

Green

Pastures

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GREEN PASTURES

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COMFORT AND CHEER

FOR THE COMING YEAR

YEAR after year thus comes and passes by,
Their passing points to our bright home
beyond the sky,
Where all the saints shall praise Him thro' eternal
years,
And God Himself shall wipe away all tears.

How this bright hope doth gladden every day!
And sheds its genial beams upon our pilgrim way;
So as we journey we still shall look up to see
The coming of the Lord for you and me.

How near this advent only God doth know;
Then faint not, Christian, as the good seed you
would sow,
And very soon the voice of God in heav'n we'll hear:
"Well done " although 'twas sown with many a tear.

Fresh courage take as on your way you go;
Though tears and trials come and adverse winds
still blow:
His promise never fails, and He is alway near
To cheer and comfort us in this New Year.

Edinburgh.

J. McDOWELL.

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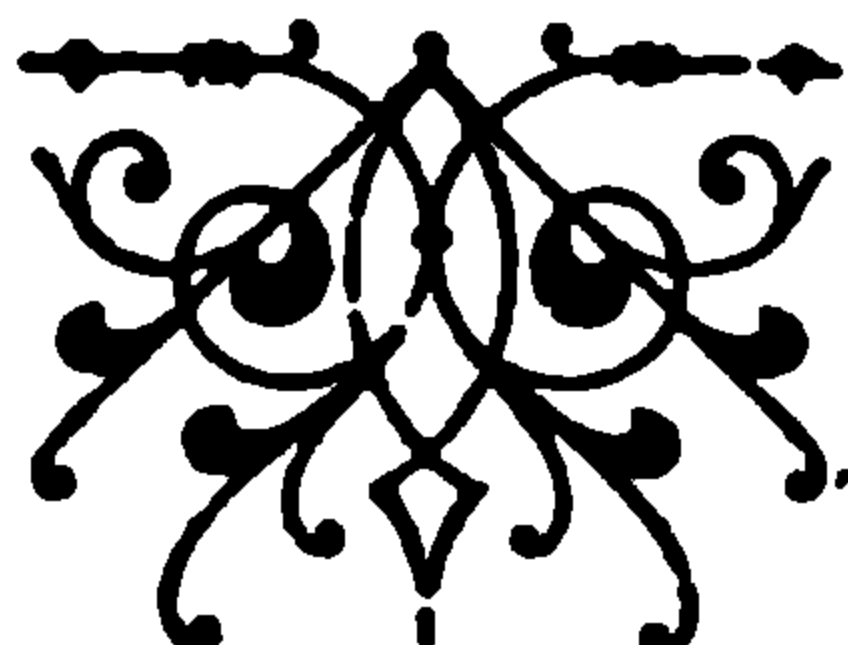
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ERRATUM

Page 91, line 3—Substitute word “ us ” for “ as.”



GREEN PASTURES

VOLUME XLVIII

More Than Enough

NO doubt over the Christmas and New Year festivities many of you have had cause to say, “It is enough.” The Christian is slow after all his meetings and conferences to say he has had enough. One concludes that the believer of necessity must have more of the heavenly things as compared to the measure of earthly things, which at the most are always running short.

Let us review some of those who in their day said, “It is enough.” An old brother used to exhort us repeatedly that “God

Always Gives Enough

not for greed but for need.” How true this is! In Gen. 33. 9-11 examine the fine distinguishing line of the Spirit’s use of the word “enough.” Esau said to his brother, “I have enough,” meaning “much.” Jacob, anxious to have his present accepted because he was happy with his God and man, says, “I have enough,” meaning “all.” Such a man is worthy to urge others to take. Pleasant thought that Esau took the gift. “It is more blessed to give than to receive” (Acts 20. 35).

Philip said, forgetting no doubt the Lord was standing so near him, “Two hundred penny-worth of bread is not sufficient for them, that

everyone of them may take a little.” When the great dispenser, Jesus, had given thanks, everyone got “as

Much As They Would,”

and “were filled” (John 6. 7-12). Enough and to spare! There are many disgruntled saints who cannot observe that they are living in the land of plenty. Such usually avoid ministry meetings and conferences, and strange to relate, when you visit them, they have a vast knowledge of the good ministry existing in other communities than our own.

Let us cultivate a taste for and have an appreciation of what God adequately provides for us in the place to which we have been called, namely, “the church of the living God, the pillar and ground of the truth” (1 Timothy 3. 15).

May we find that satisfying to our souls. I was struck with the words used by a lord provost recently after a banquet. He said, speaking on behalf of the chief guests, that they had had “an ample sufficiency.”

In Hosea 4. 6-10 the Lord says, “My people are destroyed for lack of knowledge . . . they shall eat, and

Not Have Enough.”

The restored remnant of God’s people, after their seventy years’ captivity, provide a likeness suitable for to-day of what happens when we lose touch and the work of the Lord is interrupted. Haggai, “the Lord’s messenger in the Lord’s message,” puts it as follows:

“ Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts: Consider your ways ” (Haggai 1. 6-7).

In Isa. 56. 10-11 the Lord, the great gatherer together of His people, is saddened by the condition of His shepherds and watchmen. Note carefully the words emphasised by the Spirit: “His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can

Never Have Enough,

and they are shepherds that cannot understand: they all look to their own way, everyone for his gain, from his quarter.”

How pleasant to be able by grace to turn away from the distracting things around and say from the heart with venerable Israel (Jacob): “ It is enough; Joseph my son is yet alive ” (Genesis 45. 28). Brethren, go and see Him before you die; you will assuredly see Him when you die. “ We see Jesus,” the one who lifts us up always, raising us even above angels, into the family of God.

Sometimes the hardness of the way irritates us, and instead of spreading everything out before God in prayer we get despondent like Elijah and say,

“ It Is Enough.”

He meant, “ I’ve had enough; take away my life.” Whenever saints get into wrong places, then they can only expect things to be bleak and black. Avoid therefore getting under a juniper tree. Hear the clear call of God: Arise and eat and make for Horeb, the mount of God (see 1 Kings 19. 4-8).

How great is the contrast when the Lord reaches the end of His journey. With His betrayal and arrest imminent, He calmly and quietly, though forsaken by all, says these memorable words, “ It is enough ” (Mark 14. 41). He passes onwards to the cross to die for us that we might be saved, sanctified and glorified. Are you inspired by His example? One feels inspired by the words of a Caleb,

“ Give Me This Mountain.”

There were giants to be fought and cities great and fenced to be overcome, but Caleb’s love for his Lord conquered all. Caleb got his mountain—Hebron—and had rest himself, as had also all his friends around him (see Joshua 14. 11-15).

If the individual can accomplish so much, then assuredly there can be a greater work collectively. In Joshua 17. 16 we read that the children of Joseph said, “ The hill is

Not Enough For us.”

Joshua said to them, “ Thou shalt not have one lot only ”—so he gave them a mountain (verse 18). Ask a hill and you get a mountain because

of your faith. The reward is to go higher and higher in your estimate of God's things, with the ever splendid views of His eternal glories continually opening to our gaze.

Lastly, let me ask: What effect will all this teaching have on your life? Are you living miserably, with no happy and clear outlook? Listen to the call of the God of everlasting blessings in Malachi 3 10: "Bring ye all the tithes . . . I will . . . pour you out a blessing, that there shall

Not Be Room Enough

to receive it." Look at busy Bezaleel and Aholiab with all the servants for the sanctuary services and its construction. Not one gave a thought to the actual working nor did one check up on production to see if all were doing too much. The wonderful result of true love and devotion in service causes the call to go forth, "Thy people bring

Much More Than Enough.

. . . So the people were restrained from bringing" (Exodus 36. 5-6). Happy would be the overseers in that day because all the departments in the work of the Lord showed great surpluses and no deficits.

What about our day? Are we remembering the Lord's servants, the general expenses, the needy saints and the literature fund? Try God's formula for extra blessing, "Bring ye all . . . I will pour!" May we have a reviving of God to set up the house of our God (Ezra 9. 9).

Glasgow.

R. McCARTNEY.

Brought Up

Timothy

PAUL writing to his beloved son in the faith, Timothy, after going over many things, enjoins him, “ If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ,

Nourished Up

in the words of faith and of good doctrine, whereunto thou hast attained ” (1 Timothy 4. 6).

Here was a splendid young man, called a man of God, who did the work of an evangelist, was a worthy minister of the word, and a teacher of a very high standard. He was well advanced in the Scriptures before Paul contacted him, and was well reported by the brethren (see Acts 16. 1-3), whom Paul would have to go out with him into the work, which he did. They got on well together. Paul commented on him, “ As a son with the father, he hath served with me in the Gospel ” (Philippians 2. 22).

If this young worthy fellow-worker put the brethren to whom he ministered in remembrance of these things, he would be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto he had attained.

We see that Timothy had reached maturity; the very word and doctrine he had been fed with,

Grown Up In,

nourished him. He had become a minister of them—"a good minister of Jesus Christ." Let us, too, "grow in grace, and in the knowledge of Jesus Christ." "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them" (2 Timothy 3. 14). He did not want Timothy to break away from what he had learned, been assured of, and become established in, knowing of whom he had learned them.

Yes, that alone should cause us to consider any backward step. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to-day, and forever" (Hebrews 13. 7-8).

Let us in our day never forget our leaders, who have been our feeders; let us follow their faith; they were able men in the word; faithful to the end. They were good men, weren't they? Assuredly they were!. They revelled in the word; they loved Christ; they lived for the Lord; they cared for us. Some of them maybe were not so brilliant as others, but they would never let us go away from any of our comings together without a short, simple and practical word. "Whose faith follow." They were faithful men who gave us the faithful word.

Consider The End,

or issue, of their manner of life—it was Jesus

Christ; they lived Christ, so they lived for Him, as in their labours they helped us to live in ministering unto us the living word.

A final word to those among us who have been reared up in our midst and become fathers among us, to whose growth and development none can shut their eyes. They have shouldered the responsibility, and are now filling the shoes of those who have gone before, brethren, sisters too, who have become mothers in Israel among us, who now feed, tend, nourish, and bring up the saints, upon whose shoulders lie the burdens, upon whose heart is many an anxiety; whose lips minister words of grace, or rebuke, and whose hands dispense the bread of life by their ministry of the word.

Psalm 144. is a Psalm of David. “ Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood; that our sons may be as

Plants Grown Up

in their youth; that our daughters may be as corner stones, polished after the similitude of a palace: that our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets: that our oxen may be strong in labour; that there may be no breaking in; nor going out; that there be no complaining in our streets. Happy is that people, that is in such a case; yea, happy is that people whose God is the Lord ” (Psalm 144. 11-15).

God has put His children into our care, and looking around and seeing our young men growing up, and our young sisters as corner stones, polished and finished, with no breaking in or going out, with no complaining, and all realising the blessing of the Lord, well, all of us should be very happy. “Yea, happy is that people, whose God is the Lord.”

Glasgow.

G. J. STEPHEN

He Rose Again

(1 Corinthians 15. 4)

Tune: Ernam.

THEY seal the stone, a watch is set
 To guard the grave wherein He lay;
 But e'en ten thousand, tho' they watch,
 Ne'er could have kept our Lord that day.

Two women, whom He called His own,
 Had come the sepulchre to view;
 “Who now shall roll away the stone?
 For it is sealed, and we are few.”

An angel sent from heav'n appeared,
 His countenance like lightning shone
 And Him the soldiers greatly feared,
 All earthly power o'er Christ had gone.

He speaks the women's hearts to cheer,
 And words of comfort to them gives:
 “Ye need not fear, nor seek Him here,
 For Jesus Christ, your Saviour, lives.”

Yes Jesus rose, we're justified
 With resurrection power and grace;
 From sin and sorrow now we're freed,
 And soon we'll see Him face to face.

Ayr.

D. MURRAY.

Young Believers' Corner

Things That Accompany Salvation

(Hebrews 6. 9)

New Birth

(John 3. 5)

IN this series of articles for young believers, we judge it important to make crystal clear at the outset that there is no salvation in the Scriptural sense apart from the new birth.

The word “salvation” carries with it the thoughts of rescue—and in our case it is rescue from the ruin of sin. But, note carefully, when God effects that rescue by His Son, He also creates us anew in Christ Jesus. “Therefore if any man be in Christ, he is a new creation; old things are passed away; behold all things are become new. And all things are of God” (2 Corinthians 5. 17-18, Newberry margin). “For we are His workmanship, created anew in Christ Jesus unto good works” (Ephesians 2. 10, Revised Version).

Thus we are taught in the Scriptures that when God saved us He brought

Something New Into Existence

—a new creation in Christ. A thorough grasp of this truth—the new creation is God’s work—fortifies us in the faith, and enables us to see clearly the heresy in Modernist teaching, that we can by our good life and works merit God’s approval unto salvation. Salvation is not an

attainment by the sinner: it is an achievement by God in the Son by the Holy Spirit through the word on behalf of the believing sinner.

The Lord Jesus was the first preacher of the new birth, and how appropriate that the hearer should be, not a renowned sinner, but one reckoned to be a righteous man in the eyes of the world. Nicodemus was his name (see John 3.). To-day, among believers, this truth may appear elementary; but it is one of the

Fundamentals Of The Faith

once for all delivered to the saints. Modernism teaches the fatherhood of God and the brotherhood of man, thus submerging the truth of the Gospel in the sea of man's imagination. God is looked upon as a benevolent being, while man is upheld in his integrity. While it is true that God is benevolent and beneficent, it is equally true that because He is holy and righteous He can by no means clear the guilty (see Exodus 34. 7). Man fell from the estate wherein he was created, lost his innocence and integrity, sinned against God, and has been judged by the court of heaven and found guilty before God (see Romans 3. 19). Hence the need for regeneration, not reformation.

From the conversation between the Lord Jesus and Nicodemus we learn that in accomplishing the new birth

The Active Agent

is the blessed Holy Spirit, while the mighty instrument is the word of God. The sinner, convicted and convinced by the Holy Spirit,

exercises faith in the Lord Jesus and unreservedly surrenders his will to God. “Of His own will He brought us forth by the word” (James 1. 18, Newberry margin). God is not willing that any should perish, but that all should be saved, and when the believing sinner says, “I will,” we have the new birth. “As many as received Him, to them gave He power [authority] to become the children of God, even to them that believe in His name, which were born . . . of God” (John 1. 12-13, margin).

The aforementioned heresy of Modernism teaches we are by nature children of God; the Scripture teaches we are by nature children of wrath, and that we become children of God by a new birth. This relationship depends entirely on birth—the second birth, the new birth.

Edinburgh.

J. McDOWELL.

What Is My Suffering ?

Tune: Paraclete

SAVIOUR, on the cross Thy suffering
Teaches all to patient be,
With the world, so cold and callous,
Loved by Thee so tenderly.

At Calv'ry some gazed in wonder,
Some in abject apathy,
Few in all were sympathetic
Fewer still that loved Thee.

But, admiring and adoring,
Let the few, with courage brave,
Stand amidst the godless Babel,
For the One who came to save.

Brother, sister, hold your banner
High aloft midst Satan's slaves;
Thus the truth upheld amongst them
Heralds clearly—Jesus saves!

Glasgow.

R. McCARTNEY..

Presents Pleasing To God

I was shown a gift recently which the recipient prized very greatly—"not for its worth, mind you, but because of the giver." The postmen were busy in 2 Chronicles 30. delivering messages

Demanding Big Presents.

Hezekiah, in this portion, is seen actively organising the passover, and by the power of example encouraging the Lord's people to attend this great feast. "So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it is written" (verse 5).

How would you have re-acted had you got a personal letter commanding that you

"Yield Yourself Unto The Lord?"

A big present indeed! To give one's self was a great sacrifice then; to-day we are not commanded but besought by the tender mercies of God to present our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (see Romans 12. 1).

The Macedonian churches, who gave so bounteously and munificently to the poor in 2 Corinthians 8. 15, "first gave their own selves to the Lord, and unto us," says the Apostle, "by the will of God."

No matter how hard we try we are prone to make the Lord's things take second place. Let us copy these early saints who first gave themselves—as a present—and then kept on putting the claims of the Lord first in their lives.

With our eyes on Jesus (Hebrews 12. 2) and our “ minds on things above and not on things on the earth ” (Colossians 3. 2), we will be fully exercised to have our treasure where our hearts are, and

Give Our Property

as a present to the Lord. This will yield fruit abounding to our account.

The Apostle Paul said to the Philippian believers: “ But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your need, according to His riches in glory by Christ Jesus ” (Philippians 4. 18-19).

How happy all this truth makes us. Unlike the world, whose throats are open sepulchres, we can give a

Present Of Our Praise To God.

“ By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name . . . with such sacrifices God is well pleased ” (Hebrews 13. 15).

Therefore the presents pleasing to God are: your person, your property and your praise.

All The Best

(Numbers 18. 12)

THESE three words, accompanied by hearty handshaking, express the seasonable greetings heard almost everywhere. Their origin probably unknown by the majority of well-wishers, nevertheless we have them also recorded in Scripture.

They were spoken to those who had no landward inheritance among the children of Israel (see Numbers 18. 20): their portion or part being Godward; “ I am thy . . . inheritance ” Whilst they concerned themselves in His spiritual interests, He made sure of their temporal requirements.

Read with meditation Numbers 18. 12: “ All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the Lord, them have I given thee.” Could anything

Have Been Better?

The best! Could anything have been finer? The first! There were no seconds here, no sub-standards, everything was of the best, as befitting the God who gifted them. Nor was this a New Year’s Day gift only, rather was it an every-day all-the-year-round blessing. Well might their posterity sing in a future day the song of the sweet Psalmist of Israel: “ Blessed be the Lord, who daily loadeth us with benefits ” (Psalm 68. 19).

Granted that Israel's and the priesthood's blessing were mainly of an earthly and temporal nature, but "things written aforetime were written for our learning," and, beloved, "are we any less blest to-day than they were?"

Let us stir up our pure minds by way of remembrance. Remember the

Beginning Of Our Blessings.

"For God so loved . . . that He gave His only begotten Son." Had God given His firstborn—and "He is the firstborn" (see Colossians 1. 15)—that were a wondrous gift, but He gave His only begotten. Ah! child of God, this takes us to where "the vulture's eye hath not seen," back into eternity, into the infinitude of John 1. 18: "The only begotten Son."

" True image of the Infinite
Whose essence is concealed;
Brightness of uncreated light,
The heart of God revealed."

Wonder upon wonder "the Son of God who loved me, and gave Himself for me" (Galatians 2. 20. The love of God the Father and God the Son centred in us who were "sinners of the Gentiles" outwith the favour and blessing of Israel.

" Yet now by grace brought nigh to Him,
Through faith in Jesus blood."

God having given the best — His only begotten, as well as the first—His firstborn—in infinite love has kept nothing back. "He has spared not His own Son . . . how shall He not with Him also freely

Give Us All Things?"

(Romans 8. 32). Question if you may, " Shall He not? Shall He not?" Heaven replies: " With Him also freely . . . all things."

Ephesian believers knew somewhat of these " all things " when the Apostle Paul wrote: " God . . . who hath blessed us with all spiritual blessings in heavenly places in Christ." Heaven's limitless resources are ours now, as well as for eternity, for when we accepted " God's only begotten Son " we heard a voice saying, " Bring forth the best . . . and put it on Him." He blessed us with every spiritual blessing in the heavenlies.

What Of To-day's Need?

" What shall we eat? or what shall we drink? or wherewithal shall we be clothed." Listen to Him who, having " come down out of heaven," trod the sands of time, oft weary, hungry, thirsty, having nowhere to lay His blessed head, knowing always " the end from the beginning." " Seek ye first the kingdom of God, and His righteousness; and all those things shall be added unto you " (Matthew 6. 33).

Hear also the testimony of one who knew " how both to be full and to be hungry, both to abound and to suffer need," as also " in weariness and painfulness, in watching often, in hunger and thirst in fasting often, in cold and nakedness," hear him speaking with absolute confidence and assurance as one whose experience

added weight to his utterance: “ My God shall supply all your need according to His riches in glory by Christ Jesus ” (Philippians 4. 19).

You see how our earthly need is brought into close relationship with His riches in glory? No wonder the same writer penned the words, “ Godliness [practical] having the promise of the life that now is, and of that which is to come ” (1 Timothy 4. 8).

Our God, having given His best, His all, we ask again in adoring wonder and worship, “ How shall He not with Him freely give us all things? ”

“ Best of blessings He'll provide us,
Naught but good shall ere betide us,
Safe to glory he will guide us,
Oh! how He loves

With those great and precious promises, dearly beloved, we can truthfully and heartily wish one and all, for the coming days, be they long or short, “ All the best.”

Glasgow.

A. ANDERSON.

“ They took up of the fragments that remained twelve baskets full ” (Matthew 14. 20). They had but five loaves and two fishes, and now, after the feeding of the five thousand, they gather up twelve baskets full, not of crumbs, but fragments, i.e., “ broken meat,” as in Matthew 15. 37—broken pieces, chunks, real solid pieces of substantial food. To-day “ He's the very same Jesus.”—G.

Benaiah

KING David had a most remarkable honours list, composed of men trusted and tried. Some joined him early, others later on; some had succumbed and fallen by the way, yet many survived and shared with him the honours of his throne. From the valley of Elah, where they witnessed his triumph over the giant, right through the changing experiences of their young captain, pursued and haunted, and at his wit's end at times, they never wavered; down they went with him into the cave of Adullam, or out into the wilderness, often hungry and comfortless, homeless and weary, exposed to dangers night and day; now in the thick of battle, again in weary watches, faithful to the end, they clung to him in his rejection, rallied round him in flight or fight, and as the struggle grew fiercer they grew strong and fearless. They were his stay when things went against him, and strengthened him in his advance toward the kingdom. There was no let up with them until they saw him sitting upon the throne. One of them was Benaiah, but

Who Was This Benaiah?

He was one "of the mighty men whom David had." These mighties of David were in different categories. There were three—the most highly honoured were known as "the first three"; there were other three, and also thirty. There is on the list in 2 Samuel 23. thirty-six

names; one name is missing, making a total of “thirty and seven in all,” as verse 39 explains, while in 1 Chronicles 11. the names of the valiant men of the armies, including the two threes, mounted to over fifty. Well, Benaiah was not one of the first three, nor was he the first in the second three; “he was honourable among the thirty,” yet “he was more honourable than the thirty.”

“ This Is That Benaiah,

who was mighty among the thirty, and above the thirty ” (1 Chronicles 27. 6). He was not chief among the captains; Adino had the honour, being the first of the first three, and “sat in the seat.” Nor was Benaiah captain of the second three; Abishai won that promotion (compare 2 Samuel 23. and 1 Chronicles 11. in our study of David’s mighties). Benaiah in those early days was a man in making; his name means “built of Jehovah,” therefore he was not a man-made man; had he been he could never have accomplished all he did. Let us see what the honours’ commentary says of him: “And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow: and he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian’s hand, and slew him with his own spear ” (2 Samuel 23. 20-21).

What A Man!

“ The son of Jehoiada ” (the Lord knows), “ the son of a valiant man,” he hailed from Kabzeel (God gathers). God, who knew the need of David, who knew Saul’s weakness, and the delicate process of transferring the kingdom from one to another, knew also just where to gather men of sterling calibre. So from secluded Kabzeel comes Benaiah, the sort of man to help David on his way to the throne, hence the Lord chose a very gallant youth from a very gallant family who never betrayed his trust, but gave a good account of himself, and as the honours commentary reads: “ Who had done many acts.”

Well done, Benaiah! What an incentive for us all, especially to those buckling on the armour for the battle, to fight the good fight of faith, and honour our Captain, our Lord Jesus Christ.

Glasgow.

G. J. STEPHEN.

“ The testimony of Jesus is the spirit of prophecy ” (Revelation 19. 10). Prophecy is history written beforehand; it is the mould of history. Proper preparations for its study are the bended knee, the subdued spirit, the receptive heart cry, “ Open Thou mine eyes, that I may behold wondrous things out of Thy law ” (Psalm 119. 18); and the retentive mind’s desire, “ Speak, Lord; for Thy servant heareth ” (1 Samuel 3. 9).—J. McD.

Young Believers' Corner

Things That Accompany Salvation

(Hebrews 6. 9)

A New Life

“ Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life ” (Romans 6. 4).

IN our previous paper we looked at the “ New Birth,” and in introducing the title, “ A New Life,” some may consider because of the similarity of titles that we are making a distinction without a difference. The new birth is the beginning; the new life is the

Continuation And Manifestation

of that life begun in our souls. Previous to salvation we were alive physically, but dead spiritually; our spiritual faculties were in a state of death because the contact between Him who has life in Himself and ourselves was severed owing to sin having come in.

Contact with Christ by faith resulted in the new birth, but also a new relationship has been entered into, and the result of that new relationship should be expressed in our lives daily. It should be true in our experience as expressed by the hymn writer:

“ Oh what a change in my life there has been!
 Oh what a change since the Saviour came in!
 Oh what a change to be free from my sin!
 Oh what a change! Oh what a change!”

The epistle to the Romans is the great doctrinal epistle dealing with “ justification by faith ”—freedom from sin’s penalty. As the apostle develops his theme he goes on to show that, although freedom from sin’s penalty is assured by faith, there

Still Indwells The Believer

the old sinful nature which must be brought under control in order to enjoy freedom from sin’s power: this being accomplished for us by the power of the blessed Holy Spirit, who now indwells every believer, as the believer continues in faith, yielding to the impulse and direction of the Holy Spirit.

Finally, the apostle in the epistle looks forward to the time when the believer shall be freed from the presence of sin, as he says in Romans 8. 23, “. . . Ourselves . . . which have the first-fruits of the Spirit . . . waiting for the adoption . . . the redemption of our bodies.” Then we shall have a new body, fashioned like unto the body of His glory, wherein shall be

Neither Sin Nor Stain.

In that body, which shall be actuated by a new life principle, we shall enter into the fulness of eternal life—the consummation of our salvation. While we are in this body of blood and flesh (order in the original), we are aware of the indwelling conflict which may inhibit the present expression of our heavenly birth and heavenly character.

Physical life is not merely existence; it is much more. The concomitants of life—health.

strength, soundness of mind, etc.—enable us to enjoy life on a fairly high level. Even the worldly or natural man perceives much beauty in the heavens and on earth—the handiwork of God. The lighted twinkling star and the beautiful, painted wayside flower bespeak the power and glory of God. The invisible attributes of God — His deity and power — are discernible in things commonly seen and known (see Romans 1. 20).

But the born again believer has received eternal life with all its spiritual concomitants—a spiritually healthy and prosperous soul, a cheerful spirit, a sound mind, an enlightened and enlarged vision, etc. This is something exceedingly transcending ordinary existence.

He Is Lifted Up

out of the drab and dreary environment of this world, and enabled to view the wide expanse of heaven's table land. The new spiritual principle of life in Christ lifts him out of the vicious circle of sin and death (Romans 8. 2).

The new birth brings us into the family relationship—children of God by faith in Jesus Christ (Galatians 3. 26). The manifestation of the new life is seen in obedience to the leading of the Holy Spirit, which expresses filial relationship—sons of God (Romans 8. 14).

Having begun with the new birth, we ought to go on in the new life showing whose we are and whom we serve.

A Victorious · Revival

(Philippians 4. 1-23)

Care Revived

Why Should I Care? I Couldn't Care Less!

THESE expressions have been freely vented in the last year, and they indicate the general attitude of the world at present, and, sad to say, some of God's people, who have forgotten their high calling, have been prone to copy the unbelieving in their use of these careless terms.

Isaiah called attention to such departure in his day and the Spirit of God seems to speak loudly and with urgency in chapter 32. 11:

“ Be Troubled, Ye Careless Ones.”

God desires faithful, ardent and active servants, and the Philippians, knowing Christ as the believer's strength, seem to have revived victoriously, experiencing the enjoyment of the secret of the peace of God.

In Philippians 4. 10 the Apostle Paul states of them: “ I rejoiced in the Lord greatly, that now at the last your care of me hath flourished [is revived] again; wherein ye were also careful, but ye lacked opportunity.”

Is it possible to-day that your care for the Lord's servants needs reviving?

In the past you may have had a great care and an interest in all the Lord's things, so take fresh courage and know the reviving and the flourishing which comes by the doing of the will of God.

David knew the great need for personal spiritual exercise day by day and prayed earnestly:

“ Thou Will Revive Me;

Thy right hand shall save me ” (Psalm 138. 7). If we are careful individually, then the aggregate reviving will be most noticeable in the assemblies of God.

A brother home from Australia amused us by repeating the names of Chinese laundrymen in his district: “ I Sing,” “ Yu Sing,” “ We Sing ” and “ All Sing.” The “ I ” adds up to the “ all ” always.

Therefore combined effort in all things will bring strength to us and honour and glory to God and His Son.

The Psalmist called out in heartfelt longing in Psalm 85. 6: “ Wilt Thou not

Revive Us Again:

that Thy people may rejoice in Thee?” Only God can recapture for us what we have let slip, and willingness to know and do His will will assuredly bring reviving and flourishing and constant contact with the things heavenly and sublime.

It is a natural sequence in the divine order of revival that progress and power become patent to all. Witness the reviving in the work of the Lord in Exodus 31. 1-6.

Bezaleel first is “filled with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. To

devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.”

Now notice the development in verse 6: “And in the hearts of all

That Are Wise-hearted

I have put wisdom, that they may make all that I have commanded thee.”

Apply this spiritually to-day and surely you will find your little niche to work in your little bit of carving work to adorn the house of God. Your gift, if exercised, will soon make room for itself.

Try doing something—now. It is well worth while attempting service in the Lord’s things, for He will abundantly reward you and will by no means be any man’s debtor. Care more and you will never be careless.

Let us repeat with earnest desire the words: “ Lord, revive me,” “ Lord, revive us, and “O Lord, revive Thy work” (see Habakkuk 3. 1-3).

Glasgow.

R. McCARTNEY.

Let us not fly the signal of distress no matter what strait we are in, for Paul, who suffered many things for Christ’s sake, and went through what you and I are not called to pass through, wrote: “ 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 ” (2 Corinthians 4. 8-9).—G.

Three Men In The Bible

FIRST, we have recorded in Isaiah 53. 3

“ A Man Of Sorrows.”

Fully seven hundred years before Christ appeared as a babe in Bethlehem, the prophet foretold His coming and how He would be received. “ He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not ” (verse 3).

We must quote the central verse, “ All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all ” (verse 6).

We read, “ He came unto His own, but His own received Him not. But as many as received Him, to them gave He power to become the children of God, even those that believe on His name ” (John 1. 11-12, margin).

The Jews sought to kill Him, as they said He was making Himself equal with God, claiming God as His Father (see John 5. 18).

In contrast with this we read in Philippians 2. 6-8: “ Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.”

In Acts 2. 36 we read: “ Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” Isaiah could foretell, “ He shall see of the travail of His soul, and shall be satisfied ” (Isaiah 53. 11).

Second, in Thessalonians 2. 3 we read of

“ The Man Of Sin.”

“ Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.”

What a position, energised by Satan, for anyone to take up. His doom is sealed, as the Lord shall consume him with the spirit of His mouth and destroy him with the brightness of His coming (see verse 8).

Third, we read of

A Man Of God.

In the Old Testament we find Moses, David, Elijah and Elisha so described; also in the New Testament Timothy is thus described.

Their walk, bearing, manner of life bare bright testimony to them as such, and God honoured them greatly, as the Scripture says: “ Them that honour Me will I honour ” (1 Samuel 2. 30).

May everyone of us be found walking worthy of the vocation wherewith we are called in lowliness and meekness, each esteeming the other better than ourselves.

Benaiah

(Concluded from page 21)

ONLY three deeds are cited, but what deeds! “He slew two lionlike men of Moab.”; no more is said about it, yet what a feat! To these fighting Moabites it would seem an easy fight with two against one — a quick triumph ahead; however, the tussle proved otherwise. To the lone fighter it was one against two, and what a couple! No ordinary men were they — “lionlike”; the word suggests “lions of God.” Well that, too, will be proved; the outcome of the encounter will shew whether they are lions of God or just lionlike men. It took the heart of a lion to face them, but Benaiah had

The Heart Of Two Lions

and was well able. “As a man is so is his strength.” He was their match; he fought and won the day; he stood up to them, fought and beat them; more, he slew them.

“He went down also and slew a lion in the midst of a pit in time of snow.” None was more experienced; already he had slain two lionlike men; he might have heard the cry, “There is a lion in the way; a lion is in the streets,” but he was undaunted; only the fight had its disadvantages—it was “in a snowy day” and in a very confined place, down in the midst of a pit. Not much room for the tussle; the confined area did not allow for a get-away, to run for it, if things came to the worst. However, he went down into it.

We do not read of God shutting that lion's mouth or weakening that lion's paw on this occasion; that is Benaiah's task. It was all the same to him whether it roared at him in anger or pawed the ground in rage; and while others cowered in their cosy homes, sheltered from the wintry blast, he felt no cold; the fervency of his spirit, the heat of the battle would put life into him, and in spite of the weather, the pit, and the lion he faced the enemy. It was one of these things which had to be met with and removed out of the way. He didn't play with it or tame it; he slew it and laid it low. Another achievement; another of his many acts as

He Played The Man,

killed the lion while he was still a man in making—no doubt, a stripling—on his way to the leadership of the host (1 Kings 4. 4).

“And he slew an Egyptian, a goodly man.” This opponent was “a man of great stature, five cubits high.” Benaiah would be small in the Egyptian's eye and belittled by his big adversary. He would appear inefficient—no armour on, neither a sword, sling, nor bow and arrow; nothing but his staff. “But he went down to him with a staff.” To Benaiah the staff symbolised both tribal distinction and royal authority, and if an Egyptian, or men of Moab, or a lion stand in the way, the way must be cleared.

“To meet the bold tempter, go, fearlessly go,
And stand like the brave, with thy face to the foe.”

The odds were not against Benaiah, but against the Egyptian, for God does not look on

the outward appearance but on the heart. The Egyptian was armed externally, but Benaiah had the heart of two lions. As for the combatants, one was man-trained and furnished for fight; the other was trained by God and was more than a conqueror. Before the Egyptian was aware of it, his spear had gone; it was in the hand of Benaiah.

What Happened?

When it was not handed over in honourable surrender, it was plucked out of his hand. It was like this, in the words of our Lord Jesus, "When a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted . . ." (Luke 11. 22). That ugly deadly weapon, in the hand of the enemy, Benaiah determined to obtain, and, before a blow was struck, with skill and fearlessness he snatched it out of the hand of the foe, disarming him. He was left defenceless and in the power of Benaiah, who now had both a staff and spear, authority over his foe, and the wherewithal to carry it out, and he slew the Egyptian with his own spear. He saw the enemy slain.

We are reminded of our Lord Jesus, who through death destroyed him that had the power of death, that is, the devil (see Hebrews 2. 14). Our' Captain disarmed His foe, and the very death which the devil hoped to use to destroy the Christ was conquered by Him. "The God of peace shall bruise Satan under your feet shortly" (Romans 16. 20). In Revelation

20. 10 the devil is seen cast into the lake of fire. "The last enemy that shall be destroyed is death" (1 Corinthians 15. 26).

Benaiah saw David exalted and shared with his king the honours of the throne. When the Adonijah rebellion took place he was

Too Faithful A Warrior

to join the rebels, but stood by the throne. When King David proclaimed Solomon as king it was Benaiah who said, "Amen," and then established the kingdom for Solomon in slaying Adonijah, the usurper to the throne; also slaying Joab, the captain of the host, for his part in the rebellion, and falling upon Shimei, that he died, for cursing David in the day of his affliction. "The kingdom was established in the hand of Solomon" (1 Kings 2. 46).

Benaiah, who in his beginning days was not in the first three, nor first in the second three, but was above the thirty in honour and reputation, remained faithful to his David, and was promoted by David to be over the host, thus rising to the zenith of his honour, and with such power and authority established Solomon in the kingdom — a position he held in trust in the beautiful and peaceful reign of Solomon. Let us take a lesson from brave and faithful Benaiah. "If we suffer, we shall also reign with Him" (2 Timothy 2. 12).

Glasgow.

G. J. STEPHEN.

"Vision is the art of seeing things invisible." Moses is the classic Scriptural example. "He endured, as seeing Him who is invisible" (Hebrews 11. 27).—J. McD.

Young Believers' Corner

Things That Accompany Salvation

(Hebrews 6. 9)

A New Walk

“ As ye have therefore received Christ Jesus the Lord, so walk ye in Him ” (Colossians 2. 6).

PHYSICAL walking has been defined as a series of interrupted falls. The truth of this definition becomes evident as we consider the forward movement of the body being sustained by each foot in turn as it is put forward. Certain lesions of the body's anatomy can be fairly accurately diagnosed by the person's gait.

In the spiritual sphere, walk—movement—is indictative of life—a new life. It also indicates direction—

A New Goal Or Objective.

Walking then implies starting, continuing and arriving. We began this walk at the new birth; we continue after baptism in the new life; we arrive at our destination—our new home—when travelling days are done. We might define the walk of the believer then, from its inception by faith until its consummation in glory, as being his life on earth before God and man. Let us be careful about our gait then lest any peculiarities in it betray certain lesions in our spiritual anatomy. For example, the Apostle James says, “ A double-minded man is unstable in all his ways ” (James 1. 8). This is an example show-

ing how the head affects the feet. Let us not, therefore, be heady or high-minded, or double-minded, so that we shall be able to maintain our feet in a straight path.

In our title text we are exhorted to walk in Christ as we received Christ. How did we receive Christ? By faith, of course! Therefore

We Must Walk By Faith.

In order to illustrate this let us think again on the analogy between physical and spiritual walking. Everyone who has thought about the matter realises how necessary the vision of the eye is in order to walk safely and steadily. Attempting to walk in dense darkness or with the eyes closed will convince anyone of the truth of this statement. The vision of the eye being focussed on some objective further facilitates a straight and steady gait. Turning your gaze to one side or the other while walking may cause your body to swerve and your course to alter so much that someone asks you in an unpleasant manner to "look where you are going."

Similarly in the spiritual sphere, your spiritual vision must be focussed on an objective in order to walk well pleasing in the sight of the Lord. This focussing of the vision on an objective brings the truth of walking by faith into prominence, because

Faith Is The Stimulus

in the spiritual sight. The stronger our faith the clearer is our vision, hence the more distinctly is our objective seen, and consequently our walk is steady and straight.

It is recorded concerning Moses that "he endured, as seeing Him who is invisible" (Hebrews 11. 27). The wise men of earth would tell you that "seeing the invisible" is an utter impossibility; but to the child of God walking by faith it is a glorious reality.

Zechariah has been called the prophet of the long vision, and it is very interesting and instructive to note how often, especially in the early chapters, it is recorded, "I lifted up mine eyes, and looked." He was surrounded by a rebellious and disobedient people, yet he lifted up his eyes, focussed

His Vision On Things Above,

and entered into the secret things of the Lord. The longer the vision the straighter the course, and "we faint not . . . while we look not at the things which are seen, but at the things which are not seen" (2 Corinthians 4. 16-18).

In contradistinction to our walk while "children of the devil," "children of disobedience," "children of wrath," now as "children of God," "children of light," "children of the day," we ought to "walk worthily," "walk wisely," "walk holily," "walk circumspectly," "walk in light," and "walk in love."

"The path may seem dark, as He leads me along,
But following Jesus, I cannot go wrong."

.

"Soon, soon shall I know the full beauty and grace
Of Jesus my Lord, when I stand face to face:
I shall know how His love went before me each day,
And wonder that ever my eyes turned away."

Edinburgh.

J. McDOWELL.

God And The Word Of God

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1 Thessalonians 2. 13)

TO the child of God the word of God is of priceless value because inherently and intrinsically there is that which bespeaks the Author—his Father in heaven. A statesman of old designated it as

“ The Impregnable Rock Of Holy Scripture.”

The word of God, commonly known as the Holy Bible, is a revelation from God in heaven to man on earth, relating to him that which otherwise he could never have known, revealing to him his history, past, present and future, while there shines in almost every page the glory of God reflected in the face of Jesus Christ, who is seen as the personification of heaven's wisdom in the redemption of fallen humanity.

As the result of these meditations may there arise praise to God because we receive the word of God not as the word of men, but as it is in truth the word of God. Then the effectual working in us will be seen because of whom we have believed.

The word of God never, so to speak, seeks to prove the existence of God, the opening verse of holy writ giving us the sublime declaration, “In the beginning God created the heaven and the earth.”

Creation Presupposes A Creator,

so thus far our reason may be satisfied. But we have not only the existence of the worlds, we also have evidences of design, and design

connotes thought, and thought again presupposes a thinker. The thinker or mind behind the universe is God.

In the opening verse of the word of God already quoted, we also have inherently a declaration of the unity of the Godhead. The Hebrew word for God used here is the plural form (Elohim), while the verb it governs—created—is in the singular number—hence we see the trinity acting in unity which gives us a view of the

Unity Of The Godhead,

and from what we have previously mentioned we learn the divine architect is also a divine artist. “He lights the evening star, and paints the wayside flower.” Beautiful pictures require skilled artists to paint them—what beautiful pictures are all around us had we opened eyes to see them. Behold the glory of the grass, the silence of the stellar heaven, the sleep in the folds of the hills. Behold the beauty of birds, of flowers, magnificent mountains, lovely lakes, the splendour of sunrise and sunset, the resplendency of rainbow beauty. The most perfect circle drawn by the finest of scientific instruments cannot equal that found on some butterflies’ wings. The most perfect geometrical designs are found on falling snowflakes.

Truly, God “hath made everything beautiful in its time” (Ecclesiastes 3. 11). “The heavens declare the glory of God and the firmament showeth His handiwork” (Psalm 19. 1). “O Lord, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches. So is this great and wide sea also” (Psalm 104. 24-25). “The invisible things of Him from the creation of the

world are clearly seen, being understood by the things that are made, even His eternal power and Godhead '' (Romans 1. 20). The opening verse of

The Bible Also Denies Atheism,

because it declares there is a God. Heaven's wisdom defines the atheist as a fool. "The fool hath said in his heart, There is no God '' (Psalms 14. 1 and 53. 1). Some go to the other extreme, saying there are many gods—they are called polytheists. However, this verse also denies polytheism by its declaration of the one eternal Creator. Materialism abounds in the world to-day—it teaches the eternity of matter and denies that mind is apart from matter. The Holy Scriptures give the lie to this doctrine of the pit when in this opening verse we are taught the creation of matter.

On the other hand, pantheism teaches that God is everything and everything is God; in other words, there is no personal God. The holy word asserts the existence of God before and apart from all things. See the circle that bespeaks

The Eternity Of His Being

in Romans 11. 36. The Hebrews gave to God generally the name "Jehovah"—He who subsists of Himself and gives being and existence to all others. It is a name infallible and mysterious, denoting the eternity, immutability and independency of God, also the infallible certainty of His word and promise. A definition of the name—predicted by Christ—is given in Revelation 1. 8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Another example of the unity of the Godhead is given us in Isaiah 40. 28: “Hast thou not known? has thou not heard, that the everlasting God [Elohim—plural], the Lord [Jehovah], the Creator of the ends of the earth, fainteth not, neither is weary?” Here we have the everlasting—eternal God (seen as the trinity) working in unity as the Creator of the ends of the earth. The term, “trinity,” does not, we know, appear in the Bible, but the truth it expresses is woven into the whole texture of the book. “The grace of the Lord Jesus Christ . . . the love of God . . . the communion [fellowship] of the Holy Spirit, be with you all” (2 Corinthians 13. 14). May this trinitarian blessing be upon us as we meditate upon God and His word.

Edinburgh.

J. McDOWELL.

Discipled

(Matthew 13. 52, Newberry margin)

THE disciples of our Lord Jesus had just received seven lessons from their heavenly Teacher, and are asked by Him, “Have ye understood all these things?” They answered, “Yea, Lord.” It certainly said a great deal for them to be able to answer “yes.” It shews they paid wrapt attention to all He said, and what they did not understand they asked Him to explain; this He did, with the result they were well instructed and thoroughly discipled.

The Lessons Began

by the seaside. He went into a ship, sat down, and the whole multitude stood on the shore. “He spake many things unto them in parables”

(Matthew 13. 3), teaching them about the sower, the tares, the mustard seed and the leaven. “ Then Jesus sent the multitude away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field ” (Matthew 13. 36).

Here we see how His disciples were disciplined or instructed. They did not catch the point, nor had they gathered the import of the parable of the tares, so they went into the house with Him for further instruction, and not only did He declare and give the interpretation, but gave them other three parables about the treasure, the pearl and the net. So it is in our day—those who go in with Him into the house learn yet more.

Further Education

is what the education authorities are out for, getting young men and women into the evening schools in order to bring them on and fit them for life in whatsoever spheres they are engaged. May we, too, go in for further instruction, into our school, in unto our divine Teacher, that we, too, will be instructed in real discipleship and become true disciples of our Lord and Master.

In answer to His question enquiring if they understood all the things He had taught, they replied, “ Yea, Lord.” “ Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old ” (Matthew 13. 52).

This word “ instructed ” is the word “ disciplined ” (see Newberry’s margin). Each

of these disciples was so thoroughly instructed and disciplined that in their going out to preach they could, just like a householder, bring out things new and old. These were the very men who, beginning at Jerusalem, preached the Gospel to men out of every nation under heaven, who established the early churches, who wrote the Gospels, the Epistles and the Revelation of Jesus Christ. They looked into the Old Testament Scriptures, brought them to light, and not only revealed them, but quoted them in the New Testament. The writer to the Hebrews refers to them when telling about the great salvation first spoken of by the Lord, and confirmed unto us by them that heard Him (see Hebrews 2. 3).

These instructed disciples are they who confirmed those things after the Lord had gone above. What was open to these disciples is open unto us; let us then read and study, hear and store up the word; let us grow in grace and knowledge, and, like the scribe instructed unto the kingdom, bring forth out of our treasure things new and old. What about the Master Himself?

How Did He Become A Teacher

of such a worthy standard? "A teacher come from God," as Nicodemus, a teacher of Israel, admitted. "The Jews marvelled, saying, How knoweth this man letters, having never learned?" (John 7. 15). They could not deny the fact that He had the learning, but where He had been tutored they had no idea. He had never been enrolled in their colleges, nor advanced under their curriculum, neither had He graduated. Therefore as to their standards He was not a scholar. Though He had not been a pupil under their tuition, He had met with

their doctors of law: He heard them; He asked them questions; they in turn asked Him questions. “ And all that heard Him were astonished at His understanding and answers.” He was only twelve years of age then (see Luke 2. 46-47). They did not know where He got the learning, and were therefore annoyed at Him; but we know where He got it, and we rejoice and are proud of our great Teacher. Let Him speak for Himself. Here are His own words, “ The Lord God hath given Me the tongue of the learned [instructed ones, margin], that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned ” [instructed ones] (Isaiah 50. 4). Here is the secret.

He Was In God's School,

and the Lord God opened His ear morning by morning and poured in instruction into His opened ear. As a learner He imbibed, and “ grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him ” (Luke 2. 40). He developed into a disciplined learner, advanced to an instructed one. He was taught of God, and when He met the doctors, and was interviewed and cross-examined, He could say in the words of holy Scripture, “ I have more understanding than all My teachers: for Thy testimonies are My meditation ” (Psalm 119. 99). His very tongue was that of the instructed one; He had the word, knew how to speak it, and “ give a word in season ”; and being schooled in the school of God was able to deal both with devil and men, for the word was first in His ear, then in His heart, and proceeded out of His mouth to the astonishment of all who heard Him.

“The Fulness of God”

READING in Ephesians 3. 19 we have those wonderful words, “That ye might be filled with all the fulness of God.” What an expression! How wonderful! So rich and glorious! Who can compute all that it implies? That we—sinners saved by grace—might be filled with the fulness of God. That we may have the richest measure of God’s presence and enjoy, in full measure, the gifts He bestows on His people. The fulness of God is one of the richest and best gifts of God to man.

“He richly feeds my soul
With blessings from above,
And leads me where the rivers roll
Of everlasting love.”

In Christ there are unsearchable riches. None can understand the fulness that there is in Him; none can exhaust it, no matter how many partake of the riches that are in Christ so full and free. Oh, the unsearchable riches of Christ! who can understand this? God is offering these wonderful blessings to His children to-day.

How do they re-act to this wonderful offer? Why are we not enjoying these things given to us by His merit alone? Why are we not used by the Lord? Is it not that we are not vessels meet for the Master’s use? What kind of vessels can the Lord use? Empty vessels? Clean vessels? Our hearts are so often almost filled with self, pride, the world and many other things that Jesus has only a small place. If we

want Jesus to use us, we must ask Him to empty us of all these things and to cleanse us, then fill us with Himself. Then out of the fulness of the heart the mouth will speak.

But how are we to be filled? “ Blessed are they that hunger and thirst after righteousness, for they shall be filled.” Will He not keep His promise? There is a condition—we must be hungry and thirsty; we must have a desire to be filled with His fulness—with Himself. If we look only to Him to satisfy our hunger and thirst, He will indeed. “ Whosoever drinketh of the water that I will give him . . . shall be in him a well of water springing up unto everlasting life ” (John 4. 14). Yes, a well, an endless supply, always there, always ready. “ Out of his inwards shall flow rivers of living water.” What an effect this shall have on our daily lives! May God help each of us to know His fulness.

“ Then fill me, oh my Saviour, with Thy love!
Lead, lead me to the living fount above;
There may I, in simple faith, draw nigh,
And never to another fountain fly,
But unto Thee.”

The obedient—“ We will make . . . our abode with Him ” (John 14. 23).

The contrite—“ I dwell . . . with Him . . . that is of a contrite and humble spirit ” (Isaiah 57. 15).

Glasgow.

J. K. CURRIE.

“ If we thank God for wants, we shall not distrust Him for supplies.”

Young Believers' Corner

Things That Accompany Salvation

(Hebrews 6. 9)

A New Fellowship

"God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (1 Corinthians 1. 9)

IN a previous paper we learned that the born again believer after baptism manifested his new life in a new walk. In our present paper we shall see that during his walk he has a new fellowship, enjoys new company. Speaking to His disciples ere He left this scene the Lord Jesus said to them, "Lo, I am with you all the days, even unto the completion of the age" (Matthew 28. 20, Newberry margin).

So, dear young believer, the path will be pleasant with Jesus for company, and remember you can

"Speak to Him for He heareth,
And spirit with spirit can meet;
Closer is He than breathing,
Nearer than hands and feet."

What a startling statement or expression is this

Fellowship With God!

He is so great, so far removed from us in nature, in holiness, in righteousness, that we realise some wonderful change must have taken place before sinful man could enjoy fellowship with Him. A mighty miracle did take place when God manifested Himself in flesh, for "without controversy great is the mystery of godliness: God was manifest in flesh" (2 Timothy 3. 16).

God came near to us in the person of His Son, took unto Himself our nature without its accident—sin—lived among men a life which

gave virtue to His death when He died for our sins according to the Scriptures. We who accepted Him as our Saviour have become partakers of the divine nature, therefore we are now

“ Meet companions then for Jesus
From Him, for Him made.
Glory of God’s grace forever
There in us displayed.”

Hence our fellowship is with the Father and with His Son Jesus Christ (see 1 John 1. 3). The Apostle John would seem to be occupied with this marvellous mystery when inspired to write the early verses of the first chapter in his first epistle. God incarnate had come so near that he and others had seen Him with mortal eyes and handled Him with human hands. “ That which was from the beginning, which we have heard, which we have seen with our eyes . . . our hands have handled, the word of life . . . that which we have seen and heard declare we unto you, that ye also may have

Fellowship With Us

. . . our fellowship is with the Father and with His Son Jesus Christ ” (1 John 1. 1-3).

As we proceed further down this chapter we discover two important truths: first, that fellowship with God is conditional and contingent upon our obedience, our walking in the light; second, that we may also have fellowship with one another to the glory of God as we walk in the light. To continue in enjoyment of fellowship with God we must continue in obedience to His word—walking in the light His word sheds upon the way. “ Can two walk together except they be agreed? ” Conformity to His will and obedience to His word are pre-requisites to the enjoyment of fellowship with God.

Having considered the broad lines of fellowship, let us note the fundamental distinctions between 1 Corinthians 1. 9 and 1 John 1. In the Corinthian Scripture we have the definite article:

“ The Fellowship.”

This is also seen in Acts 2. 42, where we read, “ They continued stedfastly . . . in the fellowship ” (margin). Hence we gather that the term, “ the fellowship,” is descriptive of baptized believers—the community—who are gathered together as partners acknowledging the Lordship of Christ. It is His place and portion in the midst of the world that rejects Him as Saviour, and is distinct from sects and systems that disown His Lordship.

We must also note the Scriptural distinction between “ the fellowship ” and “ the body of Christ.” The latter is heavenly, and into it is brought every believer by Christ Himself, and from which no one can ever be put away (see 1 Corinthians 12. 13; Matthew 16. 18). “ The fellowship ” is on earth—an earthly testimony; its membership is conditional. Those who fall asleep in Christ no longer have part in the fellowship; nor have they who may be put away from the fellowship by disciplinary action because of disobedience (see 1 Corinthians 5. 4-13).

In 1 John 1. the word fellowship is descriptive of enjoyment possessed in common by all those who are walking in the light in company with the Father and His Son, Jesus Christ. As grammarians would say that in 1 John 1. the noun is abstract, while in Acts 2. 42 and 1 Corinthians 1. 9 it is collective.

Do All

That we may do all the words of this law
(Deuteronomy 29. 29).

THE ability to do intelligently what God required of His people had a pleasing and practical link with all that He had revealed to them of His will.

To do a little is a lot for most, but here in this portion of Scripture there is the proved desire of all to get to know the mind of God, so that they can do, not a little, but all of what the Lord their God requireth of them.

Great Activity Was The Result,

as the words of the law gave sufficient command and range to inspire those early saints to endeavour to carry out the will of God as revealed then. With all the activity there was a meticulous comparison with the word, so that God's standard would be maintained.

“ The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever ”
(verse 29).

Have we considered the priceless possessions which are ours in the revealed word of God? All given that we in our day and generation would emulate, yea excel, the enthusiasm and practical obedience of those of old.

It calls for praise and adoration that our God has given us of His things to be possessions for us and our children, even though unheeded and neglected betimes.

Failure And Shortcomings

did overtake some of God's people in the past, just as these may be evidenced to-day, but our whole desire, I am certain, is to have the spirit of those who strove to do all to the glory of God.

The Apostle Paul's great desire was to live Christ. He had a similar appreciation as those in earlier days for the revealed word of God and sought to hold forth that word of life, as it is termed in Philippians 2. 16. Life comes by it, so the preacher would ever seek to hold it forth.

He further says, "That I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." As we seek to do all to please Him who hath called us, we should assuredly find

The Spirit Of God Assisting

us in our walk and work. We are now "light in the Lord," and should "walk as children of light . . . understanding what this will of the Lord is" (Ephesians 5. 8-17).

God encourages us to ever greater efforts than what we accomplish for Him, and by considering the lives of those who have gone before we truly gain by the power of example. If we give, He will give. "God loveth a cheerful giver, and God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Corinthians 9. 7-8).

What striking emphasis is given here by the Spirit of God to that little word with the big boundary—all. In our living, working and abounding, we shall do well to remember that all our activity must be governed by all

The Words Of God's Truth,

for He loves consistency and never fails to praise faithfulness. The singers and the players on instruments in Psalm 87. 7 could with sweetest accord say, "All our springs are in Thee."

We trace all to the great wellspring, Christ Himself. It is all of Himself that we know any truth and can carry any of it out, and we are ever conscious that we know nothing as we ought to know.

Ever gleaning in God's field, and ever working as He gives us grace and strength, will

Keep Us Active And Healthy

and yet make us have a thought for others. Remember, says the apostle to the Corinthians, "the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Corinthians 1. 3-4).

"All the words" was the standard of the past, and as we range through the Scriptures what joy and delight we have in ever finding like discoveries of great treasure.

Gathering all the words, especially with the desire to do them, will never be irksome and will bring great reward in peace and happiness of soul, which is priceless.

May we ever be able to act according to that

Cheery And Inspiring Exhortation

in Colossians 3. 23-24: "And whatsoever ye do; do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

A Variety of “Looks”

IN Genesis 13. 14-15, after Lot had chosen the well watered plains of Jordan and had separated himself from Abraham, God said to Abraham: “Lift up now

Thine Eyes, And Look

from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever.” God allowed him to view all the land, the land of promise, wherein his seed would dwell.

In Genesis 15. 5-6 God brought Abraham abroad and said,

“ Look Now Toward Heaven,

and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness.” His seed would become a nation, though as yet he had no heir.

In Genesis 18. 1-2 we have the Lord appearing unto Abraham, “And he lift up

His Eyes And Looked,

and, lo, three men stood by him.” Abraham communed with them, had the privilege of giving them food, and later on was allowed to intercede before God on behalf of those in Sodom.

In Genesis 22. Abraham is called to pass through a severe trial—to offer up the son he loved and whom God had given. “Abraham lifted up

His Eyes, And Looked,

and behold behind him a ram caught in a

thicket by his horns: and Abraham . . . offered him up for a burnt offering in the stead of his son " (verse 13). He was strong in faith, giving glory to God, and accounting that God would raise Isaac from the dead, from whence also he received him in a figure (see Hebrews 11. 19).

In Hebrews 11. 10 we read that " He [Abraham]

Looked For A City

which hath foundations, whose builder and maker [architect] is God." His seed after him, who lived in faith, desired a better, that is, an heavenly country, and God hath prepared for them a city. (see verse 16). In Hebrew 12. 22 the writer tells the Hebrew believers, " Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." In Hebrews 13. 13-14 we are exhorted: " Let us go forth therefore unto Him without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come." What strong consolation we thus have here, being strangers and pilgrims. We have

Other Looks,

mostly in the New Testament:

Look up (Psalms 5. 3).

Look at things not seen (2 Corinthians 4. 18).

Look into the perfect law of liberty (James 1. 25).

Look diligently lest any man fail of the grace of God (Hebrews 12. 15).

Look unto Jesus, the author and finisher of faith (Hebrews 12. 2).

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2. 13).

Discipled

(Matthew 13. 52, Newberry margin)

(Continued from page 43)

WE have a worthy example in our Lord Jesus. He it is who fills the role as teacher and tells us, "If ye continue in My words, then are ye

My Disciples Indeed "

(John 8. 31). The only way for us is the way which He Himself travelled, and no matter what school we have gone to, or what pursuits of knowledge we have followed after, if we have not entered into the school of our divine Instructor, the sooner we do so the better for us, for it is only in God's school we learn as God would have us learn.

Moses, after years in Egypt's colleges, was forty years in God's school; he finished his training in the backside of the desert, in the mountain of God. Daniel and his three companions, after three years in Babylon's university, finished in God's school in the fiery furnace and in the den of lions. Saul of Tarsus, educated at the feet of Dr Gamaliel, went into Arabia, not to unlearn all he had learned, but to learn what God wanted him to learn in order to become His servant.

So it is with us. Each one of us, like all others before us who were "taught of God," must get alone with our God. See how He brought His disciples on. "And when He was alone, they that were about Him with the twelve asked of Him the parable" (Mark 4. 10). So,

Alone With Him,

they were shown the mystery of the kingdom of God in the parable of the sower and the seed. Then again, "With many such parables spoke He the word unto them, as they [the great multitude] were able to bear it. But without a parable spake He not unto them: and when they were alone, He expounded all things to His disciples" (Mark 4. 33-34). What He could not do when the multitude was present He did when they were alone. The word He spoke needed exposition; the faithful followers needed instruction. They were His disciples, to whom He expounded all things. We, too, must receive it from Him; we cannot get it in another school. "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" (1 John 2. 27).

Doubts and fears arise when He ceases to be our teacher. Look at the two on the way to Emmaus. What perplexities and sadness till He, the divine Instructor, drew near and went with them. He banished their uncertainties.

How Did He Do It?

Well, He did not begin with His hands and feet, nor show them His side or His thorn-marked brow; that came later, but "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24. 27). What a

teacher! What wonderful lessons! What a school! The lonely road to Emmaus was their college. If ever two sad and doubting disciples were disciplined on to the right track, then were these two with their private Teacher all to themselves on that public highway.

This sort of school is at our disposal; the very same Teacher they had we can have. It may be the open road or the den; it may be the desert place or the mountain top; at the end of the city or the top of the house, or it may be our quiet little room. He is not confined to places or persons. If we desire to be instructed by Him, we must allow Him to walk with us, and as He communes with us we must walk with Him and listen to His word.

Reflecting on all which happened on the way to Emmaus these two said one to another, ‘‘Did not our heart burn within us while

He Talked With Us

by the way, and while He opened to us the the Scriptures?’’ (see Luke 24. 32). Going back the lovely road which had been so lonely and long to begin with, their Master shortened the road, not by lifting them on to His own beast—for He had none—but by taking their minds off the road and on to the word. Now they are on their way again to tell the others the happy news, and while they are all conversing about their Lord ‘‘Jesus Himself stood in the midst of them’’ (verse 36). Then He began again—what a teacher!—untiring in His efforts, death and the grave did not undermine His

teaching abilities, “ These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then

Opened He Their Understanding,

that they might understand the Scriptures ” (verses 44-45). What a beautiful sight! The Master in the midst of His disciples, those whom He had taught publicly and privately, to whom He gave the commission: “ Go ye therefore, and teach [make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all thing whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world ” (Matthew 28. 18-20).

Glasgow. •

G. J. STEPHEN.

“ As the diamond is polished by friction: so are the saints perfected through suffering.” Suffer now—reign then (2 Timothy 2. 12).—J. McD.

“ I sought for a man among them, that should make up the hedge, and stand in the gap before Me ” (Ezekiel 22. 30). That man is still urgently required; hedges get broken and gaps appear. “ Moses stood in the breach.” “ Solomn repaired the breaches.” Nehemiah built and there was no breach left.” Whoever will do the same shall be called “ the repairer of the breach ” (Isaiah 58. 12).—G.

Young Believers' Corner

Things That Accompany Salvation

(Hebrews 6. 9)

A New Growth

“ But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ ” (2 Peter 3. 18).

SPIRITUAL growth is brought before us here in a twofold aspect. “Growing in grace”—growing in conformity to the image of Christ, who is the personification of grace. “ Growing in the knowledge of our Lord Jesus Christ ”—the spiritual mind attaining to maturity in the knowledge of Christ. Growth in activity showing conformity; growth in knowledge showing stability. Herein we perceive

Spiritual Growth

to be analogous to physical growth. Activity—whether spiritual or physical—implies life; knowledge implies sentient and intelligent life.

The Apostle Peter, in his first epistle, also mentions the new growth, and in chapter 2. 1, where he uses the word “ wherefore,” we see the link between this new growth and the new life of the closing verses of chapter 1. In order that the growth in grace may go on, there must be the laying aside of the things mentioned in verse 1 — the things that showed conformity to the old man. “ As newborn babes [earnestly] desire the sincere [pure] milk of the word, that ye may grow thereby ” (2 Peter 2. 2, margin).

Milk, being one of the most easily assimilated foods, is given to babes in the early stages of development. It is easily digested and assimilated, consequently the babe grows, and

with the growth its powers of digestion and assimilation also increase. Much distress and many diseases may be avoided if the babe be given the correct food. Even in later life many complaints are traceable to deficiencies in diet in early days. Hence, young child of God, in order to

Grow In Grace Now,

and to safeguard the future, see that you are nourished in the pure, unadulterated milk of God's word.

Continuing down this chapter in Peter's first epistle, see how these babes are growing. In verse 4 we see them walking—"to whom coming." Where are they going? They are going forth unto Him without the camp, bearing His reproach (see Hebrews 13. 13). Around Him, they as lively or living stones are built up a spiritual house. Further activity is seen in them as a holy priesthood offering up spiritual sacrifices acceptable to God through Jesus Christ, the Great Priest, over God's house.

Thus the young believer, baptized and added to the local assembly—the aggregate of which make up the spiritual house, the house of God — finds himself in the place of separation and testimony. Those so gathered become a people for God's possession, showing forth the excellencies of Him who called them out of darkness into His marvellous light. Thus growth in grace is seen in that wonderful display in the life of the graces seen in perfection in the man Christ Jesus.

Commensurate to and concomitant with this growth in grace should be the

Growth In The Knowledge

of our Lord and Saviour Jesus Christ. In truth the growth in grace, outward in its manifesta-

tion, shall be in direct proportion to the inward assimilation of the knowledge of Christ. This inward assimilation should be a daily occurrence. It is recorded concerning the children of Israel that they gathered the manna daily, i.e., morning by morning (see Exodus 16. 21). So, dear young believers, as the poet has said:

“ A moment in the morning
Take your Bible in your hand,
And catch a glimpse of glory
In that peaceful promised land.”

“ Till I come, give attendance to reading . . . meditate upon these things; give thyself wholly to them; that thy profiting may appear to all ” (1 Timothy 4. 13-15). Here the young believer is exhorted to read; not only to read, but to meditate. This word “ meditate ” is analogous to the word “ masticate ” in the physical realm. Authorities in physical nutrition know that it is not what a person eats that builds them up; it is what they digest. As nutrition depends on digestion, and digestion depends on mastication, you see how imperative it is that you must meditate, masticate—yes, chew the cud if you care—in order that you may grow, that you may be

Built Up In The Faith.

How wonderful are the physiological processes of the human body — our bodies in the ultimate being a composite of what we digest. Similarly in spiritual growth we eventually give evidence in our lives of how and where we have been feeding.

As to the various aspects and stages in spiritual growth, space does not permit us to deal with here; we have only touched on the broad fundamentals. May we go on to know the Lord and practice what we know.

Edinburgh.

J. McDOWELL.

Holy and True

“ These things saith He that is holy, He that is true ”
(Revelation 3. 7).

THE Lord in the midst of the churches has a written message for the church in Philadelphia, as well as the other six churches. Philadelphia means “ brotherly love,” and this church witnessed at a time of scattering, unholiness and untruthfulness. The synagogue of Satan was obviously powerful, but not all-powerful, for God promises to keep those in that day because they had kept the “ word of His patience.”

My attention was chiefly concerned with the expressions at the commencement of verse 7: “ These things saith He that is holy, He that is true.”

The Spirit emphasises them in such a way that we feel to-day they are meant to have a bearing on the formation of our character. God’s desire is that we should ever be like His Son. So to be holy and true is exactly what He wants us to be to-day. He was true because He was the truth. We have a most outstanding example and pattern in the Lord Himself for us to follow. A few Scriptures relating to Him as such will help us to a further realisation of the truth as against error and cause greater desire to be true and keep ringing true. The Lord Jesus states distinctly,

“ I Am The Truth ”

(John 14. 6). We are called upon and are responsible to believe Him. It is an excellent

start to being ever true when we accept “ the truth.” John in his first epistle (chapter 5. 20) writes, “ And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.”

Such a revelation calls forth our praise and adoration. Our meditation on these things makes us resolve, by God’s grace, to follow Him in holiness and truth. He desires that we, too, should be written of as a people holy and true, for the Spirit obviously emphasised both qualities in our link with Him as Lord in the midst place in the assembly.

Further down in chapter 3. at verse 14 we meet the term,

True Witness,

used of the Lord in His dealings with the church in Laodicea. There is not much evidence at this period of love to the Lord either in His faithfulness to or witness bearing for God, yet He is there to uplift, encourage and sustain those whom He loves. Just at this appalling period, when there are those “wretched, and miserable, and poor, and blind, and naked,” does the Lord step in as a “ true witness ” to speak to them, to restore them. As a true witness He is always worth listening to as the gracious words fall from His lips. The most silver-tongued witness on earth, whether advertised or not, must ever give place to the One sent of God to herald out His will. He is the

True Light

(John 1. 9). The true light will make our path-

way clear. We sometimes forget that Christ shining in our hearts is as great a reality as when the pillars of cloud and fire respectively led the triumphant movements of God's people of old. He is the

True Bread

(John 6. 32). In our journeyings we need renewing of the inner man if our strength is to be maintained. No earthly banqueting will provide for the way. Many sumptuous feasts are recorded, but, alas! usually with destructive endings, but what could be more satisfying and sustaining than to feast upon the living bread.

It is often remarked that there is "nothing for the carnal eye or the carnal appetite" at the feast of remembrance, but surely the discernment of the Lord's body and blood brings to us sustenance not only for the week but for all time. We do not therefore need to rely on what the world will purvey, for our God has made us completely independent of all outside recipes and palatable delicacies. We have the true bread; we have the living word. Lastly, we see the Lord as the

True Vine

(John 15. 1). In the examples we have looked at it is clearly evident that all the manifestations of His character in what is true runs parallel the amazing display of His holiness.

The true vine is used to teach us that blessed unity with Himself. As one with Him we can bring joy to the heart of God in bearing fruit to His glory, let it be much or let it be little. Sufficient to cheer our hearts that we are so closely linked with Himself—the holy One, the true One. Small wonder He says so lovingly to us, "Abide in Me."

Our Calling

IN the first epistle to the Corinthians (chapter 1. 1-2) Paul stresses his call as an apostle of Jesus Christ and addresses the believers in the church of God at Corinth as called saints. He brings out very clearly in the first chapter that the wisdom of men is foolishness with God, and adds in verses 26-27: “ For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty.” “ That no flesh should glory in His presence ” (verse 29). Our calling is described as

Heavenly.

“ Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus ” (Hebrews 3. 1). It is further mentioned as

Holy.

“ Who hath saved us and called us with a holy calling, not according to our works, but according to His purpose and grace, which was given to us in Christ Jesus before the world began ” (2 Timothy 1. 9). We find the Apostle saying, “ I press toward the mark for the prize of the

High

calling of God in Christ Jesus ” (Philippians

3. 14). Further we read of what might be termed the

Out-Calling

in 2 Corinthians 6. 17: “ Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.”

In Romans 8. 29-30 we have God’s foreknowledge mentioned, leading on to predestination, calling, justification and glorification. In the epistle of Peter we read what our calling involves or leads us to:

Sanctification

“But as He which hath called you is holy, so be ye holy in all manner of conversation ” (1 Peter 1. 15).

Salvation

“ But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light ” (1 Peter 2. 9).

Suffering

“ For what glory is it, if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow His steps ” (1 Peter 2. 20-21).

Blessing.

“ Not rendering evil for evil, nor railing for railing: but contrariwise blessing; knowing that

ye are thereunto called, that ye should inherit a blessing (1 Peter 3. 9).

Glory

“ But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you” (1 Peter 5. 10).

The poet has well put it in the hymn that we sometimes sing:—

“ Can it be that I an alien,
Now a child shall ever be?
Can it be that, all forgiven,
Glory is prepared for me?”

Edinburgh.

J. S. McNICOLL.

The Ascended Lord

THERE we see the Lord of Glory
Ascended far above the sky;
Saints and nations bow before Him:
All shall worship by and by.

There for us He now has entered,
He the victor over sin;
Oh what beauty round Him centred!
Where our Lord has now gone in.

There upon the throne He sitteth,
His the triumph, His the Crown,
He the royal sceptre lifteth,
His the glory and renown.

There in heav'n shall we behold Him,
Christ triumphant over all;
There in glory we shall praise Him
While His love shall us enthrall.

Ayr.

D. MURRAY.

Discipled

(Matthew 13. 52, Newberry margin)

(Concluded from page 57)

THE commission was to teach or disciple all nations. What rapid progress His disciples made; they were with Him forty days, then He ascended on high, and on the day of Pentecost, at Jerusalem, three thousand were saved baptized, and added. “ And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers ” (Acts 2. 41-42).

What is this we have here? It is the fulfilment of His word, “ Bind up the testimony, seal the law among My disciples ” (Isaiah 8. 16). Right to the very letter it was fulfilled, first in the early churches and ever since then down to our day and generation. We have got both the testimony and the law among us: let us seek then in our learning Him and His ways to be the discipled and instructed ones “ in the house of God, which is the church of the living God, the pillar and ground of the truth ” (1 Timothy 3. 15).

“ When they [Paul and Barnabas] preached the Gospel to that city [Derbe] and

Had Taught Many

[made many disciples], they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith ” (Acts 14. 21-22). These two worthy teachers are here seen not

only making disciples but confirming them by the word of the Gospel. May we too bind the testimony and seal the law among us that we may be honoured in having the Lord in our midst, and everyone of us “established in the present truth” (2 Peter 1. 12).

Those early disciples were called Christians first at Antioch (Acts 11. 26). They were instructed in the ways which be in Christ. Christians are disciples of our Lord Jesus, who follow Him and are with Him, being instructed by Him, among whom He takes His position in the midst, and is not ashamed to call them brethren (Hebrews 2. 11).

He Had All Kinds Of Disciples.

One was blind from birth (see John 9.). Some secret, like Joseph, who, when tested, shone out brilliantly at the cross (John 19. 38). Some were young, inexperienced, being newly converted, like Saul of Tarsus, of whom the other disciples were afraid and did not believe he was a disciple, yet he became the great Apostle Paul (Acts 9. 26). Some were sisters, like Dorcas, who was full of good works (Acts 9. 36); others were real veterans, like Mnason of Cyprus, an old disciple (Acts 21. 16), who was really an early disciple but still on the road, who went with Paul and his fellow-companions, and with whom they were to lodge; some were fearful and sad, yet Jesus made them glad; others of little faith and full of doubts, yet He helped them out; often they were weary and hungry, but so was He their Master.

They had to stand a lot; they were despised and persecuted, but He reminded them “ the disciple is not above his Master ” [Teacher] (Matthew 10. 24). They all learned the truth of these words by hard experience. With all their shortcomings He loved them, because they were His, had heard His voice, and had come out unto Him. When told one day that His mother and brethren were seeking Him, He answered, “ Who is My mother? and who are My brethren?” He stretched forth His hand toward His disciples and said, “ Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother ” (Matthew 12. 47-50). In those

Disciples And Instructed Ones

He saw His mother and His brethren. With all our faults, failures, shortcomings and infirmities, He knows us, He loves us, and He has given us His word. A brother said quite recently, “ Our heavenly Father has got a lot of queer children,” and in His school He must have a lot of queer scholars. Many of us may not aspire to knowledge, ability, cleverness or efficiency, but if we are obedient and do His bidding, and continue in His word, we too shall be “ disciples indeed.”

“ Light of the world, shine on our souls,
Thy grace to us afford,
And while we meet to learn Thy truth,
Be Thou our teacher, Lord!”

Young Believers' Corner

Things That Accompany Salvation

(Hebrews 6. 9)

A New Service

“ Ye serve the Lord Christ ” (Colossians 3. 24).

THESE words, written by the Apostle Paul to the Colossian believers, are appended to an exhortation in general concerning service, bringing before them the dignity of all service whether rendered to an earthly master or directly in the work of the Lord. “ Whatsoever ye do, work heartily, as to the Lord, and not unto men ” (verse 23, margin). Hence service is now seen in the right perspective which would inhibit the desire to be engaged in anything that could not be rendered as unto the Lord.

There was a time in our experience when we could do absolutely nothing for the Lord—when we served sin and Satan, being dead in trespasses and sins. Now, having been made free, having died to sin, we have become servants to righteousness unto holiness (see Romans 6. 18-22).

It has been said that to be a good master you must first be a good servant. The Lord Jesus, who is our Lord and Master, has given us

The Perfect Example In Service.

Of him it is recorded, “ Who, being in the form of God, thought it not robbery to be equal with

God: but made Himself of no reputation, and took upon Him the form of a bond-servant ” (Philippians 2. 6-7, margin). Humility is seen as one of the outstanding characteristics in our Exemplar in service: “ He humbled Himself ” (verse 8). To understand fully the content of this sentence we would require to be able to enter into that which He passed through when He was crucified on Calvary. But as the hymn writer has indicated:

“ None of the ransomed ever knew,
How deep were the waters crossed;
Nor how dark was the night the Lord passed through,
Ere He found the sheep that was lost.”

This humbling does not refer to His becoming man, but to His humiliation as man in the death of a cross. His humiliation was the result of His obedience—another outstanding characteristic in our Exemplar in service. He became obedient unto death—not to death, for He was always the master of death. He died as no one ever died; He died of His own volition—He dismissed His human spirit.

Our new service, then, involves self-humbling, self-abnegation, self-denial, it may be up to the point of death.

Having looked at the humility of our great Exemplar in service, let us glance briefly at

The Motive in Service

as exemplified in our Lord. “ Let this mind be in you, which was also in Christ Jesus ” (Philippians 2. 5). The illustration of this exhortation we have just looked at in the humiliation of Christ: the definition of the

exhortation is in the preceding verses and gives us our motive in service. In the illustration of the exhortation we saw the Son of God coming down from heaven, stooping down to become the God-Man, then as the perfect Servant going down in obedience into the depths and darkness of death. The link between the illustration and the definition is verse 5 (quoted above), which we might paraphrase in this way: "Let the same motive inspire you as was in Christ."

Included in the details of the definition is mutual consideration, seen in verse 4, which enjoins us not to consider only our own interests, but the interests of others. Therefore our motive in service must not be self-interest. "Even Christ pleased not Himself" (Romans 15. 3). Also included in the definition we see "lowliness of mind" and "likeness of mind" in verses 3 and 2 respectively.

Summing up these details of the definition, we conclude that the new service involves self-effacement—the cancelling out of self and the exhibition of Christ in all our activity in service. May we thus go on to serve the Lord, acceptably, with reverence and godly fear, knowing that the true

Reward For Service

lies in the words of our Lord's commendation, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord" (Matthew 25. 23).

"No service in itself is small,
None great though earth it fill:
But that is small that seeks its own,
And great that seeks God's will."

Am I Shining ?

“ Arise, shine; for thy light is come, and the glory of the Lord [Jehovah] is risen upon thee ” (Isaiah 60. 1).

IT has been said somewhere, “ I’d rather see a sermon than hear one any time.” No doubt the observation was based on the lack of practical Christianity while surrounded by a plenitude of profuse proverbs and prolific writings. All are not gifted to preach sermons, but all God’s children are competent or qualified to shine, because upon them the glory of the Lord has risen. Sin is the antithesis of glory, and where sin be allowed in the life

There Is An Absence Of Shining

—the glory is withdrawn. Our first parents, no doubt, were enswathed in the glory of sinlessness; when sin came in the glory receded, and their opened eyes beheld their nakedness.

For the believer the penal consequences of sin have been dealt with once for all in virtue of the once-for-all sacrifice of Christ on Calvary’s cross: the power and dominion of sin are broken in the life of the believer as the risen and living Christ dwells in him by the power of the Holy Spirit; the presence of sin — the old nature—in the believer’s body shall shortly be terminated by the bodily presence of Christ in the air, when He shall raise the dead and change the bodies of the living saints, calling them home to be forever with Himself.

Because of His death the penalty is paid; because of His life the power is broken; and

because of His coming we look forward to being free from the presence of sin. Meantime, in the measure in which we as believers allow Christ to live in us, in a corresponding measure will the glory of Christ be seen in us. Although we are waiting for the coming One who shall change these bodies of our humiliation and fashion them like unto His body of glory—then we with Him shall bear the glory—as we have suggested, there is a measure in which this glory, this shining, may be seen to-day.

We suggest that this thought is brought before us in 2 Corinthians 3. 18, “ . . . We all, with open [unveiled] face beholding as in a glass [mirror] the glory of the Lord, are changed [transformed] into the same image from glory to glory, even as by the Lord the Spirit ” (margin). Contrasted in this chapter are the ministration of death and the ministration of the Spirit, and we are shown how the latter exceeds the former in glory by reason of an excellency of glory. Now this ministration of the Spirit is that which should be going on daily in our lives, having Christ ministered to us by the blessed Holy Spirit, and in the verse quoted we are seen sitting in His presence—the open vision—having His person ministered to us by the Spirit. As we sit in His company, like as Moses’ face shone with the glory of God, so also the glory of the Lord is rising upon us and

We Shine With His Glory.

Here is something brought about in our lives which transcendently excels mere reformation of character, moral culture or discipline. The

thought here in the word “ changed ” is really transfiguration. To illustrate this, let us remind the reader of its four places of mention—Matthew 17. 2; Mark 9. 2; Romans 12. 2; 2 Corinthians 3. 18. As an illustration exemplifying this change, let us think upon what took place at our Lord’s transfiguration. It would appear—and this thought is contained in the word—that the light shone not upon Him but from within Him. He was irradiated with celestial glory. Such then is the change taking place in the believer under the ministration of the blessed Holy Spirit. Not an assumed pious sanctimoniousness, not from without but from within, in virtue of the divine power inworking in sanctification which begins to become manifest outwardly, being recognised as the reflection of the glory of God.

This is not something latent in natural man, requiring only liberation to produce transfiguration—how lamentably all human reforms and efforts have failed in this respect whether individually, nationally or internationally. This change, this transfiguration, this shining is the work of the Spirit of God, who only can restore men to the image of God.

Having seen what this process is, having learned that shining is an outward manifestation of a divinely inwrought condition, let us hear the exhortation from the Saviour of men. Having told the disciples that they are

The Light Of The World,

He then exhorts in these words, “ Let your light [so] shine before men, that they may see . . .

and glorify your Father which is in heaven '' (Matthew 5. 16). Again the same thought would seem to be expressed by the Spirit through the beloved Apostle Paul in these words, '' . . . It is God which worketh in you . . . that ye may be blameless and harmless, the children of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world '' (Philippians 2. 13-15).

Wisdom will make the face to shine (see Ecclesiastes 8. 2), therefore it is great folly to hide your light under a bed or a bushel. The world is lying in gross darkness to-day, and as the friendly beams of the lighthouse warn the mariner and enable him to steer a safe course, so also the world in its deep need requires the friendly warning light of the glory of God, as seen in believers to-day, to warn them and bring them safely home to the Father's house.

Quietly, yet surely, that message is given in the beams of light: no gong is sounded—no drums are beaten, yet its message is heard with no uncertain sound. Lamps do not talk; they shine. The believer might not be a talker, but he must be a walker, and if he walk with the word in his heart, a song will be in his mouth, and a light upon his way. The sinner might not read the word of God, but in the saint he should see the light of the glory of God.

'' They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever '' (Daniel 12. 3).

Edinburgh.

J. McDOWELL.

Baptism Of The Holy Spirit

LET us look at what the Scriptures say about it. The words of John the Baptist are these, " I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost [Spirit], and with fire " (Matthew 3. 11). John, being a baptizer himself and also the forerunner of the Master, speaks with knowledge and authority on the subject of baptism, and refers to

That Of Water, Spirit and Fire.

He baptized in water, but One mightier than he is to baptise in Spirit. During the course of John's ministry, but more toward the end of it, " Jesus came from Nazereth of Galilee, and was baptized of John in Jordan " (Mark 1. 9). Luke tells us, " Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, "Thou art My beloved Son, in Thee I am well pleased " (Luke 3. 21-22).

The Apostle John then tells us about John the Baptist bearing 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 Spirit. And I saw, and bare record that this it the Son of God " (John 1. 32-34).

How very fitting it was that John the Baptist, sent to baptize in water, received the

revelation and the assurance as to the baptiser in Spirit. John saw the Spirit descend, light upon and remain on Him. "The same is He which baptizeth with the Holy Spirit." So John, by the same authority in which he preached and baptized, bare record and said, "This is the Son of God."

God's Son, who is the baptizer in Spirit when He was Himself baptized in water, while praying, received the Holy Spirit, which came upon Him, abode upon Him, filled Him, and by which He was led unto the wilderness, then "returned in the power of the Spirit into Galilee" (Luke 4. 14). He therefore who is the baptizer in Spirit was Himself filled with it, "for God gave not the Spirit by measure unto Him" (see John 3. 34).

As John was closing his ministry Jesus began His, and "made and baptized [in water] more disciples than John (though Jesus Himself baptized not, but His disciples)" (John 4. 1-2). The time had not come

To Baptize In Spirit

"because that Jesus was not yet glorified" (John 7. 39). As disciples were made in their believing and accepting Him as the Christ, they were baptized in water, their numbers even exceeded that of John's disciples, and this is the very thing the Baptist foretold—"He must increase, but I must decrease" (John 3. 30).

Then as the ministry of our Lord Jesus was drawing to a close He, in the upper room the night He was betrayed, told His loved and own when they were so sorrowful at the thought of Him going to leave them, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth . . ." (John 14. 16-17).

This Comforter (or Paraclete, one sent on behalf of another, or acting for another, an Advocate as in 1 John 2. 1—see Newberry's footnote) is none other than the Spirit, who was

To Come And Dwell In Them

and abide with them forever. Having finished the work which His Father sent Him to do, Calvary too is past, His resurrection has been accomplished, and in taking leave of them He said, "And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24. 49). Nothing had to be done, nowhere had they to go, so they spent the short time between the Lord's ascension and the Spirit's advent in prayer and waiting upon the Lord.

The writer in Acts tells us how the Lord, being assembled together with His disciples, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. "Which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be

Baptized With The Holy Ghost [Spirit]

not many days hence" (Acts 1. 4-5). These words of our Lord correspond and agree with what the Baptist said, and their accomplishment is but a matter of a few days. After giving them counsel and advice, and speaking to them of the things pertaining to the kingdom of God, He ascended into heaven. The apostles retraced their steps from Bethany, and tarried just as He had bade them, waiting for the fulfilment of the promise.

Faith—Hope—Love

IN 1 Corinthians 13. 13 we read, “And now abideth faith, hope and love, but the greatest of these is love.” These three words might be termed a trinity, but only as far as this life is concerned. The poet has well expressed it in the hymn:

“ When faith and hope shall cease,
And love abides a'one,
We then shall see Him face to face,
And know as we are known.”

Faith.

In Hebrews 11. 1 we read, “ Now faith is the substance of things hoped for, the evidence of things not seen.”

Faith honours God, and without it we cannot please God. We are justified by faith (Romans 5. 1), and it is mentioned as the gift of God (Ephesians 2. 8), also as a shield (Ephesians 4. 16). In Hebrews 11. God has given us a list of faith's heroes—Old Testament saints—who lived and died in faith.

Hope.

At one time in our lives we had no hope, being aliens to the commonwealth of Israel, without Christ, without hope, without God (see Ephesians 2. 12). Since we passed from death unto life, Christ is our hope. We are looking for His return to the air to call us to be with Him (see 1 Thessalonians 4. 16-17). Our hope is described as the helmet of salvation (Ephesians 6. 17) and an anchor of the soul (Hebrews

6. 18-19). It should have a purifying, practical and personal effect on our lives (1 John 3. 3).

Love.

We have human love described and its extent. “ Greater love hath no man than this, that a man lay down his life for his friends ” (John 15. 13). In contrast we have divine love. “ God so loved the world that He gave His only begotten Son ” (John 3. 16); also “ God commendeth His love towards us, in that while we were yet sinners, Christ died for us ” (Romans 5. 8).

Further, “ God is love,” the very personification of love (1 John 4. 16). In John 3. 16 we have the measure of His love; in 1 John 3. 1-2 we have the manner of His love. Love was manifested in and through the Son of God, as we read: “ In this was manifested the love of God towards us, because God sent His only begotten Son into the world that we might live through Him ” (1 John 2. 9).

We began with 1 Corinthians 13. and we will finish with it. In it we have what one has aptly described: Love contrasted, analysed and defended. What an excellent note the apostle finishes on in verse 13, “ And the greatest of these is love.”

Edinburgh.

J. S. McNICOLL.

See Philippians 4. 6:

Be careful for nothing:

Be prayerful for everything:

Be thankful for anything.

J. McD.

Young Believers' Corner

Things That Accompany Salvation

(Hebrews 6. 9)

A New Sonship

“ For as many as are led by the Spirit of God, they are the sons of God ” (Romans 8. 14)

THOSE who use the Newberry Bible will note that the personal pronoun “ they ” is an emphatic one, and the definite article “ the ” before “ sons ” is in italics. These “ helps ” are very helpful in the interpretation of the passage. In the first instance, we learn where the emphasis should be placed, which is like a finger pointing or demonstrating to us who are sons of God; in the second instance, the italics indicate the absence of the definite article in the original, hence we learn that

Sonship Is Seen In Character.

There was a time in our experience when we were in that category mentioned by Paul in the Ephesian epistle when he writes, “ Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children [sons] of disobedience ” (Ephesians 2. 2). When we were children of wrath we were dominated by and dictated to by the then indwelling spirit—the prince of the power of the air, Satan himself. We manifested our character then by our obedience to that spirit’s leading—showing we were sons of disobedience.

Now as children of God by the new birth we are indwelt by the blessed Holy Spirit of God, who desires that we should now be subject to His control and thus manifest by our obedience that we are sons of God.

Let us be crystal clear in our minds about these truths: we are children of God by the new birth, born into the family of God through believing in the Lord Jesus Christ as our Saviour (see John 1. 12), but note that the word "sons" in that verse is the word "children" in the original. But the manifestation and

The Distinction Of Sonship

is contingent upon our obedience to the leading and guiding of the blessed Holy Spirit while in the body of our humiliation.

There is a day coming when there shall be a public manifestation and attestation of the sons of God. Let us read about it in Romans 8. 16-19: "The Spirit Himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which is about to be revealed in us. For the earnest expectation of the creation waiteth for the manifestation [revelation] of the sons of God."

In these verses our status as children of God is vouched for by the indwelling Spirit; but our thoughts are projected to a future occasion when there shall be this

Universal Display

of our status as sons of God. The writer goes on to say: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also . . . even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans 8. 22-23).

Writing to the Ephesian believers, the apostle makes reference to this occasion in these words, “ Having predestinated us unto the position of sons through Jesus Christ ” (Ephesians 1. 5, Newberry margin). In verse 4 of this chapter he mentioned our “ election ” in Christ—“ Chosen in Him before the foundation of the world,” thus he looks backward to the eternal past. But in our present thought he is looking forward to the eternal future.

The word “ adoption,” used in verse 5 does not carry the thought as we use it to-day—change of relationship; it carries the thought of investiture,

The Public Revelation Of Adult Sonship,
the conferment of privileges belonging to sons who have come to be of legal age. For those who are the children of God through Jesus Christ, who subject to the leading of the Holy Spirit manifest to-day the character of sonship, there is that day coming when there shall be on the forum of the universe a public investiture, when this “ body of our humiliation ” shall be changed and fashioned like unto “ the body of His glory.”

Already we are children of God by the new birth; already we are indwelt by the Spirit of adoption, who enables us to manifest the character of sons; but the full and final revelation of adoption—the position of sons—awaits the coming of Christ in glory. “ Beloved, now are we the children of God, and it is not yet manifested what we shall be: but we know that when He shall be manifested, we shall be like Him ” (1 John 3. 2, Newberry margin).

“ Then we shall be where we would be;
Then we shall be what we should be;
That which is not now nor could be,
Then shall be our own.”

Buy of Me

Gold and White Raiment

(Revelation 3. 18)

MANY will have read recently about the controversies in high places over the proposed buying of supplies from Russia and the Argentine. The Government policy of bulk buying has also been well aired by the press. Let us now hear the Spirit's counsel to the church of Laodicea: "Buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Revelation 3. 18).

Laodicea had a beautiful location and was famous for its

Wealth And Wool.

As a great manufacturing centre it had many contacts throughout the trading world. Huge financial transactions took place in its money market.

The letter written to the church there does not give a glowing account, but rather a very sad record. Their condition spiritually was wretched, though we learn this church was very wealthy, saying as they did say, "I am rich, and increased with goods, and have need of nothing."

Most churches to-day require to be given repeated exhortations to contribute to the many departments of the Lord's work because the

Balances Are Always So Low

when the reports are read. None boast like Laodicea, for those who take care of the assembly's finance know truly it is a day of small things. Small coins are to be avoided in giving, unless they be your all. Suffer the passing word of exhortation. The tithes must be brought to the treasury of the Lord.

We are asked in our verse to "buy," not "bring and buy," as the world does so often in the hope of making money for their various movements.

We are to "buy gold tried in the fire." The gold is to be refined and must have no dross, no alloy, no tarnish. The filthy lucre and the greed of it

Had To Be Avoided

by the overseer in 1 Timothy 3. 3. The word of God is this fine gold. How severely it has been tried down the ages. Yet the more it has been tested the more brightly it has shone, and at the same time has made an open show of all tarnished imitations.

An old blacksmith showed a pile of broken hammers to a Christian and at the same time said, "I've only had one anvil all my days; isn't that just like the word of God—it takes a lot of hammering." The word of God is the real gold, the real riches for you as a believer. The Psalmist, among

Many Appreciations Of The Word,

says: "The statutes of the Lord are right, rejoicing the heart; the commandments of the

Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb ” (Psalm 19: 8-10).

The coin of the realm will never purchase these pure, clean, sweet, true and righteous qualities and provisions. Only the Lord in the midst, who says “ buy of Me,” can make these

Heavenly Realities Abound

towards you. He is the “ Amen ” as well as “ the faithful and true witness ” for all time (verse 14); He is the last word in all that is offered; He is the exclusive supplier. No brokers or agents needed when buying this heavenly merchandise. Why? Because it took the precious blood of Christ to procure it all.

Next we are to buy “ white raiment.” The garment or raiment speaks of righteousness. Eden’s garments were of man’s making and consequently unacceptable to God. At the marriage of the Lamb in Revelation 19. 8 the raiment is “ fine linen, clean and white:

For The Fine Linen

is the righteousness of saints.” Here is the correct dress for the occasion—so much studied in man’s pursuit of outward appearance—yet as this dress is heavenly it is as studiously avoided by the worldling.

The Apostle Paul, writing to the Romans, seems to see the withering leaves of man's clothing give place to the garment for glory and beauty. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Romans 3. 21-22).

"Buy of Me"—the terms must ever be "without money and without price"; the result will bring eternal life, a rejoicing heart, and eyes that are enlightened. True wisdom will bring you

To The Lord's Market.

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold" (Proverbs 3. 13-14).

Buy, then, that you may be truly rich and clothed fittingly in white raiment and your eyes anointed with heavenly, not Laodicean, eye-salve, ever seeing things from God's standpoint.

May we all not only "buy," but also hear what the Spirit saith unto the churches.

Glasgow.

R. McCARTNEY.

Baptism Of The Holy Spirit

(Continued from page 79)

IN Acts 2. 1-4 we read, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto

them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Here we see the promise fulfilled.

The Spirit Was Given,

the baptism took place, not in water, but in Spirit. All who were there with one accord, they were all filled with the Holy Spirit. John Baptist baptized with (or in) water; the ascended Lord baptized with (or in) the Holy Spirit. From Pentecost right down through the generations in the same Spirit the Lord is baptizing those who believe. What happened in that one place was but a start, more were to follow that day, and since then right down the ages the ascended Lord has been active baptizing believers into one body, of which He is the head (see 1 Corinthians 12.).

As time went on, and the church increased, persecution arose, which brought out a young man, Saul of Tarsus, on the persecutor's side. But the Lord met him and saved him, then told Ananias, a disciple in Damascus, to go to a street called Straight, where Saul was praying. "And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightiest receive thy sight, and be filled

With The Holy Spirit "

(Acts 9. 17). What happened in Jerusalem on the day of Pentecost to all in the one place again happened to one, Saul of Tarsus, in Damascus about two years later, who got saved in that city and was filled with the Spirit there and then.

Down in Samaria, Philip, the evangelist, has been busy, and a real revival has taken place. “ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: (for as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and

They Received The Holy Spirit ”

(Acts 8. 14-17). What happened at Jerusalem to the apostles and saints, and at Damascus to Saul of Tarsus, again happens here in Samaria. When they heard Philip's preaching and believed the word they were baptized (in water) in the name of the Lord Jesus, yet the Holy Spirit had not fallen on any of them. These were days of transition—an overlapping now and again in the order of things—but on the laying on of hands they received the Holy Spirit.

We note verse 16 that the Holy Spirit was not yet fallen upon them; briefly, let us trace this falling upon. The Spirit bade Peter go to Cæsarea to preach the Gospel to Cornelius and all his kinsmen and near friends. As Peter is preaching the Gospel, telling them that believing in His name they would receive remission of sins, “ while Peter yet spoke these words,

The Holy Spirit Fell On All

them which heard the word ” (Acts 10. 44). It is so in the experience of all now; whenever we hear and believe we receive and are baptized by the Holy Spirit, just as we often sing, “ The Holy Spirit entered and I was born of God.”

Beware!

Warnings in Colossians 2

IN the epistle to the Colossians Christ is seen in us—the hope of glory (see chapter 1. 27). This epistle is looked at as complementary to the epistle to the Ephesians, where the saints are seen in Christ (see Ephesians 1. 6). Between these two epistles we have the epistle to the Philippians, where Christ is seen going before us—the great exemplar (see Philippians 2. 5).

With these profound thoughts in mind, let us hear the warning notes of the beloved Apostle Paul in the second chapter of the Colossians.

Beware Of Wordly Wisdom.

“And this I say, lest any man should beguile you with enticing words” (verse 4). In these words we are warned to beware of wordly wisdom. Previously we have been counselled that the world through wisdom knows not God, and that God hath made foolish the wisdom of this world (see 1 Corinthians 20. 21). But of God we who are in Christ Jesus have been given the expression of the wisdom that cometh from above in the person of the Son of His love, who is also the effulgence of His glory.

Therefore let us remember that a saint on his knees with his eyes closed in prayer can see further than the greatest of worldly-wise men standing on their tiptoes.

Beware Of Wordly Philosophy.

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition

of men, after the rudiments [elements] of the world, and not after Christ '' (Colossians 2. 8). The word '' philosophy '' has been defined as the pursuit of wisdom, and in this verse quoted the warning is given lest we pursue wisdom in the wrong direction. Two possible pursuits are mentioned—'' after the tradition of men '' and ''after the elements of the world'': both of which are condemned.

Thus we are warned against that which may be hoary with antiquity because it is traditionally set forth. In other words, just as all old men are not wise, neither are we to accept as truth that which is only tradition. Also we are to guard against anything new lest it should have its origin in the economy or the ordered state of things in this world. Unless it be of God through Christ by the Holy Spirit it must be rejected.

In Job 28. we have the pursuit of wisdom explored and explained, while at the close of the chapter we find the pursuer has gained his object in that he has achieved his purpose—found wisdom. '' Behold the fear of the Lord, that is wisdom: and to depart from evil is understanding '' (Job 28. 28).

Wisdom and philosophy are closely related, the latter being the pursuit of the former. The wisdom that cometh from above is pure, peaceable, gentle, merciful, fruitful, impartial and without hypocrisy (see James 3. 17). The wisdom that cometh from beneath is earthly, self-seeking, devilish or characteristic of the devil (see James 3. 15). The wisdom that

cometh from above bringeth salvation, peace, and righteousness to mankind, while that from beneath bringeth destruction and misery, the latest examples—the atom and hydrogen bombs—fully substantiating the truth of Scripture.

“ If any . . . lack wisdom, let him ask of God—in faith—who giveth . . . liberally . . . and it shall be given ” (see James 1. 5-6).

Beware Of Exalted Humility.

At the first glance this may appear a contradiction in terms, while in reality it is a combination of terms which on this occasion expresses the worthlessness of the worshipper. It is truly possible for one to be proud of his or her humility. “ Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind ” (Colossians 2. 18).

You will note the expression here is “ voluntary humility ”—the very antithesis of humbling oneself under the mighty hand of God. True humility is subjection to God’s will; exalted humility is subjection to our own will. True humility results from having within us the mind of Christ; exalted humility is the result of following the dictates of a vainly puffed up, fleshly mind.

May we ever be kept truly humble, loving mercy, doing justly, and on the tiptoe of expectation of our Lord’s return, and, while wordly philosophers talk, let us who are the children of God attend to matters more profound.

Young Believers' Corner

Things That Accompany Salvation

(Hebrews 6. 9)

A New Race

“ Wherefore seeing we also are compassed about with so great a cloud of witnesses [testimony-bearers], let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience [endurance] the race that is set before us ” (Hebrews 12. 1, margin).

NO doubt the young believers who are following this series of articles are struck with the number of new things presented in the Christian life. Many of these new things God desires should be exhibited in our present life, and many of them will be continued or consummated in eternity, on the threshold of which God stands, saying, “ Behold, I make all things new.” In our present meditation the Christian life is

Set Before Us Metaphorically

in the figure of a race to be run, a promise to be obtained, a prize to be won. Earlier in this epistle the writer counsels the believers in these words, “ For ye have need of patience [endurance] that, after ye have done the will of God [run the race—finished the course], ye might receive the promise [prize] ” (see Hebrews 10. 36).

The word “ wherefore,” with which our text begins, reaches back and gathers together, as it were, all the heroes of faith, with their exploits, of the previous chapter, giving a strong

emphasis to the exhortation following. The writer visualises a great company of people encircling these believers, then goes on to speak of a race ("agona," a Greek term referring to an athletic contest). No doubt, the writer had in mind the Grecian games, the contestants in the arena, the spectators in tiers around. But the thought in the writer's mind appears to be that those around the arena here are not so regarded as spectators; they are to be regarded by the contestants in this contest or race rather as testimony-bearers or examples of faith, urging them on to faith in the greatest exemplar in faith,

Christ The Leader.

Those taking part in this race are exhorted to lay aside every weight, that is, every encumbrance likely to hinder progress in the running. Anything that is not a help is a hindrance and must be laid aside. While he stands the contestant may not be aware of the encumbrance; how hampering it will prove to be though when he starts off in the race.

As well as any general encumbrance, the contestant is exhorted to lay aside any particular or specific one. "Sin which doth so easily beset" refers to any evil propensity which may encircle the runner and impede his progress. It may be something apparently simple and innocent, but it will eventually encircle and entangle the runner, causing him to lose the prize.

"Let us run with patience [endurance]." Viewing a runner in a contest you will note the

grim set of his countenance: he is patiently enduring, but through it all he is persistently active. This is the thought embodied in running with patience. It is recorded concerning the Lord Jesus during His life on earth that His face was set stedfastly to go to Jerusalem. He patiently endured, but

Persistently Went Forward

to the cross. Dear young believer, you and I, stripped of every encumbrance and encirclement—earthly ties, earthly gains and promotion—must endure patiently, yet persistently remain active as we move forward to the prize of the high calling of God in Christ Jesus. Forgetting the things that are behind, ignoring the attractions that are around, we move steadily forward, looking off unto Jesus.

“ Know ye not that they which run in a race run indeed all, but one receiveth the prize? So run, that ye may obtain I therefore so run, not as uncertainly. But I keep under [buffet] my body, and bring it into subjection: lest . . . I myself should be rejected or not approved ”
(1 Corinthians 9. 24-27, margin).

“ When tempted to forsake his God
And give the contest o’er,
He hears a voice which says, ‘ Look up! ’
‘ ‘Tis better on before.’ ”

“ When stern affliction clouds his cheek,
And want stands at the door,
Hope cheers him with his sunniest note,
‘ ‘Tis better on before.’ ”

The Right Order

“ Let all things be done decently and in order ”

(1 Corinthians 14. 40).

THE heading of this paper may seem strange, but let us consider the text underneath. There are many orders in the world to-day, all claiming to be of Scriptural origin in the things set forth therein, but the test is, “ To the law and to the testimony: if they speak not according to this word, it is because there is no light in them ” (Isaiah 8. 20). Let us therefore

Examine The Things

which we do. Firstly, as those gathered together, we must be of God. John emphasised this in writing his first epistle, “ Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world ” (1 John 4. 4). “ We are of God: he that knoweth God heareth us . . . Hereby know we the spirit of truth, and the spirit of error ” (verse 6). It is therefore seen to be essential that to follow the order of Scripture we must come into contact with God. “ This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent ” (John 17. 3).

Taking it for granted that everyone reading these lines has the knowledge of God, that is, they have believed on the Lord Jesus Christ unto salvation, He said, “ I am the way, the

truth, and the life: no man cometh unto the Father, but by Me '' (John 14. 6). That being so we pass on, thanking God for everyone who has accepted Christ as Saviour and ready to do what God has so blessedly put in order for all His children to observe. The Spirit that wrought conviction, and brought conversion, that same Spirit will

Guide Us Into All Truth

(John 16. 13). Again taking for granted that everyone who has believed is baptized, the Ethiopian eunuch said, "Here is water; what doth hinder me to be baptized? And Philip said, If thou believest . . . thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God . . . and they went down both into water, both Philip and the eunuch; and he baptized him '' (Acts 8. 36-38). It is clear that this was baptism—not sprinkling, as some maintain to-day.

"Many of the Corinthians hearing believed, and were baptized '' (Acts 18. 8). These were among the founder members of the church of God in Corinth. This gathered out company of God's saints greatly increased, and among them were many mighty men in learning; but evidently this, without the leading of God the Holy Spirit, led to disorder. The saints were getting their eyes on men. Some said, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ '' (1 Corinthians 1. 12).

This condition caused Paul to write as he did in 1 Corinthians 11. 1 and 23-24. I note verse 1 because Paul is leading their minds to the right

source when he says, “ Be ye followers of me, even as I also am of Christ.” He continues to say, “Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you ” (verse 2). Again he impresses their minds with the right order when he says, “ For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new covenant in My blood: this do ye, as oft as ye drink it, in remembrance of Me ” (verses 23-25, margin). Here the order of the feast is

Distinctly Laid Down

and there should be no deviation from that order. We saw that those who formed the church in Corinth were believers, and testifying to this truth they were baptized, then being together on the first day of the week they kept the feast of remembrance, and Paul is rebuking them for deviation and brings before them what he had delivered to them.

Now we come to the point which should be clear to every believer and that is in the breaking of the loaf. Why should there be any controversy on this point? The Scripture is clear enough in calling upon us to observe the order. Christ took the bread, gave thanks, brake it, and said. “Take. eat . . . This do for a remem-

brance of Me.” This is very plain language. As Christ did so should we. In doing so the brother who gives thanks goes to the table, takes the bread, gives thanks, and breaks it; then it is handed round for each to partake of. Some have

Made The Claim

to be too modest to put oneself in the place of Christ, which is erroneous. Just consider this excuse in light of the brother giving thanks—whose example is he following in giving thanks for the bread? If he is following the example of Christ, why not follow the whole example and break the bread as He did? These things are written for our learning, and that saints of God will be together as one, all doing the same thing to the glory of God.

Glasgow.

R. ROBERTSON.

A man's thoughts show the true spirit of his life. The imagination of the thoughts of the unregenerate man is continually evil (see Genesis 6. 5); but, in the case of the born again child of God, his words may conceal his thoughts, his actions may differ from his thoughts. Scripture says, “Like as a man thinketh, so is he.” God looks on the heart, and, although many cross currents may run there, He understands the direction of the main stream, whether it be to Himself or to Satan, to holiness or sinfulness. “Search me, O God, and know my heart: try me, and know my thoughts” (Psalms 139. 23).

J. McD.

Baptism Of The Holy Spirit

(Continued from page 90).

WHEN Peter returned to Jerusalem he was questioned about his eating with the uncircumcised Gentile, so he rehearses the whole matter unto them. Let us note one of his points, “ And as I began to speak, the Holy Spirit fell on them, as on us at the beginning ” (Acts 11. 15). Yes, the same thing which had happened to the believers at Jerusalem at the beginning is repeated in Cæsarea to Cornelius and his believing friends. “ As on us,” there is no difference, let it be apostle or saints, believing Jew or believing Gentile, in Jerusalem or any other city. The hearer’s part is to believe, and the Father will give unto them the Holy Spirit.

Peter explains to his Jewish brethren, “ Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit ” (verse 16), which reveals to us also that what happened at Pentecost and in the Italian’s house was the

Baptism of the Holy Spirit.

“ On us at the beginning,” said Peter. It will be helpful then for us who, like the first Gentiles under Peter’s preaching, believed and were baptized in Holy Spirit to see what really occurred at the beginning. We have Peter to help us in his own words, as he helped the multitude, who were amazed at the happenings

on the Pentecost morning; they imagined all sorts of things, even to the apostles being intoxicated: "These are not drunken, as ye suppose, seeing it is but the third hour of the day [about 9 o'clock in the morning]. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy" (Acts 2. 15-18). What the multitude saw was men and women filled with the Spirit, and, so filled, the Lord used them in the salvation of over three thousand souls that day. Through Joel God said,

" I Will Pour Out Of My Spirit."

The pouring out had now taken place, and these Spirit-filled apostles so ministered the word "that every man heard them speak in his own language" and "in their own tongues the wonderful works of God." In God pouring out of His Spirit "they were all filled with the Holy Spirit" (verse 4), and were able to minister as they had never done before; they were Galileans, they were not even learned men, yet the multitude, gathered and made up of every nation under heaven, heard the Gospel story in their own tongue, language and dialect.

Peter warms up to his message, preaches unto them Jesus, whom they crucified and slew, but God raised Him up, "Therefore being by

the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this, which ye now see and hear '' (verse 33).

He Hath Shed Forth

or poured out; it was seen in the ministry and in the power in which those men spoke. In the Isle of Crete there were many believers—Cretians they were—who did not appear to be a refined class of people. Paul, in his travels in the ministry, left Titus there, to set in order what was lacking, and wrote to Titus urging him to teach them sound doctrine, etc., etc. Paul speaks about the kindness and love of God our Saviour, "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit;

Which He Shed On Us

abundantly through Jesus Christ our Saviour '' (Titus 3. 5-6). What God did at the beginning in Jerusalem, Judea, Samaria, Cæsarea He did wherever Paul preached, and the word was received even unto Crete. Souls were born again; regeneration linked them with the family of God; they were renewed by the Holy Spirit which God shed (poured out, margin) on them abundantly through Jesus Christ our Saviour. Tracing this shedding or pouring out, let us again come to Cornelius' house "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out

The Gift Of The Holy Spirit "

(Acts 10. 45). The Holy Spirit was a gift; He was the promise of the Father; He was the One the Son prayed for, " I will pray the Father and He shall give you " (John 14. 16). The receiving followed the pouring out. Not only did the Jews hear and believe, but Gentiles too heard and believed, and both were recipients of the gift of the Holy Spirit, and, in being filled, astonished each other. The multitude were amazed on the day of Pentecost as they witnessed the achievements of Spirit-filled believers, and here in Cornelius' house the circumcision are astonished that on the Gentiles also was poured out the gift of the Holy Spirit. But the circumcision in Jerusalem, when they heard the news, were not too happy about it, so Peter in his rehearsal before them tells his wonderful story, " Forasmuch then as God gave them

The Like Gift

as He did unto us who believed on the Lord Jesus Christ: what was I that I could withstand God?" When they heard these things they held their peace and glorified God." Everybody happy, the apostles, the Jewish and also the Gentile believers.

"What shall we do?" asked the conscience-stricken Jews at Pentecost. Peter replied, " Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit " (Acts 2. 38). As a gift He has to be received. The apostles laid their hands on the believing Samaritans and they received the Holy Spirit.

My Saviour.

His love never faileth, He stays by my side,
But soon I'll behold Him, my Saviour and Guide;
In heaven with Jesus forever I'll dwell,
Then praise to the Saviour through ages shall swell.

Though troubles oppress me and billows may roll,
While walking with Jesus what sorrows my soul?
No fear should distress me or danger by night,
For Christ is my Shepherd, the Lamb is my light.

When Jesus, my Saviour, shall come from on high,
I'll meet my Redemeer in clouds of the sky;
Then temptings of Satan I'll suffer no more,
In glory with Jesus the Lord I adore.

With Jesus, my Saviour, then I shall arise
To swell with the ransomed the song in the skies;
Arrayed in His glory how sweetly we'll sing
And sound forth the praise of Jehovah the King.

Ayr.

D. MURRAY.

See Philippians 3. 2:

“ Beware of dogs ”—They may destroy your testimony.

“ Beware of evil-workers ”—They will spoil your fellowship.

“ Beware of the concision ”—They will undermine your spirituality.

Counsel from elders to young men is worth considering well. Here is Paul to young Timothy: “ Consider that I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from among the dead according to my Gospel ” (2 Timothy 2. 7-8, margin).

J. McD.

Young Believers' Corner

Things That Accompany Salvation

(Hebrews 6. 9)

A New Sacrifice

" I beseech you therefore, brethren, by the [tender] mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service " (Romans 12. 1, margin).

IN our previous meditation we considered the great privilege God had conferred upon us in accepting us as sons through our Lord Jesus Christ. In the Scriptures privilege is always indissolubly linked with responsibility, doctrine with duty. As the Apostle James—ever the practical apostle—continually counsels us, that to those who know the doctrines, the blessing is experienced in the doing.

This sequence may be specially noted in the epistles to Ephesus and Colosse. These epistles may be seen

Bisected By A Line

which has eternal facts of privilege and position before it and duties incumbent upon believers after it.

Previous to chapter 12. of the Roman epistle we have the great doctrines of righteousness, sancification and redemption enunciated, and now we are brought to see the duty which is ours in presenting our bodies a living sacrifice. These doctrines present to us the tender mercies of God, which now the apostle uses as a fulcrum

to lever us into the position of accepting as our duty this new sacrifice.

“ When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I’m lost
In wonder, love and praise.”

Note this new sacrifice is a living sacrifice—that which goes on continually during the life of the believer. In the

Flush Of Youthful Enthusiasm

the young believer might say that he could die for Christ; but the new sacrifice asks for the life, not the death, for Christ. “ He [Christ] died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again ” (2 Corinthians 5. 15). The phrase to be emphasised in this quotation is, “ Should not henceforth live unto themselves ” This new sacrifice, the living sacrifice, paradoxical as it may seem, involves death to self.

The death of Christ was a sacrifice for sin; the life of Christ was a sacrifice or denying of self for the blessing of others and an example to the believer. In the second chapter of the epistle to the Philippians we have the beautiful example of our Lord, not only in the act of becoming incarnate and stooping to the death of the cross—humiliation—but also in His life we see self-effacement, self-sacrifice, the spirit that leads to a living sacrifice. He came not to be ministered unto, but to minister; not to be the master, but the servant of His Father in heaven. He came not to do His own will, but the will of His heavenly Father. To follow His example is to be

Indeed A Living Sacrifice.

The Apostle Paul, in the third chapter of the epistle to the Philippians, takes an inventory of his human attainments and merits previous to his meeting with Christ on the Damascus road. Subsequently in verse 7 he goes on to tell us that the things previously counted gains are now reckoned as loss for Christ. “ Yea doubtless,” he continues in verse 8, “ I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may gain Christ ” (margin).

Paul was a citizen of Tarsus, where only families of wealth and reputation could retain Tarsian citizenship. His parents were wealthy Jews, living in one of the most modern of oriental cities. He was born into a home of wealth and culture, brought up in the lap of luxury. Taught theology at the feet of Gamaliel, also given an excellent training in Greek culture at the university of Tarsus, Paul forfeited all these things looked upon as gains or assets by the world, accounting

The Knowledge Of Christ

the greater gain. Thus he laid all on the altar, becoming a living sacrifice, a new sacrifice, so that he could truly say, “ To me, to live is Christ ” (Philippians 1. 21, margin).

“ Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my heart, my life, my all.”

A Voice from Heaven

(John 12. 28).

WE were greatly comforted recently as a brother ministered at a graveside from the words of Martha in John 11. 21, “ Lord, if Thou hadst been here, my brother had not died.” How true indeed are these words! No death where Jesus is. Martha and Mary and the Jews were all clear about that truth.

The last enemy to be destroyed still claims its victims, not at random, but only as allowed by the Lord, the great life-giver. My mind hastened on to chapter 12. of John, with its

Many Unfoldings For Help

along the way to-day. May you be further encouraged as we touch on a few points within the range of the fifty verses.

To-day we hear much of disintegration, obliteration and annihilation—all following the destructive work of the advanced scientists. What joy to the saint that “ by Christ all things consist,” i.e., are held together! (Colossians 1. 17). Not a single atom could be split or propelled were not Christ willing to allow such experimentation. Therefore, man is still a puny being and powerless in his greatest seeming might. To comfort us, then, comes

The Voice From Heaven

with its authority and freshness (verse 28). Its startling and revealing message comes at the right moment and lifts us up from the gloom around to see all from heaven’s standpoint.

Comes the prayer of the Lord, “ Father, glorify Thy name. Then came a voice from heaven, saying, I have both glorified it, and will glorify it again.” How fitting that we may enjoy the Spirit’s comfort in the words of the Lord, “ And I, if I be lifted up from the earth,

Will Draw All Men Unto Me.

This He said, signifying what death He should die ” (verses 32-33). “ Lifted up,” we learn meant a cross for Christ. Clearly the voice from heaven had spoken of glory. At His baptism and at His transfiguration the voice had as clearly indicated as here that the Lord was the pre-eminent One of God’s choice. Yet He must needs go on to the cross and be crucified and slain ere heaven’s vast blessings can flow out to us in our need.

The corn of wheat has to fall into the ground and die ere much fruit is evident. The great fruitfulness of His work is seen in the words of the Lord in John 6. 35-37, “ I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst . . . All that the Father giveth Me

Shall Come To Me.”

“To whom coming ”—constantly and ever, we shall find rich compensation as we go through the valley of Baca. We, too, as enabled of the Lord will make Baca a well.

Early in our chapter we have a wonderful picture of the church with Christ in glory. Happy outlook for all now tried and tempted in a torn world. Lazarus

“ Sat At The Table

with ” the Lord. A true picture of sweet communion and blessed witnessing to ravish the heart. The perfect service of the busy worker, Martha, inspires to greater effort, and Mary’s costly ointment anointing the feet of Jesus and causing the house to be filled with its odour, causes us to fall down in appreciation of true worship from a perfect worshipper. Next we meet

The Triumphant Entry

of the Lord into Jerusalem. The disciples understood not these things “ at the first,” but when Jesus was glorified, then they remembered. We may be backward in our perception, but we have the promise of the blessed Holy Spirit to guide us into all truth. Israel’s King is seen here fulfilling Old Testament prophecy, and, further, in a coming day will be seen in full glory taking His rightful place upon the throne of His Father. We happily look forward to His coming again as Son of God for us, to release us from earth, that we may ever be with Himself in the glory.

Now see the Greeks (Gentiles) come to Philip and Andrew—both Greek names we understand—requesting to see Jesus. No doubt the truth unfolded here is that one day the Gentile nations will also be blessed by the Lord, whose very “ lifting up ” on the cross must of necessity “ draw ” in the will of God all unto Him.

Verse 25: No wonder Jesus answered, saying, “ The Son of Man should be glorified,” and

what could be more natural in God's divine arrangement than that "much fruit" should be in evidence (verse 24).

The privilege of serving Him now follows. Verse 26, "If any man serve Me,

Let Him Follow Me."

The reality and severity of the cross were all Christ's. Such work draws us to Himself and inspires us to greater effort while left down here, and at the end carries with it for us the honour of the Father.

We may often despair in our efforts. Many are the set backs; death, illness and the many distracting oppositions, but take courage, for the Lord Himself, while down here, passed through them all.

What Does Verse 37 State?

"But though he had done so many miracles before them, yet they believed not on Him." Can we wonder then that our halls are not filled with anxious enquirers to-day? The genuine seekers after truth are few and far between.

We, however, may take fresh courage, never wavering, as we rightly divide the word of truth.

The Master Himself was often unheeded as we have seen. We have steady recourse to the word of God as our comfort and guide, remembering His words: "For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak" (John 12. 49-50).

Baptism Of The Holy Spirit

(Concluded from page 104)

WE read in Acts 10. 47-48: “ Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?” As nobody came forward with an objection, Peter “ commanded them to be baptized in the name of the Lord.” There could not possibly be any difficulty; the gift is for all—Jew or Gentile—and those who received the gift of the Holy Spirit cannot in any way be hindered from being baptized in water.

This Is The Sequence

in which we have it to-day: baptized in the Spirit when we hear and believe the word; then, as Philip said to the eunuch, who fervently asked, “ See, here is water; what doth hinder me to be baptized?” “ If thou believest with all thine heart, thou mayest ” (Acts 8. 36-37). Nothing should be allowed to come in to hinder or delay a saved one from being baptized in water.

Many years later, as Paul did his work of evangelising, he came to Ephesus and found certain disciples and asked them, “ Have ye

Received The Holy Spirit

since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit. Paul then asked, Unto whom then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying

unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And all the men were about twelve '' (Acts 19. 1-7).

Here was a unique experience for Paul. He met disciples who had been subject only to John's baptism. No doubt they had been thrilled under Apollos' eloquent ministry, but that mighty teacher himself, at that time, knew only the baptism of John. Two of his hearers, a worthy couple, Aquila and his wife Priscilla, took him unto them and expounded unto him the way of God more perfectly (Acts 18. 24-26). It was for Paul now to bring on those disciples,

So They Were Baptized

in the name of the Lord Jesus, and the Holy Spirit came upon them. "This only would I learn of you," wrote Paul to the backsliding Galatians, "Received ye the Spirit by the works of the law, or by the hearing of faith?" (Galatians (3. 2). He follows up his question with another, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (verse 3).

The whole tenor of Paul's teaching and the ministry to the saints confirms and establishes once and for all that we receive the Spirit by the hearing of faith. "Christ hath redeemed us . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we

might receive the promise of the Spirit through faith '' (verses 13-14), '' Faith cometh by hearing, and hearing by the word of God.'' The hearing of faith results in the

Spirit Indwelling Us.

'' Now we have received, not the spirit of the world, but the Spirit which is of God '' (1 Corinthians 2. 12). '' Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you '' (John 14. 17). These are the words of our Lord Jesus.

'' 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. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many '' (1 Corinthians 12. 12-14). '' So also is the Christ.'' Here we have Paul referring to the

Church Which Is His Body

illustrating it by our own human body, in which are many members.'' Now ye are body of Christ, and members in particular '' (verse 27). As believers we are in and of the body, and members one of another. '' We are members of His body, of His flesh, and of His bones . . . This is a great mystery: but I speak concerning Christ and the church '' (Ephesians 5. 30-34). How did we become members thereof? Every-

one of us, yes, every believer everywhere, of every nation, how were we linked to the Head, and how did we become members one of another? The answer is:

“ By One Spirit

are we all baptized into one body.” The baptism of the Holy Spirit put us into the body of Christ.

“ By one Spirit . . . into one body . . . and have been all made to drink into one Spirit.”

“ In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.”

Then John, the apostle, by the Spirit explains this unto us, “ But this spake He of the Spirit which they that believe on Him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified” (John 7. 37-40).. Jesus is now glorified;

The Spirit Has Been Given.

As believing sinners we came to Jesus and “ drank of that life-giving stream,” and now “ have been all made to drink into one Spirit.”

The glorified Christ sent the Holy Spirit down; God the Father poured out the gift of the Holy Spirit. We have received the Holy Spirit as a gift from above. Now from us may flow the living water, so that others may drink and live. We are one with our living Head; we are members one of another, having been baptized into the one body by one Spirit.

Young Believers' Corner

Things That Accompany Salvation

(Hebrews 6. 9)

A New Warfare

" Fight the good fight of [the] faith " (1 Timothy 6. 12).

" Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers [authorities], against the world rulers of the darkness of this age, against spiritual powers in the heavenlies. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having put on the breastplate of righteousness; and your feet shod with the preparation [readiness] of the Gospel of peace; above all, taking the large shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints " (Ephesians 6. 10-18, margin).

IN verses 11 and 12 of 1 Timothy 6. we have what we might call three slogans for Christian living. They are " flee," " follow," " fight." There is a personal aspect wherein we are not to fight but to flee. From another point of view we discover when we seek to follow the Lord there is a real conflict, a real fight against

The Forces Of The Evil One.

“ For though we walk in [the] flesh, we do not war after [the] flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down imagination [reasonings], and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ ” (2 Corinthians 10. 3-5, margin).

There is a similarity between the epistle to the Ephesians and the book of Joshua in the Old Testament. In the Ephesian epistle we see the believers under the guidance of the Holy Spirit entering into the possession of their possessions (blessings) in the heavenlies in Christ. Canaan of the book of Joshua is typical of the heavenlies of Ephesians—not typical of heaven after death. When the children of Israel entered Canaan they found it already occupied by hostile nations, who immediately disputed by arms their right to occupancy. When believers are called to heaven we are not going there for conflict. Meantime while we seek to appropriate our given blessings, immediately we discover a

Host Of Evil Powers

arrayed against us. Therefore, we believe that Canaan represents typically our present place of blessing in the heavenlies, while the armies of Canaan, disputing Israel's possession, show forth in type the principalities and powers, the world rulers of this darkness, who seek to

impede progress, to dispute our possession of our possessions, and in general attempt to keep the Christian living on a low level, thus depriving him of victory.

Tracing the sequence of matters dealt with in this chapter of the Ephesians, we find we come from the home to the battlefield: likewise the young Christian, after the early stages of ardent enthusiasm for Christ, discovers the pathway becomes difficult, lurking foes are all around, hence the need to give heed to the exhortation to be strengthened in the Lord and in the power of His might, and to be protected with the panoply of God's providing. The young believer must learn that the excellency of the power to overcome is in God and not in himself, and that with which he must overcome is provided by God and not by the world.

“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” The word translated “wiles” is one from which we get our word “method,” but it implies a subtle or crafty method. How simple and straight-forward it might be in this new warfare if

The Devil Were To Introduce Himself

to us when he comes along; but, alas! he is a wily foe, an old campaigner—he has been at this business of deception for many years. He knows precisely how to approach each individual with a view to their downfall.

An apposite example of the subtle dealings of this wily foe is found in the book of Joshua. God had commanded Joshua to cross the

Jordan, warned him of the seven nations on the other side, forbidding any leagues or marriages with them. They were to be utterly destroyed. One day a strange looking company is seen approaching, dressed in rags, worn sandals, carrying old sacks containing mouldy bread. Their goat-skin water bottles were cracked and dried up. They had every appearance of having been on the road for many days. And such was their story to Joshua. They deceived him, and, without asking counsel from God, Joshua did what he was forbidden to do—he entered into an agreement with them. Thus Joshua and the Israelites were deceived by the wiles of the Gibeonites. A few days later it was discovered that these people — the Gibeonites—lived only a short distance from Israel's camp, but, anxious to save their lives, they decided on

This Deceptive Approach,

which was successful because God's people failed to heed His counsel previously given concerning leagues and alliances.

Therefore, dear young believer, take note that this new warfare is not against flesh and blood, not against your fellow-men as such, but against the wiles of the devil, who marshalls against you principalities, powers, spiritual wickedness in high places. You cannot face foes like these and be victorious except as you are clothed with the whole armour of God. Under the direction and subject to the subtlety of Satan, these foes many manifest themselves in every conceivable manifestation; therefore be constantly on your guard, setting a double watch at your strongest part.

Comforted By God

(2 Corinthians 1. 4, Newberry margin).

Comfort for Sorrowing Hearts

IN his doxology in the early verses of this chapter the beloved Apostle Paul brings our blessed God before us as the God of all comfort. “Who,” he continues, “comforteth us in all our tribulation.” Then he goes on to tell us that having been comforted of God we may be able to comfort them who are in any trouble by the comfort wherewith we ourselves have been comforted of God.

Sorrow and the suffering of bereavement come upon those whose loved ones are called home to glory. Although strong in faith, seeking to give God the glory while laying hold upon His word, nevertheless there is

That Deep Emotional Pang,

the suffering of present separation as the voice is stilled and the usual place is vacant. One must come from the presence of God, filled with the comfort of God, to enter in to such a home to seek to share with those whose hearts are stricken with grief, heads bowed in sorrow, eyes filled with tears, to share with them the comfort of God.

Such a home is found in John 11., a house of mourning; Martha and Mary are stricken with grief and sorrow because their beloved brother has been taken in death from that happy home.

Such a person is found in the Lord Jesus Christ, one who has come from the presence of God, filled with the compassion and comfort of

God. The sisters had sent for the Lord before Lazarus died: He had delayed His going to them—"He abode two days still in the same place where He was" (verse 6)—in order to

Display The Glory Of God

(see verses 4, 23, 40). To them this delay must have been a great trial of faith, and in similar circumstances we also must remember the truth expressed by the words:

"Not till the loom is silent,
And the shuttle has ceased to fly,
Will God unroll the canvas
And explain the reason why.
The dark threads are as needful
In the skilful weaver's hands,
As the threads of gold and silver,
In the picture He has planned."

There is much comfort to be derived from the truth contained in the words spoken by our Lord in John 11. Many of the Jews came to comfort the grief-stricken sisters concerning their brother, and this is commendable and exemplary—to go to the house of mourning to share their sorrow and shed tears of sympathy. But as soon as Martha heard that Jesus was coming she did a very unusual thing, unconventional—she went to meet Him. The words that fell from the lips of Martha in the presence of the Lord provided the occasion for Him to express some of the

Sweetest And Sublimest Words

of truth and comfort human ear ever heard: "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live" (John 11. 25).

Therefore, although we may have to look upon death, we see a rainbow of promise encircling the tomb, pointing us on to the blessed resurrection morn, the morning without clouds, the day without a night, when sorrow and sighing shall flee away forever.

The appearing—presence—of our Saviour, Jesus Christ, has brought life—eternal life—and incorruptibility to light: He hath abolished death, in that He hath overcome him who had the power of death. His was the taste of death—a bitter cup, love drank it up; His was the suffering of death—the cruel cross—that those who had the fear of death might be set free from the bondage of death.

Those words of sweet and sublime comfort perhaps were in the mind of the hymn writer when he expressed his thoughts in the following lines:

“ But, Lord, 'tis for Thee, for Thy coming we wait,
The sky, not the grave, is our goal;
Oh, trump of the angel! Oh, voice of the Lord!
Blessed hope! blessed rest of my soul!”

In His glorious resurrection our blessed Lord has burst the fetters of the grave, and has come forth a conqueror over death, hell, and the grave. So that with the beloved Apostle Paul we take up

The Triumphant Shout,

“ O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ ” (see 1 Corinthians 15. 55-57).

For the child of God death has lost all its terror; it is now to him what the harbour is to the tempest-tossed mariner; its summons just like the tuneful pealing of some silver bell at the sunset of life, telling that toiling is over, tears, trials and tribulations shall be no more, for the bright and beautiful day of eternity has begun. Then, as never before, it may be, the child of God realises that while life was the daily leaning on His arm, death is but sleeping on His breast.

In conclusion, let us meditate for a short time on the briefest sentence in the chapter (verse 35):

“ Jesus Wept.”

Although the briefest, yet it unfolds to us such a revelation of the sympathy, of the sensitivity of the heart of God, that because of our dullness, our darkness, we fail to understand and appreciate in its fulness such a wonderful unfolding. He is standing in the presence of death; death was the result of sin. “ By one man sin entered into the world . . . death through sin . . . passed unto all ” (Romans 5. 12, margin).

Another man has come into the world—the man Jesus Christ, the second man, the last Adam, the Lord from heaven. Here we behold the Word made flesh weeping in sorrow and sympathy as He beholds the wreck and ruin of sin, the suffering and separation in this world, the breaking of hearts, the tear-filled eyes.

He takes it all up unto Himself, becomes personally identified with the agony of human

hearts, the misery resulting from sin, and the tears fill and fall from His blessed countenance.

In a little while He will wipe all tears away, that is His ultimate purpose. Meantime, let us think how God shares our sorrows, then as we look back the sorrowing time will be seen as a short time, when all the agony is over and the rapture of eternity has begun.

“ But I would not have you to be ignorant, brethren, concerning them which have fallen 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 have slept through Jesus will God bring with Him. For this we say unto you in the word of the Lord, that we which are alive and remain unto the coming of the Lord shall by no means go before them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of archangel, with 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 Thessalonians 4. 14-18, Newberry margin).

Edinburgh.

J. McDOWELL.

“ The fear of the Lord is the beginning of wisdom.” This is true in every sphere and in every sense, for it is in that attitude of mind that man shall seek to follow fully the leading of the blessed Holy Spirit, and thus be enabled to fulfil the function for which he was created—to glorify God and enjoy Him forever.—J. McD.

Gleanings from Psalm 100

THIS Psalm is the high note of praise and thanksgiving. It is a call to all people to give the Lord praise. But how few embrace the opportunity to sing praise unto God. The majority of the inhabitants of the earth doth not enjoy this.

I would like to point out some of the notes in this Psalm. It is not only a call to praise but also to serve, as seen in verse 2, "Serve the Lord with gladness." I think of many examples in the word of God calling to service, but I would mention only two—one in the Old Testament, another in the New.

Joshua 24. 14-15: "Now therefore fear the Lord, and serve Him in sincerity and in truth . . . serve ye the Lord . . . choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord." It is an individual choice of Joshua to serve the Lord, and we think of him of whom the Lord said, "He wholly followed the Lord."

Turn to the New Testament example, "How ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven" (1 Thessalonians 1. 9-10). What a choice! what an example! in the New Testament. "Serve the Lord with gladness" from verse 2 to end of Psalm.

I would like to draw the circle of service as seen in Psalm 100. In those verses we have eight precious words mentioned which are exclusively His: His presence, His people, His

pastures, His gates, His courts, His name, His mercy, His truth. We think of the first,

His Presence:

centre of our gathering together. Matthew 18. 20: "For where two or three are, gathered together in My name, there am I in the midst of them." We have the call and centre of our gathering together in Psalm 50. 5, "Gather My saints together unto Me." He is the centre of the circle to which I desire to draw your minds.

When God redeemed His people out of Egypt's bondage, He wished them to become His own peculiar treasure. We think of His words in Exodus 25. 8, "Let them make Me a sanctuary; that I may dwell amongst them," the pattern of which was given to Moses on the mount. We see how Moses carried out the command of God in Exodus 40., and we have in that chapter the words, "As the Lord commanded Moses." The result was the finished tabernacle erected in verse 34, "The glory of the Lord filled the tabernacle." We have the same result in 2 Chronicles 7. 1-3, "All the children of Israel . . . worshipped and praised the Lord, saying, For He is good; for His mercy endureth forever."

We now turn to the New Testament: 1 Peter 2. 1-5, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "Let us go forth therefore unto Him without the camp, bearing His reproach . . . by Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Hebrews 13. 13-15). We have sought

to bring before you the centre of our gathering together.

Now we draw your attention to the circumference, which brings us to the last of the eight points:

His Truth.

John 17. 17, "Sanctify them through Thy truth: Thy word is truth." In that circle, guarded by His truth, what a precious possession we have to guard and protect. The saints are exhorted to contend earnestly for the faith which was once delivered to the saints, and thus to know the joy filling their hearts and giving Him joy in His heart, for we read 3 John verse 3, "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth." Also that we might have a good report not only in the inside of the circle, but a good report of all men (see 3 John verse 12). The unbeliever coming in and beholding the order will report that God is in you of a truth.

We have sought to bring before you the centre of the circle, Himself; we have also brought before you the circumference of the circle, His truth; now have a look at those who are inside the circle (see Psalm 100. 3):

His People.

We think of what He said concerning Israel in Exodus 19. 5, "Ye shall be a peculiar treasure unto Me above all people." Isaiah 43. 1, "I have redeemed thee, I have called thee by thy name: thou art Mine." Contrast what He says of us in John 10. 9, 11, 14, 27, 28, 29, 30. We are His at what a cost! Therefore we ought to glorify God in our body and in our spirit, which are God's (see 1 Corinthians 6. 19-20).

Young Believers' Corner

Things That Accompany Salvation

(Hebrews 6. 9)

A New Victory

" For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith " (1 John 5. 4).

IN our previous meditation we saw that, following salvation from the penal consequences of sin, we enter into a new warfare: in our present meditation we shall learn how

Victory In Spiritual Warfare

is achieved. A word of cheer, of confidence, assuring us of victory, comes from the Lord Himself, " Be of good cheer; I have overcome the world " (John 16. 33). As He gave this word of comfort to His disciples He was on His way to death. His apparent weakness became victorious; His ignominy became glorious; and the victory, which apparently was the adversaries', was their lasting defeat and His greatest victory.

" By meekness and defeat
He won the mead and crown;
Trode all His foes beneath His feet
By being trodden down."

" He hell in hell laid low;
Made sin, He sin o'erthrew;
Bowed to the grave, destroyed it so,
And death, by dying, slew."

No doubt in our title Scripture the word " world " is used in its largest acceptation,

denoting the sum total of created beings opposing themselves to whatsoever is of and for God. As in all things, our greatest and noblest example in overcoming is the Lord Jesus Christ, described in Hebrews 12. 2 as the author (file leader) and finisher (perfecter) of faith. The word “our” in that verse, like the word “even” in the title text, being in italics, is indicative of its absence in the original. The correct sense or interpretation is apparent when “our” or “even” is left out in each case respectively.

When in our unregenerate state we had no power to overcome. Like the beloved Apostle Paul as he expresses himself and exposes his dilemma in Romans 7., we had the desire but lacked the power. How expressive is the language, how poignant the passion, as we read in Romans 7. 15-25: “For that which I do I allow not: for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin dwelleth in me . . . but how to perform that which is good I find not . . . I delight in the law of God after the inward man: but I see another [different] law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God (there is a way) through Jesus Christ our Lord.” “For the law of the Spirit of life in Christ Jesus hath made me free from the law

of sin and death '' (Romans 8. 2). In these verses

A Warfare Is Being Waged

between the principle of evil—indwelling sin—in the old nature and the principle of life—the indwelling Spirit—in the new nature, that which is born of God. Victory is achieved by the exercise of faith, allowing the Holy Spirit to take control. “ Ye are [born] of God, dear children, and have overcome . . . because greater is He that is in you, than he that is in the world '' (1 John 4. 4, margin).

We have mentioned the Lord Jesus as the greatest and noblest example in overcoming through faith, and the Scripture would remind us that He “ was in all points tempted like as we are, yet without sin '' (Hebrews 4. 15). Our enemy is threefold, a trinity of evil as it were—the flesh within, the world without, and the devil all around. All these are looked at as being “ in the world,” and are further delineated for us as “ the lust of the flesh, the lust of the eyes, and the ostentation of living '' (1 John 2. 16). The lust of the flesh is the evil within us—

The Spy In The Castle

as it were. The lust of the eyes is the evil around us—the world and its ways. The ostentation of living speaks of the pride of the devil, which brought about his downfall; let us be careful lest we fall into this condemnation.

For us, then, victory over the world—see the earlier definition—is achieved by faith. Causes of failure may be detailed and defined in many

and varied aspects, but the basic cause underlying all our failure is the lack of faith.

Victory has already been won over the world by our Lord Jesus Christ, and is assured unto us if we walk and war by faith. In all things we shall be more than conquerors through Him who loveth us (see Romans 8. 37). The beloved Apostle Paul said that he could do all things—achieve victory — through Christ who strengthened him (see Philippians 4. 13).

Herein lies the secret of victory, let us repeat, faith in God, who through our Lord Jesus Christ giveth us the victory over death, hell and the grave (see 1 Corinthians 15. 57).

“ The victory is ours!

For us in might came forth the mighty One;
For us He fought the fight, the triumph won;
The victory is ours!”

Edinburgh.

J. McDOWELL.

A scholar is like a raven feeding its young, that spits out what it has eaten from the mouth.

A thinker is like a silkworm which gives us, not mulberry leaves, but silk.

“ Let him that glorieth glory in this, that he understandeth and knoweth Him ” (Jeremiah 9. 24). God is the one who necessarily and eternally transcends our comprehension, yet there is a sense in which He can be known, touched, embraced and adored as the one who is personal, eternal, holy and altogether lovely—the Saviour of sinners, my Lord and my God.—J. McD.

Excellent Things

“Hear; for I will speak of excellent things”
(Proverbs 8. 6).

THE Apostle Paul, in his charge to Timothy as a good minister “until the appearing of our Lord Jesus Christ,” brings home in superb language the matchless truth that the Lord is “the blessed and only Potentate, the King of Kings, and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen” (1 Timothy 6. 15-16).

That we in our insignificance may hear and learn from such an One “excellent things” causes true heart-burning as we pass through this cold world. The “excellent things,” then, are to be viewed as His excellent things, and not of persons or nations on earth.

Like Elihu in his discourse, we can join to say, “Touching the Almighty, we cannot find Him out, He is

Excellent In Power,

and in judgment, and in plenty of justice” (Job 37. 3). It is with a Mary-like calm we can rest, in our learning at His feet, repeating with the Psalmist the words, “How excellent is Thy loving kindness, O God! therefore the children of men put their trust under the shadow of Thy wings. They shall be

abundantly satisfied with the fatness of Thy house; and thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life: in Thy light we shall see light " (Psalm 36. 7-9).

" Praise ye the Lord!" That will be the language of our hearts as we review the greatness of the salvation which He hath wrought for us. We can " praise Him for His mighty acts: praise Him according to

His Excellent Greatness "

(Psalm 150. 1-2). No wonder the writer to the Hebrews establishes the fact that the Son is better than angels. The One who " purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they " (Hebrews 1. 3-4).

We can appreciate the value of this truth, as the Spirit ranges high, even to angels for the contrast, in order to give us a dignified yet magnificent range of all that is implied and associated with His name over against all other names.

Consider His name with its power to gather the saints of God and continually bless them in their fellowship and ministry.

Even the more excellent sacrifice of Abel, commended as it is by God in the superiority of the faith way over against the Cain way, fades into insignificance as we view all the wonders of the death of the Lamb of Calvary. The relative things of Christ's life, death, burial and

resurrection must ever be better than that of past or present persons or things, whatever the offerings and whatever the covenants.

Aaron and the priests of old but served the shadows of things to come. Christ deals with the realities. As “set on the right hand of the throne of the Majesty in the heavens,” He presently deals with all our needs, and we readily agree these are very real indeed. His then is

“ A More Excellent Ministry,

by how much also He is the mediator of a better covenant, which was established upon better promises ” (Hebrews 8. 6).

Blessed as we are now with the knowledge and experience of these “ excellent things,” we can avoid high-mindedness and superiority, no matter what our gifts or attainments may be, and go in for the

“ More Excellent Way ”

of the Lord, which is the way of love. Space forbids us developing this theme, but the examples of 1 Corinthians 12. and 13. fully cover the mind of the Lord and will be profitable for the true balance of practical Christian living.

The Apostle Peter informs us as believers that we do not follow “ cunningly devised fables, when we made known . . . the coming of our Lord Jesus Christ, but were eye-witnesses of His Majesty. For He received from God the Father honour and glory, when there came such a voice to Him from

The Excellent Glory,

This is My beloved Son, in whom I am well pleased '' (2 Peter 1. 16-17).

May the review of these Scriptures, dealing with a few of His excellent things, make us diligent students of all that is revealed when there is brought before us His power, judgment, and the plentitude of His justice; His loving kindness, greatness and ministry; His name with all its power. All excellent! Sufficient surely to keep us gratefully occupied till He comes to call us to

“ The Excellent Glory.”

Glasgow.

R. McCARTNEY.

1 Corinthians 13: Without Love.

V. 1: “ Though I speak ”—Sound without substance.

V. 2: “ Though I have ”—Possessions resulting in poverty.

V. 3: “ Though I bestow ” — Unprofitable philanthropy.—J. McD.

“ Some murmur when their sky is clear,
 And wholly bright to view,
 If but one speck of dark appear,
 In their great heaven of blue.
 And some with thankful love are filled,
 If but one streak of light,
 One ray of God's great mercy, gild
 The darkness of their night.”

Coming Soon

NATIVES who live in icy regions far beyond the Arctic circle, towards the end of their long Arctic night, look intently for a white bird like a pigeon. Suddenly it makes its appearance from the south, flies towards the Pole and returns. It flies very high and alone, making no noise. The sun shines on it, although those down below still have no sunshine. They see the first rays of the spring-time sun on the wings of this bird shining clearly as it flies far above. It reflects the sun which is still below the dark horizon; the natives are thrilled because their winter darkness is almost finished: their spring-time is at hand.

So likewise the child of God looks 'above; down below all is dark, the horizon is no clearer, but soon our winter and the darkness will disappear forever. We take heed as unto a light which shineth in a dark place; the bird of the air has carried the tidings; the word—His word—has crossed our horizon, “Light is sprung up” (Matthew 4. 16), “The day spring from on high hath visited us” (Luke 1. 78). We have every evidence that soon the day-star will arise; afterwards the Sun of Righteousness with healing in His wings. We, too, should be thrilled; we are thrilled, for we “can almost hear His footfall on the threshold of the door.”

Gleanings from Psalm 100

(Concluded from page 128)

LOOK now at the thought in Psalm 100. 3:
the sheep of

His Pasture.

Hear the call of our God in Psalm 95. 6-7, “O come, let us worship and bow down: let us kneel before the Lord our maker. For He is our God; and we are the people of His pasture.” As we come before the Lord our God on a Lord’s Day morning with song and worship in our heart and lips we will manifest what we have been feeding upon. We think of Hosea 13. 6, “According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten Me.”

He did say concerning Israel of old in Jeremiah 17. 5-6, “Whose heart departeth from the Lord. For He shall be like the heath in the desert”—withered and dry, never growing up to blossom forth; shall not see when good cometh; unlike the man in verses 7-8 of the same chapter, “He shall be as a tree planted by the waters, and that spreadeth out her roots by the river . . . neither shall cease from yielding fruit.” May we be like the one that is feeding by the quiet waters and feeding on the pastures of tender grass (see Psalms 23. 2). May it be ours to give out of a full heart in worship to our God, feeding and having been fed in the pastures which are His.

We come to our next two points:

His Gates: His Courts.

We enter into the holiest on Lord's Day morning to give unto our God the sacrifice of praise and thanksgiving worthy of His name. We wonder betimes if we realise the presence of the One who is rich in mercy and great in His love towards us as we enter His gates and courts with praise. Holiness becometh His house. I think if we realised His presence we would be more sincere in our worship and thanksgiving; we would not be careless in our attitude as we meditate upon the greatness of the Person into whose presence we have come. Sometimes the mind is otherwise occupied; we may be taken up with things and persons around us and our attitude be careless and indifferent. May we be occupied only with the Person in the midst and the One whom we remember, for it might be the last time we thus gather; before another Lord's Day we may be at home with Himself.

His Name.

We come to bless His name, and to say like the Psalmist in Psalm 103, "Bless the Lord, O my soul: and all that is within me, bless His holy name." We are gathered together unto His name; we give thanks unto His name, for all that we enjoy comes to us through His name.

His Mercy.

Like Jeremiah of old in Lamentations 3. 22-24, "It is of the Lord's mercies that we are not consumed, because His compassions fail

not. They are new every morning: great is Thy faithfulness. The Lord is my portion.” We also think of Ephesians 2. 1-5 and what God in love and mercy hath bestowed upon us, “ By grace we are saved.” As we think of His mercy it causes our hearts to outburst with praise and thanksgiving unto His name.

With these thoughts in our minds, we think of the house of God and what we enjoy—brought into the circle of His favour and circle of the Father’s love. Soon we will be entering the courts above, where we shall be like Him and see Him without a cloud between.

There are other three points which refer to

What God Is

in Psalm 100. Verse 3: He is God. See Isaiah 45. 5, “ I am the Lord, and there is none else, there is no God beside Me.” He is our God, in whom we live and have our being, and to whom all honour and glory should be. God first—the object of our worship, thanksgiving and praise. May we be like the Thessalonian saints: serving the living God while we wait for His Son from heaven. Verse 5: “ The Lord is good; His mercy is everlasting.” Faithful amidst our unfaithfulness, not only is He good, but He is everlasting. He will keep us to the journey’s end, for He is our God and shall be our Guide. Yes, we shall see Him, and then we shall praise Him as we ought.

May our God bless these thoughts to every heart, and may we be drawn more closely to Him, whom to know is life eternal.

The Enthroned One

HE left His throne above
 To show us His great love,
 And then upon the cross of shame—
 He died for us.
 So now we can draw near,
 True love has cast out fear,
 For Jesus met the claims of God—
 To free us thus.

The King is on the throne;
 He has the triumph won;
 We shall in glory praise His name—
 When time has run.
 The blood has now been shed,
 The price has now been paid,
 A greater ransom ne'er was giv'n—
 Beneath the sun.

He waits upon the throne
 To reign as Lord of all:
 The Father's well-beloved Son—
 Enthroned on high.
 Soon He will come again
 To take His loved ones home;
 Then Christ with His redeemed shall be—
 Forever nigh.

Ayr.

D. MURRAY.

Naval divers who risk their lives in doing tasks at the bottom of the sea are instructed thus: "Keep cool, calm and collected at the bottom; don't panic: you may feel alone, but you aren't. There's a man at the other end of the lines." Good advice for God's children: let us not panic or feel alone; we, too, have a Man at the other end of the line who says, "Because I live, ye shall live also" (John 14. 19).—G.

Young Believers' Corner

Things That Accompany Salvation

(Hebrews 6. 9).

A New Assurance

" . . . This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent " (John 17. 3).

THIS year is now drawing to a close; the shadows are lengthening; soon we shall, in the will of God, reach the end of another year. What may be before us in the new year only God knows: but what lies before us in eternity He has revealed unto us, so that with the hymn writer we may say:

" Oh, how sweet is this assurance
 'Midst the conflict and the strife,
 Although sorrows past endurance,
 Follow me through life.

' Home in prospect still can cheer me:
 Yes, and give me sweet repose,
 While I feel His presence near me,
 For my Father knows."

In the seventeenth chapter of John's Gospel the earthly life of our blessed Lord is also drawing to a close; the shadow of the cross, the gloomy darkness of the grave are gradually approaching and closing in upon Him. In this chapter we find Him in the presence of the Father; in verse one we hear Him say, " Father, the hour is come." All through this Gospel we have references to this hour, beginning in chapter 2., where, addressing His

mother, He said, “ Mine hour is not yet come ” (see verse 2).

Many times previously His followers desired Him to exhibit His glory; His enemies contrived and conspired to put Him to death, but as the servant of Jehovah He was immune to all their temptations; He was immortal until His service was completed, until His hour did come. Then, and only then, would He become obedient to death—of His own will and in His own time.

So in the holy of holies, in the presence of His Father, in the consciousness of all that lay before, we hear Him say, “ Father, the hour is come.” Speaking retrospectively and prospectively He could say, “ I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do.” Now He asks the Father to glorify the Son, that the Son also may glorify the Father. Following upon His perfect and complete obedience He now looks forward to the glory He had with the Father before the world was.

In spite of all that lay before Him, how calmly conscious He is in the Father’s presence, how blessed and sweet is His assurance that

All Will Be Well.

What is the secret of it all? Herein lies the secret I believe, “ . . . No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him ” (Matthew 11. 27). Perfect and complete knowledge of the Father gives that perfect calmness, that blessed assur-

ance in the Father's presence. What does our title verse say? "This is life eternal . . . know Thee the only true God."

The Son who came to reveal the Father (see John 1. 18) hath revealed Him to us who believe on His name—this is life eternal. This life results from knowledge — knowledge of God in Christ—this knowledge produces the calmness and assurance which should be the condition and possession of every believer. This knowledge gives us eternal life, enables us to escape the corruption and the pollutions that are in this world through lust; in this knowledge is our confidence and glorying, not in our wisdom, our might, nor in our riches (see Jeremiah 9. 23-24).

There is a time yet future when calmness and confidence shall characterise this world and its inhabitants, when the knowledge of the Lord shall cover the earth as the waters cover the sea (see Isaiah 11. 9). Meantime, let

The New Assurance

which comes from the knowledge of God in Christ characterise us who are the children of God, remembering that quietness, confidence, calmness and assurance are reflections in us of the strength of the Lord (see Isaiah 30. 15).

In conclusion, let me quote some words of Dwight D. Eisenhower, President of the United States of America: "This is what I found out about religion. It gives you courage to make decisions you must make in a crisis and then the confidence to leave the results to a higher power. Only by trust in God can a man carrying responsibilities find repose."

Edinburgh.

J. McDOWELL