a High Churchman into Dissent," which seemed very strange, for at that time some Dissenters were becoming High Churchmen. Having seen me, and heard for himself of my conversion, he was satisfied, and asked me to spare time for a little conversation with him.

I am afraid this most interesting conversation must wait for our next issue, if the Lord will.

MARY AND HUGH

THE HOLY SPIRIT: PART 6

Supper was finished, and the family were having their usual Bible Reading, one evening on the Lord's Day. It was the 5th of First Thessalonians, and their Father read: "Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit."

Just here Hugh interrupted his Father, asking: "Daddy is that the same as 'grieving the Spirit' that we were talking about a while ago?"

"I think it is not the same, Hugh, or I think the Spirit of God would use the same word. But I have no doubt if we 'quench' the Spirit, that we will grieve Him."

"What does it mean, then, to 'quench the Spirit'?"

"Do you know what 'quench' means, Hugh?"

"Doesn't it mean to put out a fire? Isn't there a place in the Bible where it speaks about 'the smoking flax will He not quench'?"

"Yes, that is right: and that is a good example of quenching. I suppose the flax was like the wick of a candle; and though it had stopped burning properly, it still smoked: but the gracious Lord would not put it out."

"How could we quench the Spirit?"

"A friend of mine once had great need for \$41.00 to pay the wages of some men who worked for him. It was late in the afternoon, and he should pay them before they went home. He was asking the Lord to send it to him, when a Christian lady walked into his shop, and handed him \$41.00, saying, 'I owe you this money; and I don't know how

it was: I was on the way to see a friend off on the boat; and as I got to your street, something said to me, Go and pay that money you owe. I thought, But I'll miss seeing my friend off. The voice said again, Go and pay that money right away. So instead of seeing my friend off on the boat, here I am."

"She shouldn't have said, 'something' said to me," she should have said, 'Some One', shouldn't she, Daddy? for surely it was the Holy Spirit talking to her."

"Yes, Mary, you are quite right."

"And if she had gone on to see her friend off, and not listened to the Holy Spirit; then she would have 'quenched' Him, wouldn't she?"

"Exactly, Hugh. And you or Mary, or anyone who has the Holy Spirit dwelling in them, will sometimes hear that Voice speak to him; and he may either listen and obey; or he may quench the Spirit."

"Do you remember, Daddy, about the story of Cornelius? We had it at school, and first it says 'a Voice' spoke to Peter; and afterwards it says, 'The Spirit said unto him.' The 'Voice' was the same Voice that woman heard; and really was the Spirit of God."

"Yes, Mary, that is a very good example. I hadn't noticed that before."

"And I suppose if Peter had said, 'No, I won't go with these men,' then he would have quenched the Spirit."

"Yes, Hugh, I am sure he would; and no doubt grieved Him also."

"But, Daddy dear, don't you think it goes further than that? Don't you think some-

times in the meetings the Spirit of God is quenched; so He cannot guide in what is said, or a hymn being chosen?"

"Yes, Mother, I am sure that is so. And I think there are two ways of quenching the Holy Spirit in the meetings; just as there are two ways that our old organ gets out of order: you remember sometimes a note sticks, so that it sounds all the time, and sometimes a note won't sound at all when you press it. Either way spoils the tune. So it may be that some brother in a meeting likes to speak without waiting for the Holy Spirit to guide him; and in this way he quenches the Spirit, and the harmony of the meeting is spoiled. Or, at other times the Holy Spirit whispers to some brother, 'Read such-and-such a Scripture,' or, 'Give out such-and-such a hymn.' But he does not listen or obey, and again he quenches the Spirit, and the meeting is spoiled. God, in His grace may set it to rights, but if our spirits are in tune with the Spirit of God, we will know there is discord."

"Then does the Holy Spirit guide each person who speaks or gives out a hymn in the meeting?"

"He should: and He would, if we let Him, and do not quench the Spirit."

"That is really very wonderful. I've wondered how it is that sometimes in the meeting, everything seems to fit together exactly. I don't know how to say it: but perhaps the first hymn will be about the Good Shepherd, and then all the meeting follows on this subject, just as though it had all been arranged ahead."

"But it has not been arranged ahead, Mary. The Holy Spirit arranges it, and if

we listen and obey, there will be no discords."

"Yes, it is really very wonderful; and how much better than having one person to do everything."

"Do you remember the verses in I Corinthians 14, where it says: 'Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace.'? That just means let the first be quiet."

"Its really rather like the organ, isn't it? The person who plays is like the Holy Spirit, and chooses first one note and then another; sometimes a white note, sometimes a black note; and together there is a beautiful tune: but how awful it would be to just play one note all the time; there wouldn't be any tune at all!"

"That is true, Hugh; so how important that we each of us listen to the Voice of the Holy Spirit in our own hearts, and obey Him. You are still a child, and do not yet take part in the meetings; but if the Lord leaves you here, I hope the day will come when you will: and then I hope you will remember our talk today, and seek never to 'quench the Spirit.'"

"And what about me, Daddy?"

"You, Mary dear, also must take care even now while you are little to hear that Voice that speaks to you; like once He spoke to Samuel. But the Spirit of God tells us, 'Let your women keep silence in your churches: for it is not permitted unto them to speak.' And I am sure you want to obey Him."

"Yes, Daddy, I do want to obey Him truly."

BIBLE CHARACTERS NUMBER 4

A man who left his native city, when famine arose.
(The initials of the following prove the name)

1. A high priest of Israel whose neck was broken.
2. The original name of the city Dan.
3. The tribe of Israel who was likened to an ass bowing down between two burdens.
4. The burial place of Sarah.
5. An Ethiopian who delivered a prophet from danger.
6. The mountain in Canaan that Moses prayed to see.
7. The seaport where a royal fleet was wrecked.
8. The man who rebuilt Jericho.

ANSWERS TO BIBLE CHARACTERS, Number 3

1. Philemon Philemon 1, 2.
2. Herodion Romans 16.11.
3. Ishmael Gen. 16.11.
4. Lystra Acts 14.19.
5. Apollos Acts 18.24.
6. Demas 11 Tim. 4.10.
7. Epaenetus Rom. 16.5.
8. LatIn Luke 23.38.
9. Phoebe Rom. 16.1, 2.
10. Herod Matt. 2.16.
11. Italy Acts 27.1-44.
12. Agabus Acts 21.10.

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