

Green
Pastures

1955

GREEN PASTURES

A MONTHLY MESSENGER

FOR

THE CHILDREN OF GOD



VOLUME XLIX.—1955

EDITORS:

R McCARTNEY,
114 SOUTHBRAE DRIVE,
JORDANHILL,
GLASGOW, W.3.

J. McDOWELL,
15 WEST PRESTON STREET,
NEWINGTON,
EDINBURGH, 8.

R A. JEANS,
3 MAXWELL DRIVE,
INVERNESS.
(MANAGING)

PRAYER

PRAYER has its hour arranged by man;
God wills we pray as often as we can,
Continually to seek His face,
And revel in His word and grace.

Acts 2. 1; 6. 4.

Pray in sweet simplicity:
The Lord is God and heareth thee;
He'll grant you boldness and fitting words
To quell all threatenings and worldly swords.

Acts 4. 24-31.

Praying and fasting in every church
Brought joy and movement through the Spirit's touch,
The elders and the brethren all
Acclaimed God's wondrous upward call.

Acts 10. 30; 14. 23; 15. 3.

Pray before parting on the pilgrim way,
Remembering the Lord in His own day;
Kneeling and praying for them all,
That His Father's blessing richly fall.

Acts 13. 13; 20. 36; 21. 5.

Pray for revelation of the truth of God,
To see His glory and the Son of God;
For not on the morrow, but now as we pray,
Our Lord may transport us to His endless day.

Acts 7. 55-56; 10. 9-11; 22. 17.

CONTENTS

—::—

	PAGE
According to Plan—Divine Plan	105
Bitter Becomes Sweet	13
Divine Aid for Christians—Fainting Fits	24
Divine Leading	133
Examination and Sanctification	25
Faith	37, 49
 Fellowship :	
No Right to Compromise	40
Bring Not This Doctrine	56
The Solemn Step	63
First Three Chapters of Philippians	76
God Answereth by Fire	109, 121
God Answers Prayer	16
“ His Own ”	61
“ He Goeth Before ”	99
My Redeemer !	108
Peace which Rules	85, 97
 Poetry—	
Time Flies	9
Behold, I Come Quickly	80
That Blessed Hope	136
Rightly Dividing	28
Seven Evidences of Conversion	111
The Christian	81
The First Miracle	1
The Presentation of Our Bodies	88
The Perfect Sacrifice	148
The Remembrance Feast	100

Contents

	PAGE
The Sceptre	112
The Law-Giver	124
The Peacemaker	137
The Centre of Gathering	139
Terms of Discipleship	135
Tongues: What Saith the Scriptures?	4
Differences of Words	17
Difficulty in Pronunciation	31
Different Languages in One Kingdom	42
New Tongues	51
“What Meaneth This?”	65
Tongues at Ephesus	78
Rather Prophesy	91
Seek that Ye May Excel	102
How is it Then, Brethren	114
A Wonderful Story	127
Not One Word will Fail	143
Union with Christ	73
 Young Believers' Corner—	
John's Gospel: Meditations on Things “Of God”:	
Introduction	10
The Grace of God	21
The Glory of God	34
The Love of God	46
The Work of God	58
The Gift of God	70
The Bread of God	82
The Cry of God	94
The Fatherhood of God	106
The Worship of God	118
The Greatness of God	129
The Promises of God	146

GREEN PASTURES

VOLUME XLIX

The First Miracle

AT the commencement of another year it is our privilege to greet all our readers and wish them good cheer (John 16. 33) and good success (Joshua 1. 8). We naturally turn, in our minds, at this time of year to first things. I have been led to consider the first miracle as recorded in John 2.

Picture the busy and bustling household in Cana. Relatives and friends would all be most interested because the Lord Himself, with His disciples, had been called to the marriage. This you will carefully note was on the third day.

On The First Day

Jesus told the enquiring disciples who followed Him, and who had asked, "Master, where dwelleth thou?" "Come and see." "They came and saw where He dwelt and abode with Him that day" (John 1. 38-39). What a blessed and hallowed experience to be with Him on the first day, not only of a New Year, but also of every week throughout the year. Whether in conference or in worship we shall assuredly gain much by abiding with Him and shall receive a portion that will not be taken away from us.

The Day Following

Jesus goes forth in great activity, seeking, finding and saving. Out from the cities and

villages He claims His own. Some were prominent; one evidently obscure and hidden away under a fig tree.

Many to-day may be feeling forgotten and lonely; many may be working hard in testimony and yet be somewhat depressed and feel frustrated; some may even have lost the joy of salvation. The eye that saw Nathaniel sees you and He knows you and your case thoroughly. In His love and mercy He can help you and sustain you. Those around the Lord appreciated His great name and great power to bless.

The Lord tells them of greater blessing and greater things to come, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John 1. 51).

Brethren, heaven is not shut; it is open. You are not earth-bound, so you can be of good cheer. Blessings are daily loaded on you through the Son of God, who is the mighty channel of blessing. There is communication with heaven. God hears and answers prayer. The Spirit of God takes of the things of Christ and reveals them unto you. "Ascending" and "descending" are the words of the Spirit relative to this heavenly activity, teaching us positively that for us all things must be greater and better. It is at this point we reach

The Third Day

—just as if God were anxious to make us thoroughly happy. What a lesson we have here! What a wondrous miracle it is! Earth's joy has

run out. "They have no wine," says the mother of Jesus.

There is a picture here, no doubt, of a greater marriage and greater blessing in the future. Let it suffice for us that there is abundance here to satisfy our needs for the present.

The waterpots are soon full to their brims with good wine instead of water. The ruler and governor, the bride and bridegroom, guests and servants can all be fully satisfied. I am sure there would be ample left over for the benefit and cheer of the young husband and wife starting out on their new journey. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him" (John 2. 11). It is good

To Start The Year

believing on Him, and may we always get grace and strength to keep on believing. Many things were brought in to crowd out the true worship in the temple. Oxen, sheep and doves, money, men and tables were all cleared out vigorously by the Lord Himself. He can just as successfully cleanse from our lives the many things that may come in to distract and annoy, spoiling the enjoyment of Himself, His love and joy.

Then we shall the better enjoy the calm of His presence and enjoy the gracious words that fall from His lips. We, too, can company with Him to Capernaum to rest and be refreshed (verse 12).

Tongues : What Saith the Scriptures ?

GOD, who made man's mouth, taught him to speak. The Lord God at the beginning spoke to Adam, and he spoke to God. Adam named every beast of the field, and called her whom God gave him " woman." He answered when the Lord God called, " Where art thou ?" and explained unto Him how he heard His voice, was afraid and hid himself. The woman, too, could speak, but she gave her ear to the serpent and answered its question, though misquoting God's word in doing so. She answered the question put to her by the Lord God, saying, " The serpent beguiled me, and I did eat."

Cain talked with Abel. Abel was God's witness and bore a wonderful testimony, and " though dead yet speaketh." Seth followed Abel; " then began men to call upon the name of the Lord." Man's speech was not only between man and man, but man could also call upon the name of the Lord. " It came to pass . . . men began to multiply on the face of the earth." God raised up a preacher unto them—Noah was his name—a preacher of righteousness. They heard him, knew what he said, but believed him not, and perished in the flood. When Noah went out of the ark God counselled Noah and his sons in the same words as He used to the man and woman at creation, " Be fruitful and multiply and replenish the earth." The generations of Noah peopled the earth. " And

the whole earth was of one language, and of one speech ” (Genesis 11. 1).

Let us continue reading what follows, for the Scripture in itself is so plain and enlightening: “And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for morter. And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another’s speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth” (Genesis 11. 2-9).

For well over two thousand years the human family enjoyed their mother tongue, which was spoken by their first father (Isaiah 43. 27), who was taught to speak by his Creator and God, and well into the third millennium from the

creation of mankind there was but one language, easily spoken and easily understood. They planned and schemed and sought to carry out their ideas. “Unity was strength” with them; as it is to-day in the world, they clustered together in Shinar, settled down there to build both a city and a tower to perpetuate their own name just in case in process of time they would be scattered abroad upon the face of the whole earth. Had God above not been looking down from heaven, there is no saying what they might have done on the earth and how far they might have gone in attaining their ideals. They had not fulfilled the injunction of the Lord both to Adam and to Noah to replenish the earth (Genesis 1. 28 and 9. 1). Therefore God took in hand the populating of the earth by scattering the people abroad upon it, and He did so in confounding the language so that they could not understand one another’s speech. It was the Lord’s doing, and there is but one conclusion we can arrive at:

The Origin Of “Tongues” Is Of The Lord.

What happened at Babel? Simply this, the workers got all mixed up—the brickmakers, the carriers and the builders could not make one another understand what was in their minds, because their conversation with each other became hard to follow and soon became foreign to one another. Without doubt, with disappointment and disgust they gave it up, ceased bothering going to their labours, shunned their new city, and would not stir themselves climbing their unfinished tower. Each family or

group of families who understood one another's language went their own way. Thus they travelled and spread abroad world-wide, settling down to their own labours, and ultimately building new homes in their new surroundings.

In those days a man called Eber of the line of faith had two sons born into his family, just at the time the language difficulty reached its crisis and the people moving off in the first big emigration movement. Eber therefore called the name of one Peleg ("division"), "for in his days was the earth divided" (Genesis 10. 25).

In chapter 10. of Genesis we have a most interesting account of the generations of Noah, their families and their lands in their divisions. Of Japheth's sons it is written, "By these were the isles of the Gentiles [nations] divided in their lands; everyone after his tongue, after their families, in their nations" (verse 5). After describing the kingdom and borders it is written of Ham, "These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations" (verse 20). After telling us where the dwellings of Shem's sons were, it is written, "These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood" (verses 31-32).

The end of Genesis 10. shows the earth populated by Noah's sons and their families, the beginning of the tribes and nations of all the earth, and as we note "everyone after his tongue." The different tongues had a lot to do with and played a great part in mankind settling down in different parts of the earth. Chapter 11. explains unto us how God did this. To-day we have many peoples on the face of the earth together with their many languages. A complete and perfect census cannot be taken; births and deaths continue every minute.

We do not know completely how many languages and tongues there are; the Bible certainly has been translated into over four hundred different tongues. But not yet has every language been discovered; there are still many who have never heard, far less read, about the babe of Bethehem, because some have never been found by the explorer or reached by the Gospel. Seeing then there are still tribes and tongues to be discovered we learn how complete was the confusion of tongues.

Glasgow.

G. J. STEPHEN.

To think more highly of oneself than one ought is a cardinal symptom of insobriety according to Romans 12. 3. God is always on time. Pharaoh doubled the tale of bricks, then Moses came. "When the fulness of the time was come, God sent forth His Son" (Galations 4. 4).

J. McD.

“Time Flies”

ONCE more we come to the start of another year.
 “Time flies,” we say—how this we fully realise;
 Twelve months ago! It seems like yesterday,
 And last year’s shadows have not faded from our
 eyes.

Those years of grace so very swiftly pass—
 Some times of sorrow and some so very dear;
 One after one they silently slip past:
 Almost unnoticed—they come and disappear.
 But we’ve more to think of in this world than time;
 Yes, Satan does make use of many ways
 To tempt God’s children from that precious path
 Which Christ, our Saviour, trod for all His days.

That is the path which we must try to take:
 It is not easy—many things oppress;
 Yet He who trod it never once did fail,
 And we can lean on Him in our distress.
 Yes, we can lean on Him—He is our stay:
 ‘Tis only with His help we can fight through;
 Though troubles do encompass all the way,
 Take courage for He’s here and helping you.

When we consider now the pace of time,
 Let us this comfort take, for we do know
 That we are journeying to our heav’nly home,
 Prepared by God in mansions white as snow.

But in these mansions where we shall abide,
 Time shall not there our happiness destroy;
 Eternal shall our portion be on high—
 Death, toil and sorrow all replaced by joy.

Young Believers' Corner

John's Gospel :

Meditations on Things "Of God"

Introduction

THE Gospel according to John has been described as the profoundest book in the world. Anyone who has studied it will agree with this description. Remembering this series of articles is for young believers, we shall endeavour not to lose them in the depths of our meditations.

To attempt to plumb the depths of profundity or scale its heights of glory would be attempting the impossible.

"The Word Became Flesh"

takes us down to the depths to which He descended when He left the heights of heavenly glory — He who was in the form of God 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, became obedient unto death, even the death of the cross (see Philippians 2. 6-8).

In those words we have one of the shortest biographies ever written, describing the wondrous humiliation and the stupendous stoop of the Lord of life and glory. It was with a view

to the suffering of death that He was made for a little lower than the angels. But how true are the works of the hymn writer:

“ None of the ransomed ever knew
How deep were the waters crossed.”

“ We Beheld His Glory ”

tells us of a glory unknowable in its fulness. But throughout these meditations may we see scintillations from the many facets of the multi-coloured glory merge into the white light of revelation and illumination. A question asked long ago and since then often repeated is, “ Why have we four Gospels? ” Origen, the Greek philosopher, wisely and correctly gave the answer when he said that we have not four Gospels but a fourfold Gospel.

Under the Mosaic economy it took all the offerings to display the manifold glories of Him in whom dwelleth all the fulness of the Godhead bodily. Since then we have had a progression of revelation concerning Him who is the effulgence of God’s glory, and as we meditate upon that revelation may we also behold His glory. During the days of His sojourn on earth—the days of His flesh—we know His official glory was veiled in His flesh—His humanity—but occasionally there shone through that outer veil—the veil of His flesh—gleams of glory:

“ Though in the very form of God,
With heavenly glory crowned,
Thou didst partake of human flesh,
Beset with sorrows round.”

To each of the four evangelists the Holy Spirit has given a certain aspect of revelation so

that in the composite picture we may have a full-length portrait of Him who came to reveal the Father. No doubt, as the Psalmist tells us, “The heavens declare His glory, and the firmament sheweth His handywork,” and we behold somewhat of this in the golden sunrise, in the crimsoned sunset, and in the blushing of beautiful flowers, yet what we behold in the Son as

He Reveals The Father

far transcends and surpasses all in the physical creation, for in creation while we behold His hand, the work of His fingers, in the Son we behold His person and hear the throbings of the heart.

Concerning the four Gospels it has been suggested that in them we have a portrait of the encampment of the children of Israel around the tabernacle in the wilderness. In Matthew the camp is seen surrounding the King; in Mark we enter the outer court—the place of sacrifice and service; In Luke we enter the holy place where stood the seven-branched lampstand of testimony and the table of shewbread; when we reach John’s Gospel we enter the holy of holies and behold His glory.

How this would accentuate the fact that we, like Moses, must take the shoes from off our feet as we approach this holy ground. In this spirit of reverence and godly fear, while yet we rejoice as we behold His glory, may our meditations be entered into until we see Him face to face.

Bitter Becomes Sweet

IT seems no time since there crowded before our eyes the illuminated Christmas trees placed in the windows of many homes and on the village greens and city squares.

“ Time marches on,” says the world, and we reply, “ Now is our salvation nearer than when we believed ” (Romans 13. 11).

Daily are we made to realise that our journey through life is full of varying experiences and ever changing scenes. God has made provision for all of these. Let me draw your attention to

The Tree In Exodus 15. 22-25.

In this portion of God’s word we read of Israel’s fifth and sixth stages in their wilderness journeyings. They had started off heartily and gratefully with a song unto the Lord, but which swiftly changed to murmuring as the path became dreary and the desert waterless.

How like this is to our own experiences when we, as it were, go out “ into the wilderness of Shur, where there is no water.”

When Israel progressed onwards to Marah “ they could not drink of the waters, for they were bitter.” Moses, as a man of God and a great leader, “ cried unto the Lord,” and the Lord “ shewed him a tree,” “ which when he had cast into the waters,

The Waters Were Made Sweet.”

The trial of our faith may of necessity, in the Lord’s leading, take us by way of Marah. Let us therefore not begin to murmur, but

rather, in whatever bitterness or difficult experience, "cry unto the Lord." We often sing by way of exhortation and confidence "take it to the Lord in prayer"; such action will assuredly bring heavenly satisfaction and heavenly occupation. Taken up with the "things above" there will be little cause and little time to murmur.

Of old the tree was the cure. God pointed that tree out, and the language used suggests that it was either growing or lying ready to hand. For us, in all our need, there is a tree pointed out by God:

It Is The Cross Of Christ.

Its nearness and sufficiency in soothing, healing and sweetening our varied conditions makes us realise the comfort of the divine provision flowing out to us as we exercise our faith in His power to save and keep us all our journey through.

As the Lord pointed out the tree to Moses, so He points out His Son to us. "This is My beloved Son: hear Him (Luke 9. 35). The Only Begotten of the Father, He hath declared—pointed out, told out—Him (John 1. 18). Surely we can say, "It is enough": we have all and abound!

There must be the contact on our part. Moses had to take the tree and cast it into the waters (verse 25). God's will and requirements must have a practical bearing on our lives as we move towards the mark in our up-calling in Christ Jesus.

Bitterness becomes sweetness; forgiveness, joy and restoration displace sin, sorrow and lack of fellowship with Himself when we bring in the tree; it is for us

A Tree Of Life.

The cross of Christ became a great corrective in the church of God at Corinth, even though conditions were bad there and purging and discipline requiring to be carried out. What a comfort there is in the words of verse 26, “ I am the Lord, that healeth thee.” “ And they came to Elim [trees], where there were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.” (verse 27).

What a happy experience to move from the turbulence of the wilderness with its murmuring and bitterness into the peaceful haven of the presence of God, with all its accompanying palms, dates and

Refreshing Waters.

A wonderful encampment, for it is there God gathers His loved and redeemed people on earth. Soon He will gather us around Himself in the eternal glory. The wilderness wanderings will be over, for He Himself will come to mid-air to call us up “ higher.”

Let us then bring in Christ and His cross in every experience, in every journey, and all bitterness will be turned into sweetness. Thus may we flourish like the palm tree and grow like a cedar in Lebanon. “ Those that be planted in the house of the Lord shall flourish in the courts of our God ” (Psalms 92. 13).

“ I’ve found a joy in sorrow,
 A secret balm for pain.
 A beautiful to-morrow
 Of sunshine after rain;
 I’ve found a branch of healing
 Near every bitter spring,
 A whispered promise stealing
 O’er every broken string.”

Glasgow.

R. McCARTNEY.

God Answers Prayer

IT was away in the Western Highlands of Scotland I met this frail old lady. “ Wait till I tell you,” she said, as I waited patiently at the door of the old sheiling, “ wait till I tell you just one of the many things the Lord has done for me. I was ill for a fortnight there. I was not able to go to the farm for milk, and there’s no one here to go a message for you. I like a drop of milk in my tea, but I had not one drop in the house, so I just told Him, ‘ Lord, you know I like a little milk in my tea, and I haven’t any, and I am not able to go for it; what can you do for me?’ And I just left it at that. A little while later on I happened to go to the door, and there on the doorstep was a jug of milk. Where it came from, and who brought it, I do not know to this day, but there it was, and that is just one of the many many things He has done for me.” How like our God, who is “ a father to the fatherless, and a judge to the widows ” (Psalm 68. 5). “ And none of them that trust in Him shall be desolate ” (Psalm 34. 22).—G. J. S.

Tongues : What Saith the Scriptures ?

Differences of Words.

IN Genesis 31. we have the first distinction of languages on record, clearly made known unto us in two words, showing the difference in the language of two men well known to each other, relatives in fact, an uncle and nephew, who later became father-in-law and son-in-law respectively. Though they had been many years associated with each other, they came of different families, came from different places (though only four hundred miles apart), had each his own language.

Jacob had run away from Laban, taking with him his wives, two of whom were daughters of Laban. After pursuit Laban met and had it out with Jacob, and in the fear of the Lord their quarrel was settled. At the happy conclusion Jacob took a stone and set it up for a pillar. “ Jacob said unto his brethren, Gather stones, and they took stones and made a heap: and they did eat there upon the heap. And Laban called it Jegar-sahadutha: but Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed ” (verses 45-48).

Here we see the naming of a heap of stones. Laban being a Syrian, and not being conversant with the Hebrew tongue, gave it a Syrian name, which was quite a natural thing for a Syrian to

do, in the word “‘ Jegar-sahadutha,’ ” meaning “heap of witness; ” but Jacob, who knew the Syrian language, having been twenty years in that country and married Syrian women folk, being a Hebrew preferred his own mother tongue, and quite naturally called it by the Hebrew word “‘Galeed,” meaning also “heap of witness.” Both men and both peoples appeared to be satisfied, so that the heap of stones was not only a witness to those in that day of a covenant made, but a witness to us (by the way) in our day to the difference in languages four thousand years ago.

After Jacob was settled down in Caanan, and his family grown up, there was a famine; he sent his sons down into Egypt to buy corn, where they found a people whose language they understood not (see Psalm 81. 5), and where they met a man, hard and austere, governor over the land, unto whom they bowed with their faces to the earth, for he it was who sold the corn, “‘ who made himself strange unto them and spoke roughly unto them,” speaking through an interpreter. They did not know that he was their own brother Joseph. But here he is, Joseph down in the land of Egypt in a country of strange language, just as his father Jacob had been before him: Jacob up north in Syria, Joseph down south in Egypt, both finding entirely different tongues north and south of Caanan. Joseph soon learned the Egyptian language; he would learn it in Potiphar’s house, and became perfect in it before he left the prison, into which he was thrown in his

innocence. Later he was able to stand before the mighty Pharaoh, hear him tell his dream, and give him the interpretation in the king's own tongue.

Joseph does not want to let his brethren know who he is; God's time was not ripe for that revelation, so back they went home with hard thoughts about the strange man, who looked every inch of him an Egyptian in his apparel, in his speech and in his manners. During the interview they had been in a dilemma at his strange questions, which they found difficult to answer, and had begun to speak aloud to one another as they stood before him.

As they looked back upon their past life and deeds, how unkindly they had dealt with their lost brother, and there he is—their own brother—listening to every word. This almost broke Joseph's heart; he had to turn himself about from them and weep. "And they knew not that Joseph understood them; for he spoke unto them by an interpreter (Genesis 42. 23). The language disguised him. This is the first record in Scripture of an interpreter being used, not by way of explaining a dream, but in matters of everyday affairs, such as corn, sustenance, and family enquiries, etc. The interpreter, who came in between Zaphnath-paaneah and the Hebrew brothers, knew both their language and the Egyptian's.

Joseph needed no interpreter, for, like the interpreter, he also knew both languages, and was himself far beyond that in his many qualifications; he was a "revealer of secrets," as his

Egyptian name Zaphnath-paaneah means—years ago his brothers called him “the dreamer,” but they required an interpreter to explain their need of corn.

On their second visit “Joseph was made known to his brethren.” His own words revealed him. They were, “I am Joseph; doth my father yet live?” (Genesis 45. 3). His own homely words, telling them who he was, asking for his father, not “your father, the old man of whom ye spake” (Genesis 43. 27), but in his endearing and affectionate way, “my father,” were all that was required.

Like the Lord Jesus Himself on the resurrection morn, He said one word to that faithful loving woman, “and she turned herself and said, ‘Rabboni;’ that word was her own name coming from His own lips, ‘Mary’” (John 20. 16).

What a surprise for Joseph’s brethren, awkward at first, but pleasant and happy as they realised his love and care for them. God, who divided the languages, can give the ability, increase knowledge and teach other tongues to those who act for Him for His own glory.

Glasgow.

G. J. STEPHEN.

“In God’s service a dedicated heart takes priority over an educated brain.”

“Before Abraham was, I am” (John 8. 58). Our Lord did not say, “Before Abraham was, I was”; that would have proved only priority of existence. What He did say proved eternity of existence.—J. McD.

Young Believers' Corner

John's Gospel : Meditations on Things "Of God"

The Grace Of God

(John 1. 14-17)

SOME students of the word of God might think we ought to begin with "glory" instead of "grace" when considering the first chapter of John's Gospel. Let us select the following verses and then the reader perhaps will also decide that "grace" should come first: "The Word was made flesh, and dwelt [tabernacled] among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth . . . And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ" (verses 14-17).

There is no doubt that "glory" is prominent, and that could not be otherwise wherever the Lord of glory is seen. A careful student of this chapter will be able to discern at least a tenfold glory of the person of our blessed Lord.

But while glory is indeed prominent, that does not mean that for us it takes precedence.

"I will not gaze at glory,
But on the King of grace."

On the contrary, the order set forth in Scripture is

“ Grace ” Before “ Glory.”

To take an example from the word to confirm this let us quote Titus 2. 11-13: “ For the grace of God that bringeth salvation to all men hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the appearing of the glory of our great God and Saviour Jesus Christ ” (Revised Version).

Herein we see the grace of God personified in the Son of God, appearing and bringing salvation to all, teaching those who receive it how to live, and to be looking continually for the appearing of the glory. Hence we observe the Scriptural order to be—grace first and the glory to follow.

“ ‘Twas grace that wrote my name
In life’s eternal book;
‘Twas grace that gave me to the Lamb,
Who all my sorrows took.”

We had come short of the glory of God, and apart from the grace of God—His unmerited favour—we should be still without hope of the glory of God. But thanks to His holy name, by His grace

We have Been Saved

through faith, have access into this grace wherein we stand, and rejoice in hope of the glory of God. That is where God began with us—by grace; that is where we began with God—through faith.

Grace has been beautifully illustrated for us in the Old Testament in David’s dealing with

Mephibosheth, bringing him—Jonathan's son—from the far country and seating him at his own table — restoring that which he took not away. But what greater issues were at stake in our case — in the case of Mephibosbeth, earthly life and earthly inheritance; but in our case it was a matter of eternal life and eternal inheritance.

Therefore, how much more beautiful, how much grander is the picture of the reality, the anti-type of the type, which we view in this first chapter of John's Gospel, when we see Him, the Lord of glory, pitching His tent among the sinful sons of Adam's race that He might by the grace of God taste death for every man, and offer unto them the gift of eternal life, bestowing upon every believer an internal inheritance.

The phrase, “ full of grace and truth,” is really a description of His glory, for the glory of God is seen shining all through His grace, and the Gospel of the glory of God is really the

Gospel Of His Grace.

If you care to study 1 Timothy 1. 11-14 you will note the Gospel of the glory there mentioned is seen in its effectual working in the Apostle Paul to be “ the grace of our Lord ” in verse 14.

Let us pause and ponder as we meditate that out of the fulness of Him have we all received, and grace for grace. “ In Him dwelleth all the fulness of the Godhead bodily ” (Colossians 2. 9). All fulness dwells (permanently resides) in Him, of authority, of wisdom and knowledge, of grace and truth. The riches of His grace flow from the throne and are unlimited—let us draw

nigh daily and find continually grace for every contingency that may arise during our earthly pilgrimage. That fulness which was His eternally came to reside permanently, corporeally in incarnation and finally in exaltation.

Finally, “ the law was given by Moses, but grace and truth came by Jesus Christ,” in these expressions some seem to discern a contrast between law and grace. Close scrutiny and study reveals that in essence they are related, while in method they are distinct. This relationship is seen in that the law was like a schoolmaster leading us to Christ, who is the personification of the grace of God.

“ Grace all the work shall crown,
Thro’ everlasting days:
It lays in heaven the topmost stone,
And well deserves the praise.”

Edinburgh.

J. McDOWELL

Divine Aid For Christians—Fainting Fits

“ Men ought always to pray, and not to faint ” (Luke 18. 1).

“ Consider Him . . . lest ye be wearied and faint in your mind ” (Hebrews 12. 3).

“ Seeing we have received this ministry . . . we faint not ” (2 Corinthians 4. 1).

“ Hast thou not known ? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ? He giveth power to the faint. They that wait upon the Lord shall renew their strength . . . they shall walk and not faint ” (Isaiah 40. 28-31).—J. McD.

Examination and Sanctification

“Let a man examine himself, and so let him eat of that bread, and drink of that cup” (1 Corinthians 11. 28).

WHAT a blessed, happy, holy fellowship is ours in the feast of remembrance on the first day of every week! The order and meaning of this sweet feast of love divine are seen in the preceding verses of this very informative chapter.

However, we desire to sound a note of warning here, or, perhaps we should say, re-echo the note of warning in the verse quoted. The word “examine” brings before us the thought of investigation or

Searching The Heart

to ascertain condition and motives. An excellent example of the use of this word is found in Ezra 10. 16: “And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter.”

Here we have a separated people, who have just come out of captivity, sitting down to examine their shortcomings and violations of the law of God with a view to confession and forsaking their sins. This examination took place following the proposal by Shechaniah (see verses 2-3), who called for confession of sins unto God and a covenant to put away all their strange wives and their progeny. Thus examination should result in confession and forsak-

ing of sin, and all this before we sit down to partake of the memorial feast.

How different at times would be the experience of some were this examination carried out. In the first instance the carrying out of this commandment would be reflected in a cessation of late coming, being late for the appointment with our blessed Redeemer and Lord on the first day of the week. Late comers may be late risers, and then there is a rush—

No Time For Examination

—to get to the meeting before it is too late. Another reflection in the experience of those who carry out this command would be seen in the subduing of the spirit, the reverential fear in the presence of the Lord. Finally, the examination resulting in confession and forsaking of sin will be reflected in the sincerity of worship and the pleasure in praise — things so evident in the believer who says, “ I was glad—not sad—when they said unto me, Let us go into the house of the Lord ” (Psalm 122. 1).

Also let us note that, following the remembrance feast, we should, in a sanctified state, seek to show forth the excellencies of Him who hath called us out of darkness into His marvellous light. Who are better fitted to

Show Forth His Beauty

while they hold forth the word of life than those who go forth to meet the Lord and now reflect His glory.

Alas! how often we come short in discharging this great responsibility. In Exodus 32. 6

we read, “ They rose up early on the morrow and offered burnt-offerings . . . and the people sat down to eat and to drink, and rose up to play ” (not pray). In the following verse the Lord speaks to Moses about these people, telling him that they had corrupted themselves. Satan corrupted his wisdom; the sinner corrupted his way; the saint may corrupt himself by indulgence in sinful practices. See 1 Corinthian: 3. 16 (Newberry margin) for the New Testament application

Let us beware of this sin—sitting down to eat, rising up to play—it is the sin of idolatry. Sitting at the Lord’s table, subdued in our spirits, subject in our minds, worshipping in our hearts, seen as one with Him in death and resurrection, how could we rise up to join in the pleasures of the ungodly for the rest of the week? How could we join hands with those who put Him on the cross? Could we deny Him His place? Would we have fellowship with those who reject Him absolutely as the Saviour of the world?

Thus before we sit down at the table of the Lord, may we have had that examination which will result in confessing and forsaking all our sin and uncleanness. When we rise up from the Lord’s table, as sanctified believers may we not compromise with the world, but continue with our rejected Lord in the place of separation, keeping festival every week till He come.

“ ‘ Till He come! ’ Oh, let the words
Linger on the trembling cords;
Let the ‘ little while ’ between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that ‘ Till He come! ’ ”

Rightly Dividing

(2 Timothy 2. 15)

ALL our readers will understand the ordinary meaning of the word divide. In the Scriptures there are at least twenty-five different applications of the word. In the portion before us the word used is a very precise one, meaning “ to cut straight or right.” The teaching here is that one must not go round about difficulties or trials, but apply the word of truth in a straightforward manner. The world says, “ No beating about the bush ”; more so we as children of God

Must Not Diverge One Iota

from the true intersection of the Spirit. The word of God may cause a wall or partition to be formed in dealing with others, but it will be a divine structure and approved of God if it conforms to His plummet line.

This dividing has also been taught as “ a cutting in a straight line.” There were times in the journeyings of Israel when God led His people away from the danger and trouble; other times when He led them right through the midst of the trouble and the battle, and that victoriously. He never deviated because of opposition.

It is interesting to read these days of the vast tunnelling operations carried out so successfully by the hydro-electric engineers in their many projects. Recently I saw a photograph of the meeting of two boring squads who had tunnelled from opposite sides of a mountain. It was quite an amazing accomplishment that there had not been

The Slightest Deflection

when blasting through the earth or stone, be it ever so yielding or ever so hard. The convergence or union had been perfect. They had cut in a straight line right through the mountain. All the dividing had to be done accurately and unerringly. It must also be done rightly, and this applies specially to us as believers, who love the word of God with its living power.

James the apostle, ever so practical in his application of truth, writes as follows: " Do not err my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning "—or shadow cast by turning (James 1. 16-17).

Following the Lord's teaching of the people in the temple, and His preaching the Gospel (broadcast), the chief priests and the scribes came craftily to trap Him. Their words are worth noting and considering, as they give us a powerful and pleasing example in the Lord Himself for us to follow at all times: " Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but

Teachest The Way Of God Truly "

(Luke 20. 21). Here, without doubt, is the One who alone perfectly cut straight, acted straight and taught straight always and at all times. His faith we should follow, for " He loved me and gave Himself for me " (Galatians 2. 20).

I recall vividly that when I was a young lad the local farmer, when sowing time came round, carried his seed corn in an oval-shaped basket strapped on his shoulders to sit evenly before him as he walked. With handfuls of seed he alternately sowed to left and right, and one could see the little white puffs of seed as it was broadcast on the tilled earth. Later in years I

was delighted to learn that all sowing is not done with such general scattering. On holiday in Fifeshire I saw a farmer sowing turnips and he took great care to pour the seed carefully into prepared drills of earth. These illustrations give us

A Very Delightful Picture

of the preacher sowing the Gospel seed broadcast, and the teacher pouring in the good seed of the word of God to the hearts and minds of eager disciples of the Lord. Make sure as sowers then that "we sow the word" (Mark 4. 14).

We may become careless like David in the bringing up of the ark. Take time to consult the word of truth and divide it "rightly." "They that sow in tears shall reap in joy [singing]. He that goeth forth and weepeth, bearing precious seed [as in a seed basket], shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126. 5-6).

"He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season

We Shall Reap,

if we faint not" (Galatians 6. 8-9). Jesus said: "My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together" (John 4. 34-36).

May we ever be busy workers "approved of God, and rightly dividing the word of truth."

Tongues : What Saith the Scriptures ?

Difficulty In Pronunciation.

LET us now come to Judges 12., where we have civil war in Israel between two related peoples; in a way they were second cousins, one of Ephraim, the other of Gilead, both the offspring of Joseph. The Gileadites, under the leadership of able Jephthah, won the day, and took the passages (or fords) of Jordan and held them against their opponents. Across these fords the fugitive Ephraimites must come on their retreat home. “ And it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, nay; then said they unto him, say now Shibboleth: and he said Sibboleth.” He could not pronounce it correctly. “ Then they took him, and slew him at the passages of Jordan ” (verses 5-6).

Here we see in one word, yea, in one syllable, a difference, the pronunciation of such meant either life or death to the Ephraimite, yet only the River Jordan divided one people from another, both of them being the offspring of Joseph, and were of Israel. To this very day one’s speech may tell one’s nationality, one may change his dialect and pass for one of another country, yet now and again one word, the articulation of it, gives one away. “ Thy speech bewrayeth thee ” (Matthew 26. 73),

Peter was told; he was denying his Master at the time; here was the challenge—why his very speech proved conclusively that Peter, like his Master, was a Galilean.

War brings armies of different speech together, and this language difficulty raises a problem; to meet it military authorities have their intelligence staff, who interrogate prisoners and interview the people whose land they are invading. In 2 Kings 18. the armies of Sennacherib invaded Judah, and reached the wall of Jerusalem. One of his generals, Rab-shakek, made a speech for the benefit of Hezekiah, king of Judah, but Hezekiah had his intelligence staff upon the wall listening to the words of Rab-shakek. They answered him, “ Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jew’s language in the ears of the people that are on the wall ” (verse 26). But Rab-shakek had no such intention, for his master had sent him to speak unto the people on the wall, as well as the king; and there and then he stood and cried with a loud voice in the Jew’s language and made his address heard for all to understand and take note.

Here we see men on both sides understanding one another’s tongue, and addressing the rank and file of another nation even although those to whom they spoke could only understand their own language. Men can learn the language of another nation; it takes time to learn and master it. Some are quite able and are

called linguists because they are so naturally gifted. God has given to man that ability if he cares to use it by hard work and constant study.

How Languages Deteriorate.

We read in Nehemiah 13. 23-25: "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab. And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them."

We readily see how a language gets corrupted. Here are Jews marrying wives of other nations, and naturally the children in their infancy learned more of their mother's tongue from their mothers because their fathers could not be always with them, with the result they spoke half in the speech of a foreign tongue, which was that of their mother, though not their father.

It was a shock to Nehemiah to see children of his Jewish brethren within the walls of Jerusalem, and hear them speak half in a foreign language, all because of the unequal yoke with women of different peoples and different tongues, thus corrupting the lovely Hebrew and Jewish language. In other parts of the world there is what is styled pidgin English, a mixture of corrupted English and other foreign tongues, which matured between those natives of foreign shores trading with English-speaking people.

Young Believers' Corner

John's Gospel: Meditations on Things "Of God"

The Glory Of God

"This beginning of miracles [signs] did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him" (John 2. 11).

NEAR the close of this Gospel—chapter 20. 30-31—the writer gives us the reason for his writing in these words, "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Throughout the Gospel John wrote we have eight signs recorded, also eight times we have the expression in one form or other "I am."

From what John has told us in summarising his writing we perceive he has made a selection of the signs and sayings of our Lord, for many other things were said and done in the presence of the disciples which are unrecorded. Knowing he wrote under the inspiration of the Holy Spirit, we conclude that in those things recorded we must have the quintessence of the things our Lord said and did, and realising this we should endeavour to appreciate them at their true values.

Eight is the number in Scripture that speaks of

Resurrection And Eternal Glory.

The Lord rose from among the dead on the first day of the week—the day after the seventh, the eighth day.

Note that this first sign was given at a marriage—the sacred hour of union. It was a creative act—turning water into wine. Thus did the Lord display His glory in creation which brings to mind the words of the Psalmist, “ The heavens declare the glory of God; and the firmament sheweth His handywork ” (Psalm 19. 1). Also Paul tells us, “ For 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 divinity ” (Romans 1. 20, Revised Version).

When we come to the eighth sign in the eleventh chapter of John's Gospel we hear the Lord saying to Martha, “ Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? ” (verse 40). In this sign we see His power revealed in the spiritual sphere, and it is in this sphere we have

The Glory Of God Transcending.

When we speak of the glory of God we refer to that which in its highest sense pertaineth to God, who is supreme in majesty and might, in wisdom and knowledge.

“ The glory of the Lord shall be revealed ” (Isaiah 40. 5). The light of the knowledge of the

glory of God shines in the face of Jesus Christ (see 2 Corinthians 4. 6). He is not only the express image of His substance, but also the effulgence of His glory (see Hebrews 1.). Hence those who had the heavenly vision could say as they beheld the Word become flesh, that they beheld His glory, glory as of the only begotten of the Father. -

As we with open vision meditate in His presence we are being transformed into His image from glory to glory. The glory of God is seen in its highest function in the new creation. The Lord through the pathway of suffering and by the way of the cross entered in to His glory. Likewise, we should reckon that the sufferings of this present moment are not worthy to be compared with

The Glory To Be Revealed

in us. With the beloved Apostle Peter, we can say that we are partakers of the glory to be revealed. For we who are citizens of heaven look for the Saviour who shall change these bodies of our humiliation and fashion them like the body of His glory. When He shall appear we shall be like Him.

That glory seen in one of its facets at the marriage in Cana of Galilee shall be revealed in its fulness at the marriage supper of the Lamb in heaven, for

**“ The Lamb is all the glory
Of Immanuel’s land.”**

Faith

HOW pleasant to know we can reckon ourselves included with the Apostle Peter, a servant and an apostle of Jesus Christ, in the happy circle of those who

“ Have Obtained Like Precious Faith ”

with him through the righteousness of God and our Saviour Jesus Christ (2 Peter 1. 1). This precious faith is a mutual faith. The Apostle Paul, in his understanding of it, anticipates the comfort to be known when he meets the saints in Rome and enjoys their fellowship at the end of his missionary journey, which he prays will be prosperous. His words bring cheer to us as we read Romans 1. 12: “ That I may be comforted together with you

By The Mutual Faith

both of you and me.” The companionship will ever be congenial when those gathered together have “ obtained like precious faith with us.”

Why precious faith? It is most precious, for it is God-given. Has it got intrinsic value to us? Most assuredly it has! It becomes of the utmost value, for the ultimate object of it is our blessed Lord Jesus Christ. We must ever be enriched as our faith leads us to Himself and as He speaks to us concerning Himself in all the Scriptures. We shall eschew all else that might attract us as being worthless dross.

The word “ precious ” is a favourite word of the Apostle Peter. We join him in his ecstasy as he looks around on the saints and teaches

them the virtue and value of the “ precious blood of Christ.”

Small wonder then when he puts into language, which we feel is beautiful and entrancing, the heavenly truth that “ Unto you therefore which believe He is precious [or the preciousness].”

When the father of the son who had a dumb spirit met the Lord and heard Him speak he had immediate trust in Him. Soon the doubting “ if ” of earth had the re-assuring and powerful “ if ” of heaven. “ Jesus said unto him, If thou canst believe, all things are possible to him that believeth . . . Lord, I believe; help thou mine unbelief ” (Mark 9. 23-24).

This petition at once becomes the language of our hearts, and, like the apostles when they listened to the ministry of the Lord, we also say,

“ Lord, increase Our Faith ”

(Luke 17. 5). Faith does admit of degrees. The exercise of faith will cause it to grow and flourish. Who can tell what “ faith as a grain of mustard seed ” may accomplish in our service for the Master.

The trials and temptations of the Lord in His life here on earth provide sufficient examples of how to make our faith very great and strong by seeking to follow on in dependence on our God.

The centurion of Matthew 8. 10 had his eye fixed on the Lord and is a shining example of

Resolute Faith.

Being in the presence of the Lord, all his own powers, his soldiers, servants and authority

faded into insignificance. He was not influenced by the doubters around him nor by the exciting circumstances of his palsied servant enduring grievous torment. Jesus said, "I will come and heal him." More than enough was the assuring word of the Lord for this man of authority. Jesus marvelled at his measure of faith, and we do well to mark, for emulation, such an outstanding example. "Verily, I say unto you, I have not found so great faith, no, not in Israel."

We feel at this point we can join heartily in the deep spiritual resolution of the Apostle Paul when he wrote his letter to the Galatians: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me" (Galatians 2. 20). Such faith ought to inspire us like an Abraham and make us also

"Strong In Faith."

Such an accomplishment should not puff us up or elevate us upon a pedestal where we can be admired or envied. No! It should keep us humble and steady, not staggering by the way, but as faithful believers ever seeking to give the "glory to God" (Romans 4. 20).

Glasgow.

R. McCARTNEY.

In seeking a suitable opportunity to speak a word for the Master, always be guided by the word of God, which speaks of only two seasons — "in season" and "out of season."

Fellowship

HOW grand it is when this condition really exists amongst God's people. It is not a matter of merely being in a crowd; but being together in every phase of activity in things affecting the glory of God. That being so, there is a oneness in their doings and sayings and such governed alone by the word of God. We are living in a day when concern is expressed at the divided state of those who are generally known as Christians. There are many endeavours made to try to reach a compromise on the difference of views, and to this end we find conferences held with a view to coming together.

This is all very nice in appearance, but what is to be comprised? If what we hold is only our own, then in the fear of God may grace be given from God to give it up; but, on the other hand, if what we hold is assuredly God-given, we have

No Right To Compromise

at all. Think of what an insult it is to God Almighty that we who are living by His divine mercy, saved by His sovereign grace, and heirs of His eternal glory, to be so debased in our minds to give away what He has enjoined upon us to hold fast. "But that which ye have already hold fast till I come" (see Rev. 2. 25).

Fellowship then begins with God. In 1 John 1. 3 we read, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." Conversely verse 6 states: "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (verse 7). It is obvious from these words of the Apostle John that

The Basis Of Fellowship

is with the Father and with His Son, Jesus Christ. Take this away and you are in darkness. It is sad that this condition may obtain—to be in this darkness—and have the boldness to call it light (see Isaiah 5. 20).

Now let us set off from here. Fellowship implies walking in the light—light is truth; darkness is error. There is no darkness or error in the truth. From our very heart we desire to see every obstacle removed that hinders fellowship with all God's people. But to each of us the question comes: "Are we prepared to abide by the word of God in all things pertaining to this precious truth?" It would be wise to remember the words of Revelation 22. 18-19: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

These Are Solemn Words

regarding how we act towards God's revelation of His Son, Jesus Christ. Being the Lord's people we are in the sphere of the Lord's leading by the Holy Spirit of truth.

Saved one, to you we appeal. Thank God for everyone who is saved by the grace of God. As saved I must prove by my life appreciation of the God who saved my soul from hell. But you say, "How am I to express this appreciation?" Well, what did the early Christians do in answer to this? "Then they that gladly received His word were baptized . . . and they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2. 41-42).

Tongues : What Saith the Scriptures ?

Different Languages In One Kingdom.

IN the book of Esther we find Ahasuerus sitting on the throne of his kingdom — he ruled over the Medes and Persians; his territory stretched from India to Ethiopia, wherein were 127 provinces with peoples of various languages. He had an occasion to issue a royal commandment throughout the whole of his vast kingdom, to everyone of his peoples, irrespective of their tongue. So “ he sent letters into all the king’s provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people ” (Esther 1. 22). The vastness of his kingdom, the variety of his people with all their different speech and distinct writing, by no means hindered the proclamation. It was one command, one edict, one word to them all, but written in and read in so many different languages to meet the situation which arose and caused annoyance in his kingdom.

So likewise in the world to-day with all its teeming millions of people, with all their various languages and dialects, there is but one word, one gospel, one story. “ The Lord gave the word: great was the company of those that published it ” (Psalm 68. 11). Without doubt there have been millions who have published

God's word. The Lord gave it, and He has seen to it that right down the ages that word has been available to mankind no matter what nationality or tongue they belonged to. All who seek Him find Him; He has ways and means, too, whereby His word has reached the ends of the earth in the revelation of His mind to mankind.

We see this simply and beautifully set forth in the book of Daniel. Here is the great King Nebuchadnezzar; he had a dream, but it went from him; he could not recollect it nor bring it back to his memory. He called all his wise men and asked them to tell him his dream and give him the interpretation thereof, but, as was to be expected, none of them could tell him his dream, far less its meaning. God, who knows the end from the beginning, not only put the thoughts into Nebuchadnezzar's mind during his dream, but had His man there to give him the interpretation; only that man was a Hebrew of a different language, taken captive by him during his invasion of Judah.

We shall see how God works to bring about His purpose and unfold His mind to a king of another nation by one of His own people from the land of Judah. "And the king spoke unto Ashpenaz, the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge and understanding science, and such as had ability in them to stand in the king's palace, and whom they might

teach the learning and the tongue of the Chaldeans" (Daniel 1. 3-4). There were four chosen, and among them was Daniel, just recently arrived from Judah, educated in Jerusalem, and though very able young men, who not only came out of the college, but came from the royal palace in Jerusalem, yet they did not understand the language of the people into whose midst they had come.

Daniel Is Taught The Chaldean Tongue.

He becomes a learner again; everything is new to him; he begins at the bottom of the ladder, and, with his three companions, he works himself to the top. They passed their exams. with honours too, for each of them was ten times better than the cleverest and ablest who qualified in Babylon, with the result they stood before the king, having mastered the language and every item in the curriculum of their training.

The discussions arising out of the serious problem anent the king's dream were all in the Syrian language (Daniel 2. 4), which was the language spoken, and which was the Chaldean's proper tongue. Daniel had an interview with Nebuchadnezzar, which was quite successful, promising that if he would give him time he would shew unto the king the interpretation. He was a man of great faith, for at that point he did not even know the dream, but a united prayer meeting solved their problem, and Daniel had the secret revealed unto him in a night vision. He gave God thanks, blessed His name, then went into anxious Nebuchadnezzar and gave him in the Chaldean tongue the dream he had dreamt and the interpretation thereof. We see how God brought His man on, made him the most brilliant in that nation, who tackled an unknown language,

became as efficient as any Chaldean, and not only understood their tongue but as writer of the book of Daniel he began in Hebrew all right, but whenever the discussion between the magi and their king began, which naturally was in the Syrian or Chaldean tongue, Daniel switched from Hebrew to their own language, so that from verse 4 of Daniel 1. unto the last verse of chapter 7. every word Daniel wrote was in the Chaldean language (see Newberry margin).

When Belshazzar, Nebuchadnezzar's successor, could not read the writing on the wall and could find no one among his wise men to do so, the queen told him, "There is a man in thy kingdom," so Daniel is brought in and asked by the king if he could read the writing. He answered, "I will read the writing . . . and make known the interpretation." There wasn't one man among all the Chaldeans who could read and explain that Chaldean writing on the wall, but a Hebrew could and did, for he read the writing, gave the interpretation, which sealed the king's doom: "that night was Belshazzar the king of the Chaldeans slain" (Daniel 5.).

Languages are barriers with men, nations feel safer having their own tongue, smaller nations and independent little kingdoms striking out for freedom strive to go back to their original tongue; but languages, tongues, dialects and strange figures of speech never hinder our God from working out His will. God, who made man's mouth and gave unto mankind the many tongues, reveals to mankind what He wants in their own language, no matter what it may be or where these people are. "The things which are impossible with men are possible with God."

Young Believers' Corner

John's Gospel : Meditations on Things "Of God" The Love Of God

" For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life " (John 3. 16).

IN our previous meditations in this series we have looked at the grace of God and the glory of God; in this meditation we desire to be occupied with the love of God. In this verse we have the love of God revealed in such a measure and manner that with the beloved apostle in his epistle we exclaim, " Behold, what manner of love!"

On the threshold of this verse we meet the greatest person in the universe; at the close of the verse we view the greatest blessing offered to the whole world; while in the centre we have the greatest sacrifice:

" He Gave His Only Begotten Son."

As in worship the essence is gratitude; in love its essence is seen in sacrificial giving. How faithfully and convincingly the Apostle John sets this forth in the first epistle when he says, " But whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him ? " (1 John 3. 17).

In our title text we have the love of God brought before us in its widest sense:

**" God loved the world of sinners lost!
And ruined by the fall."**

Although it may seem elementary, it is wise for us to remember that God loved us while we were yet sinners, and commended His love to us, in that Christ died for us (see Romans 5:1). As we consider this, how the truth is brought home to us as expressed by the hymn writer:

“ The love of God is wider
Than the measures of man’s mind.”

In other words, man’s mind is finite in its capacity in computation, while the love of God is infinite in its measure and application. Remembering this should always keep us humble, because we realise we could not commend ourselves to God, but He commended His love to us. This is one of the

Fundamental Truths Of The Gospel.

We who have been saved by the grace of God have the love of God poured forth in our hearts by the blessed Holy Spirit, who has been given unto us. It is because of the indwelling of that outpoured love that we love the brethren and look with compassion on the sinner. We know we have passed from death unto life because we love the brethren. God loved the unlovely and gave His Son; He justifies the ungodly in virtue of the death, burial and resurrection of His Son.

In our experience we may not always see in our brethren that which we could commend, nevertheless we love our brother because of the love of God in our hearts. This is one of the

Fundamental Truths Of Christian Living,

and if we give place to the new commandment—“ that ye love one another ”—it will make for happy Christian fellowship. This does not mean we should close our eyes to our brother’s faults; it means that if the love of God be operating in our hearts we shall deal with our own faults first.

Also the love of God in our hearts shall constrain us to give practical expression to the compassion in our hearts for perishing souls of humanity. The open-air meetings will be well attended; distribution of tracts will not be neglected; literature sales will soar; and every opportunity to pass on the word of salvation—or W.O.S.—in personal contact or conversation will be bought up.

In our title text we saw the love of God in its widest sphere; we are brought to see the love of God in Christ for the church in the text, “Christ also loved the church, and gave Himself for it”—her (Ephesians 5. 25). Then we are brought by the Apostle Paul to see that love in its individual application, “The Son of God, who loved me, and gave Himself for me” (Galatians 2. 20). As we close this meditation our prayer is in the words of the apostle, “That ye, being

Rooted And Grounded In Love,

may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge” (Ephesians 3. 17-19).

Finally, how comforting to know that the love which comes down to the individual in its application is that from which there will be no separation. “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Romans 8. 38-39). Perhaps this text inspired Matheson, the blind poet, to pen the memorable words:

“O Love! that will not let me go!”

Faith

(Concluded from page 39)

IN 1 Peter 5. we have the strong exhortation to “ faith and good works.” Observe that the elders, young men, “ yea all of you,” as verse 5 puts it, are to “be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time. Casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist

Steadfast In The Faith ”

(verses 5-9). Faith will keep you steadfast, and at the same time put you on the vantage ground for resisting and overcoming all opposition to the faith.

We should now take a look at our spiritual bank books. Check up how rich you are in faith. Are you greatly in credit? What saith the Scriptures? “ Hearken, my beloved brethren, hath not God chosen the poor of this world

Rich In Faith,

and heirs of the kingdom which He hath promised to them that love Him?” (James 2. 5). As a rich heir you may constantly draw your supplies from the storehouse of the heavenly kingdom, and never at any time be embarrassed either by shortages or by lack of spiritual coinage from the mint of heaven.

It is not withdrawal by earthly cheques, but the active exercise of faith in constantly “ hold-

ing the Head, from whom all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God " (Colossians 2. 19).

James catches the spirit of this practical living in the life that is life indeed. He states: " I will shew thee

My Faith By My Works

. . . Seest thou how faith wrought with his [Abraham's] works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God " (James 2. 18-23).

Like the Thessalonians, faith will make our work a work of faith and our labour a labour of love, and this, not in the sight of man, but " in the sight of God and our Father " (1 Thessalonians 1. 3).

It may then be recorded of us as we find in 2 Thessalonians 1. 3: " We are bound to thank God always for you, brethren, as it is meet, because that

Your Faith Groweth Exceedingly,

and the charity of every one of you all towards each other aboundeth..."

How firmly and assuredly we can now say with the writer to the Hebrews (chapter 11. 1 and 6), " Faith is the substance [ground or confidence] of things hoped for, the evidence of things not seen . . . Without faith it is impossible to please Him."

" The Trial Of Your Faith "

will come, but " being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom

having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

Receiving The End Of Your Faith,
even the salvation of your souls " (1 Peter 1. 7-9).

Glasgow.

R. McCARTNEY.

Tongues :
What Saith the Scriptures ?
New Tongues.

THE commission of the Lord Jesus was, " Go ye into all the world, and preach the Gospel to every creature . . . And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues " (Mark 16. 15-17). This speaking with new tongues is something different from what we have had in our study in the Old Testament, for those whom God used to reveal His word unto others of a different tongue acquired it in living among those very people or had a special course of study, as in the case of Daniel and his fellows. Those referred to here in Mark 16. 15-18, following their belief in the apostles' preaching, are to speak with new tongues without acquiring by constant use or by making a special study thereof, but spontaneously by the Holy Spirit's power just as they would also cast out demons, take up serpents, or drink any deadly thing and not be hurt, or lay hands on the sick and they would be made whole. This was fulfilled in the early days of the church, as we shall see later on in our studies.

Before the Lord sent the apostles and preachers world-wide He brought the word unto them, and that gave them a wonderful start. He strictly enjoined them, " But tarry ye in the city of Jerusalem until ye be endued with power from on high " (Luke 24. 49). This they did, and as they tarried " continued with one accord in prayer," and then we read in Acts 2. 1-4; " 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 is the power received, just what He had promised, and, according to the promise of the Father, it was not of man, but of God, from above; the sound was from heaven as of a rushing mighty wind, which filled the house, cloven or dividing tongues like as of fire appeared unto them, which sat upon them, and being filled with the Holy Spirit they began to speak with other tongues; it was not their Galilæan tongue. To the twelve they were new tongues; they did not speak as from themselves, but as the Spirit gave them utterance; they had no previous schooling; certainly they had been with the Lord forty days before His ascension, but then those days were fully occupied in His wonderful ministry as He taught them things pertaining unto the kingdom of God; they had no time to learn tongues from the teaching of men. The Holy Spirit was their teacher.

It was a wonderful event, a miracle indeed, with wonderful results, for the sequel of it was

this: “ And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language ” (verses 5-6).

What occurred could not have happened at a more opportune moment — the Lord had ascended and the Holy Spirit descended; it was the day of Pentecost, fifty days from the resurrection, the first fruits of the harvest, with its sheaf waved before the Lord, telling of life after death, and the happy outlook of wonderful harvests to follow. Being the day of Pentecost all were on holiday: it was one of the feasts of Jehovah; not only so, all were at Jerusalem, and every nation under heaven was represented — sixteen different places were mentioned; north, south, east and west they came from, and the Lord Himself knows where they all came from; the places cited were what the multitude themselves mentioned, and even that was in itself a wonderful crop from fields afar. When those people heard of what was taking place they came together, and what they heard and saw was a-never-to-be-forgotten episode in their lives.

It was a reversal of what occurred at Babel. God confounded the language at Babel and scattered the people world-wide; at Jerusalem He gathered the people from the ends of the earth, solved the language problem and confounded the people. They were all amazed and marvelled, saying one to another, “ Behold, are not all these which speak Galilæans ? ” What amazed them was the fact that these Galilæans who were unlearned and ignorant men (Acts 4. 18) and knew only their own tongue, yet were speaking unto them in their own tongue. They said, “ And how hear we

every man in our own tongue, wherein we were born" (verse 8).

There are two words here worthy of note, "language" (verse 6) and "tongue" (verse 8); they are really the same word, meaning "dialect." The same word occurs in Acts 1. 19, "That field is called in their proper tongue [dialect], Aceldama" (note Newberry's margin).

Their Proper Tongue.

The Jews had their proper tongue and called the field "Aceldama"; any other language was not theirs, it would be strange and foreign unto them: "Of a strange speech and of a hard language whose words thou canst not understand" (Ezekiel 3. 6). Every nation has its own proper tongue, and they call it "our own tongue," just as the multitude did in Acts 2. 8. "Every man heard them speak in his own language" (verse 6), and as the apostles spoke it was not in their own (Jewish) tongue, it was with other tongues, but the other tongues in which they spoke was to the multitude "their own tongue" and "his own language. The words "proper tongue" of Acts 1. 9, "own language" of Acts 2. 6 and "own tongue" of verse 8 are one and the same—one's own language is their proper tongue.

Everyone of us has his proper tongue, his own language, what he uses in everyday conversation, not careless talk, not slang expressions, but that which is right and proper. The proper tongue of the Jews was not that of the multitude's, therefore it needed the power from on high to enable these Galilæans, who could speak only their own language, to speak in other tongues to the amazement of all.

We also noted that the word "tongue" (Acts 1. 19), "language" (Acts 2. 6) and "tongue"

(verse 8) is the word for dialect. Paul, telling his conversion to King Agrippa, says, “I heard a voice speaking unto me, and saying in the Hebrew tongue [dialect], Saul, Saul, why persecutest thou Me?” (Acts 26. 14). The Lord was out to win Saul, who was “a Hebrew of the Hebrews” (Philippians 3. 5). He spoke to him in his own mother tongue, in the Hebrew dialect, to a Hebrew, an educated man, who had learned other languages: he would know Latin being a Roman citizen, and also Greek. “Canst thou speak Greek?” asked the captain of whom Paul was asking a favour. He must have surprised that captain as he asked him possibly in Greek. Paul received from him the favour he asked—liberty to address the howling mob, his own Jewish brethren, at the time of his apprehension. So Paul stood on the stairs and beckoned with the hand unto the people, and when there was made a great silence he spake unto them in the Hebrew tongue—dialect (see Acts 21. 40).

Paul was but following his Master’s example, and what is better than to appeal unto an individual or an audience in their own language, yea, in their own dialect. What the Lord did on the Damascus road to Saul, and what the same Saul—now Paul the apostle—did in addressing his Jewish and Hebrew audience, the apostles in Jerusalem on the day of Pentecost did in addressing the vast multitude, representative of the big outside world, in speaking unto them by the power of the Holy Spirit in their own language and dialect, telling them the wonderful story of the cross, to which the people responded, “We do hear them speak in our tongues the wonderful works of God” (Acts 2. 11).

Fellowship

(Continued from page 41)

THOSE then in the fellowship were known as the church of God in Jerusalem. Some prefer the word "assembly," but the words mean the same. We make this claim scripturally only as we abide by the word of God. The light of truth has been turned on everyone coming into the assembly. Not adding anything to what is written or taking away; allowing only the light of truth to be the guide. 2 John verse 10 warns us: " If there come any unto you, and

Bring Not This Doctrine,

receive him not into your house, neither bid him God speed." " For he that biddeth him God speed is partaker of his evil deeds " (verse 11). We then conclude firmly that fellowship can exist only where the word of God is the light upon the path.

The word "fellowship" is given in the dictionary as meaning "a foundation for the maintenance of a resident scholar." Let us just take it in the line of our thoughts. Being in an assembly does not mean that I have learned everything. I am there as a resident scholar, and what a wealth of knowledge is to be learned by those who will take His yoke upon them.

Many years ago the writer was with many of the leading men in mining of the British Isles at an inspection of a shale mine. The president, in giving his speech before we went down the mine, enjoined upon all those great men to keep

Their Eyes And Ears Open

to all they saw and heard; also he said, " Even

an old miner can give you something to think about when you don't expect it." My point is this—in an assembly we are there guided by God, and thus in the joy of His leading; one may be just a rank and file brother or sister, but being in the fellowship what God is able to do through that one—losing sight of self entirely—may be more than if one were among the mighty men of the assembly. Your place there, child of God, is important, and treat it thus, but see you don't get important.

On the other hand, remember the apostle bemoans the fact of some "ever learning, and never able to come to the knowledge of the truth" (2 Timothy 3. 7). Sadder still he speaks of those as having "corrupt minds,

Reprobate Concerning The Faith "

(verse 8). It is therefore quite evident that, if we are learning with the lamp of truth burning clearly, fellowship with anything other than a church of God is wrong. There are many denominations, and we deplore the fact, and ask why? The leading of God is one. It is not the building we meet in that is the church. The church of God in a given locality is composed of believers gathered together according to God. There could be many halls in one locality, the aggregate being the church of God in that city.

How often we appeal to those who are exercised before God as to the carrying out of His truth, but are held as it were in bondage because of what is practised in the place where they are—things foreign to the will of God—to get together to enjoy while here on this scene a fore-taste of what it will be in the eternal glory, when in that eternal unity we shall join together in His eternal praise who saved us and washed us from our sins in His own blood.

Young Believers' Corner

John's Gospel :

Meditations on Things "Of God"

The Work of God

" My Father worketh hitherto, and I work " (John 5. 17)

THESE words were included in a double answer given to the Jews who were so punctilious in the observance of the Sabbath that they overlooked the alleviation of suffering brought to one who had been in that case for thirty-eight years. They had seen a man carrying his mattress through the streets of Jerusalem on the Sabbath day, and were so much taken up with Sabbath observance they failed to recognise the greatness of the work accomplished on behalf of this derelict sinner by One who was working on behalf of His Father God.

No doubt the rulers would know this man, remember he was the one living on charity for almost thirty-eight years, unable to do anything for himself. Instead of being grateful, they were grumbling and fault-finding. Thus we have a revelation of the attitude of organised religion towards the work of God in His Son at that time, which has its counterpart in the world to-day concerned with rites and ceremonies, grandeur and glory, religion without Christ.

In the second chapter of the first book in the Bible we read that

God Rested From His Work

On the seventh day. When we come to the third

chapter we find that rest disturbed by the entrance of sin. The fair scene in Eden, with all its pristine glory, has been overcast by a cloud of darkness resulting from disobedience. The work of God has been marred by sin. From then until the coming of Christ God resumed His work—to put away sin and to bring man back to perfection through a new creation. Hence we have the words of the Lord Jesus—our title text—which show how in co-operation and fellowship with His Father God He was working with that same end in view—to destroy the works of the devil, to put away sin, to bring in a new creation.

Confronting our Lord in one of the porches at Bethesda was a specimen of humanity ruined physically because of sin. Out of the love and compassion of His heart He spoke to that man

Words Of Hope And Healing:

“Rise, take up thy bed, and walk.” “Rise”—that speaks of salvation, for that word was accompanied by power. Every believer—young and old—has heard that word in the Gospel, which is the power of God unto salvation. ‘‘From sin and shame He lifted me.’’

“Take up thy bed”—these words speak of sanctification, in that we make no provision for the flesh—make no provision for a relapse, no going back to where you came from.

Finally, “walk”—this word speaks of activity in service. Do not expect to be coddled or carried; walk on your own feet in God-given strength to the glory of God, because walk must precede talk. Walking to His glory will enable

one to serve the Lord acceptably with reverence and godly fear.

Later on Jesus finds this man in the temple without his mattress.

Note The Words.

He now addresses to him, “Behold, thou art made whole: sin no more.” These words remind us of the exhortation in Romans 6. 22: “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” Thus the work of God is complete in the new creation.

“Joyful now the new creation
Rests in undisturbed repose:
Blest in Jesus’ full salvation,
Sorrow now nor thraldom knows.”

Edinburgh.

J. McDOWELL.

Adam was the first man: the second man is the Lord from heaven and the last Adam. The devil ruined the first Adam: the last Adam spoiled the devil.

Why have we no account of the temptation of Jesus in the Gospel of John? John’s Gospel is essentially that of the deity of Jesus, and God cannot be tempted.

The fire and wood of the Old Testament are symbols of judgment: The Lamb of the New Testament the symbol of sacrifice. The cry of the Old Testament, “Where is the lamb?” is answered in the New Testament, “Behold, the Lamb of God.”

“His Own”

“Having loved His own which were in the world, He loved them unto the end” (John 13. 1).

THE expression “His own” makes us most glad. May we fully appreciate that we are completely the Lord’s—we belong to Christ. Recently a very young girl showed me a beautiful little purse with a few coins in it, and she was so delightfully happy that it was

“Her Very Own.”

Complete possession is the thought before us. We are His very own. Precious thought!

It is good for us when we learn, like the Apostle Paul, that our bodies are the “temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own” (1 Corinthians 6. 19).

The amazing condescension, humility and self-sacrifice of the Lord Jesus in Philippians 2 put to shame the meanness of many in “seeking their own, not the things which are Jesus Christ’s.” Let us remember therefore “He that spared not

His Own Son

but delivered Him up for us all, how shall He not with Him also freely give us all things” (Romans 8. 32). Consider carefully the truth of 1 Peter 2. 24: It was “His own self bare our sins in His own body on the tree.”

Such love inspires us to go on “to the praise of His glory,” knowing “in whom also we have

obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the

Counsel Of His Own Will ”

(Ephesians 1. 11-12). We can go forward with confidence in the mighty strength of the Lord, seeking ever to accomplish His will for us on earth. “ God hath both raised up the Lord and will also raise up us by His own power ” (1 Corinthians 6. 14).

The sweetest of fellowship may also be enjoyed because we are His own little flock. We are the sheep of His pasture, we hear His call, and we follow Him because we know His voice. “ He calleth

His Own Sheep

by name, and leadeth them out ” (John 10. 3-4). “ The kingdom of heaven is as a man travelling into a far country, who calleth his own servants, and delivered unto them his goods ” (Matthew 25. 14).

Very soon the Lord will return to claim us who are His very own, so in the meantime let us guard jealously what He has given us, for all things are His. Let us trade—occupy till He come. “ Unto every one that hath shall be given, and he shall have abundance ” (verse 29).

Glasgow.

R. McCARTNEY.

Earthly poets may say, “ We are also His offspring; but only redeemed souls can say, ‘ Our Father which art in heaven, hallowed be thy name.’ ”

Fellowship

(Continued from page 57)

IN 2 Chronicles 18. 1 we read concerning Jehoshaphat that he had riches and honour in abundance, and that he joined affinity with Ahab. This is an instance of mere sentimentality, for there was a decided contrast between these two men. Concerning Jehoshaphat it is written: He “sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel” (2 Chronicles 17. 4). Of Ahab it is written in 1 Kings 16. 30: He “did evil in the sight of the Lord above all that were before him.” Think of

The Solemn Step

by Jehoshaphat, being guided only by sentiment seeking affinity, i.e., a close agreement with a man in the darkness of error such as Ahab. The question is asked in 2 Corinthians 6. 16, “What agreement hath the temple of God with idols? for ye are the temple of the living God.”

It was proved decisively to Jehoshaphat that he had done wrong. He firstly leaves to this evil king the means of communicating the mind of God as to whether or not they should go to Ramoth-gilead. Think of a man not doing that which was right in the sight of the Lord, and refusing to obey His commandments, being asked to find out the mind of the Lord! Now don’t worry, child of God, if you are

Among The Minority.

Here is an instance of an overwhelming

majority of evil over against right. Ahab had four hundred prophets and all agreed that the mind of the Lord was to go up to Ramoth-gilead (2 Chronicles 18. 5), but, undoubtedly, one can see by Jehosahphat's answer that he realised this advice was not what it pretended to be, so in verse 6 he said, “ Is there not here a prophet of the Lord besides, that we might inquire of him ? ” In verse 7 Ahab replies, “ There is yet one man . . . but I hate him: for he never prophesied good unto me, but always evil: the same is Micaiah.”

Micaiah is brought forth, and at first he is inclined to fall in with the majority and said, “ Go ye up ” (verse 14), and Jehoshaphat seems to sense hypocrisy on the part of Micaiah and he demands the truth (verse 15). Micaiah then as it were waxes bold to

Declare The Lord's Message.

The message was against Ahab again, as he expresses in verse 17. The revelation was very great, as it showed God's purpose in the lying spirit in the mouth of Ahab's prophets (verse 21). Yes, Ahab's doom was sealed. Micaiah was very unpopular because of the truth, but there is no refuge in lies, and although Ahab's command is to put Micaiah in prison, to feed him on bread and water until he would return victorious or in peace (see verse 26), Micaiah answers in verse 27, “ If thou certainly return in peace, then hath not the Lord spoken to me.”

In verse 29 you can see a man who is in the wrong and seeking as it were to deceive God, because this is just what his action was in dis-

guising himself in Jehoshaphat's armour, and one wonders at Jehoshaphat agreeing to this plan as he puts on Ahab's armour. It seemed as though at first his idea was going to work, as Jehoshaphat is being compassed by the enemy, thinking he was Ahab; but Jehoshaphat called upon God for help (verse 31). Whereupon the captain of the chariots perceived it was not Ahab, and they turned back from pursuing him (verse 32). A certain man drew a bow at a venture and smote Ahab (verse 33) and Ahab dies (verse 34).

This Was A Great Lesson

to Jehoshaphat. Read his words as he sets all in their order (2 Chronicles 19. 8). In verse 9 he charges them, saying, "Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart."

Glasgow.

R. ROBERTSON.

Tongues :

What Saith the Scriptures ?

" What Meaneth This? "

THE above question was asked by the amazed and doubting multitude. "Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for 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" (read Acts 2. 12-21).

With that explanation Peter began to preach unto them Jesus, and before that day was finished about three thousand souls were saved, baptized and added to the church. Something which had never been heard or known before—men speaking in other tongues without study, preparation or acquirement. It was all done by the power of the Holy Spirit. Certainly all the apostles were excellent men—men with the gift of speech. To sit under them and hear the wonderful ministry flowing from their lips in the Galilean tongue must have been a delight, yet not one of them had the haziest idea of other languages.

No wonder those listening to them on that day were amazed and nonplussed. Yet this had to be; it was what should have been expected from those who knew their Bible. It did not take the apostles by surprise, nor those with whom they gathered together waiting upon the Lord to pray. This was the very thing they were waiting for. When the doubts, questions and mockings began Peter rose up and from Joel 2. 28-32 explained "this is that," proving to them, and especially to the men of Judæa and Israel, that these things were according to the word of prophecy. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord shall call" (verse 39). The "whosoever" rang out that day to those who were nigh and those afar off.

There are many peoples of many tongues, and each one of these peoples has his own difficulty in making himself understood should he happen to meet others of a different tongue. Here the Lord was equal to the occasion; He had the apostles ready, who opened their lips and out flowed the living stream of life-giving ministry. Like Elihu of old, each one could have said, " For I am full of matter, the spirit within me constraineth me. Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles " (Job 32. 18-19). These twelve apostles were full and running over, filled with the Spirit, and the wonderful ministry just flowed from them. From that small beginning there have been myriads of publishers—they spread abroad: " They went everywhere preaching the word " (Acts 8. 4). Millions have testified to His saving power; they have but one Gospel.

Galatians 1. 7-9 makes that clear. Right down the ages it has come; world-wide it has been preached, until we in the English-speaking world heard the glad news. Rapidly it spread; Britain had it quickly, for the Romans, many of whom were saved, had their armies occupying this country. How wonderful to think that we received it in our own language.

We do not require to study any ancient, antiquated or modern foreign tongue, neither do we necessarily require Hebrew or Greek, for God saw to it that in our own mother tongue we heard the Gospel story. Other countries have heard and believed the glad tidings, and they

too, like many in our land, tell out in their language the story of Jesus. And what has happened? The very people to whom were committed the lively oracles, that living word of God, the Lord's own people, the Jews, are hearing the word of the Gospel of Jesus Christ from Gentiles saved by grace, fulfilling God's word to the very letter, " for with stammering lips and another tongue will He speak to this people " (Isaiah 28. 12; 1 Corinthians 14. 21). God has had His own way in spreading the message to Jew and Gentile, and we to-day are miracles of His grace.

Tongues In Cornelius' Household.

To Peter was given the keys of the kingdom; he did well at Jerusalem at Pentecost, and now God has sent him to open the door of faith to the Gentiles — to an Italian and his household, a God-fearing man with a God-fearing family. No doubt Cornelius knew the Jewish language, for he knew the word which God sent unto the children of Israel (Acts 10. 36-37). He would hear it in the synagogue, where many Gentiles and religious proselytes heard it (note Acts 13. 42-43), and would be conversant both with the Jewish tongue and the word as preached in those early days.

Peter was warming up to his address, and " while Peter yet spake these words, the Holy Spirit fell on all them which heard the word. 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. For they heard them

speak with tongues, and magnify God " (Acts 10. 44-46). Peter did the preaching, the hearers did the believing, and God gave the gift.

Peter's Jewish brethren were astonished. Peter was not; he had learned his lesson, the vision of the great sheet with all manner of creatures therein, and the voice telling him to "rise, Peter; kill and eat" showed him "God is no respecter of persons," and what happened during his preaching was no surprise to the preacher. At what were the others astonished? Just the very same thing which astonished the multitude at Pentecost—the evidence of the power of the indwelling Holy Spirit! "For they heard them speak with tongues, and magnify God."

God did not confine His gifts neither to the apostles nor to the Jews. He poured out likewise the gift of the Holy Spirit upon all who heard in Cornelius' house. When the Jews heard them speak with tongues and magnify God they were amazed. Here we have the literal fulfilment of the words of our Lord Jesus in these believers, "And these signs shall follow them that believe . . . they shall speak with new tongues" (Mark 16. 17).

Not one doubt followed; no one forbade water that they should not be baptised which had received the Holy Spirit as well as the Jews. When Peter was questioned on his return to Jerusalem, and recounted all that the Lord had done, everybody was satisfied and glorified God at the good news.

Young Believers' Corner

John's Gospel :

Meditations on Things "Of God"

The Gift Of God

"Jesus answered and said unto her, If thou knewst the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water" (John 4. 10).

THE occasion of this memorable word by the Lord Jesus is His journey from Judea to Galilee. Galilee lay north from Judea, with Samaria lying between. We have the statement, "He must needs go through Samaria" (verse 4). Geographically, it was the straight road through Samaria; but it was not the usual road because of the pride and prejudice of the Judeans. They never travelled that way through Samaria, for "Jews have no dealings with the Samaritans" (verse 9).

No doubt the omniscient Lord knew whom He would meet that day, but also He must in this way prove the universality of His mission on earth. Therefore He would meet the despised Samaritans—hence the deeper note in the statement, "He must needs pass through Samaria."

On His journey He came to Sychar in Samaria, and the Scripture tells us it was near to the parcel of ground Jacob gave to his Son, Joseph—

The Gift Of Jacob

—and Jacob's well was there. Note in the margin of your Bible you will find Greek: "spring." It is instructive to note the important distinction between a "well" and a "spring." The latter is a source of living water, that is, water that is always coming and bubbling up; while a "well" is just a hole containing water which becomes stagnant.

"Jesus therefore, being wearied with His journey, sat thus by the spring. It was about the sixth hour." It is an open discussion whether John used the Roman or Hebrew reckoning of time. If he used the former, the time would be six o'clock in the evening. It was a long journey and He would be tired and wearied with His journey. If he used the latter, it would be noon; the sun would be in its zenith and would cause a traveller to be weary and thirsty. It is good for us to note these illuminating touches in the narrative, illustrating for us "the Word became flesh"—God incarnate experiencing of His own volition,

The Limitations Of Human Life.

Now that He has arrived at the well, let us view Him there the weary, thirsty traveller, gaining admission to the soul of a sinning woman by asking a favour from her. Her reply revealed her ignorance—we might say her impertinence. Of course, she was not aware there sat before her the Messiah, the Lord from heaven, who knew every detail of her past and present history. It was because He knew her ignorance that He said, "If thou knewest the

gift of God, and who it is that saith to thee, Give me to drink," etc. Here we have a suggested offer—He had asked a favour—now He suggests meeting her spiritual need. Beautiful to behold the hidden harmony of truth here—how He had to come down to the human level to meet the spiritual need of perishing humanity.

Whether the Lord received the favour He requested is not recorded; but He did come straight to the spiritual need of the woman, offering her

Living Water—The Gift of God.

In her reply it became evident that His manner and His offer had had an effect upon her, because she now uses the title of respect in that word, "Sir, Thou hast nothing to draw with, and the well is deep." That is a simple statement, yet there is a sublime truth enfolded therein which was not apparent to that woman. The depth of that well was plumbed by the blessed Lord at Calvary, but

"None of the ransomed ever knew
How deep were the waters crossed."

We do know this woman received the gift of God—the living water. Following her receiving the water of life and the revelation of the Lord of life, she left her waterpot and proclaimed Him as the Saviour of the world. With her we also can truly say:

"I came to Jesus, and I drank
Of that live-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him."

Union With Christ

Members Of His Body.

IN Ephesians 5. 30 we read: "For we are members of His body, of His flesh, and of His bones." The wonderful relationship of husband and wife is the chosen illustration used by the Apostle Paul when writing to that young but very large church in Ephesus. "He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it; even as the Lord the church."

This church referred to is the church which is His body, wholly heavenly and distinct from the church of God in a given locality, which is composed of the twos and threes, the two hundreds and the three hundreds—all baptized believers, who gather together in or unto the name of the Lord (Matthew 18. 20).

Our union with Christ in this aspect proves we have life and are peculiarly the beloved possession of the Lord, who is ever the gatherer and keeper of His people. This is a mystery—but a mystery now revealed—and we can fully enjoy the truth of a "mystery that is great."

Branches In The Vine.

"I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me, ye can do nothing" (John 15. 5).

If we draw our nourishment from a source other than the true vine we shall wither and

wither. Our life will become a total loss as far as testimony is concerned. The question is not one of eternal life, but, as our sub-heading indicates, it is a question of fruit for God, because we are branches in the vine. We are expected to yield fruit—more fruit—abundant fruit.

It would be sad to become just like a cast away branch on the waste heap. The fire is the eventual method of clearance. Let us strive therefore to “ walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ” (Colossian 1. 10).

Stones In The Building.

“ . . . Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit ” (Ephesians 2. 20-22).

Bricks and slime for mortar are Satan’s counterfeit materials. Now God builds in stone, and wonder of wonder He uses stones brought from the darkness of nature’s quarries, and having brought them into the light of His grace He polishes them by His truth, making them great stones, costly stones. Here indeed is stability.

As stones we are to be living and lively. The Lord who gathers us makes us such in His building. He alone is the chosen One of God—

elect, precious, ever the living Lord in the midst of His worshipping people.

“ 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 ” (1 Peter 2. 5).

We Are In Christ.

In this same chapter we learn many other things. We are:—

Babes in the family (verse 2).

The people of God (verse 10).

Strangers and pilgrims (verse 11).

The servants of God (verse 16).

Followers of His steps (verse 21).

Sheep of His pasture (verse 25).

May we enjoy our union with Christ and all the attendant blessings and accomplishments:

“ As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving ” (Colossians 2. 6-7).

Glasgow.

R. McCARTNEY.

“ According to the law of thy God which is in thine hand ” (Ezra 7. 14). Here is a man with his Bible. He is Ezra. These words quoted are those of King Artaxerxes, written concerning Ezra. How was he marked out by a king as having God’s word in his hand? Verse 10 explains, “ For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.” If we to-day hide his word in our hearts, it will come readily to our hands when required.

Fellowship

(Concluded from page 65)

LET us look at the first three chapters of Philippians on this subject. Chapter 1. 5:

Fellowship In The Gospel.

It is a grand privilege to find ourselves in fellowship with the Lord's servants in the Gospel. We pray constantly for them that God will bless their labours to His glory, but they have to be provided for in this glorious work, and God will indeed provide for them; but in His provision He can use you and me to act before Him as He gives ability. Chapter 2. 1:

Fellowship Of The Spirit.

This chapter deals with the condition in which we are able to serve God—humbling self. The Lord Jesus is the great example. “ Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross ” (verse 8). You have demonstrated here in perfection what fellowship of the Spirit means. It is not what is the easiest path for me, but it is the path of the Spirit's leading. Now we may claim like Saul in 1 Samuel 15. 20, “ Yea I have obeyed the voice of the Lord, and have gone the way which the Lord sent me,” etc. Those things which he should have utterly destroyed he preserved (as Samuel states in verse 21) to sacrifice unto the Lord his God in Gilgal. That seemed to be quite good on the surface, but what about the commands of the Lord.

Samuel asks the question: “Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams” (verse 22). See to it that we don’t just say: “It is enough; I am saved by the grace of God. The other things which God impresses on my obedience do not matter much.” They matter very much. Keep His commandments and know the joy, which is real joy, in the fellowship of the Spirit. Chapter 3. 10:

Fellowship Of His Sufferings

The context of the words are, “That I may know Him, and the power of His resurrection.” To enter into the fellowship of His sufferings I must know Him, and this is the knowledge of experience. What an example He is to us in things which He suffered. Can I expect, if I am following Him, not to have suffering? No, I cannot; but knowing Him, and the power of His resurrection, I can glory in the trial, considering myself happy to be reproached for the name of Christ (see 1 Peter 4. 14). The glorious thought involved in anything I may suffer here for His name’s sake is fellowship.

“Past suffering now, the tender heart
Of Jesus, on His Father’s throne,
Still in our sorrows bears a part
And feels it as He felt His own.”

Thus we have sought to explore this great and grand subject of fellowship. The question is: Why are so many of God’s people out of fellowship? Let us all take this question to heart that we may be all labourers together with God.

Tongues : What Saith the Scriptures ? Tongues At Ephesus.

PAUL now makes his appearance in the field, and is making great headway; he has become “ the apostle of the Gentiles,” and was himself a great speaker with tongues, though he did not put much stress on that, as we shall see further in our studies. He has just finished labours in Corinth, where he continued one year and six months, and now he is in Ephesus, where he is to carry on for two years. He finds twelve disciples who had been baptized unto John’s baptism. Then Paul said, “ 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 in 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 spoke with tongues, and prophesied ” (Acts 19. 1-7).

Here is the last record of speaking with tongues in the Acts of the Apostles in its operation during the transition period, but it is a wonderful record. Here are twelve men (disciples) plodding on faithfully according to the light they had received in hearing and believing the word. He who had been their teacher had not known the full truth as revealed in Jesus.

We know Apollos had been in Ephesus. He was an eloquent man and mighty in the

Scriptures, instructed in the way of the Lord, and being fervent in the spirit he spoke and taught diligently the things of the Lord, knowing only the baptism of John, and he began to speak boldly in the synagogue. These disciples, listening to those early teachers, would be feeling their way in the truth, just as those teaching men who happened to pass through Ephesus, and had a word in the synagogue.

It is not surprising they had not so much as heard of the Holy Spirit. But now hearing, from the lips of the Apostle Paul, ministry which brought further enlightenment, they readily obeyed the word, and 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. In these transition days this would be a notable event in Ephesus, and would make a wonderful appeal unto the Ephesians, for tongues are a sign for the unbeliever: they also prophesied which served for the believer (see 1 Corinthians 12. 22). So these twelve disciples, full of the Holy Spirit and bubbling over in enthusiasm in their new found joy, and Spirit-given power, would be most helpful in their labours with Paul, the servant, in convincing the unbelievers and establishing the believers.

By the time Paul finished his lengthy course of ministry the Ephesians were well established and going on splendidly, as we can clearly see in his Ephesian epistle written four years after. From a humble beginning, with but twelve disciples with very limited know-

ledge of the truth, the work prospered and a wonderful company of saints, forming the church of God, developed. Timothy was in it in later years.

Diversities Of Gifts.

Says Paul in 1 Corinthians 12. 1-2: “ Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.” So he is giving them instruction in the operation of the gifts given by God unto the church the body—gifts given in Christ, the ascended Lord—and shews “ there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.” Then Paul shews the dividing of the gifts. “ For to one is given by the Spirit the word of wisdom; to another the words of knowledge by the same Spirit . . . ; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man [one] severally as He will (verses 8-11). “ Every one hath his proper gift of God, one after this manner and another after that ” (1 Corinthians 7. 7).

Then he goes on to explain the body (of Christ) and its members that “ God hath tempered the body together.” “ Now ye are the body of Christ, and members in particular.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues" (1 Corinthians 12. 27-28). We note prophecy has the second place, while the tongues and their interpretation come last. No member has all the gifts confined to him. "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way" (1 Corinthians 12. 29-31).

Paul continues devoting the whole of 1 Corinthians 13. to "love." "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal]." Love stands out pre-eminently. "Charity [love] never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (verse 8). Every gift may fail or come short, some may cease, yet love abideth ever. "Now abideth faith, hope, charity, these three; but the greatest of these is charity" (verse 13).

Glasgow.

G. J. STEPHEN.

THE CHRISTIAN

should have a humble mind, a lowly heart, an unshaken trust in God and His word, a passionate desire to glorify God, and a light grasp of earthly things which the Lord may summon him to abandon at any moment.

Young Believers' Corner

John's Gospel :

Meditations on Things "Of God"

Bread of God

"The bread of God is He which cometh down out of heaven, and giveth life unto the world" (John 6. 33, margin).

BREAD is that which is outstanding throughout this chapter. The Greek word "artos" occurs some twenty-one times. The rendering "loaves" in verses 11, 13 and 26 is a translation of the same word.

Three Expressions Are Prominent

in the use of this word "bread." First, we have "the bread of God," and in this expression we have that which delights the heart of God, that which God Himself feeds on as it were—the lights and perfections of His well-beloved Son. Then we have "the bread of life," that which eternally satisfies the hungering and believing sinner. Finally, we have "the living bread," that which the child of God feeds on to the upbuilding of himself as he grows spiritually unto full growth.

Coming back to our title text, one is struck with the similarity between these unbelieving Jews and the Samaritan woman of chapter 4. You remember she asked the Lord to give her the living water He had mentioned, so that she may never thirst again. Here then these Jews

say to Him, "Lord, evermore give us this bread" (verse 34).

On the previous day the multitude—five thousand—had been fed with literal, physical bread. The lad with five loaves and two fishes was there; Jesus took them, blessed them and fed the multitude. One is inclined to suppose that because their

Physical Need Was Met Yesterday

they were crowding around Him to-day. The supposition is further strengthened by the words addressed to them by the Lord, "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (verse 26).

This was the attitude the Lord had to deal with when they would have taken Him by force to make Him a king. He rebuked that attitude and their materialistic thinking in the words, "Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of Man shall give unto you" (verse 27). He would teach them that the spiritual need is that which must have attention first, and to that end the bread of God must become for them the bread of life. Material, physical things are the luggage of life; the first thing to be done is to seek the kingdom of God and His righteousness, and all these other things will follow after.

Dear young reader, yea, all of us, let us also take this lesson to heart—first things in our lives must be the things pertaining to the kingdom of God, and all other things will fall into their respective spheres. It was just at this juncture that the Lord expressed Himself in these words, "I am the bread of life." This is the first of

The Eight Great "I Am's"

John has selected for us. We are taken back in thought to Moses at the burning bush, and the partial revelation then given to him in the expression, "I am." Now in the person of Christ we have a fuller revelation by the addition—"the bread of life." Three things are essential to life—breath, water, food. One may live forty days without food, seven days without water, but not seven minutes without breath. We have these three mentioned for us in the order of their priority by John in his Gospel. We have breath—wind—in chapter 3., water in chapter 4., and here we have food—bread—in chapter 6.

To meet the essential need of perishing humanity He—the bread of God—must come down to become the bread of life. By taking these simple symbols He would teach us a lesson never to be forgotten—the spiritual need of man can be met only by God Himself. Man's quest for satisfaction is never achieved till that spiritual hunger is met through partaking of the bread of life. "He that cometh to Me shall never hunger" (verse 35).

Dear young child of God, having partaken of the bread of life, continue to

Find Your Soul's Satisfaction

in Him who has become for you the living bread. Our bodies become a replica of that which we eat. In like manner the ministry of the Holy Spirit is to minister Christ, the living bread, to our souls till Christ be formed in us (see Galatians 4. 19).

"Break Thou the bread of life, dear Lord, to me,
As Thou didst break the loaves beside the sea.
Beyond the sacred page I seek Thee, Lord;
My spirit pants for Thee, O Living Word!"

Edinburgh.

J. McDOWELL

Peace Which Rules

WE wish to bring out prominently the desire of our God that we enjoy His peace and let it regulate our lives. The Scripture chiefly before us is Colossians 3. 15: "And let the peace of God rule [preside, arbitrate] in your hearts, to the which also are we called in one body; and be ye thankful.

When we were young it was a common question of some overseers to ask visitors attending the Gospel meetings, "Have you made your peace with God?" Man as a corrupt being cannot make anything to satisfy God. "They that are in the flesh cannot please God." Better far for the questioners to ask, "Have you found peace?"

In our first clause of Colossians 3. 15 is mentioned the

Peace Of God

—not a peace made, but the actual peace of the God of peace. There is a God-made peace, and that was accomplished by the blood of His (Christ's) cross (Colossians 1. 20). At the cross the sinner's struggle and war, his alienation and enmity all cease through faith in the Lord Jesus Christ. The wondrous love of God gains the mastery and the believing one bows gladly and accepts the free gift of God, which is eternal life, and immediately there is the accompaniment of peace with God—a peace which the world cannot give.

This peace which we preach to-day is found alone in Christ, for "He is our peace" (Ephesians 2. 14-17). Without Christ there can be no peace of any kind.

God's Great Peace Terms

for the world are found in His word. He beseeches man to accept Christ, and in accepting, all heaven's blessings accompany the Son and His salvation. Christ is the security and at the same time the absolute guarantee of peace with God.

God knew the great need of the world in its unrest. The coming of His Son into the world heralded what was in the heart of God. Listen to the angelic message at the birth of Christ, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2. 14).

In Matthew 10. 34 the Lord Jesus disproves a very common error of to-day that we have universal salvation and peace because Jesus brought these when He came to earth. Such belief is sheer Satanic delusion. If we examine the portion carefully, we shall see clearly that the Lord was warning all around Him that the truth He was propounding would not bring about the great kingdom-age of peace, but rather much conflict in individual homes and areas. Peace will not be universal on the earth until the Lord reigns there.

To-day it is a question of individual responsibility in accepting or rejecting Christ as the Saviour. He can give peace with God and also enable the sinner who believes to be happy in the knowledge gained. We have digressed a little, but we trust it will be to profit.

Let us turn again to the phrase, the peace of God. It is

Peace Completely Distinct

from peace with God—a gift from God which we get immediately we receive Christ as Saviour, and procured at Calvary by the shedding of His precious blood.

On the other hand, the peace of God results from the acknowledging of Christ as Lord and obeying His will. The former is something outside of ourselves and our actions; the latter is entirely within us. We may have the first without the second, but we cannot have the second without the first. "Therefore being justified by faith, we have [let us have] peace with God through our Lord Jesus Christ (Romans 5. 1).

The peace we are to go in for, enjoying with God, is possible because we are already acquitted; in fact, we are justified and glorified. "And the peace of God which passeth all understanding shall keep [garrison] your hearts and minds through Christ Jesus" (Philippians 4. 7). Here is a peace that transcends

All Our Powers Of Thought,

and will be "a garrison to guard your hearts and minds in union with Christ Jesus (Weymouth). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5. 23).

Note carefully then that it is the peace of God we are required to let rule in our hearts. Weymouth again is helpful in his rendering. He writes, "This will settle all questionings in your hearts."

God wants peace—harmony, unity, concord. If the peace of God be ruling there will be no disputings as to God's order revealed in His word relating to baptism, fellowship, breaking of bread, service and prayers.

Remember the song to be sung in Judah: "Thou will keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee" (Isaiah 26. 3).

The Presentation Of Our Bodies

(Romans 12. 1)

IN the Scriptures referred to above we read these words, “ I beseech you therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Herein is contained an exhortation to believers, and note this presentation is to begin at conversion and go on till called home to glory. This presentation is to be

A Living Sacrifice;

the word “ sacrifice ” means to “ devote ” and implies loss to the one making the sacrifice. The Apostle Paul—the writer of this epistle—knew something about sacrifice in his own experience.

In the third chapter of the epistle to the Philippians he reminds us of his own standing in the flesh, then goes on to tell us how he later suffered the loss of all things for the excellency of the knowledge of Christ Jesus his Lord—a fine example of a living sacrifice.

In the second chapter of the epistle to the Ephesians the Apostle Paul brings before his readers their past life, and then goes on to speak of the wonderful transformation resulting from the mercy and grace of God, thus exhibiting the sacrifice of God in Christ.

Again in Hebrews 11. 24 we see the sacrificing spirit of Moses, “ refusing to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God.”

Suffering loss in this life will bring its sure reward in the life to come, and from the few examples mentioned we learn how that we also may present our bodies a living sacrifice.

Looking now at another aspect of this sacrifice,

It Is To Be Holy.

From Scriptures in the Old Testament we learn how in that day God exhorted His people to sanctification and holiness (see Leviticus 20. 7; also Numbers 15. 40).

When we come to the New Testament we have the Apostle Paul instructing the believers at Corinth, telling them concerning their bodies being indwelt by the Holy Spirit, thus becoming God's property (see 1 Corinthians 6. 19; also 3. 16). Being indwelt by the Holy Spirit, the body presented to God becomes not only a living but a holy sacrifice. Only as the sacrifice is holy can it be acceptable to God.

Let us see to it, then, we make this presentation in the right time—the present life—and in the right condition, that is, living holily before God.

Concluding this article, let us mention the brevity of time in which we may

Make This Presentation,

so that we may grasp every opportunity to show our love and devotion to God in return for all His mercies bestowed on us. Let us ever remember the supreme sacrifice of our blessed Lord, then in return our love and devotion will

be without hypocrisy; it will be not in word only, but in deed and in truth (1 John 3. 18).

Let us remember Demas, who was carried away with the glamour and gaiety of the world, renouncing his service to God. We must lay all on the altar; as the hymn writer has expressed it concerning such love, it demands "our heart, our life, our all."

The Holy Spirit within us shall enable us to overcome the world, the flesh, and the devil, so shall we be competent to make this presentation to the honour and glory of His holy name.

"A sacrifice to God
In life or death are we:
Then keep us ever, blessed Lord,
Thus set apart to Thee.
Bought with a price, we're not our own;
We died, we live to God alone."

Falkirk.

J. LAIRD.

Behold, I Come Quickly

(Revelation 22. 12)

THE Lord Himself shall come
From heaven, the Father's throne:
In radiant glory He will come
To call His waiting people home.

His shout shall wake the dead;
The living shall be changed;
The voice of heaven's Archangel strength
Will gather saints throughout earth's length.

Then at the trump of God
Together we shall rise;
As in the air we meet the Lord,
With Him we'll make our blest abode.

Then all who see Him there,
With heavenly glory crowned,
Shall worship and adore His name,
And sing of Christ the Saviour's fame.

Ayr.

D. MURRAY.

Tongues : What Saith the Scriptures ?

INTRODUCING 1 Corinthians 14. Paul continues, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."

Rather Prophesy.

Yes, that is Paul's advice. Then he explains, "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." (The word "unknown" is in italics; the tongue in which one may speak may be unknown to the speaker, nevertheless it is a tongue in which he speaketh). As to edification Paul says, "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church." Therefore it is most evident tongues edify one; prophecy edifies the church. "I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (verse 5). The greater between tongues and prophecy is prophecy; the prophet excels where it is a matter of edification or building up. There is, however, an exception, and that is where one speaking with tongues can interpret; if he has such ability and gift, then the church receives edifying in the interpretation. We can trace

Paul's line of ministry to the church at Corinth. It is not a matter of the gift of tongues manifest to peoples of different tongues, but within an assembly, where things are getting established and where the teachers and prophets can be understood in their ministry apart from using other tongues. Yet there was the possibility that into Corinth would come strangers and men of foreign tongue. However, Paul gives an example by way of himself giving them a visit.

“ Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? ”

That is, if Paul paid them a visit and exercised his gift and spoke to them in tongues not known unto them, it would be unprofitable unless he interpreted. It is a certainty Paul would go in for understood ministry rather than speaking in tongues.

“ Things without life giving sound, whether pipe or harp, except they give distinction in the sounds, how shall it be known what is piped or harped? ” (1 Corinthians 14. 7). We hear those things—a pipe, a harp, or any other instrument of music. “ For if the trumpet give an uncertain sound, who shall prepare himself to the battle? ” (verse 8). How serious it could be for an army waiting for action to hear an uncertain sound—it could mean disaster and chaos; but military training brings efficiency to the trumpeter, and when he sounds his trumpet there is certainty in its call and every man rushes to his post. The sirens during the war

gave certain notes—the warning note caused anxiety and a run for shelter; the “ all clear ” was easily understood and was therefore welcomed by all. When the two silver trumpets (Numbers 10.) blew all the assembly of Israel assembled at the door of the tabernacle of the congregation; when one trumpet was blown the princes only assembled; when an alarm was blown the camps on the east parts went forward; when a second alarm was blown the camps which lay on the south side went onward. What we need in our assemblies to-day is clarity in everything—in ministry, in prayer and in praise. “ So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken ? for ye shall speak into the air ” (verse 9). “ There are, it may be, so many kinds of voices in the world, and none of them is without signification ” (verse 10). Quite so, in everything, everywhere and from everybody too; let us give one or two examples. Here is the cheery lad, whistling for all he is worth, glowing with health, carefree and happy. We know what’s in his mind though he utters no words; we know the words which are running through his mind because we know the tune he whistles. There’s the hoot of the motor car. What does it tell us ? It tells us that the driver sees us and does not want to run us down. Then we are reminded, “ Safety always, safety first.” There’s the roar of the lion, whether in the jungle or the zoo; we know what he’s after and we know exactly what he wants; he’s hungry. “ The young lions roar after their prey, and seek their meat from God ” (Psalms 104. 21).

Young Believers' Corner

John's Gospel:

Meditations on Things "Of God"

The Cry Of God

"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" (John 7. 37).

IN our previous meditation we had before us the bread of God—that which God Himself feeds upon with great delight—"My beloved Son, in whom are all My delights." Concerning that bread the Lord Jesus said that if any man eat of it he shall live forever.

In our present meditation we hear the same voice crying that if any man thirst he may come to Him and drink — have his thirst forever quenched. Our

Blessed Lord Is He Who Gives

the bread that satisfies and the water that quenches all thirst. We who have come to Him can truly sing:

"I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him."

Yes, "He satisfies the longing soul"; He meets our every need.

The Apostle John informs us that this was the last day, and the last day of the feast was the eighth. The feast was carried on for seven days, but to the seven an eighth was added, and,

according to the Levitical law, that day was
Observed As A Sabbath.

Tradition had added a great deal to the Mosaic requirements in the keeping of this feast. Some Jewish writers tell us of water being carried in golden vessels from the pool of Siloam and poured out in the presence of the worshippers assembled in the temple. Others tell of a procession of priests who with empty vessels went either to Siloam or Kidron, filled their vessels and came back chanting the Great Hallel, then pouring the water within the temple courts.

These observances were symbolic of two facts: one, that God had supplied water in the wilderness—a physical provision; the other concerned the promises made relating to the fruition of desert lands—a spiritual significance.

On the last day there was no procession, no carrying of golden vessels of water. This omission was as significant as the observance, signifying that now they were

No Longer In The Desert,
and that the great promises of spiritual refreshment were not yet fulfilled. This is the background, and as we appreciate it we may value the significance to the listening multitude of the cry of the Lord Jesus on the last day of the feast.

Note that it reads, “ Jesus stood and cried.” As it was customary for a teacher to sit, this different posture would indicate that He had an important proclamation to make. The word “ cried ” used here is one suggesting strong

emotion. Standing as a herald and with great emotion He calls. The explanation of what He said and the effects produced are given in the following verses down to verse 47.

The explanation shows us how He desired to take their minds to the spiritual —away from the material—“ this spake He of the spirit ” (verse 39). These punctilious religionists were wholly and solely taken up with the glory and grandeur of their religion with all its rites and ceremonies, so much so that they were

Blind To The Spiritual Significance

underlying it all, of which He who stood before them was the anti-type of every type, the substance of every shadow, and the fulfilment of every promise.

“ In Him the shadows of the law
Are all fulfilled and now withdraw.”

The effects are seen in a division among the hearers, and the officers sent to arrest Him, being themselves arrested by His word, say to their masters when they arrived without the prisoner, “ Never man so spake.” We who were thirsty in our souls till we came to Christ now truly sing:

“ O Christ! He is the fountain,
The deep, sweet well of love;
The streams on earth I’ve tasted,
More deep I’ll drink above;
There, to an ocean’s fulness,
His mercy doth expand,
And glory, glory dwelleth
In Immanuel’s land.”

Peace Which Rules

(Concluded from page 87)

OUR next point reads: "To the which also ye are

Called In One Body."

"Unity is strength," says the world. "Unity in one body," says our God, and displays in Christ the most glorious and complete unity which is beyond the comprehension of mankind.

You don't get into this body by cleverness nor by the number of degrees you hold. Even though you were a great social climber you could not climb into it. No! God says you are called into the enjoyment of His peace in that one body—called that you may enjoy the peace of God and glory in its rule in your hearts.

The God of peace made all this possible. Because of His own intrinsic worth and value He commends His peace—the peace of God as being completely suitable to rule and overrule in our lives. What a wonderful realm to revel in!

The peace of God, you will agree, is beyond "all mind," that is, beyond our power of thinking. It is all too wonderful; we cannot fully apprehend it. God in His wisdom and might created it, so it will ever be out of the reach of our cleverness to explain it.

Let us therefore appreciate God's design to help us in our lives for Him. Whether the days be dark or bright, sad or happy, calm or boisterous,

The Peace Of God

can rule, as well as regulate, in every eventuality. Our own guarding would be a complete failure. We might go to sleep and allow the enemy an entrance, or we might carelessly, like a David, commit some error against the word of God. When God guards, outside enemies and Satanic influences can never break through to disturb us. God's garrison is His peace—let it rule in our hearts.

Note now the only condition marked in our verse (15). We are to let the peace rule. You will not get fresh air if you don't open your windows and let it in; you will not get sunshine in your homes if you don't let it in by drawing aside the curtains or raising the blinds.

Let the peace of God therefore rule and you will have heart enjoyment and heart enlargement.

Now comes the final exhortation,

“ Be Ye Thankful.”

Are we expressing thankfulness in our minds and works? The Psalmist was so very thankful that he rose at midnight to give thanks unto the Lord (see Psalm 119. 62). The Ephesians were a happy and thankful church.

Read chapter 5. 19-20: “ Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.”

If we let God work His will in us, we are bound to be thankful, for we are brethren beloved of the Lord and awaiting His call to glory.

Giving Thanks Always,

“ because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth ” (2 Thessalonians 2. 13).

“ Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen ” (Hebrews 13. 20-21).

“ Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you ” (2 Corinthians 13. 11).

Glasgow.

R. McCARTNEY.

“ He Goeth Before ”

(John 10. 4)

You and I have never passed this way before, but there is One who has gone before.

“ He knows what sore temptations are,
For He endured the same.”

“ We have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, sin apart ” (Hebrews 4. 15).

“ And Though exalted, feels afresh
What every member bears.”

The Remembrance Feast

THE passover feast, as described in Exodus 12. and kept by the children of Israel, is the type of the death of Christ, but the Lord's supper is the memorial of His death. The Israelites had to hold the day mentioned as a memorial throughout their generations, because God passed over them while He executed judgment on the first born of the Egyptians.

In the Gospel by Luke 22. 19-20 the remembrance feast is

Instituted:

“ And He took bread, and gave thanks, and break it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you.”

In Acts 20. 7 we have the remembrance feast

Celebrated:

“ And upon the first day of the week, when the disciples came together to break bread.”

In 1 Corinthians 10. 16 and 11. 23-26 we have the remembrance feast

Expounded:

“ The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”

“ 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 testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."

It has been said that in the institution, celebration and exposition we have a

A Threefold Cord

—not easily broken—to bind our souls to this precious feast. A certain writer has declared that the first three of the last six words in verse 26 point us backward to the Lord's death, while the last three words point us forward to His coming to the air for His own.

The hymn writer enlarges on this happy prospect as he writes:

"Feast after feast thus comes and passes by;
Yet passing points to the glad feast above:
Giving sweet foretaste of the festal joy,
The Lamb's great bridal feast of bliss and love."

Edinburgh.

J. S. McNICOLL.

Lowness is the recognition of man's true place before God—a place of humility befitting even apart from the fall. In our blessed Lord it was the grace in which He, though Lord of all, excelled, accepting that complete dependence upon His Father God, which belongs properly to humanity. He truly could say, "I am meek and lowly in heart." May we learn of Him.

Tongues : What Saith the Scriptures ?

THREE are voices innumerable—in ourselves, mankind in general, the beasts of the field, the fowls of the air, our pets at home or wild beasts out and about—and none of them is without signification. If, then, in those many voices in the world there is meaning, understanding and intelligence, how much more should there be also in voices in the church?

“Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian [foreigner or alien], and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church ” (verses 11-12).

Seek That Ye May Excel.

Why should anyone of us in the assembly be unto our hearers like a foreigner? or why should anyone of us in our assemblies be to the speaker like a foreigner? There is really no need for it; it is not necessary. As saints and hearers we want to recognise every word the speaker says, and not in mute silence and vacant stares appear to the man behind the table as those who have no understanding. As teachers and preachers let us not appear to our hearers as if we were barbarians on the platform, but with words, easy to be understood, let the ministry be such as will be glorifying to God, edifying to the saint, simple and life-giving to the sinner,

for in days of old “ they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading ” (Nehemiah 8. 8). In our pursuit, then, after spiritual gifts let each of us strive to excel to the edifying of the church.

In verses 13-15 we see that speaking, praying and singing may be in tongues, but those who do so must pray for interpretation. We are further enjoined to pray with the spirit, and pray with the understanding also; to sing with the spirit, and sing with the understanding also.. “ Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified ” (verses 16-17). Even in the assembly prayer meeting we have to be plain and sincere, otherwise there will be no response, and not an Amen; though the suppliant in himself do well, the other sitting by listening is not edified. Let our prayer meetings be to the assembly’s edification and cheer, let our Amens be heard, let there be life in our prayer meetings, and deadness will be a thing of the past.

“ I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue ” (verses 18-19). Here is the writer (Paul), one of the gifts to the church, ranking among the

first of the gifts, an apostle, and one who spoke with tongues more than all, yet he was prepared to speak five words in the church with the understanding than ten thousand words which could not be understood. Now we can easily speak five words in three seconds.

Here are five words, “Behold the Lamb of God” (John 1. 36), uttered by John the Baptist, a great open-air preacher. These words won two disciples for Christ; they understood what the Baptist said and whom he referred to, so they followed Jesus, for he spoke in no unknown tongue. Had the Baptist spoken ten thousand words in any other language, then these two Galileans would never have known that Jesus was the Lamb of God.

Tongues A Sign To The Unbeliever.

“Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe” (verse 22). The believers need no sign—to them faith is the essential; the unbelievers desire a sign to give evidence of something real and living, and if they can see the miraculous happening they are impressed. On the other hand prophesying, that excellent form of ministering the word, does not serve nor satisfy the unbeliever, but the believer enjoying the word is satisfied.

“If therefore the whole church become together into one place, and all speak with tongues, and there come in those that are

unlearned, or unbelievers, will they not say that ye are mad?" (verse 23). What else could they think? For, not having any idea of the tongues in which these Corinthian speakers were speaking, the unlearned and unbeliever would not be able to understand one word, and the whole thing unto them would be confusion.

" But if all prophesy, and there come in one that believeth not, or an unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth " (verses 24-25). Here is edifying prophesy, which is instructive, enlightening and easily understood, which strikes the ear, and instead of rebounding into the air goes right down into the heart and by the power of the Holy Spirit does its work. Conviction follows, then confession, a worshipping of God and a good report that God is in there among those brethren, working through His word in the church, the local assembly of God.

Glasgow.

G. J. STEPHEN.

According To Plan—Divine Plan

" Who worketh all things after the counsel of His own will " (Ephesians 1. 11).

Birth of the Saviour — In the fulness of time (Galatians 4. 4).

Death of the Saviour—In due time (Romans 5. 6).

Resurrection of the Saviour — According to the Scriptures (1 Corinthians 15. 4).

Young Believers' Corner

John's Gospel : Meditations on Things "Of God" The Fatherhood Of God

"Jesus said unto them, If God were your Father, ye would love Me . . . Ye are of your father the devil" (John 8. 42-44).

IT is of paramount importance that the young believer should be clear in his mind concerning this fundamental of the faith—that we become children of God only by the new birth. One of the grossest of heresies abounding, and being propagated in the world to-day, is that God is the Father of all men. It is a

Fanciful Doctrine For Evolutionists,
but for those who accept the truth of the Scriptures it is a dangerous heresy.

Some set forth Acts 17. 28-29 in support of their heretical teaching. In this particular portion the Apostle Paul quotes the words of one of their worldly poets, "For we are also His offspring," when he is correcting the error of some who likened the Godhead to things graven by art and man's device. But the word used here ("genos") is one of universal application and could be used to refer to the animal creation: therefore, no doctrine of fatherhood and sonship could be based thereon.

Again, some take up Hebrews 2. 14 to support this doctrine. The word "children" used here

refers, of course, to those mentioned in the previous verse—the children of faith.

The Scriptural Teaching

is crystal clear regarding this relationship. “ As many as received Him, to them gave He the right to become the children of God, even to them that believe in His name, which were born . . . of God ” (John 1. 12-13). Relationship depends on birth absolutely and unconditionally. Birth in the flesh brought us into relationship with Adam; we inherited his fallen nature and sinful tendencies. We were children of disobedience,

Children Of Wrath By Nature

even as the rest (see Ephesians 2.). Being born again of the Spirit through the word of God we are brought into relationship with God, and having received the Spirit of sonship we cry “ Abba, Father ” (see John 3. 8; 1 Peter 1. 23; Romans 8. 16). In our title text the Lord drives home to these unbelieving Jews the truth that spiritual relationship results in honouring the Son even as the Father is honoured. But the very fact of their refusing to accept the Son, who proceedeth from the Father, proved that their spiritual relationship was not with God the Father in heaven, but with

Their Father The Devil

from hell. God is mentioned in the Scriptures as the Father of spirits, the Father of lights, and the Father of glory, and while there is an aspect of precious truth in all these unfoldings. see to

it, dear young believer in Christ, that no one should rob you of this most precious truth that God is your heavenly Father because of your spiritual birth into the family of God—the new creation.

As the Father of spirits all belong to Him by creation; as the Father of lights all are subservient to Him in revelation; as the Father of glory He transcends all in creation and revelation. As our Father who is in heaven we say, “ Hallowed be Thy name.”

“ Thy name is holy, O our God!
Before Thy throne we bow;
Thy bosom is Thy saints’ abode,
We call thee Father now.”

Edinburgh.

J. McDOWELL.

My Redeemer !

THESE two words strike a very personal note and little wonder that an ecstasy of joy fills and floods the soul of the believer when the words are sung:

“ My Redeemer ! O what beauties
In that lovely name appear;
None but Jesus, in His glories,
Shall the honoured title wear.
My Redeemer !
Thou hast my salvation wrought.”

Have we fully considered what He endured ere that title could be His or such a Redeemer could be ours? Dear fellow saints, His love was great, the price paid tremendous! Being bought with a price (1 Corinthians 6. 19-20) and having become His property, how glorifying it would be to Him if we would endorse in their entirety the words of 1 Peter 3. 15, “ Sanctify in your hearts Christ as Lord ” (R.V.).

Falkirk.

F. S. A. G.

God Answereth By Fire

(1 Kings 18. 24)

OWING to the wonderful summer sunshine drying up the grass and trees, we have had an extraordinary number of fires—some affecting the railway embankments; others reaching great proportions in destroying forests and buildings. Our mind went to 1 Kings 18., where we read of

A Great Trial By Fire.

We commence with a sore famine raging in Samaria. Elijah, at the command of God, is about to shew himself unto Ahab. Strange it is that the king has been seeking Elijah in every nation and kingdom without success, and, we gather, for no good purpose.

Obadiah, ostensibly with a certain zeal for the Lord, is obviously failing in his separation, because he is the governor of Ahab's household instead of being in close companionship with Elijah, the man of God—“ a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work ” (2 Timothy 2. 21).

When Ahab meets Elijah face to face he raises the usual worldly questions as to who is to blame for the wretched condition of affairs prevailing. God's man, as any child of God may do to-day, soon makes clear

The Basic Cause

of all the trouble—it was in Ahab's heart, for he was a follower of Baalim. “ Baalim ” is the

Hebrew word for the plural of “Baal.” Therefore we gather that many images of Baal were set up in the temples around Samaria.

In Deuteronomy 16. 21-22 God had strictly commanded His people thus: “Thou shalt not plant a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee. Neither shalt thou set thee up any image; which the Lord thy God hateth.”

After the death of Joshua we see the children of Israel forsaking the Lord and serving Baalim and Ashtaroth (cf. Judges 2. 11-13). “Ashtaroth” is the plural of “Ashtoreth,” the Phœnician goddess, representing the moon, as Baal represented the sun.

Jeremiah provides a link to help us as to how far the nation had

Sunk In Error

when he refers to the people burning incense and pouring out drink offerings to the queen of heaven and making cakes to worship her (Jeremiah 44. 18-19).

You may appreciate with what indignation and righteous wrath the Lord views the evil worship existing so blatantly in Samaria. Thus the challenge from the God of heaven through the man of His choice, Elijah. “Gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves [Asherah, R.V.], four hundred, which eat at Jezebel’s table” (verse 19).

We are often taunted to-day about the smallness of our numbers in testimony, and charged with being presumptuous in our display of the

truth of God, simply because we are not in the majority. God proves here distinctly that the

Majority Was Grossly Wrong,

and note the ratio—eight hundred and fifty to one lone man of God. God's way and will are always right. Man must make his choice in faith if he desires to stand on the Lord's side.

The question of verse 21 applies equally to believers stepping short of the whole will of God as well as to sinners coming short of the glory of God: “How long halt ye between two opinions? If the Lord be God, follow Him.” When this test was applied by God, “the people answered him not a word” (verse 21). “The God that answereth by fire, let Him be God” (verse 24).

This is the cry of our hearts to-day, just as it was in that day when agreement was reached as to the great ultimatum:

Jehovah Or Baal.

The fairness of all God's arrangements cause those around to answer Elijah's speech with these words, “It is well spoken.”

Glasgow.

R. McCARTNEY.

(To be concluded)

Seven Evidences of Conversion

1. New walk: The palsied man (Matthew 9. 5)
2. Sitting at Jesus' feet: The demoniac (Luke 8. 25)
3. Restitution: Zachæus (Luke 19. 8)
4. Kindness: The Philippian jailer (Acts 16. 33)
5. Hospitality: Lydia (Acts 16. 15)
6. Testimony: Paul (Acts 9. 20)
7. Jov: Eunuch (Acts 8. 40)

The Sceptre

IN Genesis 49. 10 we read these words, “ The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.” There are four points before us in this verse. Firstly, the sceptre; secondly, the lawgiver; thirdly, the peacemaker; and, fourthly, the centre of gathering.

The sceptre represents kingly rule, and it is stated it would not depart from Judah until Shiloh come. We go back in mind to the beginning of the kingdom in Israel—we think of Israel wanting to be like the nations in having a king (see 1 Samuel 8. 5). In verse 6 Samuel is displeased at their request, and he prayed unto the Lord. The sad thought is in the answer to Samuel’s prayer when God tells him to hearken to all they had to say unto him: “ For they have not rejected thee, but they have rejected Me, that I should not reign over them.” The whole matter is summed up in the words of Hosea 13. 11, “ I gave thee a king in Mine anger, and took him away in My wrath.”

How many think they can change rule as they like, and how evident it is to-day; but God in His grace suffers man in taking his own way, but what a terrible result shall eventually come. We think of Job, in the midst of his great trials, saying, “ The Lord gave, and the Lord hath taken away: blessed be the name of the Lord ” (Job 1. 21).

Think again, on the other hand, of Belshazzar (see Daniel 5.) on that night when the handwriting appeared upon the wall. Daniel causes his mind to think back to Nebuchadnezzar that although he knew all that happened to him, yet he lifted up himself against the Lord of heaven. In verse 30 we read, “In that night was Belshazzar the king of the Chaldeans slain.”

It is verse 20 we wish to emphasise—speaking of what Nebuchadnezzar passed through because he lifted up his heart, and his mind hardened with pride. The awful condition mentioned in verse 21 was his until he knew that the most high God ruled in the kingdom of men, and He appointed over it whomsoever He would. We have this truth borne out by the Apostle Paul in Romans 13. 1, “The powers that be are ordained of God.”

In Acts 13. 22 Paul, speaking in Antioch in Pisidia, says—speaking of Saul—“And when He [God] had removed him [Saul], He raised up unto them David to be their king; to whom also He gave testimony, and said, I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all My will.” Verse 23. “Of this man’s seed hath God according to His promise raised unto Israel a Saviour, Jesus.” Mathew 1. then begins with the generation of Jesus Christ, the son of David, the son of Abraham. So that we see the sceptre, as was said, was kept in the line of the tribe of Judah.

Let us now see Revelation 5., where we read concerning the book sealed with seven seals. There is consternation and weeping because

there was none who could answer the question, “Who is worthy to open the book, and to loose the seals thereof?” (verse 2). In verse 5, “One of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book.” He it is in Revelation 19. 13 whose “name is called the Word of God.” In verse 16, “And He hath on His vesture and on His thigh a name written, King of Kings and Lord of Lords.” He is the only One who can wield the sceptre (see Hebrews 1. 8).

Glasgow.

R. ROBERTSON.

(To be continued)

Tongues : What Saith the Scriptures ?

“How Is It Then, Brethren?

WHEN ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying” (verse 26). There is room for every gift in the church; all that is needed is to do things unto edifying, and no matter how many are exercised in their own allotted spheres of labour things have to be done to the edifying of the assembly. Keeping this in view, we shall be guided how and when to exercise our gifts. “If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him

speak to himself and to God '' (verses 27-28). Two or three at the most. A few hundred words from each and time flies on. By course, one after another, and let one interpret. We can see the force of Paul's exhortation: two to speak, or at the most three, for the interpretation would take just as much time, and where the gift of tongues was in operation in the church there had to be interpretation. If therefore one with tongues come into the assembly and there is no interpreter the Book is very plain,

"Let Him Keep Silence,"

yet speaking to himself in his unknown tongue and to God. There is legislation to meet every situation arising in an assembly, no matter what the occasion, and if the word of the Lord is followed and carried out there will be both order and edifying.

"Let the prophets speak two or three, and let the other judge" (verse 29). The speaker is not the judge, but the hearers; therefore if a teacher get a word of encouragement or reprimand, as the case may be, he should receive it thankfully and humbly; it is for his good in order that the church receive the best in the teaching, and not be led into error through the limited knowledge of a speaker. We have a fine example in Apollos, who was taken aside by Aquila and Priscilla, after he had delivered an eloquent address. They expounded unto him the way of God more perfectly (Acts 18. 26). Here was a brilliant speaker, and with what fervour and eloquence he spoke, but in his audience were two who were well established in

the word. They detected in Apollos' excellent address a lack of knowledge. Carefully and prudently they took him unto them, and it profited Apollos to have the way of God expounded unto him more perfectly or more accurately.

“ If any thing be revealed to another that sitteth by, let the first hold his peace” (verse 30). Here we see

Revelation First.

Other gifts can wait, and gifted brethren with discernment and the welfare of the assemblies at heart will be only too pleased to give place and encourage when another has the word and the message with the revelation.

“ For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject unto the prophets ” (verses 31-32). None need be crushed, none need be hindered—“ where the Spirit of the Lord is, there is liberty ” (2 Corinthians 3. 17). “ A man's gift maketh room for him, and bringeth him before great men ” (Proverbs 18. 16). Subjection is an asset in an assembly. “ Be subject one to another ” “ Tarry one for another ” (1 Corinthians 11. 32). Let there be no rushing in our comings together, in our worship, our ministry, or our conferences, for the spirits of the prophets must be subject to the prophets. There is a fellowship which includes saints and teachers, preachers and prophets. All things have to be done to His glory. “ For

God Is Not The Author Of Confusion,
but of peace, as in all the churches of the saints''
(1 Corinthians 14. 33).

“ If any man [one] think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order” (1 Corinthians 14. 37-40).

Covet, or desire earnestly, to prophesy; let us ambitiously strive for that which brings so much edification to the church, and

Forbid Not To Speak With Tongues.

We cannot very well forbid it if the gift of God is there. God has His own way in working. He did so in the early churches. He will do so before that great and notable day of the Lord. If certain gifts are not seen in operation meantime, it is not because God is not able to work through such gifts. Let each of us with the gift which is ours seek to excel to the edifying of the church. Around us to-day and abounding on every hand there is much to attract, incite, excite and to lure. But it is not fleshly activity, attractive gatherings, or great demonstrations amidst the babel of tongues, or unruly things among undisciplined things, but adhering to God's word in everything that brings honour unto His name.

Young Believers' Corner

John's Gospel : Meditations on Things "Of God" Worship Of God

" He said, Lord I believe. And he worshipped Him "
(John 9. 38).

" The mention of Thy name shall bow
Our hearts to worship Thee;
The fairest of ten thousand Thou,
The chief of sinners we."

Essential In Worship

FROM the foregoing we learn that worship results from revelation—the revelation of the worth of Christ and the revelation of the worthlessness of the sinner. The old English form of the word for worship is " worth-ship."

In this incident of chapter 9. we have the Saviour revealing Himself to one who was a sinner: that one has now accepted the revelation and become a worshipper. One aspect of worship is gratitude, and if ever one was grateful for what had been done for him here was an outstanding example. Here was a man suffering from a congenital disease—blind from birth. Disease and disability result from sin. It may go back to the third or fourth generation—specific manifestations—but that it goes back to the first man, Adam—the general manifestation—is the teaching of Scripture (see Romans 5. 12).

Note this man's growing appreciation and apprehension of the Saviour—" a man called Jesus; " " He is a prophet; " " If this man were not of God, He could do nothing; " " Lord, I believe. And he worshipped Him." Thus we learn that essential for worship is revelation resulting in salvation.

Mandate For Salvation.

“The Father seeketh such to worship Him” (John 4. 23). This is the same word for worship as we have in our title text. It is truly a remarkable statement that God seeks worshippers. Think on the activity and earnestness of Joseph and Mary in their search for the child Jesus, and here we have the same word—“seeketh”—to tell us of the Father’s search for worshippers. “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” These words were addressed to His people of old, and the same commandment is for us to-day. The Apostle John heard the word of reprimand and restraint as he fell at the feet of an angel to worship, “See thou do it not . . . worship God” (Revelation 19. 10). We must not bow to any building nor fall down in worship before any image or any creature, however highly exalted.

Worship and service are linked together: let us see we do not separate them. Note that worship comes first; all acceptable service flows from the adoration of our God in worship, for we must serve Him acceptably with reverence and godly fear. The Thessalonian believers turned to God from idols to serve the living and true God, and to wait for His Son from heaven. Note the same order here—“turned to God from idols,” this implies worship first: the service followed. As a holy priesthood we enter in to the holiest of all in the first morning of every week, going forth from thence as a royal priesthood to shew forth in self and service the excellencies of Him who called us out of darkness into His marvellous light (see 1 Peter 2.). Thus we have seen the mandate for worship is the command of the searching Father.

Manner Of Worship.

“The hour cometh, and now is, when the

true worshippers shall worship the Father in spirit and in truth . . . God is a spirit " (John 4. 23-24). " We are the circumcision which worship God in [the] Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Philippians 3. 3). From these Scriptures we learn three things about the manner of worship.

First, the Holy Spirit is the leader in worship; it is He who draws out our hearts, strikes the strings as it were of our spirits, producing a heavenly harmony as we worship God.

Second, the Lord Jesus is the One through whom our worship ascends to God. "We rejoice in Christ Jesus" — in Him the glories of the Father are revealed, and through Him to the Father the worship from redeemed hearts ascends. Believers should note that through Him — our great High Priest — we worship the Father of our Lord Jesus Christ. Therefore, in addressing our God in worship, we address Him as the God and Father of our Lord Jesus Christ, not as our heavenly Father, because we worship as priests and not as children of our Father.

Third, we learn there is no room for the flesh in the worship of God—" no confidence in the flesh." There is a form of worship satisfying to the flesh, that which is occupied with rites and ceremonies, grandeur and glory of earthly things, wherein the so-called worshipper draws near with his lips, but his heart is far from God. For this reason, too, we do not believe in instrumental music in the worship of God—lest there should be anything of the flesh or of the earthly scene to distract the mind and remove the affections from God Himself. Beware of the flesh in the worship of God as it knows no modesty and would intrude into the sacred presence.

God Answereth By Fire

(1 Kings 18. 24)

(Concluded from page 111)

WE picture the setting for this great vindication of the life that pleases God. The two bullocks are set on the respective altars. The vast congregation are gathered and all eyes are on the prophets carrying out their fantastic ritual. At noon

Elijah Mocks Them.

The sun would be at its zenith and might well have burned up their land, but, in spite of all the leapings and cuttings and cryings of the prophets to their sun god, no fire came to burn up their offering. Truly “ mid-day was past ” for them for all time. “ There was neither voice, nor any to answer, nor any that regarded ” (verse 29), even until the time of the evening sacrifice.

“ Come near unto me ” are the words of Elijah. How like a Joseph with his brethren, and how like the Lord in the upper room when He drew near to the disciples and “ shewed unto them His hands and His side. Then were the disciples glad when they saw the Lord ” (John 20. 20). We are about to witness

A Wonderful Lesson

on the cross work of our Lord Jesus Christ. Ahab reigned over only ten tribes, but Elijah takes twelve stones for the altar as representing God’s people as a complete whole. Twelve barrels of water are used to soak the burnt

sacrifice and the wood and flood the trench around the altar.

The water may have been taken from the sea, as Carmel was near the sea, but we seem to have emphasised in the twelve barrels an expression of faith in using up what would be a very scarce commodity and sacrificing it, because God had said to Elijah there would be an abundance of rain upon the earth (verse 1).

“ The fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. When all the people saw it they fell on their faces: and they said, The Lord, He is the God; the Lord, He is the God ” (verses 38-39).

What A Triumphant Victory

as the enemies of the Lord are slain at the brook Kishon! This complete and decisive defeat of Satan’s dupes took place at the hour of prayer—the time of the offering of the evening sacrifice.

A David could say, “ Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice ” (Psalm 141. 2). No doubt this is exactly how we feel as we learn from this lesson that man’s religion is without power and authority. It is a dead thing; there is no real fire in it.

Pentecost, with its cloven tongues of fire and its filling with the Holy Spirit (Acts 2. 1-4),

Provides Us With Confidence

to go on for Himself to-day, no matter how strong the opposition, even though the ratio be eight hundred and fifty to one against us.

“Elijah went up to the top of Carmel” (verse 42). We, too, would go with him in exaltation, yet, realising all that has been accomplished for us, would also cast ourselves down upon the earth in our humility.

Mount Calvary means all to us, and there, as we meditate, we also can plead and be refreshed in fellowship and eat and drink, for there is as it were a sound of abundance of rain. Elijah, like a Jacob, would not let go till the blessing came (Genesis 32. 26).

Space being limited, we must content ourselves with these gleanings from this wonderful chapter, saying like the Psalmist: “How precious also are Thy thoughts unto me, O God! how great is the sum of them!” (Psalm 139. 17).

Glasgow.

R. McCARTNEY.

Riches in Ephesians

(Chapters 1-3)

Chapter 1:

The riches of His grace flow from the cross and are unlimited and free.

Chapter 2:

The riches of His mercy flow from His love and endure forever.

Chapter 3:

The riches of His glory flow from the throne and are seen in Christ, the exalted and enthroned One.

Grace is associated with His humiliation.
Mercy is associated with His salvation.
Glory is associated with His exaltation.

Edinburgh.

J. McDOWELL.

The Sceptre

(Continued from page 114)

The Law-Giver

THE second point is the law-giver. Naturally, we think of Moses in connection with the law, but Moses was of the tribe of Levi, which was the tribe specifically set out for the work in the tabernacle (see Numbers 1. 47-55). In Hebrews 7. 5, “And verily they that are of the sons of Levi, who receive the office of the priesthood.” Verse 11, “If therefore perfection were by the Levitical priesthood [for under it the people received the law], what further need was there that another priest should rise after the order of Melchisedec, and not after the order of Aaron?” Verse 12, “For the priesthood being changed, there is made of necessity a change also of the law.” Verse 14, “For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood.”

Now let us try to see where the similitude of Melchisedec comes in. “For this Melchesedec, king of Salem, priest of the most high God . . . to whom also Abraham gave a tenth part of all; first being by interpretation, king of righteousness, and after that also king of Salem, which is, king of peace . . . but made like unto the Son of God; abideth a priest continually” (Hebrews 7. 1-3).

Now to speak of Christ in this prophecy as the law-giver causes us to think of the words of Romans 10. 4. “For Christ is the end of the law

for righteousness to everyone that believeth.' This is set forth very beautifully by Paul in Acts 13. 38-39, " Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

In those two Scriptures we see the law, as it were, ended, and showing us what has come through Christ could never have been through the law of Moses.

Generally speaking, law is rule established by authority. Therefore we have to bear in mind the law is holy (Romans 7. 12). It was given in the infinite wisdom of God, and although it could not give life, yet it was our schoolmaster to bring us to Christ that we might be justified by faith (Galatians 3. 24). " If righteousness come by the law, then Christ is dead in vain " (Galatians 2. 21).

Now let us hear Jesus Himself speak, " Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil " (Matthew 5. 17). We see then that Christ being the end of law does not mean that He destroyed it, but rather, as He Himself said, that He came to fulfil it. Here, then, is the wonder of redemption. Christ fulfilled the law indeed in His life, as no other could, because of sin.

The established rule of God in the garden of Eden carried with it the penalty of disobedience, " Thou shalt surely die " (Genesis 2. 17).

“ Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned ” (Romans 5. 12). Now that all are sinners before God, there is no escape from eternal judgment but by the means of grace. Christ has come full of grace and truth, causing those of us who have realised our lost and ruined condition to rejoice that there is now no condemnation to them who are in Christ Jesus (Romans 8. 1).

Then the second verse brings to full view the law-giver, “ For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” James is very definite when denouncing speaking evil of one’s brother or judging a brother, “ Speaketh evil of the law and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one law-giver, who is able to save and to destroy ” (James 4. 11-12). There is no doubt in our minds who the law-giver is, as we have no doubt who is the only One who is able to save and who is able to destroy.

Glasgow.

R. ROBERTSON.

(To be concluded)

“ Let your manner of life be as becometh the Gospel of Christ ” (Philippians 1. 27). God in His grace commended His love to us; now He asks us in our lives to commend His Gospel to others. Two essentials in this commendation are holiness and humility.

Tongues : What Saith the Scriptures ? A Wonderful Story

THINGS are pretty settled in the churches of God to-day. We have the mind of God revealed unto us; we have a wonderful story to tell—the Gospel of Christ, which is the power of God unto salvation to everyone that believeth (Romans 1. 16). We do not need to tell it to our kith and kin and our fellow-countrymen in another or in a new tongue when all in our audience understand our speech. To have a heart to heart talk on eternal matters, whether publicly or privately, we get down to it in our mother tongue. The greatest sinner, Saul of Tarsus, was spoken to by the Lord Himself in the Hebrew tongue, which was his mother tongue (see Acts 26. 1-4). Let us do likewise and not make the way difficult for the poor sinner. In every corner of the earth God has those who testify for Him. These men and women, saved and satisfied, in their own homeland, just as we are in ours, tell to others of their own country, and tell it too in their own homely tongue, so that world-wide the story of the cross is being told to men by men, to women by women, who have already heard it and been saved by it. Where there are peoples and tribes who have not yet heard, who can neither read nor understand a preacher should he come unto them; like an Abraham we say, “ Shall not the Judge of all the earth do right ? ” (Genesis 18. 25). There are some things we cannot

explain, but we can leave them with our God, who knows all, and who can solve every problem to His own glory.

We who belong unto the Lord, and are in the churches of God, each with his own gift, we have our own personal way in telling the story. What a privilege it was to have heard it in our own tongue from those just like us who also heard it in their own tongue. They made it very plain unto us, and through believing we were saved. Suppose a train disaster has occurred and among the wounded and dying is one who knows the end is near and is not saved. He wants to be saved, but doesn't know the way and is pleading for someone to tell him how to be saved. Say there's a soldier travelling by that train, a regular, a saved man, who has seen service in India, Egypt, Italy and Germany. He has picked up a smattering of these languages, but here is one of his own people and of his own tongue. What does he do? Will he not just kneel down beside the anxious enquirer and tell him in their mother tongue how to be saved? He would never attempt to tell him in any other tongue.

None of us addressing an English-speaking audience would think of speaking to them in Chinese—if we knew the Chinese language; there would be no need for such a course, for they would not understand one word of what we were saying. If a number of Lascar sailors from India came into our Gospel meeting who could not understand our tongue, we would not, we could not, object if a brother among us who knew

their language rose up and preached the Gospel to them in their own language. If foreigners came in, and not one brother could speak their language, yet if God by His Spirit wrought upon a brother, urged him to his feet and spoke unto them through him in their own tongue, yea, in their own dialect, the wonderful words of life and salvation, none of us could object, for the last word in the Scriptures anent the gift of tongues is, "And forbid not to speak with tongues." On the other hand let us keep before us, "Let all things be done decently and in order," which follows the preceding statement (1 Corinthians 14. 39-40).

Glasgow.

G. J. STEPHEN.

Young Believers' Corner

John's Gospel :

Meditations on Things "Of God"

The Greatness of God

"My Father . . . is greater than all" (John 10. 29).

WHAT a comforting thought that the greatness of God is linked here with the eternal security of the believer. As there is none greater than He, there is no one able to snatch us out of the Father's hand.

This attribute of God is first mentioned in Genesis 17. 1: "I am the Almighty God." The thought underlying that which is expressed

here as "Almighty" is "All-Sufficient." This expresses not only almighty power, but all possible excellencies—love, mercy, knowledge, wisdom, goodness, justice and truth.

Dividing this meditation into three parts, let us look first at the

Greatness Of His Person.

This aspect of our meditation is fitly and fully summed up for us in the expression, "The All-Sufficient One" (see Genesis 17. 1, Newberry margin). In this attribute there is expressed the infinite perfection of God—that which can neither be fully comprehended by the finite mind nor completely told out by the human tongue. No man knoweth "the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matthew 11. 27). "The only begotten Son, who is in the bosom of the Father, He hath told Him out" (John 1. 18, Newberry margin).

Our God in His self-sufficiency is He who has in Himself all that is necessary to constitute Himself completely blessed, also to satisfy the greatest longing and desires of all His creatures. Hence the invitation following the above quotation in Matthew 11. 27, "Come unto Me . . . I will give you rest" (verse 28).

Now let us meditate for a few moments on the

Greatness Of His Power.

Power is that attribute or perfection of God by which He can do all things He purposeth, and can prevent or prohibit that which He forbiddeth. Power belongeth unto the triune God

(see Psalm 62. 11). Associated with His omnipotence is His mercy (see verse 12). How consoling for us to remember this association of almighty power and wonderful mercy which belong to our God. As with the person, so with the power—it is incomprehensible by the finite mind. Not only is His power almighty, it is eternal. Power is that which is abstract and invisible, but the working of His mighty power may be clearly seen, “The invisible things being perceived by the things that are made, even His eternal power and divinity ” (see Romans. 1 20, Revised Version).

The mighty universe, with all its complex and intricate laws, is a standing monument to the power of the Almighty God. But redemption is a greater and grander work than creation, for while in creation we see that His power is great, in redemption we learn His heart in grace. Creation speaks of power; redemption gives us a person. We are certainly then safe, secure, sheltered in the hand of Him who is greater than all.

Greatness Of His Presence.

An old saint on his way to worship God was met by an unbeliever who asked him where he was going. “ To worship God, sir,” was his reply. Thinking to confuse the old saint, the unbeliever asked him what sort of a person was his God. “ Let me have an exact description,” he continued. “ Oh, sir,” replied the old man, “ He is so great that the heaven of heavens cannot contain Him, yet so little that He can abide in my heart.”

That scoffer told some friends later that the old saint had done more to convince him of the truth of Christianity than tomes of learned theological books. “ For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit ” (Isaiah 57. 15). So holy and yet so lowly! Thus we learn that to those who are lowly in heart, loyal in their lives, the presence of God is a living, bright reality.

Let us hear the confirming words of Scripture from the New Testament: “ If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make our abode with him ” (John 14. 23). When gathered together upon the first day of each week to remember the Lord, how comforting are the words of His promise, “ Where two or three are, gathered together in My name,

There Am I

in the midst of them.” As we worship may we ever do so with becoming reverence, remembering the Lord is in the midst.

Also in our service He has given us the assurance of the blessing of His presence—the “ go ” is His, but the “ lo ” is ours. “ Lo, I am with you all the days ” (Matthew 28. 20, Newberry margin). How comforting! how encouraging! to hear His word, “ I will never leave thee, nor in any wise forsake thee ” (Hebrews 13. 5, Newberry margin).

Divine Leading

He led them forth by the right way, that they might go to a city of habitation (Psalm 107. 7).

IN this the closing month of another year and on the eve of what will be

The Fiftieth Year

of this publication, we feel certain you will be pleased to join us and the Psalmist and say: " O give thanks unto the Lord, for He is good: for His mercy endureth for ever. Let the redeemed of the Lord say so " (Psalm 107. 1-2).

The wilderness experiences of the children of God never found God failing in one iota of supply during the long pilgrimage. The Spirit emphasises the fact that " they wandered in the wilderness," yet

The Divine Leading

must be acknowledged. " Remember the days of old," said Moses to that vast assembly of Israel in Deuteronomy 32. 7. They are reminded also that " the Lord's portion is His people; Jacob is the lot of His inheritance.

God's beloved Jeshurun are saved and separated, led about and instructed, kept as the apple of His eye. This divine leading is wholly attributable to the Lord alone—only the Lord could do it (verse 12). High above the things of earth

He Led Them,

making them soar like the eagle, as it were, to avoid the contamination and corruption of earth. For had He not reserved for them a feast of heavenly dainties? What a banquet does the Lord provide!

“ The increase of the fields, the sucking of honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs . . . and to drink the pure blood of the grape ”—all these

His People Could Enjoy.

We in our day can enjoy every one of these blessings as they apply spiritually to what we possess in our exalted Lord, from whom as Head “ all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God ” (Colossians 2. 19).

He leads us “ beside the still water . . . He leadeth me in the paths of righteousness for His name’s sake ” (Psalm 23. 2-3). The great Shepherd of our souls

Guides Us Into Pastures

of green tender grass. He ever leads us in the well defined ways of the truth, refreshing us withal by the waters of rest.

Here we can truly say, “ Thou crownest the year with Thy goodness; and Thy paths drop

fatness " (Psalm 65. 11). For proof, let us sum up as in the 23rd Psalm:

Beneath me - - -	The green pastures.
Beside me - - -	The still waters.
With me - - -	My Shepherd.
Before me - - -	His Table.
Around me - - -	Mine enemies.
Upon me - - -	His anointing.
After me - - -	Goodness and mercy.
Before me - - -	The house of the Lord.

We anticipate His coming, when He shall

Lead Us In Triumph

to our eternal home, where the young Lamb, " which is in the midst of the throne, shall feed [shepherdeth] them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes " Come, Lord Jesus!

Glasgow.

R. McCARTNEY.

Terms Of Discipleship.

" Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matthew 16. 24).

" Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple " (Luke 14. 33).

One may practice self-denial all his life and never deny himself.

One may not take up Christ's cross: He took it up alone. One must take up his own cross in denying self.—J. McD.

That Blessed Hope

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

“**That blessed hope!**” each day but brings it nearer:
When Christ shall come to take us home to heaven;
Its light dispels the darkness, vision is much clearer,
With joy we journey now to that fair haven.

“**That blessed hope!**” His face we then shall see;
E’en now on us the rays of His bright glory
May fall, reflecting what in heaven we shall be;
With joy then we shall tell “the old, old story.”

“**That blessed hope!**” how glorious! grand! and fair!
Though days are dark, and many from Him turn away,
How sweet to know that when we shall meet Him there
There’ll be no sorrow in that blest home for aye.

“**That blessed hope!**” the Morning Star appearing:
The darkest hour is just before the dawn;
Of that bright day—it has no night—how cheering,
How comforting, and how close it keeps us drawn.

“**That blessed hope!**” how near we to its dawning!
When sorrow, suffering, sighing flee away;
That happy day! O bright and glorious morning!
We wait to hear His shout. How true, “Maybe
to-day.”

The Sceptre

(Concluded from page 126)

The Peacemaker

WE mentioned our third point as being peacemaker. Now we have in our text, “Until Shiloh come.” The meaning of Shiloh is “peacemaker or security.” In dealing with this thought we will consider how through prophecy in the Old Testament Christ is spoken of in this connection.

Simple yet sublime is the language of the prophet Isaiah when dealing with this great truth. In Chapter 9. 6 we read the words proclaiming Christ’s coming: “Unto us a child is born; unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.” What great and beautiful titles and who could bear them but our blessed Lord and Saviour, Jesus Christ.

We also look at the 53rd chapter (verse 5): “But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed.” Glorious words telling of the coming King and the wonderful attributes which are His alone. He is The Prince of Peace.

Think now on His coming as brought before us in Luke 2. 14. The country shepherds watched over their flocks by night, and what a sight met their gaze as they beheld the heavenly messengers saying, “Glory to God in the

highest, and on earth peace, good will toward men." His birth on earth was very lowly and the world at large thought nothing of the greatness of the babe that the shepherds found lying in a manger (Luke 2. 16).

Although few, there were some who not only realised He was the Prince of Peace, but knew that peace in their souls—for example, Simeon. It is spoken of him that "the Holy Spirit was upon him," and it was revealed unto him that he should not see death before he had seen the Lord's Christ (see verses 25-26). "Then took he Him up in his arms, and blessed God, and said, Lord, now lettest thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation" (Luke 2. 28-30). Yes,

"Sweet resting place of every heart
That feels the plague of sin;
Yet knows the deep mysterious joy
Of peace with God within."

There are many instances in the beautiful life of our blessed Lord Jesus where His presence brought peace in salvation; but let us see Him nearing the end of His wonderful sojourn, comforting the hearts of those who were with Him in His rejection with those words of life: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16. 33). Yes, the world may do its worst toward the people of God, causing uneasiness and pain to those who are here bearing testi-

mony to their absent Lord, but He has given a word of good cheer.

In Ephesians 2. Paul is speaking to Gentile believers, bringing before them their glorious heritage in Christ—no longer the far-off place, no longer Jew and Gentile, all one in Christ. Verses 14-15: “ For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace.” Here is the peacemaker: Shiloh has come and has given all these wondrous gifts through His grace.

The Centre Of Gathering

Blessed be His name, He is coming again and unto Him shall the gathering of the people be. This brings us to our fourth point—the centre of gathering. Primarily our text alludes to Israel as the people—they were God’s earthly people. They failed to keep His commandments, and consequently we find them to-day, as they are, wanderers upon the earth. They are beginning to go back to their own land, but still in unbelief. “ For I would not . . . that ye be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion a deliverer, and shall turn away ungodliness in Jacob: for this is My covenant unto them

when I take away their sins" (Romans 11. 25-27). The great deliverer is Christ.

When the fulness of the Gentiles is come, it is evident from the Scriptures that Israel shall pass through terrible tribulation. Look at Matthew 24. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken . . . and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels, with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (verses 29-31).

It is verse 31 I wish to impress on your mind, bringing out the truth referred to—the centre of gathering. Although, as we have stated, that those things refer to Israel, see the wondrous wisdom and majesty of God in the fulness of the times of the Gentiles. The acceptable year of the Lord referred to in Isaiah 61. 2 is still running its course. The means of deliverance for Israel will be through the same person we know as our deliverer, who doth deliver, in whom we trust that He will yet deliver us (see Corinthians 1. 10).

We are embraced in those words: "Unto Him shall the gathering of the people be." As Peter, in those exulting words of Peter 2., brings before us the things we should lay aside because of the high calling which is ours in Christ: "A chosen generation, a royal priest-

hood, a holy nation, a peculiar people; that we should show forth the praises of Him who hath called us out of darkness into His marvellous light; which in times past were not a people but are now the people of God '' (verses 9-10).

Following this thought for our present application let us hear the words of the Psalmist in Psalm 50. 5. God is expressing through the Psalmist His desire: “ Gather My saints together unto Me; those that have made a covenant with Me by sacrifice.” Here is a desire about which we should all be zealous, realising that on earth we have a foretaste in being gathered together according to the will of God of what it will be like when “ we shall all be gathered—no more be scattered—inside the veil.”

Let us hear the words of Jesus himself: “ For where two or three are, gathered together in My name, there am I in the midst of them ” (Matthew 18. 26). This is the only name we have licence to gather together in, and you do not gather in the name of the Lord if you refuse to do the things which He commands you. “ And why call ye Me, Lord, Lord, and do not the things which I say? ” (Luke 6. 46). In 2 Timothy 2. 18, “ Who concerning the truth have erred.” “ Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And let everyone that nameth the name of Christ depart from iniquity ” (verse 19). We have two things in our text: “ The Lord knoweth them that are His.” There are no hypocrites in the body of

Christ. The second part is, "Let everyone that nameth the name of Christ depart from iniquity." Now iniquity is just lawlessness.

It is incumbent upon everyone to do all to the glory of God. As you have obeyed the Gospel, so obey the whole word of God in being baptized and added to the church of God in the locality. Ah! here is the point which causes uncalled-for criticism. We revel in the truth that the church which is the body of Christ is one. We are all one in Christ. But we have referred to the two or three gathered in His name as having His promise, "There am I in the midst of them" (Matthew 18. 20). Well that is what constitutes a church of God wherever they are found.

There undoubtedly should be oneness seen in practice and behaviour in the church of God. But how solemnly true it is that divisions come and the will of God is displaced by the will of man. The apostle addresses the Thessalonian believers in his first epistle: "Unto the church of the Thessalonians, which is in God the Father and in the Lord Jesus Christ" (1 Thessalonians 1. 1). This is a church of God written to by the apostle, and in chapter 2. 14 he gives them praise in that they became followers of the churches of God, which in Judea are in Christ Jesus.

What we have been striving to impress upon our minds is that unto Him shall the gathering of the people be. If it be unto any other name or person, it is wrong; if it be unto Him, then it must be that everybody is in keeping with His will.

Tongues : What Saith the Scriptures ? Not One Word Will Fail.

ALL that Peter said on the day of Pentecost relative to the pouring out of the Spirit, and all that Joel in his book said, was not completely fulfilled, but it will be; not one jot or tittle of the word will fail, for it distinctly says, “ I will pour out of My Spirit upon all flesh ” (Acts 2. 17 and Joel 2. 18). “ They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God ” (Luke 13. 29). These are the words of our Lord Jesus. The world will be evangelised in a way it is not to-day. Tongues will come into full operation; there will be no need of preachers studying a language for months prior to going into the interior of a foreign land. As the apostles did at Pentecost, the Lord’s witnesses will do again; they shall speak by the Spirit in other tongues; every nook and every corner of this wide world shall be visited; all shall hear, “ For the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles [nations] seek: and His rest shall be glorious ” (Isaiah 11. 9-10).

“ There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust ” (Romans 15. 12). Another remarkable little Scripture when the Lord

restores unto Himself His people Israel, “ For then will I turn to the people [plural, peoples]

A Pure Language,

that they may all call upon the name of the Lord ” (Zephaniah 3. 9). In the return of Israel unto the Lord the Gentiles (nations) shall be blest. God Himself will purify their language by giving them a pure language; there will again be one language, for the confusion of tongues was because of man’s sin. “ Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you ” (Zechariah 8. 23). “ In that day shall five cities in the land of Egypt speak the language of Canaan . . . For they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a great one, and He shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day ” (Isaiah 19. 18-21).

All nations shall get to know Him, for God is working to a given end out of the chaos abounding all around. God is working His will; soon will we His witnesses in testimony be gathered home. Jesus is coming; He will bless and restore His own people Israel, and by them the world will be visited and evangelised; the gift of tongues will enable them to penetrate into every nation and abode. The knowledge of God will spread world-wide; they shall get to know Him; He shall turn to them a pure language.

• All nations whom Thou hast made shall come and worship before Thee, O Lord " (Psalm 86. 9). In the song of Moses, the servant of God, and the song of the Lamb are these words, " All nations shall come and worship before Thee " (Revelations 15. 4).

Before concluding we note in the Revelation that those locusts, the emissaries of Satan, "had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon " (Revelation 9. 11). Even to the abyss the difference of tongues can be traced, this angelic being, a king down there, known to the Hebrew as " Abaddon " (meaning destroyer), yet known to the Greek as " Apollyon " (meaning destroyer). The confusion of tongues has indeed had a long run, but the time is coming " that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father " (Philippians 2. 10-11).

We in the churches of God confess Him as our Lord now; our esteem is noted in our song:

" Oh for a thousand tongues to sing
My dear Redeemer's praise ";

but seeing we haven't got a thousand tongues we cannot help but give vent to our worship and sing:

" Had we ten thousand thousand tongues
Our theme of joy's but one."

Young Believers' Corner

John's Gospel : Meditations on Things "Of God" The Promises of God

"Jesus said unto her, I am the resurrection and the life: he that believeth in Me, though he were dead [die], yet shall he live: and whosoever liveth and believeth in Me shall never die" (John 11. 25-26).

"I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14. 3).

IN our meditation last month we saw the greatness of God in His person, His power, and His presence. Let us now, as we are nearing the close of another year, meditate upon these precious promises which the passing of the years brings nearer to fulfilment, always remembering that He who has promised is able to perform. With regard to

The First Promise,

being careful in our reading we shall note that the blessed Lord says, "He that believeth in Me, though he die, yet shall he live." He does not say "again." That would imply resurrection, and while that is blessedly true of the body, that does not appear to be the truth annunciated here. He is seeking to tell Martha the great truth of the continued existence of the person apart from the body in the spiritual realm.

The beloved Apostle Paul expressed his belief of this great truth when he said, "Having a desire to depart, and to be with Christ: which is very far better" (Philippians 1. 23, margin).

“ Willing rather to be absent [out of] from the body, and to be present [at home] with the Lord ” (2 Corinthians 5. 8, margin).

The second part of the first promise—“ Whosoever liveth and believeth in Me shall never die ” — is a consequence of the truth already stated. The believer in Christ shall never experience death as the world understands death; for him death is but the gateway into the presence of God. This is because our blessed Lord has abolished death in the sense that He has rendered powerless him who had the power of death, and hath taken the fear of death from them who during their lifetime lived in the bondage of death. What a precious promise! What a glorious prospect! Looking at

The Second Promise,

we reach a stage and a fulfilment beyond the first. In the first the body may die; in the second it is raised incorruptible, while the living put on immortality—the dead in Christ being raised first, then they that are alive and remain are caught up together in clouds to be forever with the Lord (see 1 Corinthians 15. 51-54).

Finally, as we meditate upon His wondrous person, His mighty power, His comforting presence with us here, let us ponder on the greatness of this promise—outstanding among all the exceeding great and precious promises—that very soon, and it may be ere this is in print, we shall be there at home with the Lord.

As the last day of this year approaches so rapidly, so also approaches our last day upon earth, for as the hymn writer has said:

“Our God has fixed the happy day,
 When the last tear shall dim our eyes;
 When He shall wipe these tears away,
 And fill our hearts with glad surprise.
 No heart can think, no tongue can tell,
 What joy ‘twill be with Christ to dwell!”

What a glorious prospect! To dwell with Him! To see His face! To all eternity sing the glories of His grace!

Edinburgh.

J. McDOWELL.

The Perfect Sacrifice

A Lamb without blemish and without spot
 (1 Peter 1. 19)

IF the sacrifice brought to a Jewish altar was perfect externally, it was pronounced “without spot”; if later examination showed it to be perfect internally, then it was regarded “without blemish.” No sin acquired and none inherited. It was essential to His sacrifice that He who should bear the curse of the divine law as a substitute for sinners should be without condemnation from that law in respect to His own character.

He was the true sin offering, whose character was foreshadowed in the law of the sin offering. “This is the law of the sin offering: in the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy” (Leviticus 6. 25). He was most holy even when bearing our sins at Calvary—mystery, divine and sublime.—J. McD.