

# WORDS OF HELP

FROM THE  
SCRIPTURE OF TRUTH

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*Edited by*  
W. G. TURNER

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Volume XXVI

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London :  
C. A. Hammond, 3 and 4 London  
House Yard, Paternoster Row, E.C.4

1937



## INDEX.

	PAGE
Abraham, the Man of God, On - - - (E. Adams)	462
Abraham, Shall I hide from - - - (O. Blaedel)	441
An Old Friend, On - - - (H. L. Birtles)	276
Apostle Paul and Christian Liberty, On the (E. Adams)	307
Ascension and Coronation of the Lord, On the (W. G. Turner)	322
Bible Story Re-told - - - (M. R. Turner)	456
Brother Beloved, On a - - - (G. Howe)	469
Christ and Five Loaves, On - - - „	401
Christ the Gathering Centre, On - - (P. White)	465
Church and the World, On the - - (G. Knight)	389
Centre and Circumference, On - (W. G. Turner)	381
Considering Our Ways, On - (C. A. Hammond)	424
Coronation, On the - - - (Editor)	321
Conversion and Restoration, On a - (L. Forrer)	264
Development and Departure - - - (Quartus)	245
Days of the Years, On the - - - (D. Bowyer)	399
Evangelisation, On - - - (J. N. Darby)	283
Gain of Godliness, On the - - - (E. Adams)	428
God, Man and the Adversary - - (H. L. Birtles)	313
Grace of God, On the True - - (W. G. Turner)	392
Hebrews v. 7-9, On - - - (J. G. Bellett)	333
Hebrews xiii. 8, On - - - (G. Knight)	349
Hopeful Outlook, On an - - - (Editor)	241
His Care for Us, On - - - (H. L. Birtles)	355
His Lordship, On - - - (G. S. Purnell)	304
How to Reckon, On - - - (E. Adams)	406
JESUS CHRIST the Same, On - - (E. M. Moxom)	311
Knowledge of the Only True God - (G. S. Purnell)	452
Last Words of CHRIST, On - - (F. E. Hathaway)	261
Lady Missionary in Korea, A - - - (E.J.)	331, 351
Life, Fight and Liberty, On - - (G. Knight)	383
Manifesting His Glory, On - - (H. L. Birtles)	251
Man in CHRIST, On a - - - (* *)	453

INDEX (*Continued*)

	PAGE
Marriage at Cana, On the - - - - (* *)	421
Nominal Christianity, On - - - - (L. Forrer)	289
One of You, On - - - - (* *)	371
Ornan—The Gentile (Poetry) - - - - (H. Falkus)	447
Paul and Timothy, On - - - - (Theo. Ruse)	278
Quest of Divine Truth, In - - - - (E. Adams)	448
Religion and the Way, On - - - - (J. C. Burrows)	266
Striking Events, On Four - - - - (P. M. Smith)	248
Stages of Growth, On Some- - - - (J. A. Coote)	254
Some Who Wanted to See Jesus - - - - (H. L. Birtles)	284
Some Bible Class Notes - - - - (M. E. Baker)	290
Spiritualism, On - - - - (W. G. Turner)	301
Spiritual Decline and Remedy - - - - „	341
Standing Fast, On - - - - (L. Forrer)	353
Service, On - - - - (H. L. Birtles)	367
Song of Songs, On the - - - - (G. S. Purnell)	385
“Thou Shalt Remember” - - - - (W. G. Turner)	461
Trust and Effort, On - - - - (E. Adams)	243
Through Flood and Tempest - - - - (C. E. Falkus)	409, 433
Who is This, On - - - - (S. G. Scales)	269
Why Has GOD Given Us the Bible? - - - - (H. L. Birtles)	430
Word of GOD, On the - - - - (R. Goss)	281, 328, 414
Worship, On - - - - (W. G. Turner)	361

POETRY AND VERSE.

Contentment, On - - - - (R. Brockhaus)	360
Eternal Son, On the - - - - (William Kelly)	469
My Heart - - - - (G. S. Purnell)	300
John Baptist—Farewell - - - - (H. Falkus)	405
The Lord Added Daily - - - - (Thos. Kelly)	260
The Refiner - - - - (* *)	370
Triumphing in CHRIST - - - - (S. Tomkins)	359

REVIEWS AND NOTICES OF BOOKS

By J. Foster Kell - - - -	256, 293, 317, 335, 376, 417, 438, 472
By W.G.T. - - - -	475

# WORDS OF HELP

from the

## SCRIPTURE OF TRUTH

### On An Hopeful Outlook

“**WHATSOEVER** things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. . . . Now the **GOD** of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the **HOLY GHOST**.” Rom. xv. 4, 13.

Cheerfully and hopefully the believer may face the future because of the **GOD** of hope, Who implants hope in us, and expects hopefulness from us. The things that were written aforetime are records of the faithfulness of **GOD** Himself as a covenant-keeping **GOD** with “this people” whom, says He, “I have formed for Myself” ; records too of His faithfulness to His people in all time of their distresses ; records too of His faithfulness to His word upon which as one old saint speaking for all such says “Thou hast caused me to hope.”

“Hope thou in **GOD**” says another to his sorely disquieted soul, “for I shall yet praise Him, Who is the health of my countenance, and my **GOD**.” “Hitherto hath the **LORD** helped us,” exclaims the nation after a signal interposition of Divine power on their behalf ; and since it is the **LORD**, the Unchanging One Who has been the helper, faith quietly claims that “henceforth” He will prove the same as “hitherto.” All Old Testament records written for our learning confirm New Testament faith in the **GOD** and **FATHER** of our **LORD JESUS CHRIST**.”

“In every age Thou heardst their cry,  
In every age they found Thee nigh,  
And blessed Thy consolation.”

Standing as we do on the threshold of another year, we encourage ourselves in the remembrance of Him, "Whose years do not fail;" Who is the Same. And the inspired words at the head of this article are an inspiring message to every believer in the LORD JESUS CHRIST. For is it not written specially to awaken and deepen our hope and confidence that God "raised Him up from the dead, and gave Him glory, *that your faith and hope might be in God.*"

He lives to still His people's fears ;  
 He lives to wipe away their tears ;  
 He went their mansion to prepare ;  
 He comes to bring them safely there.

Then let our souls in Him rejoice,  
 And sing His praise with cheerful voice ;  
 Our doubts and fears for ever gone,  
 For CHRIST is on the FATHER'S throne.

The GOD of hope, the GOD of peace, the GOD of joy, SOURCE of all being, SPRING of all blessing—this GOD is our GOD, He will be our guide unto the end. With the Scriptures in our hands, and the HOLY SPIRIT indwelling our hearts, filled with all joy and peace in believing we may well abound in hope as we essay the, as yet, untrodden path in the days which lie ahead.

With the joy of the LORD as our strength ; with the peace of God which passeth all understanding keeping our hearts and minds ; with the hope clear before us of one day being with CHRIST, and then like Him for ever, we may well nourish our faith on the things which were written afore-time ; and by patience and comfort of GOD'S holy word *more firmly embrace that hope set before us.* With such a portion may we each be preserved from seeking to enjoy it alone ; for there are still myriads in this world who are in hopeless darkness, lost and straying on the road to hopeless misery. Can you hear the need calling ? So not only may we share the Apostle's radiant hopefulness, deep-seated peace and exultant joy, but *also his burning desire to make CHRIST known where He is not known, and*

*by all means to save some.* Then it will be quite unnecessary to wish our readers *A HAPPY NEW YEAR*, for the joy of being actually engaged in CHRIST's happy service for love of Him Who so loved us all, will be its own reward at any rate here, and bring full measure of joy in its train.

THE EDITOR.

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## On Trust and Effort

(ARE THEY OPPOSED ?)

"IT is not try, but trust," says the hymn, in the matter of initial salvation, that is, the deliverance from the guilt and penalty of our sins. But our enquiry here concerns the whole Christian life. Is effort right or wrong ?

At the outset we should remember to take the gist of the whole teaching of the Bible rather than confine ourselves to the special emphases, however important, of a particular line of theological teaching of any school of thought.

To begin with, it is GOD Who alone has the power, and it is *He* Who gives us the victory. "Without Me ye can do nothing," said our LORD, and this truth we have all proved by painful experience. His power has bestowed upon us all that is needful for a godly life (2 Peter i. 3). "GOD is able to make all grace abound toward you" (2 Cor. ix. 8), and He is "able to keep you from falling" (Jude 24).

And how many Christian believers have been heartened by the LORD's words to Paul, "My grace is sufficient for thee ; for My strength is made perfect in weakness" (2 Cor. xii. 9) ; the Divine strength realises or accomplishes itself fully in human weakness.

But it is not enough to know our own weakness ; we are to *lay hold* of His strength, to *rely upon* His energy. And does not this often need an effort of the spirit ? When tempted we do not always make use of the Divine grace available for us ; we may be forgetful, become careless, or proud and presumptuous ; and there are the assaults of the evil one who would hinder us from turning to the LORD.

Then there is wrong effort. We make wrong effort when it is put forth in order to improve our standing before

GOD ; or in order to eradicate the old nature ; or to overcome in independence of the LORD ; or to act in self-will.

All life involves effort of some kind, and the Christian life is no exception. The New Testament is full of effort-terms. We are to *walk* ; to *run* ; to *wrestle* ; to *fight* ; to *seize hold* of eternal life. The Hebrews are told, "Ye have not yet *resisted* unto blood, *striving* against sin" (Heb. xii. 4).

We live in a world where GOD is waging ceaseless war against sin. There is opposition to Him everywhere. It needs effort to work out the urge within us of His SPIRIT. There is opposition from Satan, and the old nature, and the world, and circumstances.

What we need to learn is the lesson of *co-operation* with GOD through *trust* and *obedience*. In the matter of moral victory it is not GOD apart from us, nor we apart from GOD. We are like the pendulum, and tend to swing from one extreme to the other. Either we want GOD to do everything for us, while we remain idle ; or we want to do it all ourselves independently of Him.

In Phil. ii. 13 we have both sides : "It is GOD Who worketh in you both to will and to do of His good pleasure." We are to will, and *we* are to do, but it is by the *Divine enabling*. We have both sides, too, in Psalm xxvii. 14 : "Wait on the LORD ; be of good courage and He shall strengthen thine heart ; wait, I say, on the LORD." He bids us stretch forth the withered hand, and if we *will* to stretch it out His power supplies the enabling. *We* supply the willingness, and *He* supplies the power.

Minds work differently, and our emphases are different. It is not so much a question of a mental apprehension of how co-operation with GOD works—although this may help ; but rather of proving in our own practical experience that co-operation with the LORD brings the victory.

E.A.

\* \* \*

"It is enough for the disciple to be as his Master."

\* \* \*

"Archbishop Leighton, when urged to preach for the times, replied that there were enough who did that, and that he wished to preach for eternity."



## On Development and Departure.

THE Church of Rome in St. Paul's day was acknowledged by him as being Holy, Catholic and Apostolic. Composed of those who were "saints by calling," whose "faith was spoken of throughout the whole world," and who were in full communion with the Apostles, she was indeed what Rome still claims to be. But what was the "faith of our fathers, holy faith," of which modern Romanists are never weary of singing? Examined in the light of the Scriptures the Roman faith in Apostolic days was such that no present-day Romanist would recognise it as his. A few of the doctrines firmly held by first century Roman believers were: Justification before God by faith alone; enjoyment of peace with God as the normal experience of a Christian; joy in God because fully reconciled to Him by CHRIST'S death; baptism unto death and not as a means of regeneration; assurance of "no condemnation" and "no separation," together with a joyous spirit of sonship leading to liberty of worship; assurance of salvation to every believer; and the exaltation of scripture as the means of joy and peace in believing. These are some of the early Roman Church doctrines which strangely enough are neither held nor taught by Romanism to-day. Scripture *and* tradition is what Catholic doctrine is based upon. Our LORD'S words in S. Matt. xv. 1-9, on tradition transgressing, adding to, and neutralising scripture, show the inevitable result in formalism and hypocrisy. Formalism and hypocrisy however, are not peculiar to Romanism; indeed, using geographical terms which have also acquired an ecclesiastical significance, *it might well be said that from Plymouth to Rome, and everywhere en route, this danger threatens. To be taught the fear of God by the traditions of men is fatal to spiritual life and godliness,* and was condemned by Isaiah in his day. While Rome, to-day as always, dogmatically holds and maintains the Christian faith as to GOD; the deity and humanity of CHRIST; the GODHEAD and personality of the SPIRIT;

the inspiration and infallibility of scripture; the doom of the finally impenitent; she has obscured, overlaid and corrupted the truths of the gospel of the grace of God by adding to the Christian faith the commandments of men. Her peculiar doctrines of the Immaculate Conception of B.V. Mary; Papal infallibility; purgatory; indulgences; veneration of relics; invocation of saints; worship of images; and extraordinary devotions to the Mother of our LORD are additions to "*the faith once delivered to the saints.*" The cause is found in the weird doctrine of development applied to revealed truth; the result is seen in the tendency to obscure the real features of Rome's original faith. The dates of the frequent and successive *Innovations* of the Roman church may prove interesting in connection with her development of doctrine.

The Invocation of Saints	...	...	A.D.	375
Prayers for the dead	...	..	...	400
Worship in unknown tongue	...	...	...	606
Supremacy of the Pope	...	...	...	606
Worship of the Cross, Images, Relics	...	...	...	787
Constrained celibacy of the clergy	...	...	...	1000
Canonisation of saints	...	...	...	1000
Infallibility of the Church	...	...	...	1075
Pope Urban II. instituted the first crusade for the material Image of of the Cross, and since then millions of lives have been sacrificed	...	...	...	1095
Sacrifice of the Mass	...	...	...	1100
Seven Sacraments	...	...	...	1160
Transubstantiation	...	...	...	1215
Compulsory confession to a priest	...	...	...	1215
Elevation of the Host and the use of lights in the daytime	...	...	...	1220
Ringling of bell at Mass	...	...	...	1227
Corpus Christi Day	...	...	...	1264
When the Host is transubstantiated by a priest it is <i>Caredet</i> in possession	...	...	...	1336

Withholding the cup from the Laity	1415
Purgatory ... ..	1438
Tradition ... ..	1546
Apocryphal books ... ..	1547
Priestly intention necessary to the validity of a Sacrament ... ..	1547
Venial sins ... ..	1563
Sale of indulgences ... ..	1563
Creed of Pope Pius IV., in which twelve new Articles of Faith were added to the Creed, composed A.D. 325 ... ..	1564
Immaculate conception ... ..	1854
Papal infallibility ... ..	1870

The following is the answer given to a Roman Catholic journalist at a recent Anglo-Catholic public meeting by a clerical leader—*a Church of England clergyman*:—

**“We are exactly 1,016 clergymen who have these last eight years subscribed to the faith of the Council of Trent, and pledged ourselves to preach it to our parishes. Moreover, some two thousand others are in sympathy with our aims, and join us every year with their parishioners in a Novena for the return of the Anglican Church to the Papacy.”**

It is not at all surprising that the representative of the chief Roman Catholic journal said, “The writer’s first impulse was to fling his cap and rush out to tell his fellow-Catholics all about it.”

But what of the feeling of shame and dismay in the heart of evangelicals, and of all who grieve over Rome’s apostasy from her earliest faith!

And how loud the call to return to the utter simplicity of the gospel of the grace of God, and the transparent sincerity of faith and fellowship solely based upon the Scripture of truth. Can we hear it? We need to awake to the trend of things in the so-called religious world to-day, and to quit ourselves as men of God, that is, those who stand for God in an evil day.

QUARTUS.

## On Four Striking Events

THERE are three incidents in Scripture similar in character, yet with a vast difference between each, from which valuable lessons may be learned by those who consider them.

*“And Enoch walked with GOD, and he was not, for God took him.”* Gen. v. 24.

“And Enoch walked with GOD.” What a remarkable record! He “walked with GOD,” and so lived in constant communion with his Creator. In Hebrews xi. 5 it is recorded that “he pleased GOD;” which does not mean that he was free from imperfections—only One has lived a perfect life—the LORD JESUS CHRIST, the SON of GOD. Nevertheless, Enoch, “the seventh from Adam,” the first prophet of GOD, of whom we read, lived a life in this world that was pleasing to God, and he knew it, for he “had this testimony that he pleased God.” So honoured in life here in the world, he was counted worthy of being translated, of being taken without passing through death.

How strange it must have been to people living in those days who later discovered that Enoch, that holy man, the man “who walked with God,” who had prophesied to them of coming judgment (Jude 14), had disappeared, was gone from their midst!

We are not told of any who witnessed this translation of Enoch; quite possibly it happened in secret; certainly it was sudden.

Turning now to 2 Kings ii. 11 we get the second striking incident.

*“And it came to pass as they still went on and talked that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven.”*

Here were two friends walking and talking together for the last time upon earth. That last journey together from Gilgal, through Bethel and Jericho, to the other side of Jordan, was a sad one at least for Elisha. He knew of the coming parting from Elijah. The sons of the prophets also knew, for at each halting place they confronted Elisha

with "Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know it, hold ye your peace" (vv. 3-5).

At Jordan, "the river of death," the final stage of that ever-memorable journey, Elijah performed his last miracle. Smiting the waters with his mantle, they were divided and together, "they two" fellow workers for God, prophets of outstanding character, passed over on dry ground! (v. 8).

How touching that last scene. Elijah's thought for his friend is shown by the words, "Ask what I shall do for thee before I be taken away from thee." In effect—"What would you wish for a memento of me, Elisha? If in my power, I will give it to you." Elisha's answer was so unexpected; it was a hard request, that "double portion of thy spirit" (v. 9) for which he asked; but Elijah reassured him with "If thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so."

Elisha *did* see him go. As the two men walked and talked together, in earnest converse one with the other, the fiery chariot appeared with its horses of fire, and Elijah was taken up by a whirlwind, leaving his friend behind.

How sad at heart Elisha must have felt when he fully realised what had happened! Elijah, the prophet of GOD who had once stood upon Mount Carmel (1 Kings xviii.) and had proved to those men of Baal—who followed not the GOD of Israel but worshipped the idol for which an altar had been set up by the wicked king Ahab (1 Kings xvi. 30-33)—had proved that there was only one true GOD, the living GOD in heaven, Who was able to send down fire from heaven to consume the sacrifice he had made. That same GOD had now sent down a chariot of fire, and horses of fire for Elijah—surely a fitting scene for the translation of such a prophet!

It was all very strange, though, to Elisha—one moment together, the next, Elijah gone into heaven—gone without dying! "My father, my father," he cried, "the chariots of Israel and the horsemen thereof"; but almost immediately adding as he assumed the mantle of his master, "Where is the LORD GOD of Elijah?" as he proceeds to fulfil his own ministry in the power of his ascended master.

*“And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight.” Acts i. 9-11.*

Here is One Who has come through death and is alive again, triumphant, Victor over death and Satan, and a mighty Conqueror. The time has come when He was “to be received up.”

The eleven apostles who had companied with Him in His journeyings were now to witness Him go back to His FATHER, and thus receive testimony to the ascension of their LORD and SAVIOUR into the glory above, from whence He had told them He came to do the will of His FATHER. After that perfect life of lowliness and dependence upon GOD ; that life of suffering the contradiction of sinners ; that life full of love and compassion for sinners ; and finally that shameful death at the hands of men, and under the judgment of GOD, our Blessed LORD and SAVIOUR triumphed gloriously, and rising the third day, was seen again by those who knew and loved Him during the great forty days until the day in which He was taken up. Now He returns to the glory which He had before the world was.

So the LORD JESUS was received up in a cloud, and now crowned with glory and honour sits at GOD’s right hand “appearing in the presence of GOD for us.” Heb. ix. 24.

One further striking thing in this last incident is that, not only is their ample testimony from the eleven eye-witnesses of this remarkable ascension, but further testimony from the “two men in white apparel” (Acts i. 10) of the certainty of His return. “This same JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts i. 11.

Enoch has not been promised to come again. Elijah the prophet was promised (Malachi iv. 5-6), but that was surely fulfilled in the days of our LORD JESUS CHRIST, when John the Baptist, came as our LORD’s fore-runner, a messenger, preaching to the people, and causing many to repent (cf. Matt. xi. 12-15), but the LORD JESUS, our living glorified LORD, “shall so come as ye have seen Him go into heaven.”

Are you waiting for the return of the LORD JESUS CHRIST ?

Are you ready for His coming again ? This is a really urgent question to ask oneself, for just as surely as He was taken up into heaven, so surely will He return, His very last words in the New Testament being, "Surely I come quickly." Do we respond, "Even so, come, LORD JESUS" ? (Rev. xxii. 20.)

This leads to the consideration of the fourth striking event.

*"For the LORD Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of GOD, and the dead in CHRIST shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air, and so shall we ever be with the LORD."* I Thess. iv. 16, 17.

This has not yet happened, but it surely will happen. There will be a translation of the whole company of the believers in the LORD JESUS CHRIST without dying to be "for ever with the LORD." "In a moment in the twinkling of an eye." What a gathering that will be—what a "meeting in the air." Not one true believer will be missing ; but not one unbeliever will be present, for "they that are CHRIST's at His coming" are those whom He will take as He promised to the Father's house. Oh, be to ready, watching and waiting for this greatest of all events which may happen at any moment.

. P.M.S.

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## On Manifesting Forth His Glory

*"The Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth."*

**T**HUS, by the HOLY GHOST, wrote the disciple whom JESUS loved ; and in his first Epistle he further says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life ; for the life was manifested, and we have seen it, and

bear witness, and show unto you that eternal life which was with the FATHER, and was manifested unto us."

Did He manifest forth His glory by summoning legions of angels? by causing the archangel to sound the trump? by appearing on the cloud surrounded by heavenly hosts? No! It was by the quietly spoken word and, on one occasion, by three words uttered in a "loud voice." It was in the spirit of "He shall not strive nor cry, neither shall any man hear his voice in the streets. A bruised reed shall He not break, and smoking flax He shall not quench."

The record of John is by GOD's lovingkindness preserved for us in the Gospel he wrote, and we may profitably look at a few instances of how the Incarnate WORD the Eternal SON manifested forth His glory.

How did He reveal His glory to Nathanael? By a few quiet words, but they went home and were sufficient to cause him to know that he was in the presence of "Him, of Whom Moses in the law and the prophets did write"; and he immediately acknowledged Him as "the SON of GOD . . . the King of Israel." At first when Philip spoke of "JESUS of NAZARETH, the Son of Joseph," he doubted; but CHRIST's words were such that the veil of flesh was drawn aside, and His glory manifested. Afterwards, indeed, Nathanael would see His kingdom-glory, but the time was not yet.

In Cana of Galilee He was guest at a wedding feast, and they wanted wine. He met their need with finer wine than the best they could provide, by just a few words to the servants, unbeknown to the governor of the feast; but in this beginning of miracles "He manifested forth His glory; and His disciples believed on Him."

When He entered into the temple, which by the Jews had been made into "an house of merchandise," how did He cleanse it? He made a "scourge of small cords" and drove out the men, and the sheep and the oxen. To Him the Temple was "*My Father's house.*" "Small cords," but they were *in His hand*; and "His disciples remembered that it was written, The zeal of Thine house hath eaten Me up."

Nicodemus recognised that none could do such miracles as He did except He be "a teacher come from GOD."



What did he hear from His lips? "Heavenly things." "As Moses lifted up the serpent in the wilderness, even so must the SON of MAN be lifted up: that whosoever believeth in Him should not perish, but have eternal life. 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." Who but He "in the bosom of the FATHER" could tell forth the love that was in the FATHER'S heart? "He Whom GOD hath sent speaketh the words of GOD."

The glory of GOD in grace and truth was perfectly displayed by Him, "GOD sent not His SON into the world to condemn the world; but that the world through Him might be saved." He manifested that judgment was GOD'S strange work. The scribes and Pharisees brought unto Him in the temple "a woman taken in adultery." How was His glory manifested? Fifteen words quietly spoken probed the consciences of every one of the woman's accusers (they wanted to be *His* accusers!) and they went out of His presence convicted sinners "from the eldest even unto the last." JESUS said unto her "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, LORD. And JESUS said unto her, Neither do I condemn thee: go, and sin no more."

Have you, dear reader, tasted of the grace of GOD as shown this very day by the LORD JESUS? He speaks the truth in love in the Scriptures; He says, to those that would desire to know Him, "Come and see," and then the glory of His grace will be known; He would speak to you words, that if heard and believed would bring you present and eternal blessing, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life."

JESUS, what memories thrill our hearts  
Of Thy blest footprints here,  
While now to heaven our eyes we turn  
And gaze upon Thee there.

H.L.B.

## On Some Stages of Growth

(A NATURE STUDY WITH A SPIRITUAL LESSON FOR OUR YOUNGER READERS)

**E**GG, Caterpillar, Chrysalis—Butterfly or Moth? One glorious cycle of growth—how it always fascinates me!

The egg—beautiful! Yes, but small, insignificant and inert; yet endowed with enormous possibilities lying dormant, undeveloped, unexplored, almost useless—*but they are there*. Some day they may develop, or again they may not.

I have some by me now; beautiful, silvery, shining, the eggs of a buff tip moth, but there they have lain for the last three years with no growth or movement, quite useless.

Strange as it may seem to the reader, I love caterpillars, for they are so healthy, active, vigorous and full of young life if you study them. Eat!!! Why they rend dock leaves like so many rabbits eating celery; and grow! why they grow so fast that before they reach maturity they have already had to shed four or even five skins which have become too tight to wear any longer. They were good skins but had to go to make room for bigger and better. Ah! yes, there is something really healthy about caterpillars.

Then think of the Chrysalis, alive but resting; resting it may be for weeks and even months in some cases, but simply resting, until at last, one day the fruit of that resting appears in a beautiful, perfect condition.

Who does not admire the slender beautiful butterfly or the equally beautiful woolly moth?

How like ourselves it all is. Some of us still simply like eggs. Eggs!—that is all. We *could* be useful for CHRIST, but we *are* useless. We perhaps possess enormous possibilities but there they lie *useless*, with our talents (to change the figure for the moment) hidden in the earth.

It may be said of us perhaps that we are beautiful, but are we useful? and are we growing? Or are we content to remain inert, inactive, just one in a crowd of others, apparently indifferent to CHRIST to Whom we belong,

careless about His interests in the world where so many need so badly to know of Him ?

But Caterpillars ! I said I loved them, and I do. To see them eat and move and shed their skins, and go on eating more and moving and shedding their skins until they are fully grown, is a really interesting study.

Oh ! that we had a few more Christian caterpillars in our meetings for Bible reading and ministry of GOD's holy word ; eating, eating, eating, and shedding the old skins of things they thought would fit with the Scriptures till they grew so much that they burst them.

Some of us, I fear, still have the first skin of ideas with which we started our Christian life, and it is not near to bursting yet, because we haven't eaten enough to burst it. It would be a most cheering sound to hear some spiritual skins bursting because of "growing in grace and in the knowledge of our LORD and SAVIOUR JESUS CHRIST" as St. Peter puts it in one of his letters.

Then the Chrysalis resting reminds me that eating and growing are not everything, we need to rest quietly in the LORD's presence, to, as He said, "Come apart and rest awhile," for by eating the spiritual food of GOD's word we grow, and by resting in His own presence beholding His unveiled face, we are spiritually transformed while we rest.

Caterpillar, Chrysalis, Butterfly, what a change, but there are the stages of growth.

As an egg Christian merely one is useless ; as a caterpillar Christian one may not be useful yet be healthy in a way ; but we must not stay in the caterpillar stage, we must be transformed by resting in the presence of the LORD in communion with Himself. Do we not know some Christians upon whose lives and work the beauty of the LORD rests ? Calm, godly, useful beautiful lives of those who were once in the egg stage, then in the caterpillar stage with a great appetite for heavenly food, and then becoming butterflies in the beautiful sense of the word, basking in the sunshine, things of beauty indeed.

Would it be irreverent for me to pray, O LORD turn us all into such.

J.A.C.

## On Some New Books

BY J. FOSTER KELL.

IT was with a feeling of disappointment that we finally laid down "The Apostolic Preaching and Its Developments" by Professor C. H. Dodd (Hodder & Stoughton). We had been given to understand that we might enjoy this book, and we only wish it had been the case.

The author, whose deep learning and great scholarship is without question, takes pains to prove, amongst other things, that the four Gospels are not in themselves contradictory. Apparently his aim is to show that the preaching of St. Paul is also not out of harmony with Our Lord's own words as portrayed in the Gospels, but is a development of the original preaching.

While he continually maintains the finality of fundamental truths, we sadly miss the acknowledgment of the inspiration of Holy Writ, nor indeed can we trace any subjection of the author's opinions to the leading of the Holy Spirit. Surely the attempt to synchronise, through human reasoning, the preaching (or kerygma, as Professor Dodd prefers to call it) as found in the Gospels with that in the Acts and Pauline Epistles is definitely unprofitable, and a direct denial of the Divine Editorship of the Holy Spirit.

We should be unfaithful if we passed by unchallenged the critical way he treats the Word of God. For example, Professor Dodd describes the Lord's solemn warning of coming judgments (Mark xiii.) as inconsistent with the Saviour's teaching. He attributes this chapter to the biassed opinion of St. Mark, and maintains that these judgments refer to the troublous times experienced under the Emperors Claudius and Nero, whereas we believe that it is the teaching of the Holy Spirit that this chapter cannot find its complete fulfilment until the end of the age.

Although it is not clear from this book, we fear that Professor Dodd belongs to those misguided Christians (we hope that we may reckon him among the redeemed) who think that through the preaching of the Gospel the world will gradually become converted, and the Kingdom of

God will, through man's endeavours, be set up on earth. He appears not to realise the necessity of the great purging that will take place through the coming judgments, which will try all them that dwell on the earth. But he describes the great Day of the Lord as a myth, and the Book of the Revelation as fantastic visions. He says that "he is bound to judge that in its conception of the character of God and His attitude to man the book (The Revelation) falls below the level, not only of the teaching of Jesus, but of the best parts of the Old Testament."

In short, "The Apostolic Preaching and its Developments" endeavours to give a human conception to Divine things. How blessed it is to know that God is willing to reveal His secrets to His humblest servant—"to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word."

The world is moving fast to judgment in fulfilment of God's word, but the Holy Spirit will hinder until He be taken out of the way. Incidentally, Professor Dodd ascribes this hindering influence to the restraining power of the Roman Empire as felt in the time of St. Paul!

It is comforting to know that we need not appeal to the learning and authority of man in order to discover the treasures of wisdom and knowledge contained in the Holy Scriptures. Eye hath not seen nor ear heard, neither have entered into the heart of MAN, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea the deep things of God.

(2)

"Churches, Sects and Religious Parties," by G. W. Butterworth, Litt.D. (published by the Society for Promoting Christian Knowledge) is an interesting little book, and will be useful to any who desire historical knowledge of the denominational Churches and Sects.

Much valuable information as to the origin of various religious movements in England and elsewhere, is here given in a concise and lucid manner.

The author frankly admits that he views the whole aspect from his Mother Church—*The Church of England*;

but his description of other bodies seems singularly fair and unbiassed. We meet, however, the errors common to those who attempt to understand spiritual things in a worldly way. While Mr. Butterworth rightly states that most of the Sects in Christendom have arisen through the Holy Scriptures being simply interpreted by human intelligence, and consequently in a great variety of ways he does not admit that the Elders in his own Church may have fallen into like error.

The author clearly points out the pitfalls of *British-Israelism*, *Christian Science*, *Spiritualism*, *Theosophy* and several other sects, and this book is well worth reading on this score alone. We cannot, however, agree with him when he discredits the warnings of coming judgments. He hopefully maintains that "signs are not wanting that we are moving forward to a better world." The Kellogg Pact and the League of Nations, in which Mr. Butterworth evidently places great faith, are no doubt sincere and praiseworthy attempts to bring about, by human efforts, peace and goodwill on earth. Nevertheless, failure to achieve their objects is certain, for the sad reason that the heart of man cannot be changed except by submission to the once Crucified Lord of Glory. A world that still despises and rejects our Lord and Saviour Jesus Christ cannot but come under terrible judgment; and it is a delusion for the author to plead that God is too loving to allow catastrophe to overtake the unbelieving world. Let us solemnly remember how Our Lord Himself pictures the closing scene of the world's history: "Upon the Earth distress of Nations, with perplexity; men's hearts failing them for fear." But, thank God, the way of salvation is still open to all, and "whosoever believeth in Him shall *not* perish, but have everlasting life."

It is remarkable that Mr. Butterworth does not mention at all the so-called "*Brethren*" movement, although he goes into details about such an obscure sect as the "*Rosicrucians*." He says that he has "a quiet confidence that the *Church of England* system is as near as any other to the mind of Christ," and that if he knew a better he would change over to it. Surely this is rather weak, for after all said and done,

this surely is the attitude of all sincere members of any Church or sect. We can indeed be thankful that God has His own Servants among the various religious systems of the so-called Christian world, but are they not often bound by tradition, and only too ready to leave the interpretation of the Word of God to others ; instead of allowing their consciences to be subject to the guidance of the Holy Spirit ? This is the very attitude that Mr. Butterworth so much deplures in the various religious bodies he criticises, but we fear he falls into the same error himself.

The "*Brethren*" movement was brought into being largely by ministers of the very Church to which the author belongs, coming out in complete dependence on God, and allowing themselves to be led by His Spirit. It may have all been too difficult for Mr. Butterworth to criticise. We shall indeed be above criticism if we hold fast to the Truth as it is in Jesus. If we seek help in the Churches and Sects we shall be disappointed and only find confusion of thoughts and endless difficulties. The only true path is to look to Jesus—the Beginner and Finisher of Faith.

Nevertheless, this book is a valuable addition to the commentaries on the Sects, and can be recommended as book of reference.



Nothing can ever dispense with the need of constant dependence upon God, the continual looking to Him for direction, and the reverent, habitual searching of the word. However splendid a record one may have for piety, zeal, devotion, humble-mindedness and tenderheartedness, nothing will keep the heart fresh and true to the Lord, like the threefold mark of the Lord Jesus when here as man, namely, absolute dependence upon the living God, unwavering confidence in Him, and unbroken communion with the Father.

Only by this, practically known, shall our conduct, character and conversation be such as becometh saints in these days when the marked tendency is to surrender much that was once prized. "Little children, keep yourselves from idols."

W.G.T.

## The Lord Added Daily

SEE our Saviour adds another !  
 Let us bid him welcome here ;  
 Let us call him friend and brother :  
     Names to every Christian dear ;  
 Words they are of sacred meaning,  
     Showing what believers do :  
 Love as brethren without feigning,  
     And like friends prove faithful too.

Welcome then our friend and brother !  
 Welcome all our joys to share !  
 Kind and faithful to each other,  
     May we feel a brother's care !  
 Here exposed to sore temptation,  
     Let us bear each other's load ;  
 'Till we gain complete salvation  
     In the presence of our God.

Christians thus together walking.  
 Mutual light and strength impart ;  
 While of Christ the Saviour talking,  
     Love like fire inflames the heart ;  
 'Theirs a glorious destination !  
     God Himself with joy to see !  
 Heav'n their peaceful habitation,  
     Through a blest eternity.

T.K.

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Bishop W. W. How once said, "May we welcome Him not only with *water for the feet*—the cleansing of our souls from the dust and stains of daily sins, negligences and ignorances ; not only with the *oil for the head*—the intellectual preparation and due appreciation of the nature of His service, but also *with the kiss*—the fervent, unstudied outpouring of heart affection—the clinging of the whole soul to One it loves."



## On the Last Words of Christ to His Own

**I** WOULD like to convey to those who love the LORD JESUS CHRIST in sincerity, somewhat of the blessedness contained in that most wonderful group of chapters, John xiii.-xvii. Most Christians doubtless are more or less familiar with these chapters singly; but few may have understood that they were the last words of CHRIST to His own who were with Him in the upper room at the last passover; and that they set forth in a special way the path and behaviour suitable to believers during the period of His rejection. It may be seen from the opening verses of chapter xiii. and from chapter xvi. 12-15, that these words of CHRIST were the beginning of a line of ministry then quite new to the disciples, but one in which there was to be a continuance after the SPIRIT was given. From this we would naturally expect that what we have here would weave in with the HOLY SPIRIT'S ministry in the Epistles; and such is the case. Hence the deeper we enter into them, the more interesting do they become.

The following paragraph, by J.N.D., is very impressive, and instructive in this connection:—

“In this part of the gospel of John the LORD is leading His disciples away from earth to associate their minds with Himself up in heaven . . . The possibility of His having a part with man down here was over—the world had rejected Him; and now instead of blessing the disciples here, He was taking their hearts up there. The thread that runs through the rest of the gospel, up to the last chapter, is—not here, but there—and you must take up your cross here.”

J. G. Bellett also remarks: “As in the Sermon on the Mount, CHRIST was the *minister of the circumcision*, here He is *the prophet of the church*.”

How we are humbled when we think how little we, and indeed the whole church of God, have had “the mind of CHRIST” as to our position and behaviour in this world (See John xiii. 1; xiv. 20; xv. 19; xvi. 7;

xiii. 14, 34; xiv. 21; xv. 8, 27; xvii. 14-21). Yet the blessings *are* ours, and the privileges are still open to us that we may enter into them, and walk in their light. For this is now the SPIRIT's day when "all things, yea, the deep things of God" have been revealed to us (1 Cor. ii. 6-16). All Christians know these things in some measure, but it, alas, may be but very feebly.

It is, however, of great importance that we come into the apprehension of the present place of CHRIST as the glorified SON of MAN in heaven, consequent upon His rejection here. In these last words JESUS is continually setting before the disciples, things which at that moment they could not understand. Were not the "all things" spoken of here, the things, in a special sense, which the SPIRIT was to bring to their remembrance when they were in the new position, and concerning which He was to bear further testimony (John xiv. 26; xvi. 13-15)? The world had rejected JESUS, and He consequently takes a new and heavenly position; but one according to GOD's purpose, and which, of course, He gloriously merited (John xiii. 3, 31, 32). "*Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.*" This is one of the most wonderful texts in the scriptures; yet rarely, if ever, adequately pondered.

For this was not for JESUS alone; it was to affect all who believe in Him in a wonderful way. "It is expedient for you that I go away: for if I go not away, the COMFORTER will not come unto you." To have association with CHRIST risen and glorified, with the SPIRIT given to reveal the purposes and counsels of GOD which centre in CHRIST, was better for the disciples than for JESUS to have remained among them. When we understand through the HOLY SPIRIT's ministry in the Epistles the truth of the new creation, and of the mystery, and of how we are introduced into a new world of which CHRIST the glorified SON of MAN is the head and centre, then we have an explanation of these words of CHRIST. In "the length, and breadth, and depth, and

height" we are brought into an infinite range of purposed blessing (Eph. iii.). We are also enabled to appropriate for ourselves, with all saints, our real place in the affection of CHRIST (John xiii. 25); and to know that we are in the place that He is in before His FATHER and His GOD (John xiv. 20; xx. 17; Eph. i. 3-6; Heb. ii. 11; 1 John iv. 17), with none of the FATHER'S counsels withheld from our knowledge (Eph. i. 8-12; Col. i. and ii.)!

The rejection of JESUS by the world; the devotedness of JESUS to His own who are left here to share His rejection; the opening up of heaven to be the home of our hearts now, as well as the place of GOD'S purpose for us as the companions of CHRIST throughout eternity; the response of love expected from us in the keeping of CHRIST'S commandments; His desire for us to represent Him here in love and humble service for His own; and to witness for Him before the world, with suffering; the presence and indwelling of the HOLY SPIRIT meanwhile to lead us in our thoughts and affections up to Him where He is—these are the chief subjects in these last words of CHRIST to His own (until we reach that most wonderful portion of all), His prayer for those whom the FATHER had given Him, together with those who should afterwards believe. What perfect affection and devotedness towards His own are seen here! One needs to have entered into the meaning of the chapters we have been considering before he can rightly appreciate this most sublime of all portions, John xvii.

May these brief remarks be graciously used to encourage ourselves to pay a deeper interest in these last words of CHRIST to His own! May we all be given, by the HOLY SPIRIT'S teaching, to be so enriched by them as to enjoy more perfect communion with Himself, with ability to represent Him here more faithfully in the scene and day of His rejection!

"Who suffer with Thee, LORD, below,  
Shall reign with Thee above;  
Then let it be our joy to know  
This way of peace and love."

F.E.H.

## On a Conversion and a Restoration

**T**HE following two narratives illustrate the remarkable grace of God:—

A relative of mine and a brother in fellowship recently met a well-to-do manufacturer of the Swiss Jews with whom he was distantly acquainted. They exchanged greetings, and my friend asked him how he found business. To his astonishment and intense joy, he replied: "Oh! I have given up my work some time ago, and am now engaged in the LORD'S service. I must tell you how this came about.

"A servant of the LORD came to our town to hold a series of gospel meetings in a tent on the outskirts. I had never read the Bible, nor ever prayed in my life. An aunt of mine, religiously inclined, asked me if I would mind taking her one evening to a service. I could not very well refuse. So I went with her and left her at the door. I could not be seen inside. What would the people have said? Fancy Jean Ch—— here! It would have spread about the town. But I remained outside and listened to the address, unseen by anyone,

"The address made a certain impression on me. On returning home, I confessed to my aunt that I had remained to hear the speaker and accepted to accompany her again on the next evening. This time I followed her into the tent, but hid behind the folds of the curtain. Again I was struck by the evangelist's message. The next evening found me once more in the tent, and on the following Sunday, I was there morning, afternoon and evening. The last meeting completely broke me down, and I went home deeply convicted. That night I fell on my knees and for hours cried to God for mercy. Before the morning I had found peace.

"The next thing that happened to me was an unforeseen dispensation of God in blessing. I contracted a severe illness which laid me low for eighteen months. During this enforced period of seclusion I studied the Word of God and under the guidance of the HOLY SPIRIT

and the teaching of Christian friends learned the Scriptures and the LORD's ways. I gave up my business, and was led to devote my time going from place to place to hold gospel meetings." He had just been to C. and F., an important industrial centre. My friend thereupon asked him in which public hall he had been speaking, and he told him, adding that at the first meeting there were over 800 people present.

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The story of the restoration of a backslider was told at a meeting recently.

The incident happened in Belgium. A little boy had been disobedient, so that his father sent him to bed in punishment. An hour or so later, the father heard the child sobbing bitterly; so he went upstairs to the bedroom, followed by the mother. He asked the boy why he was crying so. "Oh!" he replied, "I have heard at school that GOD keeps a book in which He records all our wrong-doings; and I am so sorry, and should like to know what to do to have my sins removed." The father, who had once been a bright Christian, but had backslidden, and for years had lived in and for the world, told his boy that the precious blood of CHRIST was the only way by which GOD could forgive us, if we confessed our sins. The lad turning to his father, amidst his tears, said: "Father, have you any sins in GOD's book?" "Yes, my dear, I am afraid I have." "And you, mother, have you any sins in GOD's book?" "Oh! yes, I have." "Then," continued the boy, "why not kneel, all three of us, and ask GOD to forgive us?"

That time of prayer and crying to GOD was blessed to all three, and the father is now happily restored, the mother and the boy brought into happy fellowship with the LORD.

L.F.

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"GOD's voice becomes increasingly distinct as we obey it."

## On Religion and The Way

“**I**F any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain. Pure religion and undefiled before GOD and the FATHER is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” (James i. 26, 27).

“The Jews which knew me from the beginning, if they would testify, that after the most straitest sect of our religion, I lived a Pharisee” (Acts xxvi. 5).

“Divers were hardened, and believed not, but spake evil of *that way*” (Acts xix. 5).

“And the same time there arose no small stir about *that way*” (Acts xix. 23).

“I persecuted *this way* unto the death” (Acts xxii. 4).

“But this I confess unto thee, that after *the way* which they call heresy, so worship I the God of my fathers” (Acts xxiv. 14).

“And desired of him (the high priest) letters to Damascus to the synagogues, that if he found any of *this way* . . . he might bring them bound unto Jerusalem” (Acts ix. 2).

It will be seen that the word “religion” occurs three times in these verses, and “that way,” “this way” or “the way” five times. I write “THE WAY” with capital letters because they have a peculiar and special significance. My desire is to point out the meaning according to Scripture of these two different expressions—“Religion” and “The Way.” The first indeed is very common, and understood to mean the different kinds of religion and belief practised and carried out by persons civilised or uncivilised in all parts of the world. But the question is what do these words signify as they occur and are used in Scripture? It is undeniable that all men and women have a religion of one kind or another, even those persons who say they have “no religion”; also atheists, who profess to have no belief in God. All such prove, however, that they have some object in life, whether it be fame, wealth, or perhaps

only pleasure, but which is so pursued by them as to be an object of worship, and thus to be their religion. It is profitable to inquire on behalf of those who believe, or at least know the Bible account of man's creation, whether that account does not show plainly enough that the first human pair had a religion, which consisted in the worship of, and communion with, their GOD and CREATOR. Hence it follows, mankind descended from that one pair, are all alike in requiring to have some kind of religion; and that all those who have any other kind but that originally ordained by man's CREATOR must have departed from the original design and also from the state and condition of happiness accompanying it. The happiness of Eden is lost for man for ever. If this is so, and it is undeniable for all those who believe the Bible, then we must turn to that Book, and that Book alone, to find out what is the religion for man which will bring him the happiness which he lost through his first parents. The Scripture fully reveals to the inquiring soul how this can be brought about. This is why I have called the second part of the title of these remarks, "THE WAY." I think it is very interesting to note how Scripture definitely speaks of "pure and undefiled religion" as well as "THE WAY," and it is my object to point to the meaning of these expressions. What does the apostle James, as inspired to write, mean by "pure religion and undefiled before GOD and the FATHER"?

One may say the meaning seems plain enough as to the words "*visiting the fatherless and widows in their affliction,*" and anyone can do this: but as to the words which follow, surely no one but a truly regenerated person can keep himself or herself "*unspotted from the world*"! Thus comes in the aptness of the rest of my title, "THE WAY." These words are evidently used to indicate the Christian Faith in its early days, showing that believers were so separate from those around them that they were designated as of "*that Way*"; "THE WAY" being a specific title applied then to Christianity and to believers by those who believed not, and accepted

as applied to themselves by those who did believe the gospel and were saved. The one phrase perfectly illustrates and expounds the other. In Acts xxvi. Paul speaks of *the Jews' religion* which he had so strenuously followed: but that same Paul afterwards equally, and in fact more so and gladly, followed what enemies called a heresy, namely, "THE WAY."

And need I say what, or rather Who, is THE WAY but that Blessed One Who said Himself, "*I am the Way.*" He is THE WAY now for all who wish for happiness both in this and the future life. Through Him only is it possible for the believer to carry out true religion and undefiled before GOD and the FATHER; only by His grace can anyone not only do good works but also be unspotted from the world, be separate from the world. This is the true place of every believer now and means practical holiness. For our LORD Himself said to Philip, "he that hath seen Me hath seen the FATHER"; so that our blessing and our holiness must proceed from that SAVIOUR Who has loved us and given Himself for us. Through Him alone can we prove that we are not of this world and also as a consequence do not love it and are not friends of the world and therefore enemies of GOD.

How blessed that there should be so plainly pointed out to us what true religion really is, and the way whereby each of us in our measure can answer to what grace has done for us, and be holy. Thus doing the will of our FATHER in heaven as followers of His blessed SON, our LORD and SAVIOUR JESUS CHRIST, we may glorify Him in our bodies while awaiting His return, when we shall be fully changed into His likeness. For "when we see Him we shall be like Him."

J.C.B.

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Not pious platitudes, but persistent practice of His precept is the mark of one who loves Him.



## On "Who is This . . . Glorious in His Apparel?"

**A**LL that is connected with the PERSON of the LORD JESUS is precious to those who know His Name. These thoughts upon some special mentions in Scripture of His raiment are presented in the hope that they may afford matter for meditation and worship, as we ponder over them in His Presence.

In the gospel by Luke we behold Him as the BABE wrapped in *swaddling clothes* and lying

IN A MANGER.

Yet in these lowly surroundings we are reminded by another Evangelist that He Who lay there was none other than EMMANUEL—GOD with us. Hence how fitting that the announcement of His birth by the angel of the LORD, is immediately followed by the ecstatic outburst of "a multitude of the heavenly host praising God, and saying, "Glory be to GOD in the highest; on earth peace; goodwill towards men."

"GOD has been manifest in flesh: seen of angels." 1 Tim. iii. 16; and if the lower world values Him not, angelic hosts hail and adore the INCARNATE WORD, the ETERNAL SON, veiled in flesh, although wrapped in swaddling-clothes, lying in a manger. For is it not written: When He bringeth in the FIRST-BEGOTTEN into the world, He saith: And *let all the angels of God worship Him*"?

As we behold Him there, "the BABE wrapped in swaddling clothes lying in a manger," we would make haste, with the shepherds in spirit, to fall down and worship Him. "For ye know the grace of the LORD JESUS CHRIST, Who though He was rich, yet for your sakes became poor, that we through His poverty might be rich." 2 Cor. viii. 9.

Ponder we Thy lowly bed,  
SON of GOD in manger laid;  
Born to Calvary to be led!  
SAVIOUR, we adore Thee.

From that scene of deep humility, the swaddling clothes, the manger and the HOLY BABE at Bethlehem, we now turn our steps to another of quite contrasted character. A quarter of a century later the Apostle Peter referred to it as "when we were eye-witnesses of His Majesty," when we were with Him

ON THE HOLY MOUNT.

Three evangelists were led to record this important occasion. Says Matthew: "His face did shine as the sun and His raiment was white as the light." S. Matt. xvii. 2.

Says Mark: "He was transfigured before them, and His raiment became shining, exceeding white as snow, so as no fuller on earth can white them." S. Mark, ix. 2, 3.

Says Luke: "And as He prayed the fashion of His countenance was altered, and His raiment was white and effulgent." S. Luke ix. 29 [New Trans.].

The first evangelist, presenting CHRIST pre-eminently in the Kingly character, in his account of the Transfiguration of Our LORD mentions His beauty and majesty. "His face as the sun, His raiment white as the light."

The second evangelist, presenting CHRIST specially as the SERVANT SON of GOD, JEHOVAH'S perfect SERVANT, speaks of the shining raiment, "white as snow." He is the one who traces the lowly path of willing service rendered to GOD and man by Him Who came "*not to be ministered unto but to minister.*" Yet He is "the Ancient of days" (Dan. vii. 9) of Whom we read "*Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him.*"

The third evangelist brings Him before our hearts in a two-fold way by the words "*As He prayed*"—true mark of a dependent Man—"His raiment was white and effulgent"—mark of a Divine Person—"the SON . . . the effulgence (i.e., brightness, brilliance, splendour) of His glory." The Godhead glory shone through the human veil. So listening in awed reverence to the Voice of GOD the FATHER as on the holy mount: "*This is My*

*beloved Son; hear ye Him,"* we too would lift our eyes and see no man save JESUS only with ourselves as we wend our way in spirit to

THE UPPER ROOM.

How different the scene now presented to our gaze as recorded in the thirteenth chapter of St. John's gospel. This evangelist, who makes no mention of the Transfiguration glory, gives us, however, a glimpse of a moral glory which none of the Synoptics record, in this story of the Upper Room.

*"Jesus, knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself."* S. John xiii. 3, 4.

Thus He prepares for doing the lowliest service, stooping even to wash His own disciples' feet. Though truly LORD and MASTER, He girded Himself as a slave to minister to those who would not stoop to minister to each other: for at that table "there was a strife among them, which of them should be accounted the greatest." S. Luke xxii. 26.

Wrapped in *swaddling clothes* on the first day of His earthly life, we now behold Him on the last night of "the days of His flesh" *girded with a towel* to serve as a slave.

"We wonder at Thy lowly mind,  
And fain would like Thee be."

It is but a brief stage in the journey that leads to "the place called Calvary, where they crucified Him."

Ere this is reached, however, we halt to think of *the robe of mockery* in which His enemies arrayed Him before leading Him to the Cross. Let us consider and compare the accounts given by the four evangelists, all of whom were led to place it on record.

"And Herod and his men of war . . . arrayed Him in a *gorgeous robe* and sent Him to Pilate." S. Luke xxiii. 11.

"And the soldiers . . . *clothed Him with purple*, and platted a crown of thorns." S. Mark xv. 17.

“And the soldiers of the governor . . . put on Him a *scarlet robe*.” S. Matt. xxvii. 28.

“Then came JESUS forth wearing the crown of thorns and *the purple robe*.” S. John xix. 5.

From these four accounts of *the robe of mockery* it might be gathered that it was provided by Herod or his men, and used again by Pilate’s soldiers when He was brought back by them to the governor’s palace. *Scarlet, purple, gorgeous*, all convey the idea of an old robe of state once magnificent from its richness of material and colour, but now, though tarnished and shabby, yet pretentious enough in appearance to give cruel point to its present use as a robe of mockery for One Who was charged with “saying that He Himself is CHRIST a King.” S. Luke xxiii. 1-5.

The enemy’s object is plain in thus using these pagan soldiers to deride Him, and so taking advantage of His lowly grace to cast ridicule upon His just earthly claims, not to mention His higher ones.

“And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him.” S. Mark xv. 20.

“Then the soldiers, when they had crucified JESUS, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots. These things therefore the soldiers did.” S. John xix. 23, 24.

#### BENEATH THE CROSS.

It is His own garments, and the seamless coat, which here the soldiers divide as spoil among themselves. Their callous indifference is emphasised by all four evangelists, and explained perchance in the gracious words alone recorded by S. Luke: “Then said JESUS, FATHER, forgive them, for they know not what they do.” So perfectly did the Crucified King exemplify that maxim of His Kingdom manifesto given by Him in the

Sermon on the Mount, "*pray for them that despitefully use you.*" May not this have been the very means the SPIRIT used to lead the robber by His side to pray for remembrance in that Kingdom into which He would surely come, spite of then appearances.

But "*His coat woven from the top throughout,*" that "*seamless robe,*" would speak of long and loving toil of a devoted heart and willing hands.

In any case, it was the garment spoken of by the beloved disciple as "His coat," the vesture for which they cast lots whose it should be.

But He Who "endured the cross, despising the shame"; He Who died for our sins, according to the Scriptures; and was buried, rose again the third day, according to the Scriptures (1 Cor. xv. 3, 4); and angelic voices are again heard announcing glad tidings that "He is risen as He said. Come, see the place where the Lord lay."

#### AT THE EMPTY TOMB

we find Peter and John looking in and seeing with wondering eyes *the linen clothes* lying, and the napkin that was about His head not lying with the linen clothes, but wrapped together in a place by itself. S. John xx. 6, 7.

A "*clean linen cloth,*" says Matthew; "*fine linen,*" says Mark; "*linen,*" says Luke; "*linen clothes,*" says John; all recording that these were brought by the devoted and reverent hands of Joseph of Arimathea, a rich man, an honourable counsellor. For as soon as the voluntary humiliation of the Eternal SON was consummated by the Death of the Cross, the Eternal FATHER as it were steps in to see that due honours be rendered by such as Joseph and Nicodemus to Him in burial.

But the grave clothes are left lying in the empty tomb as they were when He triumphantly arose from their folds. What a loud testimony of victory and power these mute witnesses give to the greatest of all events, the fact that HE IS RISEN.

Later on it is recorded that "with great power gave

the Apostles witness to the resurrection of the LORD JESUS"; but on that day of days an empty tomb and undisturbed linen garments bore eloquent if silent testimony to the same glad fact.

We hasten on to where the Risen LORD has gone, "for CHRIST is not entered into the holy places made with hands which are the figures of the true; but

INTO HEAVEN ITSELF

now to appear in the presence of GOD for us." Heb. ix. 24. A reference to Exodus xxviii. 2, will give some dim kind of foreshadowing of *His Priestly garments of glory and beauty*.

"And thou shalt make holy garments for Aaron thy brother for glory and beauty." It is ours to sing:—

"O LORD, in Thee our eyes behold  
Ten thousand glories more  
Than the rich gems and polished gold  
The sons of Aaron wore."

as we rejoice to remember and recount the blessed fact that:—

"For us He wears the mitre  
Where holiness shines bright;  
For us His robes are whiter,  
Than heaven's unsullied light."

"Wherefore, holy brethren . . . consider the Apostle and High Priest of our confession JESUS." Heb. iii. 1 [New Trans.].

Is there not a constant tendency for our hearts to become occupied with almost anything or anyone rather than with Him and His glory? Yet what glory, what grace, what love, and what sympathy are His! For "He is able to save completely those who approach by Him to GOD, always living to intercede for them." Heb. vii. 25 [New Trans.].

But glories as King, as well as Prophet and Priest are brought to our view, as when (Rev. xix. 13, 16) He appears in

## VESTURE DIPPED IN BLOOD;

and on His vesture, and His thigh a Name written: KING OF KINGS AND LORD OF LORDS. Do we wonder at the prophet's question at the head of this article: *Who is this . . . glorious in His apparel, travelling in the greatness of His strength?*

Not the priestly mitre here, but royal diadems are seen, for: "On His head were many crowns."

Men sometimes vainly conjecture as to what CHRIST would do if He came again to earth, overlooking the certainty that He is coming again. First to call away His bride, the church of GOD, consisting of every believer on the LORD JESUS CHRIST—*they that are Christ's at His coming*, and then with them in all the glory and majesty of His appearing and Kingdom.

*Then every eye shall see Him, and they also that pierced Him, and all the kindreds of the earth shall wail because of Him.* Royal robes, and royal splendours will then be seen as His by right.

Yet in *swaddling clothes* in the Manger cradle at Bethlehem; in *glittering robes of snowy whiteness* on the holy mount of Transfiguration; in *menial garb* in the Upper Room; in *mock royal garments* in Herod's barracks; in *the seamless robe* woven by loving hands; in *the linen clothes* brought by devoted hearts to His sepulchre; or in *the majestic splendour* with many diadems upon His head:—

He is GOD our SAVIOUR,  
He is CHRIST the LORD,  
Ever to be trusted,  
Worshipped, and adored.

"For to you who believe He is precious."

S.G.S.

## On an Old Friend

I WANT to introduce you to an old friend of mine who doesn't know that I am writing about him, and probably never will know. If he does he will not be angry, because it is done to show how the LORD JESUS can make one happy in most adverse circumstances. If you went from England to see him it would mean a long journey—first across the Atlantic Ocean to the mighty river St. Lawrence, then by the Central Pacific Railway to Maple Creek in Saskatchewan, about 100 miles in a straight line from the frontier of the United States. There in a plot of ground you would find the house of David Bowyer. It is a one-roomed house with wood walls and floor. This summer, 1936, the heat was intense, and turned the surface of the earth into fine dust, which, when the hot wind blew, was raised in thick clouds and dropped on to the fields, and smothered the young crops so that many farmers who had sown hundreds of bushels of seed had no wheat, and for next season have to buy seed. Their potatoes and root crops were also smothered, so that horses and cattle had to be sold to enable farmers to buy food for the animals they kept. David's son-in-law sold four horses and four head of cattle to get food for the rest. The boards of David's house shrunk so much that there were openings of  $\frac{1}{4}$ -inch between each. Also the floor-boards shrunk. Well, quite suddenly rain came, and soon cold winds. Try to guess what it is like in a one-roomed house with the walls letting in the cold wind through the openings. And what did David write when in these circumstances, with a mouth so sore that every bite he took gave him pain, and lame in both his feet? He writes thanks for a letter, and says "*What grace of a loving God and Father to let me know that I was a sinner so bad that I needed a Saviour. God so loved me. By the grace of God I am what I am. Yes, God does care for me.*" This was written while a snowstorm was raging on 3rd December, 1936.



When David Bowyer was eleven months old his mother died, so he never knew a mother's love. His father was a shepherd in this country, and he was so good to his six children: his weekly wage year by year was ten shillings: from eight years to sixty-two he was a shepherd. He never had a day's schooling. David also never had a day in a school, and at eight years commenced to earn his living by helping his father. When he was thirteen he went to Canada. He was married in 1879, and at that time could not write his name. Now he has learned to write, and his letters are clearly written and well expressed, and full of matter concerning His blessed SAVIOUR. He and his wife were saved and lived happily together for forty-eight years. "I was with her when her end was near, and I said to her 'Mother' (we always called her so) 'I want to say good-bye to you while your mind is clear. You cannot be long with us. We have walked together for 48 years and now must part.'" Her only grief was that David should be left alone. David then was comforted with the gracious words "Be still, and know that I am God."

"None but CHRIST can satisfy" is true for every one of us in England or in Canada. If it is true of you, you can say as David says "Now I can call the SAVIOUR mine though all unworthy still"; you are bound up with David in the bundle of life in CHRIST JESUS.

This saint of modern days would gladly re-echo the language of another long centuries since: "Thou hast put joy and gladness in my heart, more than in the time when their corn and wine increased." "All my springs are in Thee."

H.L.B.

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"It is our privilege to rejoice in the LORD, come what may; and to draw from those eternal springs and hidden treasures that are to be found in Himself."

## On Paul and Timothy

**T**HE object of this paper is to call attention to the remarkably beautiful friendship that existed between the Apostle Paul and his youthful disciple and friend, Timothy, with a desire to glean some of the PRACTICAL lessons to be learned from the Apostle's two letters to him.

Doctrinal truth we will leave aside for the present, confining ourselves to the effects produced by grace in two persons of such opposite birth and training as the once bigoted Jew, Saul of Tarsus, and this young man, the son of a Greek father and of a pious and faithful mother.

The Apostle Paul, in his first letter, addresses him as "my own son in the faith," and in the second as "my dearly beloved son," while all through the two letters he speaks with the fullest confidence and affection, although conscious of the jealousy and suspicion that might be produced in some fellow Christians by the youthfulness of his protégé, whose remarkable gifts of wisdom and grace exposed him to such trials. First, as to personal confidence, what could be added to the words of the first chapter, first epistle? "This charge I commit unto thee, son Timothy, that thou mightest war a good warfare, holding faith and a good conscience"—a most important condition for a Christian warrior in the world's conflicts with profession—and "nourished up in the words of faith and good doctrine"; so as to be "able to command and teach." Think of this as a commendation to a young brother.

Then again, what can be more helpful to one who desires to serve the LORD in a day like the present than such exhortations as we find in the fourth chapter, sixth verse (first epistle), "If thou put the brethren in remembrance of these things, thou shalt be a good minister of JESUS CHRIST, nourished up in the words of faith and of good doctrine whereunto thou hast attained." Passing over some other examples of confidence and love, we would draw special attention to some verses in the

last chapter of the first epistle—"But thou, O man of God, flee these things"—that is, the love of money and the "hurtful lusts which drown men in destruction and perdition"; and "follow after righteousness, godliness, love, patience, meekness: fight the good fight of faith," etc.

But we note that after the conclusion of this first letter, we have a postscript which contains a charge to the rich in this world; and a solemn personal one to Timothy, which might be translated thus—"O Timothy, keep the entrusted deposit, avoiding profane and vain babblings, and oppositions of science falsely called, which some professing have erred concerning the faith. Grace be with thee, Amen."

What is this entrusted deposit? Paul again refers to it in the fourteenth verse of the second letter as "that good thing" which was committed unto thee, keep by the HOLY GHOST which dwelleth in us. Here we understand that it might read "that deposit"; for the Apostle uses the same expression in the twelfth verse when he says, speaking of the LORD, "He is able to keep that—that deposit—which I have committed to His trust." Is this not a beautiful thought? How rarely indeed do we, or our fellow Christians, regard in this way the precious truths of the word of GOD. Some, indeed, often speak of the Scriptures in a way which savours of merely human tradition, and not as a sacred trust which we not only believe in as the inspired word of GOD as a whole, but treasure in its sound words and every detail as a divine revelation—the gift of GOD.

But the object of this paper is not to call attention to the doctrine of the two epistles, important as it is in this day, but written with a hope to increase the value of personal confidence and affection in our fellow Christians.

The second letter also contains numerous evidences of Paul's personal attachment, and remarkable confidence in his young brother. Commencing with "dearly beloved son," he says "without ceasing I have remembrance of thee in my prayers night and day, greatly desiring to

see thee, being mindful of thy tears that I may be filled with joy." Then again, we note the Apostle's great desire to see him when he says—"Do thy diligence to come before winter," and ends with several greetings from brothers whom he names, and indeed from all the brethren, closing with the paternal wish—"The LORD JESUS CHRIST be with thy spirit: grace be with you. Amen."

As said above, these brief notes are written with no thought of commenting on the many important points of doctrinal truth which Paul refers to in both letters. To many of our readers they are well known, but to the younger ones especially we would stress their importance in the present day. How encouraging it is to find so young a disciple of CHRIST receiving such a charge as in chapter four of the Second Epistle—"Preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all longsuffering and doctrine . . . but watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

May the LORD graciously look upon us in this day of feebleness on the one hand, and pretension and formalism on the other; and give to many of His young disciples to seek to emulate Timothy in these blessed and much needed traits of character here feebly and briefly recalled.

T.R.

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"HE KNOWETH OUR FRAME" (Psalm ciii. 14).

Our age, sex, temperament, time of life, circumstances, measure of intelligence, special needs, fears, hopes, desires and possibilities are all known to Him. Since His compassions fail not; and His consolations are not small; we may gird up the loins of our minds and run the race which is set before us cheerfully and hopefully; looking off unto JESUS the Author and Completer of faith.

## On The Word of God.

**A**T all times it has been good for the LORD's people to cultivate a holy reverence for the Word of GOD; specially so in these perilous times of the last days.

The Apostle Paul, in view of the terrible evils which would come in after his departure, says, "*And now I commit you to God, and to the Word of His grace, which is able to build you up and give you an inheritance among all the sanctified.*" (Acts xx. 32.)\*

That "grievous wolves" *have come in*, and that "evil teachers" from within *have risen up*, is now patent to any true lover of the LORD and His Word. In John viii. the LORD says to the Jews who believed Him, "If ye abide in my Word, ye are truly My disciples; and ye shall know the truth, and the truth shall set you free." Many, alas! despise that word and such will be held accountable (Prov. xiii. 13). Many professed servants of GOD, professing themselves to be wise, have become fools, and sit in judgment on that Word by which they will be judged (John xii. 48). Others, at will, take from it or add to it, having no regard to the solemn warnings as to this, both in the Old and New Testaments (Deut. iv.; Prov. xxx. 5, 6; Rev. xxii. 18).

Satan's malice and man's efforts to get rid of GOD's Word are alike powerless, for it still remains. "For ever, O JEHOVAH, Thy Word is settled in the heavens" (Ps. cxix. 8, 9). It is a lamp to the feet so that we may not stumble into the pitfalls of the enemy; and a light to the path, pointing on to where the pathway of faith ends (Heb. xii.). It is truly the chart and compass of the believer over the sea of life here, as also his comfort and consolation in trials and afflictions. The SPIRIT of GOD ministering CHRIST to us through it, leads us to sit at His feet to learn of Him, and thus to find rest in this world of unrest. Thereby hopes have arisen in our hearts which will never find full satisfaction until we see Him Whose love has kindled them.

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\* Quotations are from New Translation.

By His Word “we have known and have believed the love which GOD has to us” (1 John iv. 16, 17), and that JESUS the SON of GOD loved us and gave Himself for us, and hath washed us from our sins in His own Blood. Therein, too, we learn that He is soon coming to receive us to Himself. Whilst we await His coming, He would have us keep the Word of His patience; and (whilst He waits in patience at GOD’s right hand for His day) to have our hearts apart from earth’s joys, honours, pleasures, aims and pursuits, as those who through grace deliberately cast in our lot with the REJECTED ONE; having learnt from the Word that “all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the FATHER, but is of the world; and the world is passing, and its lust, but he that does the will of GOD abides for eternity” (1 John ii. 16, 17).

In that Word is spread before us the wondrous pathway of our blessed LORD—the subject, dependent, obedient One, Whose every look, word, step, and work, went up to His GOD and FATHER as frankincense of a sweet odour, and upon Whom the FATHER could look with ineffable delight. “*Thou art my beloved Son, in Thee I have found my delight*” (Mark i. 11; Luke iii. 22).

Having come to GOD by the way of the cross through faith in CHRIST and His finished work, redeemed to GOD by His Blood, we, as belonging to the priestly family, have our portion of this Oblation given to us of GOD’s offering by fire. Infinitely blessed! Wondrous grace! The FATHER gives us to share in His thoughts and joys in that Blessed One whose every step was as music to His ear as He walked about doing the will of His FATHER.

What a treasure-house and mine of wealth is the precious Word of GOD. May we each value it more than life, remembering the words of the LORD JESUS, “If any man love Me, he will keep My words, and My FATHER will love him, and We will come to him and make Our abode with him” (John xiv. 23).

R.G.

## On Evangelisation

*Extracted from "Letters of J.N.D.," Vol. 1, pp. 392-3.*

**I**N connection with what you tell me about evangelisation, be it of the appeal to souls, I am as far as possible from thinking it a low thing. A faithful brother who had at heart the walk of the brethren, reproached me for devoting myself too much to it, more than twenty years ago. I have no regret, far from it; I feel that other brothers have a greater gift for it; but it is a joy to me, when GOD gives me the grace of being occupied with that part of the work. In these last times this work is of the greatest importance. Also, God has led many people into it. With some there is what is superficial, so that a work which acts more deeply in consciences becomes also necessary; but, here at least, it is as if GOD would urge souls into a place of safety before the end. Thank GOD there is more zeal among brethren on that side also; but I believe that, in all times, blessing within is in the measure of the spirit of evangelisation. The reason is very simple. It is the presence of GOD which blesses, and GOD is love, and it is love which makes one seek souls. It is not at all to despise or neglect the care of souls that are Christian. Nothing is more important in its place, but it seems to me that the two things go together where the love of GOD is found. Nor is it any more to neglect what are called the principles of brethren, principles to which I always attach the greatest importance, as the testimony of GOD in these last days. It is the Word which made me receive them as the truth at the beginning; experience has made me feel the importance of them for the whole Church, and that in the sight of the LORD and as the testimony of GOD essential for these times. But GOD loves souls, and if we do not seek them, He will set His testimony elsewhere. He loves us, I believe; but He has no need of us. May He give us only to be faithful to Him, and He will certainly bless us. His patience is also great."

## On Some Who Wanted to See Jesus

Some *wanted* to see JESUS:

Some *did* see JESUS:

All *will* see JESUS.

**A** BRAHAM rejoiced to see CHRIST's day; and he saw it, and was glad. He knew not the Name that was to be given Him, but his was no shadowy hope: he was the friend of GOD and we know from the Scriptures that GOD ever had CHRIST before Him and He revealed CHRIST to His friend. And of whom did Moses speak in Deut. xviii? Peter answers the question, "GOD having raised up His Son JESUS, sent Him." Who was "The Salvation of Israel out of Zion," for whom David prayed? We know that it was the one of whom He said, "JEHOVAH said unto my LORD, Sit Thou at My right hand, until I make Thine enemies Thy footstool." Yes, as with Abraham and Moses, his was a very real looking forward to CHRIST.

Many were to rejoice at the birth of John the son of Zacharias and Elizabeth, because he was "to go before CHRIST," the Messiah of their hopes. Simeon and the aged Anna were among those who wanted to see JESUS, and their longings were satisfied. Simeon's cup of joy was full, for in his arms was GOD's Salvation, and he "blessed GOD, and said, LORD, now lettest Thou Thy servant depart in peace." Anna "coming in that instant gave thanks likewise unto the LORD."

John the Baptist faithfully and by the HOLY GHOST told of the One Who was predicted in all the Scriptures, Whose ministry was imminent: and GOD, Who had sent John, revealed to him CHRIST's glory, and when he saw JESUS coming unto him he said, "*Behold the Lamb of God, which taketh away the sin of the world.*" "Again the next day after John stood, and two of his disciples, and looking upon JESUS as He walked, he saith, Behold the LAMB of GOD." These two disciples were amongst those that "justified GOD, being baptized with the baptism of John"; and they having heard John's words,



followed JESUS and "abode with Him that day." One of the two was Andrew; he finds his brother Simon, who also was looking for the MESSIAS, and Andrew told him the joyful news that he had found Him. Yes, we must share our happiness in the knowledge of CHRIST with others, we cannot but echo the words of David, "O magnify the LORD with me, and let us exalt His Name together." JESUS findeth Philip, and he in turn finds Nathanael. Of whom had Nathanael been thinking when Philip found him under the fig tree? I have no hesitation in saying that it was about the One Whose coming was long expected—the One before Whom he bowed, confessing Him "The SON of GOD . . . The King of Israel; Him of Whom Moses in the law, and the prophets did write, JESUS of NAZARETH, the Son of Joseph."

Zacchaeus, "the chief among the publicans, and he was rich," sought to see JESUS. And, marvellous to say, JESUS came to seek him! Yes, that same JESUS told out those words which now mean so much to you, my reader, and to me, "*The Son of Man is come to seek and to save that which was lost.*" JESUS invited Himself to Zacchaeus' house—that day "Salvation came to that son of Abraham"; the Salvation of Psalm xiv. 7, and of Luke ii. 30, and of Isaiah xlix. 6.

And Herod the King "was desirous to see" JESUS "of a long season." Not, alas, because he loved the Word of God and desired the coming of the LORD'S Anointed; not because he wanted salvation; but, "hoping to have seen some miracle done by Him." He did see JESUS, as a prisoner who had just been blindfolded and struck on the face and blasphemed. And what did Herod do? He, "with his men of war set Him at nought, and mocked Him." Awful scene to us who know what Nathanael knew, that this same JESUS was "The SON of GOD . . . the King of Israel."

Now certain Greeks who had come up to Jerusalem to worship at the feast, said to Philip, "Sir, we would see JESUS." These Greeks had witnessed the effect on the

Jews of the instantaneous life-giving power of the Word of JESUS on the dead body of Lazarus: had they also witnessed the triumphal entry into Jerusalem, and heard the acclamations, "Hosanna: blessed is the King of Israel that cometh in the Name of the LORD"? But the hour that had now come, was not one of exaltation to an earthly throne, but "*the Son of Man*" was to be *lifted up on a cross!* If the Greeks were to be blessed through Him, it must be on the ground of His death and resurrection. So we do not read that their desire was answered in the way they expected; but we shall say a word about them in the third section of this article.

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Not only was JESUS seen by those who "sought to see" Him, but He showed Himself to some, and seeing Him they were brought into rich blessing. And if you who read this will travel with me in thought through some of the instances in Scripture, you will do as Samaria's daughter did, after He, upon Whom she looked, had given her to know that He was the CHRIST; you will tell others, "Come, see a man that told me all that ever I did." Have *you* found out that He knows all about you? And knowing all, yet desires to bless you? Desires to give to *you* that living water, of which if one drinks they never thirst again.

He showed Himself to Bartimaeus, giving sight to that blind poor beggar who had faith in Him. Upon whom did he look immediately his eyes were opened—upon JESUS of NAZARETH—JESUS, SON of DAVID. He went his way, but *his way* was to follow JESUS *in the way.*

Another—blind from his birth—also a beggar, comes before us. JESUS passed by "those that took up stones to cast at Him," but He did not pass by this blind man; no, that man was born blind "that the works of God should be made manifest in him." JESUS opened his blind eyes, and also opened his understanding, so that he knew that the LORD's act, and the seven plain

words of command, were not the act and the command of "a sinner." That act, and those words, to which he had given heed, had brought sight; the power of GOD was in them. The Pharisees cast the man out, but JESUS found him, and Himself told him that he was then looking at the SON of GOD! "Thou hast both seen Him and it is He that talketh with thee." He believed and he worshipped.

There was one that was His avowed enemy, who verily thought that he "ought to do many things contrary to the Name of JESUS of NAZARETH." But did the LORD JESUS have enmity against him? (Have not we been enemies? How has "this same JESUS" dealt with us?) No! Mercy and love were towards Saul of Tarsus. He showed Himself to him from the glory, "Saul, Saul, why persecutest thou Me?" reminding us of the words in Isaiah "Come now, and let us reason together, saith the LORD." He knew not the One Who was speaking. He asked "Who art Thou, LORD?" "I am JESUS." The light of life broke in upon him—the light that illumined Samaria's daughter, and Zacchaeus, and all that had been blessed and saved by Him—"LORD, what wilt Thou have me to do?"

To the one at the well He discovered Himself as the CHRIST; to Bartimaeus GOD made Him known as the SON of DAVID; to the man who went to the Pool of Siloam He made Himself known as the SON of GOD; to the Greeks who desired to see Him He would be known as the SON of MAN.

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"Every eye shall see Him." What a joyful expectation for those who know Him as their SAVIOUR! "We shall see Him as He is." And the many who did see Him when He was here, and believed on Him (as John says, "which we have heard, *which we have seen with our eyes, which we have looked upon,* and our hands have handled of the Word of life, for the life was manifested, *and we have seen it*") their joy will be full to

be with Him and like Him. No more failures, no more contentions; no more misunderstandings, "all trace of sin shall be removed, all evil done away, and they shall dwell with GOD'S BELOVED in GOD'S eternal day." The longings of the saints of the former dispensations will be met when they are "with the LORD"; for they, like the Psalmist, were looking forward to beholding His face in righteousness, and they knew they would be satisfied when they awoke with His likeness.

But how different the outlook to those who have refused Him! Herod might mock; Pilate might excuse himself; the chief priests, the scribes and the elders might imagine that the One they had crucified and slain was out of their way for ever; but *they shall look upon Him!*

"The "certain Greeks" we have mentioned will see JESUS, but we are not told whether the sight will be a joy to them because they are believers, or whether it will be a terror because they will have to face Him to Whom all judgment is committed.

Now He is visible only to the eye of faith. "We see JESUS Who was made a little lower than the angels for the suffering of death, crowned with glory and honour." But when He appears it will be in the glory of the SON of MAN "and all the holy angels with Him, then shall He sit upon the throne of His glory." "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so. Amen."

"His servants shall serve Him: and they shall see His face." To that glorious vision may each reader of this paper be brought through faith in Him Who "came into the world to save sinners," and Who, to them that look for Him, will appear again the second time apart from sin unto salvation.

H.L.B.

## On Nominal Christianity

(Thou hast a name that thou livest and art dead.—Rev. iii. 1)

**H**OW truly these words represent the sad yet actual state of professing Christendom, and, alas! also of many individuals.

Sardis, to which this solemn message was sent, typifies present-day Protestantism, free from the most marked evils of Romanism, yet in a sleep of death, with a name to live, *but only a name*.

Christendom as to its profession, is nearer CHRIST, the Light of the world, than poor heathendom; yet, it has only "a name to live"; deceiving itself, and all merely nominal professors who seek to shelter under its various branches of outward Christian profession.

Life is obviously a very individual thing, so is real faith: and to claim the Christian name while the heart is still far from God, as one fears many are doing in Christendom at the present day, is to be self-deceived, and in a position of great danger.

Some there are who mix in the company of real Christians, and have an appearance of life; and yet to Him Whose eyes are "as a flame of fire" and search all things, their state is one of moral death. Far better, surely, to be an out-and-out worldling than while professing to be a Christian, to be in reality only a dead formalist. God is not mocked, and since He cannot be deceived, nothing but reality can stand before Him.

In our own heart of hearts we each know whether we are right in the sight of God; and whether our moral state will bear the gaze of Him Who is of purer eyes than to behold evil. "*Awake to righteousness and sin not: for some have not the knowledge of God.*" (1 Cor. xv. 34.)

It is therefore of all importance to recognise that nothing avails to cleanse the heart and conscience but the blood of CHRIST, and from Him alone comes the life that is life indeed. For "*this is life eternal, that they might know Thee the only true GOD, and JESUS CHRIST, Whom Thou hast sent.*" (S. John xvii. 3.)

L.F.

## On Some Bible Class Notes

(“Himself.”—S. Luke xxiv.)

**I**N this chapter it is to be remarked how the reality of our LORD’s person in resurrection is brought before the reader. The personal pronouns, *He, Him, Himself, I, Me, My, Myself*, occur upwards of forty times; as though the HOLY SPIRIT delights to assure our hearts of this vital truth.

Some believers seem to have vague, indefinite thoughts concerning our LORD’s bodily resurrection; and consequently as to their own, for His resurrection is *the* pledge of ours. Every sleeping saint, both of Old Testament days and New Testament times, will be raised at His Coming, since CHRIST is the firstfruits of them that slept and afterwards they that are CHRIST’s at His Coming. (1 Cor. xv.)

This is a most blessed and comforting truth for all whose dear ones are now “asleep in JESUS,” since it will be they themselves who will arise at His call in bodies like unto His own body of glory.

Looking for a moment to S. John xx., we find that Mary of Magdala was the first to see the LORD after He had risen; but this is not recorded in our chapter here. But the women who were early at the sepulchre have the testimony of the angels at the empty tomb and run to tell the disciples. To them their report seems nothing more than idle tales, and “they believed them not” (v. 11). How sad to find this spirit of unbelief in His own disciples, for He had clearly made known these things to them (Cf. S. Matt. xx. 18, 19; S. Mark x. 33, 34; S. Luke ix. 22). Always in His teaching He had coupled His sufferings and death with His rising again. Now they had witnessed the former, yet refused to believe the latter.

In our chapter we find the LORD in company with the two who were walking to Emmaus. They had turned their backs on Jerusalem in hopeless disappointment and were going away to their own home like the other two, Peter and John (in S. John xx.), doubtless feeling there

was nothing more now to be expected. But our LORD's love and grace never fail, so we read "As they communed and reasoned together JESUS Himself drew near and went with them." They did not recognise Him, and the conversation is of the most touching description.

Arriving at their house, "He made as though He would go further," and this is an exquisitely beautiful and instructive part of the story. We are reminded of Jeremiah xiv. 8, "*O the hope of Israel, the saviour thereof in time of trouble, why shouldst Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?*"

We know why He was a stranger here, He Who had ever been the SAVIOUR of Israel; for now He had come "*to save them from their sins,*" and they would have none of Him in this character. On the contrary they cast Him out and crucified Him. But He was wounded for their transgressions and bruised for their iniquities, yet upon the cross He made intercession for the transgressors. Now He was risen from the dead, and we have Him walking still as a stranger with the two to Emmaus. "He made as though He would go further," and did not appear as though He expected to be invited into their house, although He well knew what they would do. His action is again very beautiful and instructive, too. For true love never thrusts itself, but waits to be invited; and still our LORD looks for those who love Him and value His company to make Him a welcome guest. "And they constrained Him . . . and He went in to tarry with them" (v. 29). Something similar is suggested by the verse in Revelation iii. 20, "Behold I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me."

Has not the LORD the right to open the door? Assuredly; but He waits for the individual invitation or response, and then follows the highest form of fellowship—"I will sup with him and he with Me." The LORD looks for our love in response to His love to us. In our

chapter, He enters the home at Emmaus, and in the breaking and blessing of the bread reveals Himself, and then ceases to be seen of them.

No sooner do they realise it was the LORD Himself Whom they had entertained than they retrace their steps to Jerusalem with the glad news. As Emmaus was some seven and a half miles distant from the Holy City they would walk fifteen miles that evening, but with feet as though winged with love. Entering the Upper Room, they found the gathered company had already learned the great news, and as they were speaking together "JESUS Himself stood in the midst and said, Peace be unto you."

He Who had made peace through the blood of His cross (Col. i. 20) now came and declared that peace to them. But terrified and affrighted, they thought they saw a spirit. He however graciously dispels their fears with: "Why do thoughts arise in your hearts; behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones as ye see Me have."

Alas, how many questions and thoughts arise in our hearts, and unless our thoughts are directed by the SPIRIT of GOD they are sure to be wrong thoughts; and the LORD would lead not only the disciples of that day but ourselves also into joy and peace in believing, and this by the true knowledge of Himself.

He shows them His hands and His feet. How this should assure every one of them, and yet hardly believing for wonder and joy, they hear Him say, "Have ye any meat . . . and He took and did eat before them." Could gracious condescension go further in order to confirm their faith in Himself as risen again from the dead?

Then the LORD opens the Scriptures to them, and opens their understanding so that they might understand all things concerning Himself written in Moses, the prophets, and the psalms.

Our chapter closes as He Himself, the great Shepherd of the sheep (Heb. xiii. 20), leads His little flock as far



as to Bethany on the morning of His ascension. With uplifted hands He blesses them and is parted from them, and carried up into heaven, while they worshipped Him. Then with great joy they return to Jerusalem, and were continually in the temple praising and blessing God.

Does this close the scene for us. Far from it indeed; for we, as believers gathered to His precious Name, in the power of the HOLY SPIRIT, also worship an ascended and glorified LORD, and await His return. And while we thus wait for Him to come again and receive us to Himself according to His own gracious promise, He still presents himself to our hearts as, "I, JESUS," the Bright and Morning Star, saying "Surely I come quickly." May the answer of our hearts be, "Even so, come, LORD JESUS."

M.E.B.

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## On Some Book Notices

By J.F.K.

THE REVELATION EXPOUNDED, by W. Kelly. (C. A. Hammond, 3 & 4, London House Yard, E.C.4. 4s.)

THIS is a book to be read; one which could be profitably studied by all Christians. Indeed, it is doubtful whether there is any work on *The Revelation of Jesus Christ* likely to be of greater service to the Christian student.

Its object, in the author's own words, is "*to provide a compact help for those who dislike controversy and lengthy discussions.*"

We have found the present volume very much more readable than his earlier one on the same subject; and find ourselves in entire agreement with the author when he states that his views "*are now clearer, more accurate, and more mature.*"

The student of prophecy will naturally find a very

great deal of special interest here; but all who love the LORD JESUS will value the spiritual gems with which this book is studded. While it is a scholarly book, it is not written for scholarly people, but for all who desire help in understanding *The Revelation of Jesus Christ*.

The opening chapters are full of profound and profitable truths, the solemnity of which must touch the conscience of every reader. Our LORD and SAVIOUR, Whose coming must now be very near, is presented *not* so much as the gentle GOOD SHEPHERD (although, thank GOD, this is ever true of Him), but in a judicial character—and judgment must first begin at the House of GOD. The messages to the Churches are not given direct, owing to the ruin of the Christian testimony in its responsibility. Hence we see that *The Revelation of Jesus Christ which God gave to Him*, is communicated first to His servant John, and later to the Angels of the various churches. How this should humble us! The message comes not, we repeat, as the voice of the GOOD SHEPHERD to His sheep, but with the startling and arresting sound of a great trumpet, summoning our attention imperatively. We have, perhaps, too long looked upon our position as one under grace, but if, as MR. KELLY points out, "*we have the blessing in faith, we cannot evade our responsibility in practice.*" The call comes to us from One Whose eyes are as a flame of fire—indicating scathing and consuming judgment; His feet like fine brass—inflexible and unsparing firmness. Should we not with reverent awe heed what He has to say to His own? If we humbly read the messages in the spirit of dependence on the LORD, we shall know what the HOLY SPIRIT has to say to us. And there most certainly is a word (and a promised blessing) to all who have ears to hear. The call to *Repentance* (yes, to *us* who are saved by this grace) is as striking as it is emphatic; and we are to show our repentance by our *works*. Pray GOD that the call may not fall upon deaf ears.

It is an arresting fact that the Coming of the LORD for His people, which is an act of sovereign grace and entirely apart from judgment, is *not clearly defined in*

the "Revelation," which goes to show how much the book is one of judgment.

When MR. KELLY wrote this book (which, in spite of the depth and learning of his research work, is perfectly simple to understand) the shadow of the Great War was entirely undiscernable and there were no signs of any early revival of the Roman Empire. It is therefore the more noteworthy to read how unerringly the HOLY SPIRIT led him to foretell from God's Word historical facts that we have since witnessed with our own eyes. For example, though written forty years ago, yet the author did not hesitate clearly to affirm that Italy was destined once again to become a great power; and a power that would first demonstrate her successful military activities in far distant countries. This is indicated by the *Conqueror having a bow*, emblematic of *distant* warfare; not hand-to-hand fighting, as afterwards indicated by a *sword*. Later on bloodshed and destruction devastates the Western Powers and none shall escape.

There are many passages in this remarkable exposition, the fulfilment of which is now much more apparent. Space forbids much detail here. We strongly recommend this book to all Christians, but it should be read in conjunction with prayerful study of the Word of God.

Our own Prime Minister in a recent speech stated his fear that if the rulers of Europe should lead their peoples into another great war there would be such a revulsion of feeling that the masses would rise up against them, overturning authority and sweeping away ordered government. Alas, this is exactly what will take place; and our brother, writing forty years ago, says

*"The rulers will misuse their power and a revolution on a vast scale will take place with a complete disruption of authority on the earth. It will be a complete revolution of authority, high and low, an unexampled convulsion of all classes of mankind. The effect will be to overturn the foundation of power and authority for the world and to fill men's hearts with apprehension."*

And let it be noted, this is one of the opening judgments which will try all them that dwell on the earth.

Present-day Europe, as MR. KELLY points out, is striving to keep the "Balance of Power" lest a Conqueror should appear drawing all power into his own hands. But come he will, and surely signs are not wanting to prove that this Man of Sin will soon be revealed.

Seeing then, that all "these things shall shortly come to pass," what manner of persons ought *we* to be in all holy conversation and godliness? The LORD introduces Himself to those at Laodicea as the "AMEN." All security lies in the CHRIST of GOD, for He only is "the faithful and true Witness." The utmost promised in the whole of *The Revelation* does not go beyond reigning with the LORD in glory, yet the same promise goes out in love to His own in Laodicea. "*He that overcometh I will give him to sit down with Me in My throne, as I also overcame and sat down with My Father in His throne.*" It is intensely individual, and a word that should touch *each* reader. He that testifieth these things saith "Surely I come quickly, Amen. Even so, Come, LORD JESUS."

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*Christendom Astray From the Bible*, by Robert Roberts (Maran-atha Press, Croydon), is a book issued by the Christadelphians. However sincerely it may have been written, we regret to say that we cannot recommend it to any of our readers, but would add a brief note.

On the title page, the book claims to be "one of the few books based entirely on the Bible as the Word of GOD." *We only wish that it were so!* The volume is a series of lectures given more than fifty years ago by the late Mr. Roberts, and the Bible is very freely (we might almost say ingeniously) quoted. For the author goes to great lengths in endeavouring to prove that the SCRIPTURES bear out *his own interpretation* of them, which on the face of it is absurd.

We could give many instances of what we believe to be serious errors, but this would be unprofitable. Suffice

it to say that Mr. Roberts *denies the pre-existence of our Lord before He became Flesh* and dwelt among us; *he denies that Satan is a personal Being* and maintains that *myriads of human beings will never see the light of resurrection, but "will perish for ever like beasts."*

Let us rather be willing to be taught by the HOLY SPIRIT and accept the Word of GOD in all simplicity as little children. Therefore seeing we KNOW these things let us beware of being led away with the error of the wicked and fall away from our own steadfastness.

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It may have been merely a coincidence that immediately after reading the above-mentioned *Christendom Astray From the Bible* we were handed "THE MISLEADING OF CHRISTENDOM," by the Rev. N. A. E. Earle, M.A., LL.B. (published by Thynne & Co., 28/30, Whitefriars Street, Fleet Street, E.C.4, price 6d.). But what a refreshing change! Here is a short, destructive criticism of modern religious thought that we can gladly recommend to all readers. It is full of sound doctrine, and is a most helpful weapon against the deceitful teachings of the so-called Modernist Movement.

The author, while deploring, with us all, the sad state and condition in which humanity now finds itself, clearly sees that the restoration of all things will never be brought about by *the glorification of Man*, but only by the coming again of our LORD and SAVIOUR JESUS CHRIST. Mr. Earle gets right down to fundamentals when he insists that man must be born again before there is any hope for him. He says:—"We find now that Man is substituting for Bible revelation an 'improved' revelation (so-called) of his own on the enlarged outlook of modern intellectualism which he flatters himself has made him superior to those who in former generations believed the Bible to be true. In fact, however, spiritual things are spiritually discerned and not intellectually at all . . . Much of what man is pleased to regard as God's purposes and God's work

to-day is in reality nothing of the kind, but just a religious substitute. Therefore the power of the HOLY SPIRIT is not in it, and it is, and will continue to be, pathetically ineffective. Man's improved version of what the world ought to be and how to reach it, substituted for GOD's purpose for it, has led to all sorts of features and movements in our modern life, which are in direct contravention of GOD's commandments. Based on the rejection of an infallible Bible, *Modernism yet makes use of evangelical language, but with a non-natural significance and not meaning by it that which the Bible means.* It is 'misty' in regard to the unique and essential Deity of our LORD JESUS CHRIST, and is thus the subtle introduction of a form of ANTICHRIST."

It is seldom that one reads so scathing a comment on the futility of human effort to bring about spiritual blessing.

We find Mr. Earle equally sound when he criticises the present-day political tendencies towards the "totalitarian state"; and those that know from actual experience the state of affairs in Germany and Russia to-day will bear him out in his remarks. It is not without interest that he quotes from MR. KELLY'S "Lectures on the Book of the Revelation" (written as long ago as 1859), where he (W.K.) states that there will in the last days be in Western Europe a reaction from Democracy, taking the form of despotic power. This certainly appears to be fulfilled to-day in the case of the two great countries above-mentioned.

The main theme of Mr. Earle's little work is that human effort at spiritual revival is useless. Man can neither help himself nor others unless he is energised by the SPIRIT of CHRIST himself. The vessel must first be emptied before it can be meet for the MASTER'S use.

We understand that the opportunity presented by the centenary of the birth of MOODY is to be utilised by holding a series of Christian testimony meetings throughout the country. We are heartily and humbly thankful for this promised awakening, and pray GOD'S blessing upon it. Mr. Earle's little work should be of

great value to all those who contemplate taking an active part in these meetings. We very heartily commend it.

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All who love the LORD and feel the extreme seriousness of the days in which we live, should make these things in our book notices of this month a matter of very earnest prayer. If indeed the LORD's own people would only give heed to the HOLY SPIRIT's solemn warning to each one of us: "*I know thy WORKS*" (this awe-inspiring statement occurs seven times in succession to *each* of the seven Churches) what a change there would be in many lives. Our works must be either good or bad, and this should surely challenge our hearts. Are we indifferent? Perhaps this is the most hateful state of all. "Remember, therefore, from whence thou art fallen and REPENT and do the first works."



THE disciples, when the LORD was on the earth, owned no name but His. In Pauline days the disciples were gathered in the name of the LORD JESUS to break bread on the first day of the week. In Glory no name will be known but that of CHRIST. Then why not all the godly to-day in simple dependence of the LORD Himself, and owning the presence of the HOLY GHOST, have fellowship with one another in God's thought about the One Assembly, and the One Body?

Elijah set up twelve stones for the twelve tribes of Israel, although at the time he stood apart from the false worship of the day (1 Kings xviii.).

So the godly saint to-day grasps, in his large-heartedness, all God's saints wherever they are found; although in faithfulness to God he cannot walk with them in a CHRIST-dishonouring path; he loves every believer; is servant to all for JESUS' sake; prays for all saints, and is

gathered on such divine ground as could contain all Christians if they departed from iniquity.

The disciple who is guided by the Word of GOD only can neither recognise a sect to be scriptural nor can he be identified with it; he will neither entertain false doctrine respecting the person and the work of CHRIST, nor will he associate with those who do so, or that refuse to express judgment on it.

DR. DAVIS.

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## My Heart

**W**HAT is the value of my heart,  
That I should guard it?  
Who weighs its worth, and can its part  
In full award it?

One Who knows everything, and all  
My actions ponders,  
Says "Nothing need thy heart appal,  
Unless it wanders!"

Its great CREATOR, Who can read  
Its thoughts and intents,  
Claims it from me and says "Give heed  
To My commandments!"

"Guard thy heart more than everything  
That must be guarded,  
For out of it life's issues bring  
Their part awarded.

"Set thy whole heart on things above,  
Not on earth's treasures:  
The CHRIST of GOD, and His great love  
Its value measures!"

G.S.P.



## On Spiritualism

**S**PIRITUALISM is not the same as spirituality ; indeed they stand at opposite poles, though both are realities. The one gropes in darkness seeking dealings with the dead ; the other, *spirituality*, lives and thrives only in the light and always according to the light in which the presence of God is in measure realised.

Spiritualism—more accurately described as *spiritism*—is a seeking for intercourse through mediums with the spirit-world. There is no novelty about it for it is “as old as the hills” as men say. At anyrate it reaches back to the beginning of the history of any recorded civilisation.

Under the form of *Necromancy* it is said to be traceable in every part of the world ; and to-day is to be found in peoples so far removed from one another geographically and culturally as the Esquimaux and the Hindus. Its practices have been traced amongst nations so remote from each other as the ancient Egyptians, the Greeks, the Jews and the tribes of North American Indians. It is a veritable portent when, *as at the present time*, there is a revival of “spiritist” activity.

To determine the real creed of spiritism is most difficult, since, chameleon-like, it appears to take its colour from the religious veneer of whatever country it is flourishing in at the moment. In England to-day, with amazing effrontery it masquerades as *Christian Spiritualism*, and so it is not unusual to find its temples, halls, meeting-rooms and public announcements surmounted by a cross. It often uses this well-known symbol as though *it really had some connection with Christianity*, which most certainly it has not. Indeed, this forms part of the snare spread in the sight of temperamental, morbid, semi-religious persons, who having perhaps suffered bereavement dwell upon their loss, and are craving for some kind of communion with their loved ones. It also makes an appeal to the curious and inquisitively-minded idlers seeking new sensations of every kind. Of these latter there never appears to be any lack, at any time, in any place where people congregate.

Spiritism, to keep its proper designation, seems to re-appear with fresh vitality whenever the written word of GOD is losing its hold upon the masses of mankind as at the present time. Days of departure from the practice of known truth are always times specially favourable for the spread of spiritism with its uncanny gropings in the occult realm beyond the border-line of revealed truth.

Of course, there *is* a spirit world ; indeed *we are spirits* "clothed with skin and flesh, and fenced with bones and sinews" (Job x. 11), and our whole business as such is with the FATHER of spirits, the One GOD. To possess the fullest spiritual knowledge is only possible through CHRIST, and Him alone ; this too is only by the HOLY SPIRIT and through the word of GOD. The LORD JESUS CHRIST Who is the One Mediator between GOD and man, being Himself both GOD and MAN in one Person, has definitely declared : "*I am the way, the truth and the life ; no man cometh unto the Father but by Me.*" This is definite, dogmatic and final ; therefore in this connection there is neither room nor use for angels or spirits be they good or bad. The sole Mediator so perfectly teaches us all that man may know of GOD, and of the spirit world in which He dwells, that all mediums and go-betweens must be cleared out of the way, not brought in, if He is to be honoured. From His own lips we learn of *the Father's house* where all the heavenly family will foregather one day ; of *Paradise*, where forgiven sinners find themselves the same day they depart this life with Him. Then by His holy apostles He instructs us that to be "absent from the body is to be present with the Lord," and that the dead that die in the LORD are blessed. While in that inimitable story where for one moment He gives a glimpse of what lies beyond the veil of death, He speaks of one who is *consciously comforted*, "Now he is comforted." (Cf. S. John xiv. 2 ; S. Luke xvi. 25 ; xxiii. 43 ; 2 Cor. v. 8 ; Phil. i. 23 ; Rev. xiv. 13).

The LORD JESUS is LORD both of dead and living, and since our happy dead are "with CHRIST" it is "far better" and we leave them there, more happy than ever they were here ; He too is with us here and we find all our true solace

in His understanding sympathy and love. He is enough without aid of saint or angel for He is LORD of all.

GOD uses angelic spirits to minister to His people, "the heirs of salvation," and also to act as the executors of His providence, but it is with Him, and Himself alone, that *we* have to do ; and no unfallen spirit, no holy angel could ever sanction any other thing since he would be dishonouring GOD by robbing Him of the dependence and obedience due alone to Him from ourselves as His creatures.

To all who fear GOD, all who tremble at His word, Spiritualism or Spiritism is peremptorily and sternly forbidden. Indeed it has always been characteristic of GOD-fearing people, as by a healthy spiritual instinct, to shun with horror all such dabbling with the occult.

In the Old Testament the most decided condemnation of GOD is expressed against every conceivable variety of what under modern names now passes for a kind of spiritual religion. "The soul that turneth after such as have familiar spirits and after wizards. . . . I will even set My face against that soul, and will cut him off from among his people." Lev. xx. 6.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter : should not a people seek unto their GOD ? for the living to the dead (that is, should the living apply to the dead) ? To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them." Isa. viii. 19. (Read also Deut. xviii. ; xx. 16, 18 ; Isaiah xxix. 4.)

To conclude in the words of another : "Spiritualism, however much, as a blind, it may link the Name of CHRIST therewith, is a point-blank departure from Christianity, and must finally meet its doom in the judgment of GOD, and there is no escape other than that of repentance and forsaking the whole thing. The rapid spread of spiritualism, and the easy way in which people allow themselves to become ensnared therein, speak volumes as to how far already multitudes have let slip the teachings and warning of Christianity, and to what an alarming extent the professed faith has been undermined.

Spiritualism is but one of the many indications of the now rapidly approaching apostacy of 2 Thess. ii., and the impudent boldness with which it asserts itself tells us that the darkness has already begun to set in." W.G.T.

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## On His Lordship

(*"The Lord shall rule over you."*)

SCRIPTURE is full of examples of how easily the people of the LORD forget the LORD, and what they owe to Him.

The LORD, however, does not give them up, but has to allow them to feel the enemy's power over them, on account of their defection.

Then they remember Him, and cry to Him, as Israel did in Judges vi. 7, because of the Midianites.

A prophet sent in answer to their cry to GOD appeals to their consciences, and reminds them of their disobedience to the One to Whom they owed everything.

At the same time the LORD began to work on their behalf ; and the lower they were in their own degradation, the more it had to be manifested that it was all the LORD's doing as to their deliverance.

Gideon evidently knew something of the LORD's former manifestations of Himself on behalf of His people ; and was exercised about their present condition in contrast to it ; but could only feel his own impotence, nothingness, and helplessness.

What a surprise the greeting of the angel of the LORD must have been to him : "*The Lord is with thee, thou mighty man of valour.*"

He was in hiding from the Midianites, engaged in threshing wheat. He was conscious, too, of the poorness of his family in Manasseh, and of his own insignificance in his father's house.

The LORD said, in substance : "You are just the man I want. I have sent you ; and I intend to be with you in saving Israel from the Midianites."

Gideon evidently knew quite well what was due to the

LORD in the way of an offering, and the angel of the LORD waited while he prepared one, and so settled all doubts about Who He was, by a miraculous manifestation of acceptance.

His first feeling on the departure of the angel of the LORD was one of fear ; but soon he had a verbal assurance in the words : "Fear not : thou shalt not die."

Then he built an altar, and called it JEHOVAH-SHALOM, and it stood as a witness to his devotion.

He obeyed the instructions of the LORD about the removal of that which was a stench in His nostrils, and the substitution for it of that which was acceptable in the ordered place, though he did it under cover of darkness, instead of openly, for fear of his father's household, and the men of the city.

His father was wise enough to recognise the hand of the LORD in what had been done ; and after defending him against those who had sentenced him to death, gave his son a nickname that expressed his own realisation of Baal's impotence.

Then is it any wonder that Abiezer was gathered after him when, with the SPIRIT of the LORD upon him, Gideon blew a trumpet ? His own and neighbouring tribes responded to his messengers, but he still felt dubious about his personal fitness for the LORD'S work ; so the LORD graciously condescended to give him the signs asked for in connection with it.

The preparations begun had to be subject to the LORD'S ruling, Who must have it clearly manifested that it was His doing. The active army was reduced to three hundred men, the rest seeming quite content to go back to their tents.

Then the great question as to what the enemy was doing, and thinking about, was settled ; and Gideon was allowed to use a battle cry *provided by the enemy*, who had been made conscious of what the LORD was going to use him to do.

What an effect the pre-arranged blowing of the trumpets, the breaking away of the lights from the pitchers, and the battle-cry must have had round the camp of the enemy, in

the power of divine revelation. No wonder they ran, and cried, and fled! For once again in the history of His people GOD had shown that "the battle is the LORD's."

The victory was already assured when Ephraim was invited to participate in it. Oreb and Zeeb were slain by them, but their dignity had been offended in their not being invited with the first comers. Gideon's answer to their angry chiding showed divine wisdom. He took the low place, and asked what comparison there was between what he had done and what they had. The gleaning of their grapes was a bigger thing than his whole vintage. There were the heads of the enemy princes in proof of it. This answer soon settled those who were all for outward appearances.

Gideon's judgment on the mockers of Succoth and Penuel is a solemn example of what the LORD thinks of those who mock Him, when His working is visible only to faith. Elisha's sentence on the mocking children of 2 Kings ii. 24, is another example of the same thing.

When the deliverance was actually accomplished, how the divinely-given wisdom shone out in Gideon's answer to the men of Israel's invitation *to be their ruler*, and to accept the rulership to his third generation. "THE LORD SHALL RULE OVER YOU." How easy it is for one who has been used of the LORD in a remarkable way to be snared into taking the LORD's place by those who must have something visible and tangible instead of the invisible reality of faith. (Cf. 1 Samuel xii. 12, 22.)

What a difference it would have made if those who were virtually invited to take the HOLY SPIRIT's place in the Church of GOD had always made the same reply: "THE LORD SHALL RULE OVER YOU"!

Should not the vessels of the ministry be wholly in His hands? and should not the lordship of CHRIST be unreservedly owned and practised by His people? Then would His commandments, His new commandment, His words, and His word, produce that visible discipleship and inward joy of which He spoke so much on that last night to His own.

G.S.P.

## On the Apostle Paul and Christian Liberty

**T**HE character and activities of the apostle Paul are so many-sided, that he seems an example and an expert in almost every branch of Christian life. We may think of him as apostle, missionary, evangelist, teacher, pastor, theologian, martyr, and as a hero of unselfishness. In this paper, however, we consider him as the champion of spiritual freedom: the "liberty wherewith CHRIST makes free."

One of the burning questions among the Christians of the first century was the "Jew question," or, more correctly, the "Judaism question." At this distance of time we perhaps fail to realise its importance, but some knowledge of it sheds valuable light on the New Testament, especially on the Epistles to the Galatians, the Hebrews and the Romans.

What was of permanent value in the old Hebrew faith, "the Jews' religion" as he calls it in Galatians, was carried over and incorporated into Christianity; and it was Paul who, above all others, was used by GOD to liberate the new spiritual religion from the trammels of a now dead legalism. His teaching, too, received emphatic historical confirmation when Jerusalem was destroyed by the Roman armies; for then it must have been patent to the most fanatical Jew that the GOD of his fathers had now forsaken the Holy City and the outworn religion of which it had once been the divinely-appointed centre.

Paul himself tells us that he was born and bred a Pharisee, a "Hebrew of the Hebrews;" and that he had always been most scrupulous in observance of all the Jewish ritual. Matthew the Evangelist is led to gather up our LORD's denunciations of the Pharisees of His day, which he records in the 23rd chapter of his Gospel. They were the proud and envious men of tradition and ritual, who were popular because they represented Jewish patriotism. Their religion, however, emphasised the outside at the expense of the inside; and was in reality a dry, barren, lifeless thing, consisting largely of minute points as to food, dress, and

deportment. For instance, they would sit in solemn conclave in order to discuss the question as to whether an egg laid on a festival day might or might not be eaten, treating it as a matter of serious importance.

There were, however, some Pharisees whose outlook was saner and wider ; and of one of these, Gamaliel, Paul was for a while a disciple. But during those early years of his life how Paul's intense spirit must have groaned under the yoke and bondage of the Mosaic law. For try as he might to keep that law he could find neither peace of conscience nor satisfaction of heart. No wonder, then, that when the light of the Gospel dawned in his soul his heart was filled with an intense devotion to the freedom wherewith he had been made free ; and that as he sped on his Christian course he championed the cause of Christian liberty and of CHRIST his Liberator.

In the first century Antioch in Syria was the great Christian missionary centre. But the flourishing church in that city was not long permitted to remain undisturbed. Certain false teachers from Jerusalem came down to Antioch, and began to urge the converts from Paganism to submit to ritual observances of the Jewish law. So much unrest was caused by their evil teachings that the matter was taken to headquarters to be finally settled ; and Paul, Titus a convert from the Gentiles, and Barnabas, went up to Jerusalem to plead the cause of Christian liberty as against Jewish bondage.

In Acts xv. we get an account of this important conference and its results. The Jerusalem apostles and elders were men of two dispensations, and still clung in a measure to the forms of the old religion. Jewish pride was probably somewhat hurt at the idea that Christianity was to become the universal religion which admitted Jews and Gentiles on equal terms. However, thanks to the appeal which Paul's recital of success amongst the heathen had made ; and to Peter taking the side of the apostle to the Gentiles ; the conference, represented by James who presided, decided not to impose the ceremonials of the Jewish law upon the Gentile converts to Christianity, much to Paul's relief. The Gospel of true Christian liberty was recognised by



the leaders of the church, and his dear Gentile converts could rejoice in the liberty wherewith CHRIST ever sets free the believing sinner.

The fight, however, was not over ; and throughout his whole life Paul had to wage unremitting warfare against the would-be corrupters of the Faith. These evil teachers, Christian by profession, apparently, but really fanatical Jews at heart, busily sought to undo the apostle's work all over Galatia. These fickle descendents of the settlers from Gaul were ready to lend an ear to Paul's detractors, and were beginning to turn towards an outward and ceremonial religion. So serious was the situation that the apostle had now to address to them his epistle in which he *defends his apostolic authority, denounces the false teachers, warns against a departure from his Gospel, and expounds and enforces the central doctrine of justification by faith alone.* No wonder that to a kindred spirit, Martin Luther, one who, like the apostle, had laboured for years at the impossible task of making himself fit for GOD, the Epistle to the Galatians became the most precious portion of the Divine Library.

Right to the end of his life Paul championed the gospel of spiritual liberty against the attempts of his religious enemies to impose the heavy yoke of a dead Judaism upon the necks of the Christian converts. The battle has continued to our own day, the present Roman and Anglo-Catholic activities in this country being but another "push" of the enemy of souls in the age-long conflict between the religion of bondage and the glorious liberty of the gospel of CHRIST.

Roman Catholicism is a gigantic machine, perfected after centuries of experience. It has always flourished chiefly in *Latin* countries, the early leaders of the Roman church being ecclesiastical statesmen and the political successors to the rulers of the mighty Roman Empire.

By its age, its traditions, its show of logic, its art, its gorgeous pageantry, and all the paraphernalia of its ceremonials and superstitions the Roman Catholic church appeals to the desire for authority, and capitvates the imagination and the senses. It uses its intimate knowledge

of poor human nature to play upon the mind and the conscience, the hopes and the fears, and so holds numbers of people in the fetters of its iron system.

The average Englishman resents the suggestion of foreign domination, so the name "*Anglo-Catholic*" appeals to ritualists in this country; but Anglo-Catholicism is the half-way house to Rome. It is futile to pretend or argue that its ceremonials are merely "the idle gestures of men." These things have a *doctrinal significance*, and are definitely Romanist in character.

But Christianity was cradled in Judaism, though Christianity is in no sense a continuation of Judaism. The old prepares the way for the new, albeit the new wine bursts the old bottles; for that which is universal and eternal must ever break through what is merely national, local and temporary. When the building is erected there is no longer any need for the scaffolding. Shadows disappear in the presence of the substance. The reality is better than the picture. Infancy is absorbed in maturity. The dragon-fly grub is an inferior creature to the dragon-fly, which leaves the lower element in order to enjoy its new-found liberty in a high condition. When the butterfly if we may so describe it, of Christianity emerged from the chrysalis of Judaism it left behind only a dead, empty shell.

As we try to look out through the eyes of the men of the first century, and to apprehend the problems of the early church, especially the Judaising tendency to which we have called attention, we better understand and appreciate our New Testament. May we also rejoice anew in that glorious gospel of the grace of GOD that removes guilt from the conscience, while liberating the soul for ever from the bondage and ceremonialism of a dead religion. So shall we stand fast in the liberty wherewith CHRIST makes free.

E.A.

## On "Jesus Christ the Same"

THE following verses, "*Jesus Christ the Same yesterday, and to-day, and for ever,*" were composed by J. Bellett, only and beloved son of J. G. Bellett. They were scribbled with his left hand (the right arm being terribly diseased and useless) on a Saturday night in September, 1847, when he heard every hour except four and five strike. Early that October the arm was amputated, Dr. E. Cronin, one of his physicians, who took a deep interest in both his physical and spiritual condition, being present at the operation. By November 18th *the left arm* had become very painful, and before the end of the month was almost useless. The dear lad was most tenderly nursed by his loving and devoted father, who waited hand and foot on his sorely-afflicted child, being bound together by ties of the deepest affection. He fell asleep in CHRIST on March 26th, 1848, aged 19. It may be of interest to note that Mr. Darby and Lord Congleton were amongst young J. Bellett's chief friends, but the following verses show Who was indeed the "Chiefest of ten thousand, my Beloved and my Friend."

E.M.M.

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JESUS CHRIST the SAME yesterday, and to-day, and for ever. Hebrews xiii. 8.

"And will He ever be the same,  
The same dear LORD Who loves so free,  
And still unchanging as His Name,  
As now be all in all to me ?

"And is His love as full to-day,  
As when He hung upon the tree,  
And look'd these words, 'My life I lay  
Down gladly, sinning one, for thee' ?

"And say, 'mid Heaven's gorgeous glare,  
Will He love tenderly as here,  
Will He not sit as Conqueror there,  
And scarcely mark the silent tear ?

“No—for unchanging as His Name,  
That BLESSĒD LORD will fail us never ;  
For JESUS is to-day the SAME  
As yesterday, and so for ever.

“And when above the skies we soar,  
We’ll see a bright and crownèd Head,  
Beaming with love-looks as of yore,  
When thorns its Brow encompassèd.

“*Yesterday’s* work the theme will be,  
‘Worthy the LAMB, Salvation’s Giver !’  
The darksome journeyings of *to-day*,  
But brilliance add to bright *for ever.*”

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“Who touched My clothes ?” Mark v. 30. (Scribbled with his left hand during the time of waiting for the appointed day of consultation with the surgeon who decided on the amputation of the right arm.)

“And didst Thou feel the gentle touch  
Amid the noisy rabble throng ;  
Knowing that need of Thee had drawn  
A weak one, that rude crowd among ?

“With sicken’d frame, and trembling heart,  
She crept unnoticed through the throng ;  
And shelter’d ’neath those healing wings,  
She found, at once, her burden gone.

“Her need was answer’d—and unseen  
As she had come, she hoped to go,  
Alone to love that healing One  
Whom soon she’d as MESSIAH know.

“But no—the words ‘Who touch’d My clothes ?’  
Gave birth to thoughts which none could tell :  
She had spent all—had naught to give—  
And trembling at His Feet she fell.

“She knew Him not. ‘Be of good cheer’  
Threw peace, and joy, and light around ;  
As rainbow drops from heaven descend  
In grateful showers on thirsty ground.

Her fears dispell’d, she sees Him now,  
Her GOD and SAVIOUR, looking love :  
He’d been her hope of comfort here,  
And now her hope of joy above.

“And, rising from the throng of men  
Who daily call upon His Name,  
He knows the hem-touch, heals as then,  
For JESUS is to-day the same.”

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## On God and Man and the Adversary

**H**OW privileged is man, in that from the first GOD has been pleased to make known to him His mind and purposes. “The LORD GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life.” God endowed him with intelligence ; and, marvel of marvels, with the capacity to have communion with his Maker !

Alas ! GOD’s adversary became at once the adversary of man, and would seek to grieve and dishonour GOD by bringing man from blessing to ruin. He would tempt him to transgress GOD’s commandment that so he might incur GOD’s displeasure, instead of continuing in the enjoyment of His favour.

But GOD’s gracious purposes towards man were to be carried into effect ; and He gives Adam and Eve to learn in what He says to Satan of the One by Whom He would defeat the adversary, and bring man into blessing that was not known in its fulness until the HOLY GHOST came. “I

*will put enmity between thee and the woman, and between thy seed and her Seed. It shall bruise thy head, and thou shalt bruise His heel."*

Consider the appalling state in which man brought himself after Adam sinned, "GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before GOD, and the earth was filled with violence." Man could do evil without effort, but although he knew good he had no power or desire to do it. During the sixteen centuries between the creation of man and the flood, was GOD without a witness? No! Adam was a witness of the goodness and severity of GOD for 930 years. Enoch also, who prophesied of the coming of the LORD in judgment with ten thousand of His saints, was a living epistle known and read of all men for 300 years. For 120 years before the flood Noah was a preacher of righteousness. Yet after the 120 years GOD had to say, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." Eight souls out of all the earth! *It grieved God at His heart.* Man, whom He had so richly blessed, had to be swept off the face of the earth. *We*, preachers of the Gospel, have hearts "deceitful above all things and desperately wicked" and so have those to whom we preach. Nothing can meet our desperate case but "the Seed of the woman." May we be in earnest—sin cost the sufferings of the Cross; let us never lose sight of this.

We know that GOD had CHRIST before Him when "Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour."

Man would still go on after the flood as he did before it. In defiance of GOD he said, "Let us make us a name lest we be scattered abroad upon the face of the whole earth." They knew GOD's desire was that they should dwell upon the face of all the earth. We are so familiar with the Scriptures that we are apt to overlook the fact that no wisdom but that of GOD could have devised so efficient a way of separating the different families as the confusion of

tongues. I cannot refrain from remarking here that the truth of GOD is the same in whatever language it is spoken. The truth which brought salvation in Paul's day to all the nations of the then known world, is the same truth that has brought you to-day, dear fellow-believer, into this great salvation, and untold numbers of every nation under heaven. Man's design was to dwell in the earth without GOD. How different were GOD's thoughts! "The kindness and love of GOD our SAVIOUR toward man appeared" in CHRIST JESUS.

Was GOD without witnesses after the flood? No! There was Noah; and Shem continued until Abraham's time, so that men were without excuse when they turned from the living GOD to serve dumb idols—in reality to serve Satan, the adversary.

The LORD took Abraham from out of a family of idolaters, brought him into the land of Canaan, and promised that it should be his; He told him that he should become a great and mighty nation, and that in his seed "shall all the nations of the earth be blessed." Now we know from Galatians iii. that Abraham's seed was CHRIST. The LORD told Abraham "thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they serve, will I judge, and afterward shall they come out." Pharaoh "knew not the LORD," and refused GOD's command through Moses to let the people go. But GOD's word to Abraham must be carried out—the adversary used Pharaoh and the Egyptians to afflict the people, and tried to exterminate them by killing all the male infants. Balak, the king of the Moabites, tried to get them cursed "that we may smite them, and that I may drive them out of the land." But how could they be cursed whom GOD had *not* cursed? Athaliah tried to exterminate the seed royal, but how could this be when GOD had said CHRIST was to be of the seed of David? Herod tried to kill CHRIST; but how were the Scriptures to be fulfilled if CHRIST were killed when under two years old? But at last the adversary had his hour—CHRIST was taken, and by wicked hands crucified and slain; but it

was by the determinate counsel and foreknowledge of GOD ; and by death He was to destroy the adversary and deliver them who through fear of death were all their lifetime subject to bondage. GOD hath raised Him up and highly exalted Him. CHRIST is the alone SAVIOUR for Jew or Gentile. He will be the Deliverer of Israel : through Him all nations of the earth shall be blessed. The crown of Israel's glory is told in these words : "of whom as concerning the flesh CHRIST came, Who is over all, GOD blessed for ever. Amen."

"Behold a virgin shall conceive, and bear a Son, and shall call His name IMMANUEL" ;—the Seed of the woman ! And in Luke i. with what exultation do we read of the fulfilment of Isaiah's words, "Gabriel was sent from GOD unto a city of Galilee, named Nazareth to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that art highly favoured, the LORD is with thee : blessed art thou among women. . . . Fear not, Mary : for thou hast found favour with GOD, and, behold, thou shalt conceive in thy womb, and bring forth a SON, and shalt call His name JESUS. He shall be great, and shall be called the SON of the HIGHEST ; and the LORD GOD shall give unto Him the throne of His father David. . . . The HOLY GHOST shall come upon thee, and the power of the HIGHEST shall overshadow thee ; therefore also that holy thing which shall be born of thee shall be called the SON of GOD." Often we hear it said that Jewish virgins wondered whether they would be the mother of the Messiah : here we learn that the favoured one was of humble circumstances in a city in despised Galilee, who could sing, "*My soul doth magnify the LORD, and my spirit hath rejoiced in GOD my SAVIOUR.*" A SAVIOUR was born in the city of David—CHRIST the LORD. I repeat the words which form the beginning of such excellent truth : "the SEED of the woman" ; and bow my heart in the knowledge that He is my SAVIOUR.

There is a solemn word concerning this in Revelation xii. : "A woman"—"A man child" ; and the adversary, "A great red dragon."



The "SEED of the woman" is altogether victorious over the adversary. We can speak of this in words which the HOLY GHOST gives: "GOD raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet." To which we, believing in Him, with one heart and voice respond: "Amen, Amen; worthy art Thou, O Lamb of God, that every knee to Thee should bow." H.L.B.

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## On Some Book Notices

By J.F.K.

I

**B**IBLIE *Study Notes on the Four Gospels* by K. I. Best (published by C. A. Hammond, 3-4 London House Yard, E.C.4, and printed by the Alden Press, Oxford. Incidentally, there is a printers' error on page 18. The reference should be to Psalm xvi. and not to Psalm xvii.).

We recommend this little work to all believers. The author makes some interesting and helpful comparisons of the four Gospels; and the wonderful harmony—although each written from a different viewpoint—is clearly brought out.

The good news of Salvation is presented to the Jew first (*Matthew*) and afterwards to the Gentile (*Luke*). The LORD of Glory humbling Himself and taking the form of a servant is wonderfully portrayed in *Mark*; while the intensely individual appeal is given in *John's* Gospel. Miss Best brings out the different characteristics of the four Gospels in a remarkably lucid way—and in the best possible manner—by letting the pure Word of GOD speak for itself.

It will always be profitable reverently to study the contrasts in these four divinely inspired presentations of our BLESSED LORD, and we were particularly struck by the appealing individual note throughout *John's* Gospel. At first, single individuals heard the Master's call—*Andrew, Peter, Philip* and *Nathaniel*. Then we have the LORD graciously meeting the scholarly *Nicodemus* on his own

ground. In the next chapter He reveals Himself so gently and lovingly to the Samaritan woman at the well ; and then brings healing to the completely helpless man by the pool of Bethesda. A few chapters later we get in great detail the wondrous opening of the eyes of the man that was born blind—followed by the still more wonderful fact that this poor sinner was given sight to recognise that JESUS was the SON of GOD.

In the above examples it will be hard if the reader cannot find his own place and description of character.

But the stream of love and grace flows on, and the final call (ch. x.) is “If *any man* enter in he shall be saved.”

These are perilous times in which confusion and iniquity have already begun to corrupt organised religion. The world at large, with all its pomp and boasted culture rejects the claims and call of the loving SAVIOUR—preferring rather to be deceived by Barabbas, and the sad result of this horrible choice is becoming more and more apparent among the nations—robbery, murder and sedition. While man in his folly is trying to usurp the rights of God turning his back upon Him and upon His CHRIST, darkness is fast falling upon the face of the earth, as apostate Christendom increasingly refuses the LIGHT of the World, and nation faces nation in distrust and hatred. The learning and industry of man is prostituted to the manufacture of weapons best fitted for the destruction of his fellows ; yet each nation echoes the mocking cry “Peace, Peace !” and there is no peace.

In such a world we live, and it is inexpressibly blessed to be able to draw aside in *real peace* and quietude of spirit to listen again to the voice of the MASTER—“*My sheep hear My voice and I know them and they follow Me.*”

Then with the Psalmist we too can say, “Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.”

The result of reverently perusing these *Bible Study Notes* must be that the disciple will be brought into closer touch with the LORD, so we repeat, we heartily recommend this little volume to all our readers.

## II

*Are You Satisfied?* by C. E. Falkus (published by Marshall, Morgan & Scott Ltd., price 1s.).

We feel certain this little work will meet with much general approval, and reach a wide circle of readers. Its straightforward and convincing style makes it an admirable gift—possibly anonymously—to those who are dissatisfied with themselves and things generally not knowing the peace of GOD that passeth understanding.

The title is attractive ; for if there is any one symptom characterising people to-day, including, alas ! even many converted persons, it is a spirit of discontent and unrest. This book clearly recognises this fact, and in a most interesting way compels the reader to face up to the vital facts and problems of life.

The “god of this world,” by instilling a spirit of mutual fear and hatred *among the nations* (a spirit which will eventually bring about their self-destruction), is also deceiving the hearts of men into believing that GOD is a hard austere Judge, reaping where He has not sown. Democratic rule not having brought men the anticipated blessings they now look to dictators for help in their need. But these leaders, so different from the true LORD of lords and KING of kings, ruthlessly govern according to their own wills, and stifle all individual action and thought : so should spiritual needs be felt by any under their rule, a stereotyped lifeless religion is all that is proffered which will never satisfy the seeking soul, or the religious instincts rigorously repressed.

The author, no doubt, is correct in assuming that to-day numbers of individuals are very willing to read *man's* opinion of CHRIST ; indeed are quite ready to advance their own opinions about Him ; but how comparatively few there are who will turn to the word of GOD to see what He Himself says about His own beloved SON. The result is, the enemy of souls (a deceiver from the beginning) is able to keep men away from GOD by a propaganda of lies and distortions of the truth about Him, and so He is hated instead of being loved, trusted and worshipped by His creatures.

Hence CHRIST is rejected, and Man, energised by Satan as in the Anti-God movement, is accepted and exalted. This book, however, shows the way to ONE Who makes an individual and personal invitation yet to all mankind. He is an all-powerful Leader not ever preaching aggrandisement and warfare but always love and peace. What worldly dictator can with truth bid the weary, "Come unto Me and I will give you rest." Yet every word of this sentence is still precious and true in the mouth of Him Who did utter it, and confirmed by the experience of the millions who have for nearly twenty centuries responded to its gracious invitation.

No one, we feel, will be able to take exception to this helpful book, and we have ourselves first-hand knowledge that already God has graciously blessed it to seeking souls in remote and unexpected quarters. Buy it, and distribute amongst the circle of your friends and acquaintances is our advice to our readers.

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## On God's Household

THE Epistle to the Ephesians somewhat resembles in its structure a wide tract of fertile countryside; the horizon bounded on the one hand by the everlasting hills of GOD's eternal purpose of blessing in CHRIST JESUS our LORD, and on the other by the majestic awe-inspiring heights of His eternal glory. Through the wide-spreading champaign of inspired truth runs the broad, brimming river of His grace, and there, bathed in the sunshine of the coming glory, nestling between the hills of grace and glory, is *the household of GOD* busy about its divine and domestic duties, associations, privileges and responsibilities. What an unspeakable joy even here on earth to find one's own company *amongst the warmth of Christian fellowship* within the charmed circle of the family of faith, the household of GOD. Here indeed we realise afresh the Apostolic benediction: *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit.*

W.G.T.

## On the Coronation

**T**HE HOLY SPIRIT by the Apostles Peter and Paul enjoins upon all believers in the LORD JESUS CHRIST the Christian duty of praying for kings and all who are in authority; of honouring the king; and of recognising that the powers that be are ordained of God (Rom. xiii. 1; 1 Tim. ii. 1, 2; 1 Pet. ii. 17).

On the occasion of the coronation of His Majesty King George VI., we therefore join with all faithful Christian people throughout his empire in sincerely praying *GOD SAVE THE KING*. That every blessing for himself, Queen Elizabeth, and their family, may be granted them is the prayer of every rightminded Christian subject of the realm, and the more so as we consider that exalted position must perforce entail innumerable responsibilities and temptations from which we, in humbler walks of life, are completely exempt. The king's illustrious father, George V. of happy memory, for over a quarter of a century demonstrated the possibility of one in such a position remembering "*By Whom kings reign and princes decree justice.*" That his son, our present king, may be given grace ever to do the same, and thus be blessed abundantly in things spiritual and temporal, will, we doubt not, be the earnest prayer rising from the hearts of millions at this time.

We are in this but voicing the deep sentiments of our readers in all parts of that great commonwealth of nations, over which King George VI. has been called to preside; as well also as of some on the far Pacific coast from whom letters of kindly interest in our home affairs have been received.

While we, as those separated from the world by the Cross of CHRIST, take no part in seeking to administer its affairs, influence its politics, or court its favour, we still like the exiles in Babylon, pray for the good of the land in which we sojourn, and for those in authority who are GOD's ministers in things temporal. May it indeed be true: *The King trusteth in the LORD, and through the mercy of the MOST HIGH he shall not be moved* (Psl. xxi. 7).

## On the Ascension and Coronation of our Lord

“THE day in which He was taken up” (Acts i. 2) was a great day for Him Who having come down in grace was “received up in glory” (1 Tim. iii. 16). “He that humbleth himself shall be exalted” was ever the divine precept and principle; and since none could ever humble himself as did the LORD JESUS when for God’s eternal glory and man’s eternal blessing He came down from heaven and stooped down to the death of the Cross, so none could ever be exalted as has been that same Blessed One. Raised from the dead, and set at God’s right hand in the heavenlies, far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but but also in that which is to come, this is the exaltation by the power and glory of God of the once humbled, lowly Nazarene so blindly despised and rejected of men. Every Christian heart echoes the glad alleluias of heaven as they see “JESUS crowned with glory and honour.”

Exalted now and crowned,  
Him countless hosts surround,  
And swell the lofty sound,  
Glory to Thee.

So on “the day in which He was taken up,” He led His little band out of the gate through which six weeks earlier He had passed bearing His cross to the place of shame and dishonour. But today, there are no mocking crowds, no gaping sightseers feasting their curious gaze on a mournful procession on the way to execution. The eyes of the world never again saw the face and form of the SON of MAN after His resurrection. Only to His own, to chosen witnesses did He will to appear during the great forty days of His sojourn on earth until “the day in which He was taken up.”

Leaving the city, passing over the brook Cedron, and by the Garden of Gethsemane, a favourite resort of our LORD for prayer in the days of His flesh, onwards

toward Bethany, the one place where He had spent happy hours in the family circle of Mary, Martha and Lazarus, each of whom He loved, but stopping short of the village and ascending to a secluded plateau on the slopes of Olivet, He uttered the last farewells to the little band who had been called to be with Him from the early Galilean days. With eager excitement they enquired if He were about to restore again the Kingdom to Israel. His reply was that times and seasons were kept in the FATHER'S OWN power, but that witness-bearing to Him their RISEN LORD was to be their great occupation henceforth. Standing there upon the hillside with the beloved but guilty city lying at His feet, and the hills of Judaea round about with their nestling towns and villages; with Samaria lying farther away; and yet farther still the islands of the sea and the then undiscovered lands of the west stretching away to the uttermost; indeed with the great world of men for whom He had died in His sight, He said to these who loved Him and who had continued with Him in His temptations: "Ye shall receive power, after that the HOLY GHOST is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." "Witnesses to Me," not inventors of stories about Him, not speculators as to His Person and work, but simply honest, straightforward tellers of what they personally knew of Him. This, too, is our one business while left here, to witness to Him by loving lives, truthful speech and sacrificial service, thus showing that we do know Him and have His Spirit within us.

"And when He had spoken these things while they beheld, He was taken up; and a cloud received Him out of their sight." In his earlier narrative of the Ascension St. Luke supplements this by rather more detail of absorbing interest and significant meaning for us as believers living to-day.

"And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from

them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen.”

As He passed from before their yearning eyes “a cloud received Him out of their sight.”

“Between us and His visible presence—between us and that glorified REDEEMER Who now sitteth at the right hand of GOD—that cloud still rolls. But the eye of faith can pierce it; the incense of true prayer can rise above it; through it the dew of blessing can descend. And if He is gone away, yet He has given us in His HOLY SPIRIT a nearer sense of His presence, a closer infolding in the arms of His tenderness, than we could have enjoyed even if we had lived with Him of old in the home of Nazareth, or sailed with Him in the little boat over the crystal waters of Gennesareth. We may be as near Him at all times—and more than all when we kneel down to pray—as the beloved disciple was when he laid his head upon His breast.” So wrote one many years since, and we gladly endorse his words, for the ASCENDED LORD still makes Himself known to such as love Him and keep His word. He has not left us comfortless, nor ever will, and we can always join in the spirit of the hymn

Alleluia! Not as orphans  
 Are we left in sorrow now;  
 Alleluia! He is near us,  
 Faith believes, nor questions how;  
 Though the clouds from sight received Him  
 When the forty days were o'er,  
 Shall our hearts forget His promise,  
 “I am with you evermore”?

But were the clouds clouds? What of the other side of the cloud? What was happening invisible to mortal eyes? Here is the very noontide splendour of “the day in which He was taken up,” and we would eagerly behold it. To Him it was a day of triumph, and we triumph in His triumphs. He was going home to “My



FATHER'S House" as He called it on the night of the Last Supper in the Upper Room. He had passed through this world as a lonely Pilgrim; the Prince of this world had nothing in Him, for He belonged to another world. Loneliness, misunderstanding, malice and the contradiction of sinners had made His pathway a hard, rough road; but in "the day in which He was taken up" all this was to be eternally changed. He was going to the FATHER, it was the day of His home-going. Angel hosts were to accompany Him worshipping as they went; GOD was to salute Him as a Priest for ever, King of righteousness, and Prince of peace. So while the apostolic band were straining their eyes yearningly as He went up when "the cloud received Him out of their sight," great matters of eternal state were transpiring on the other side of that cloud.

To form some idea of these we are helped by those prophetic Psalms concerning Him, as Psalms xxiv., xlvii., lxviii. While it is true that Kingdom truth and millennial blessing are clearly to be seen in these Psalms, we pity those whose vision is so obscured by the Kingdom blessing that they fail to discern a primary application to the KING by Whom the blessing is secured, and thus to His present exaltation as SON of MAN at the right hand of the Majesty on High. He Who in Psalm xxii., died as the GOOD SHEPHERD, and Who lives as the GREAT SHEPHERD in Psalm xxiii., is seen in Psalm xxiv., as He Who ascends into the hill of the LORD. He that "hath clean hands, and a pure heart; Who hath not lifted up His soul unto vanity, nor sworn deceitfully." Who among the sons of men ever did or ever could fill this picture save the SON of MAN Himself? In Psalm xlvii. 5, not so clearly outlined but equally emphatically, it is stated, "GOD is gone up with a shout, the LORD with the sound of a trumpet." Whatever application this may have to the Ark being escorted by David to Zion as some think, or as others with fuller knowledge say, "It is the millennial day which faith sees and sings," we must remember that "GOD hath exalted with His right hand to be a PRINCE and a SAVIOUR" His SON JESUS the CHRIST

apart from Whom no millennial day will ever dawn, and that Peter by the HOLY SPIRIT links the ascension into the heavens with the blessing yet to come on the earth.

Psalm lxxviii., most clearly of all, emphasises the Ascension of the MAN and the magnificent surroundings of that great event. In its first and lowest application it refers to the removing of the Ark, but verses 17, 18, leap far beyond any temporary, material, earthly happening even in connection with God's Ark, ancient people, or coming Kingdom glories. It is the Ascension into heaven of the LORD JESUS CHRIST which the SPIRIT here describes.

"A cloud received Him," yes indeed, for "the chariots of GOD *are twenty thousand, even thousands of angels*: the LORD is among them, as in Sinai, in the holy place. Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men." Of Whom, and when, could this be affirmed save of the LORD JESUS CHRIST on "the day in which He was taken up"?

Taken with Psalm xxiv., we may reverently behold Him on that His day of triumph. "*Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in,*" cry the choir of angels.

To which the reply is made: "*Who is this King of glory?*"

Responding at once: "*The Lord strong and mighty, the Lord mighty in battle*" they chant, "*Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.*"

Then again comes the challenge, bringing out the fullest honour of His holy Name, "*Who is the King of glory?*" The response is like the sound of a trumpet (Psalm xlvii). "*The Lord of hosts, He is the King of glory, Selah!*"

So when "the cloud received Him out of their sight," myriads of the unfallen hosts of highest created rank escorted their KING up far above all heavens.

The Apostle Paul, when writing to the Ephesians and all other believers by the HOLY SPIRIT, in quoting our

Psalm, carries it beyond the Psalmist's measure as to the dignity and destiny of the ASCENDED ONE. "Now that He ascended, what is it but that He also descended first into the lower parts of the earth? *He that descended is the same that ascended up far above all heavens that He might fill all things.*"

What a home-coming! What a day for Him when He was received up in glory! His CORONATION DAY, the day when He was "crowned with glory and honour"; and Who more worthy? We gladly sing:—

"The highest place that heaven affords  
Is His by sovereign right,  
The King of kings and Lord of lords  
And heaven's eternal Light."

And at another time the self-same song in another strain relieves our adoring, overcharged hearts as we join to say:—

"We triumph in Thy triumphs, LORD,  
Thy joys our deepest joys afford,  
The fruit of love divine.  
While sorrowing, suffering toiling here,  
How does this thought our spirits cheer,  
The Throne of glory's Thine."

But what does the ASCENSION and CORONATION of our LORD mean for His people? First, in that great Ascension Epistle to the Hebrews we read that He is the Forcrunner Who has entered in *for us*, and our hope is sure and steadfast on account of this. Then, since He has entered into heaven itself now to appear in the presence of God *for us*, we have Him there where we most need Him; in all the value of His accepted sacrifice; with the fullest knowledge of our needs; and the most perfect, understanding sympathy. "*For us*" is the repeated apostolic assurance. Finally, since space fails, the last they saw of Him on "the day in which He was taken up" was with hands uplifted in blessing; and He, "this same JESUS which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." ALLELUIA! ALLELUIA! AMEN.

W.G.T.

## On the Word of God

THE Psalmist says "Thy word have I hid in my heart, that I might not sin against Thee" (Ps. cxix. 11). Many have it in their hearts and clothe it with the imaginations of their own minds, which in man's present fallen state is incapable of understanding the things of God. When, however, it is received by faith into the heart then being born of GOD (St. John i. 12, 13; 1 Peter ii. 23-25) we have a nature which by the SPIRIT of GOD enables us to understand the mind and will of GOD as given in His word. In St. Luke ii. 18, 19, all those who heard the glad tidings of GOD from the shepherds wondered, "but Mary kept all these things (in her mind) pondering them in her heart"; and again when she heard from the lips of that Blessed One, "Did ye not know that I ought to be occupied in My FATHER'S business," she kept all these things in her heart. His words laid up and pondered in our hearts will bring deep exercise and great joy in the pathway GOD has called us to tread here below; making straight paths for our feet, that what is lame be not turned aside, but rather may be healed. If we do not take heed to the word our ways become crooked, and instead of others being helped and strengthened by our walk and godly living they will be hindered and possibly turned aside from the way of truth. May we be careful to avoid such a possibility which is so grievous a dishonour to the LORD Whom we profess to love and desire to serve.

Many years ago at a Bible Reading on St. John xiii., an old brother who said little remarked with reference to the last clause of verse 14: "If I am going to wash another's feet I must take good care that I have clean hands." Pithy and needful words indeed, sometimes overlooked in the haste to set another right, as we think.

We may remark also how GOD'S word clothes with divine certainties our full and perfect acceptance in the Beloved, and our blessed and perfect security under the shelter of CHRIST'S precious Blood. GOD'S counsels and

His choice of us in CHRIST before time was, are by its light shown clearly against the background of that eternity where FATHER and SON plan together; and in the resultant blessedness to that eternal day and state in a new heaven and a new earth of which the Apostle says: "I saw the holy city, new Jerusalem, coming down out of heaven from GOD, prepared as a bride adorned for her husband, and I heard a loud voice out of the heaven, saying, Behold the tabernacle of GOD is with men, and He shall tabernacle with them, and they shall be His people, and GOD Himself shall be with them, their GOD" (Rev. xxi. 1-5). GOD shall wipe away all tears; sorrow, sighing and death shall be no more, for CHRIST (Who must reign until He put all enemies under His feet) has then destroyed the last enemy death (1 Cor. xv. 25, 26). What alleluias will then rise to GOD, and to the LAMB.

Through disobedience the First Adam brought sin and death into the world, and the misery which has drawn oceans of tears from his hapless descendents, but the Last Adam, the obedient ONE, in virtue of His redemptive work on the Cross, will then have banished it for ever and filled the Universe with happiness, praise, and everlasting glory to the Name of the great and ever Blessed GOD.

To enjoy this now in prospect, we must take pleasure in reading and pondering in our hearts the word of God, which from Genesis to Revelation has as its centre and key the LORD JESUS CHRIST, the glorious, glorified, and glorifying ONE once uplifted upon the Cross at Calvary. Let me ask myself, "Do I find Himself in all the Scriptures?" (St. Luke xxiv. 27.)

The question may also be asked: "Why is there such a lack of growth among the saints of GOD to-day? Is it not because there is wanting the earnest desire of the newborn babe for the pure milk of the word? Alas! books of fiction, and perhaps worst of all religious novels, unwittingly *take its place*, with consequent leanness of soul and stunted growth. That life which is ours through

having eaten the flesh of the SON of MAN, and drunk His Blood (i.e., by faith having appropriated His death and shed blood, St. John vi. 53) can only be sustained by continuously feeding on Him, verses 54-57. CHRIST is not only the Life, but also the Food of the Life, and this is important to remember.

I was once with a band of men in the early morning and they started a conversation as to the Bible. After listening some time I said, "I find I cannot get on without it; I read it each morning before leaving home."

"Why do you do it? What is the good of it?"

"The good is in hearing, and believing, and keeping it; I learn from that word that JESUS is the CHRIST, the SON of GOD, and believing in Him I have life in His Name."

"Well, you have read it, and believed it, and got all these things as you say, now granting this is so, what is the use of your keeping on reading it?"

After a brief silence I said: "I find you men twice every day asking me the time. I suppose you will do so again shortly. Why do you do it?"

"Well, we want to know if it is time to go to our breakfast."

"But you went off yesterday. Did you not have any food then?"

"Yes, of course we did."

"Then why go again to-day? What is the good of it?"

"We should not keep well and fit for our work if we did not, should we?"

"Quite so, neither could I be healthy and vigorous as a Christian if I did not daily feed on the word of God—the food He has given to sustain the life I have through faith in CHRIST."

"I see." And all were silenced. The prophet says, "Thy words were found, and I did eat them, and Thy words were unto me the joy and rejoicing of my heart; for I am called by Thy Name, O JEHOVAH, GOD of Hosts" (Jer. xv. 16).  
R.G.

## A Lady Missionary's Journey in Korea

THE way is clear for me to spend some weeks in the mountains of Korea. I enjoy excellent health here in the North of China, but the heat during last month, June, 1934, has been insufferable. Never have the meteorologists of Shanghai registered such temperatures, and so early in the season. The first week we bore it bravely, for there is usually a storm after exceptional heat. But when the heat continued for two weeks, and then for a third with a temperature of no less than 103° in our rooms, no strangers could leave their houses. One could hardly eat or sleep, for the nights were more painful than the day, as the heat seemed greater. The hospitals were crowded out with patients. One could see how both men and beasts suffered.

I was able to escape the heat by taking advantage of a cheap summer ticket to Chidi San in Korea. Japanese money is worth double in China. We travelled *via* Shanghai and Nagasaki, and I was accompanied by two young friends during the somewhat uncomfortable voyage; but the mountain air at Korea is "like wine," and I revel in the sight of the magnificent flowers which one sees everywhere. Lilies fill the fields and border the paths; their bending stalks and delicate corollas lean towards the passers-by, recalling at every step "Consider the lilies of the field," and thus renewing in our hearts the lesson of confidence in Him.

Chidi San is a little summer resort about 4,000 feet above sea level, composed of about 30 little houses and a missionary boarding-house. It is an interesting holiday for me as it brings me into contact with Korean missionaries, this little country so blessed from the point of view of the Gospel. God has without doubt many souls here, and has preserved them from the many evil streams which corrupt the Gospel in China. What a difference! One almost feels it in the atmosphere one breathes. In one little town, visible in the distance from these heights, the Sunday market has been closed,

as the number of believers had so augmented as to make business not worth while.

It is just 50 years since evangelistic work was started in Korea. An American doctor having saved the life of a young prince of the royal family at Seoul, found in this fact favour amongst the people to listen to the preaching of salvation through CHRIST JESUS. This was a signal to send Presbyterian missionaries to help in the work.

Mountains and rice fields compose the greater part of the peninsula. The people are rural, with more simple manners than the Chinese; their faces are, in general, more open. All are strictly of the same race, and their individuality is strongly marked.

There has been a magnificent response among them to the Gospel, and the brave pioneers, seeing this, were greatly exercised as to the creation of a good foundation. They recognised that to instal a paid evangelist or pastor, and to provide funds to the natives for the construction of meeting places, might tend to the work becoming parasitical. God preserved them from this, the stumbling-block that has brought about such deplorable results in China and elsewhere.

A Chinese missionary named Nevius gave the alarm on this subject. He was invited to Korea and his counsels were followed, that is to say, when one is converted he opens his house that the Gospel might be announced to others. If a group of believers is formed, they meet in one of their houses for mutual edification, the most spiritual serving as a guide to the others without leaving his vocation, and they themselves erect the building as their number augments. There were frequent Bible studies systematically conducted by the missionaries. Thus in all the peninsula there are living groups of native Christians according to "the principles of Nevius," as they are called. It is astonishing that they had not seen it in the New Testament. I had occasion to remark this, and the reply was a smile of acquiescence.

*(To be continued.)*



## On Hebrews v. 7-9

(Extracts from Writings of J.G.B.)

**I**N verses 7, 8 and 9 we find some very weighty truths connected with ourselves. "*Who in the days of His flesh*" (let us mark that with holy reverence) "*when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death.*" The scene of that conflict was eminently marked in Gethsemane. What was the transaction there? He properly shrank from undergoing the judgment of GOD against sin "and was heard for His piety." He was heard because death, the wages of sin, had no claim on Him, His claim to deliverance was allowed. Instead of the judgment of GOD being sent to wither His flesh, an angel was sent to strengthen Him.

Yet He suffered death; He might have claimed His own personal exemption from it, yet He went through it; He learned obedience to His commission by travelling from Gethsemane to Calvary, and He now presents Himself to the eye of every sinner on earth as the Author of eternal salvation.

We see the LORD in Gethsemane, pleading as I may express it, His title against death; His title is owned yet though death has no claim on Him personally, He says "Thy will be done." He might have gone up from Gethsemane to heaven, but He went the rather from Gethsemane to Calvary; and so, being made perfect there, He became the Author of eternal salvation to all who receive Him. Then, when the altar was satisfied, the sanctuary received Him and there He is.

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In chapter v. we find in Gethsemane He transacted the question of His title and was heard for His piety. He had a moral title to life. Then he surrendered that moral title and took His vicarious place. From Gethsemane he walked on to Calvary. Gethsemane was

a wonderful moment; there the great question of life and death was settled between GOD and CHRIST, and instead of taking the journey He was entitled to up there, He went along the dreary road our sins put Him on down here. There is exceeding blessed interest about all that.

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He was dependent, obedient, believing, hopeful, sorrowful, despised, crucified, buried, everything which the great eternal plan made necessary for Him. He emptied Himself for all this, but all that He did was *infinitely worthy of His person*. The word at the beginning, "Let there be light and there was light," was not more worthy of Him than were the prayers and supplications "with strong crying and tears" in the days of His flesh. He could not have been allied with anything unworthy of GODHEAD, though found abundantly and at all personal cost, in conditions and circumstances which our guilt and His grace in putting it away brought Him into.

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"I will put my trust in Him" may be said to be the language of the life of JESUS. But His faith was gold, pure gold, nothing but gold. When tried in the furnace it comes out the same mass as it had gone in, for there was no dross. Saints have commonly to be set to rights by the furnace . . . but there has been One in Whom the furnace heated seven times proved all to be precious beyond expression.

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"And there appeared an angel unto Him from heaven strengthening Him." How do you interpret that word "strengthening"? It is not the same thing as "strengthen thy brethren." It did not extend beyond the frame. That is the office of angels. They are the messengers of providences. The HOLY GHOST deals with your spirit. So I take it they were imparting some supporting virtue

to His frame. It is a proof that He was not yet forsaken. We find nothing of that in the three hours of darkness. He was left in unfathomable solitariness, not a ray of light from the countenance of God gladdened Him there. But as yet He was not made an offering for sin and angels can come and strengthen Him. He is strengthened for a fresh agony. When He rose He came to His disciples and found them sleeping. They were *His* thought, not He theirs. He their thought? They could not watch with Him one hour. So it is now, He ever liveth to make intercession for us.

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Hebrews v. 7, "Was heard for His piety." He had a moral title to be heard that we have not. He needed no intercession as we do. Then He surrendered that right and learned the obedience that carried Him to the cross.

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## On Some Book Notices

By J.F.K.

*"First Things First," by a London Journalist (price 1s., printed by the United Society's Press, 4 Bouverie Street, London, E.C.4).*

WE hope this book will be still more widely read than the author's previous works, as it contains many a precious truth set in a new and powerful light.

The "London Journalist" has a gift of seeing this world's problems — spiritual and secular — from a definitely detached point of view. Many would-be reformers are rendered powerless, and become disheartened by attempting the impossible, namely, to assist man to better himself. In this book is shown the secret of failure, and the way to blessing. "As long as man thinks he is the centre of the world he will never achieve the best for himself. God must be put in the right place, the central place, the first place, before

man will find his own arrangements working out smoothly for the benefit of all.

“The world to-day is full of men and women whose hearts are set on lifting the world out of its present misery and chaos. But they are trying to lift the world while standing on it. To lift any body demands a position outside the object to be lifted, and GOD gives that position. Only those who have their feet firm on the ETERNAL can have any uplifting influence in time. Only those who have a grip on Heaven can give an upward pull to Earth.” All this is very sound and can also be applied to our spiritual lives, as indeed the author himself does, when he asks what was the LORD’S reply to the pressing crowd which demanded to know what they should do to work the works of GOD? The reply was not “Visit the sick and comfort the prisoner, feed the hungry and clothe the naked,” but His answer was, *“This is the work of GOD (this is what GOD requires, Gr.) that ye believe on Him Whom He hath sent.”*

The lukewarmness and indifference of our own times come in for some harsh words—and justly. The author finds the “untoward generation” condemned by our LORD, only too accurate a portrait of our own generation. He asks, “Has any historic period of the past been so privileged as our own? The day of cheap printing, of widespread literacy, of manifold and wonderful methods of propaganda, has made the dissemination of the gospel message to all the peoples of the world a comparatively easy task. The discovery of older original manuscripts, the confirmation of archaeological and scientific research, the remarkable dovetailing of historical events into the anticipations of Biblical prophecy, the weakening of evolutionary and higher-critical authority, have made to-day, the present generation, one in which men never had more reason for faith in the Divine revelation found in Holy Scripture. Did Parthians and Medes, Cretes and Arabians, hear in their own tongue of ‘the wonderful works of God’ when Peter spoke on the day of Pentecost? That surely is nothing to the miracle of our day when the Bible is translated and circulated in nearly

a thousand different languages and dialects." And yet what is the response to this testimony? To-day we, too, see a sign-seeking generation. "In spite of our boasted refinement and education, millions of our people in Western civilisation," our "London Journalist" continues, "are running after the super-normal excitement of spiritualism and Christian Science. Men and women having turned their eyes from the true Light are clamouring for all the useless rush-lights of the devil."

The result of the present state of affairs is unhesitatingly defined in this book, and we are glad and thankful to see that the author is faithful to his convictions. He states quite clearly that this generation must surely be heading towards its doom. The world feels, he asserts, that its head is under the executioner's axe, and he calls out for moral separation and spiritual deliverance.

We were much struck by the opening words of Chapter VI., and think that many of our own gatherings could learn something from them. The writer here deplures the fact that as soon as a meeting is over—particularly where there has been a high spiritual tone—the audience, relieved as it were of the tension, breaks up into individual units and rapidly, through one trivial cause or another, reverts to an unspiritual state. In contrast to this he refers us to the case recorded in the second chapter of the *Acts of the Apostles*, where the audience did *not* go home but *stayed to the after-meeting and with much concern demanded "Men and brethren, what shall we do?"*

There is again an excellent and solemn word on grieving the HOLY SPIRIT, which can profitably be read by all. We can quench the light of the HOLY SPIRIT, but we *grieve* His love. It is not without interest to note that in connection with grieving the HOLY SPIRIT, the author quotes at length a passage from Mr. Darby's "*The Irrationalism of Infidelity.*"

We shall, God willing, look forward to further volumes by this gifted journalist, and we pray that the LORD will in grace bless his efforts.

## To Correspondents

**M**.A.T. (Dorset). *“Why were the Old Testament saints forbidden to eat blood? What may we learn from it?”* The prohibition to eat blood was first made under the Noahic dispensation (Gen. iv. 4-6), and repeated under the Law (Lev. xvii. 11). In the latter place we read: “The life is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul.” The life of man belongs to God, but having been forfeited by sin, all meddling with the special signs of death was prohibited by Him. The blood given on the altar typified the precious blood of CHRIST (1 Peter i. 19) by which an eternal redemption was secured and a complete atonement made on the Cross. It was to teach the value of life and the solemnity of death that the “shed blood” of a victim was forbidden as food. The value of the life is the value of the blood, hence the eternal efficacy of the precious blood of CHRIST, that life laid down, that death suffered, the reality of which the blood from His riven side is a witness. Read Heb. ix. 22; 1 John i. 7; Ephes. i. 7; Col. i. 14; 1 John v. 8.

*Question 2. “Why were the twelve stones left in the bed of Jordan by Joshua?”*

The lessons of the two sets of stones, twelve in each, one carried over and erected in Canaan, the other set up and submerged in the Jordan are manifold in their application alike to Israel of old, and the Christian believer to-day. We have no space to consider them in full detail. But as the twelve stones carried out of the Jordan speak to us of God’s power, of CHRIST our Ark having been down in the waters of death, and our being risen together with Him in the fulness of blessing in the heavenlies, so the twelve stones set up in the midst of Jordan where the Ark *had* stood, were to be a memorial to Joshua. Our true Joshua, the Leader and Captain of salvation, our LORD JESUS CHRIST, can never forget the deep waters through which He passed in the river of death, and the memorial of His death should ever be remembered by us. It was from the glory, the heavenly Canaan, that our blessed SAVIOUR gave to the Apostle Paul and through him to all His disciples that sacred charge: *“This do in remembrance of Me.”* 1 Cor. xi. 23-26. L.F.

C.W.B. (Manchester). *Is there any difference between the Church of Christ and the Church of God?*

The Church of God is CHRIST’S body and consists of saved people taken out of the Jews first, and then out of the Gentiles afterwards, both brought out by the baptism of the HOLY SPIRIT into one body upon the earth, united to the blessed Head, CHRIST, at the right hand of God.

Rom. xvi. 16, "The churches of CHRIST salute you," has evident reference to local assemblies.

*Question 2. The Assembly of God* includes all believers, but *the outward manifestation of the local Assembly* consists of the "two or three" come out at the Name of the LORD, making His Name their centre, and owning the SPIRIT of GOD as in and with them to guide them according to Scripture. "It is not the fact of being Christians that constitutes God's assembly, but their being gathered unto the Name of the LORD," says W.K. on this subject. L.F.

A.H.P. (N. Kensington).

The Baptism of the HOLY SPIRIT took place at Pentecost, when the saints were all baptised by the one SPIRIT into the one body (1 Cor. xii. 13). No one forms part of the body of CHRIST until he is indwelt by the HOLY SPIRIT.

In quickening, the SPIRIT of GOD finds a soul that has no life towards GOD, and the HOLY SPIRIT seals the new creature, i.e., the quickened person. The sealing follows the reception of the "Gospel of our Salvation."

These Ephesians to whom you refer in Acts xix. 1-7, had not then heard of the baptism of the HOLY SPIRIT, nor of the full gospel as to CHRIST'S accomplished work by His death and resurrection, but as quickened souls upon hearing, they believed and were sealed as Christian believers.

Scripture teaches that every believer is born of the SPIRIT (St. John iii. 3, 6; 1 John v. 1); that he is baptised by One SPIRIT into one body (1 Cor. xii. 13); sealed by the HOLY SPIRIT for GOD (Ephes. i. 13; iv. 30); and indwelt by the SPIRIT Whose presence makes the believer's body a temple of the HOLY SPIRIT (1 Cor. vi. 19; Rom. viii. 9; 1 John ii. 27; Gal. iv. 6). L.F.

A.B.E. (Oakleigh Park).

*"If I regard iniquity in my heart the Lord will not hear me."* The more exact rendering is in the past tense: "Had I regarded iniquity the LORD would not have regarded me, but verily God hath heard me; He hath attended to the voice of my prayer." It teaches that any known sin harboured in the life hinders our prayers. In Proverbs xv. 8, 29, this is stated very clearly and illustrated by contrasts shown. In St. James v. 16, the same principle is plainly stressed. It is the prayer of the righteous, *the practically righteous*, not merely the *positionally* righteous to which God listens. How indeed could we ask according to His will, and so be assured that He heareth us if cherishing evil thoughts, feelings and desires? The HOLY SPIRIT helpeth our infirmities most surely, but He is the *Holy Spirit*. Our ignorance, weakness, infirmity, He will graciously bear with; *but sin*

*indulged* in thought, word or deed blocks the way for answers to prayers, however eloquent, earnest and persistent; for we have to do with God.

*Question 2. With reference to St. Luke viii. 39 and 40, the latter really commences a fresh paragraph, having no connection with the testimony of the healed man. But in the early years, or year and half, of our LORD's ministry, the multitudes were so eager to listen to His gracious words, and to witness His kindly acts of mercy and power, that the sight of the returning vessel caused them to line the shore long before He reached land, and so "they received Him gladly, for they were all waiting for Him." As to whether our LORD ever went back again, who knows? When Scripture is silent conjecture is often eloquent, but useless, so far as information is concerned.*

Many thanks for your word of cheer sent with the above questions. W.G.T.

A.B. (Farnborough).

*Inaudible prayers and responses.* To pray publicly in an inaudible manner is equivalent to praying in an unknown tongue, so far as the rest of those present are concerned. A brother who speaks in prayer or worship in the assembly should remember that if led to take public part in spiritual exercises his brethren cannot possibly join with him unless they can hear what he is saying. As to responses, we know no scripture authority for repeated responses during prayer and thanksgiving; nor does 1 Cor. xiv 16 define when or how often to say Amen. But it does plainly teach that one cannot say Amen at all unless he understands what is said. The order and solemnity of worship should not be disturbed by excited or perfunctory groans and ejaculations, but it is happy for the one leading in prayer to know that he has the assembly with him. On the other hand love will always make allowance for the nervous or timid brother who shrinks from hearing his voice raised in the assembly.

W.G.T.



## On Spiritual Decline and its Remedy

THE prophecy of Hosea contains a very significant passage, which, apart from any local, prophetic, or dispensational application, holds within it a practical principle for the people of GOD in any age. In chapter vii. 8-11, it reads: "Ephraim, he hath mixed himself among the people ; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not : yea, gray hairs are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face : and they do not return to the Lord their God, nor seek Him for all this. Ephraim also is like a silly dove without heart : they call to Egypt, they go to Assyria."

If we carefully examine this Old Testament scripture—one of many which deal with what may be aptly described as unconscious spiritual decline—we notice first the lament over the backsliding people—"Ephraim, he mixeth himself with the peoples"—he mixes himself with those who are "aliens from the commonwealth of Israel, and strangers to the covenants of promise," people to whom the true GOD is unknown, and for whom the Hope of Israel is only either a myth, or an absurdity. "He mixeth himself among the peoples." It is his own choice of company for ends that appear to him to be sufficiently desirable. This, however, is a grave dishonour to the GOD of Israel Who had specially separated this people to Himself by blood and power that they might be holy, or separated, unto the LORD. But Ephraim, by this wilful course of action in mixing himself among the nations, is practically cancelling GOD's plan for him so far as he can do so ; the result for himself not being a happy one. "*Ephraim is a cake not turned*" ; burnt so as to be good for nothing—an uneatable mess—a sheer waste of good material. Intended as an object lesson for the spiritual blessing of all nations ; and as a witness to them of the abundant goodness and truth of the merciful, gracious, long-suffering JEHOVAH GOD, Ephraim has now become like "a cake not turned," through mixing in spirit, aim and practice with the surrounding peoples. Other "gods" had taken the place of the LIVING

GOD, the secret of Whose worship was known only to Israel. "*In Judah is God known ; His name is great in Israel.*" "*God is known in her palaces for a refuge.*" (Psl. lxxvi. 1 ; xlviii. 3.) Strangers have now devoured his strength unknown to him, for the true spiritual joy and energy of Israel's distinctive testimony has been steadily sapped by those very foreigners whose company Ephraim still so eagerly seeks. His tragic ignorance of a condition so obvious to others is seen in that "gray hairs are here and there upon him, *and he knoweth it not.*"

These patent signs of spiritual weakness and decrepitude now clearly mark the outward man of Ephraim as he drifts farther and farther from his MAKER. "*With Thee is the fountain of life,*" sings the Psalmist : while a priestly prophet on the other hand, mourns later over the rebellious people, "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. For my people have committed two evils ; *they have forsaken Me, the fountain of living waters,* and hewed them out cisterns, broken cisterns, that hold no water." (Jer. ii. 12, 13.) To this lament Hosea in our Scripture adds in this striking verse, the twice repeated "*he knoweth it not.*" This is to say, that unknown to himself, conduct, character and conversation have become infected and infectious, spiritual decline having set in badly.

"And the pride of Israel testifieth to his face : and they do not return to JEHOVAH their GOD, nor seek Him for all this. And Ephraim is become like a silly dove without understanding (or heart): they call to Egypt, they go to Assyria."

Wandering from the position in which GOD had placed them ; worthless for the purposes for which GOD had chosen them, because of their waywardness ; weakened inwardly and outwardly by association with the ungodly, idolatrous peoples who surrounded them ; they now exhibit their utter heartlessness as well as their incredible folly. To Egypt they will cry for help ; to Assyria they will fly for refuge ; so surely has their heart turned from GOD, Who alone is the Helper and Refuge of His chosen people.

"Yet I am JEHOVAH thy GOD from the land of Egypt, and

thou hast known no GOD but me ; and there is no SAVIOUR besides me. I knew thee in the wilderness, in the land of drought." (Hosea xiii. 4-5.) The REDEEMER-GOD, the sustaining SAVIOUR-GOD was He who had borne them on heart and hands from the day of their bitter bondage in the land of Egypt. How heartless then this treatment of Him ; and how incredibly foolish this attitude towards Him ! "*They vexed His holy SPIRIT.*" Yet GOD, when dealing with His people, always has the last word, and the last word is love ; for "GOD is love." So the book of Hosea ends : "Who is wise, and he shall understand these things ? Prudent, and he shall know them ? For the ways of the LORD are right, and the just shall walk in them : but the transgressors shall fall therein." (Hosea xiv. 9.)

The question is often raised as to why many assemblies of believers appear to wield so little influence for Christ in the places where they are situated. Has decay or spiritual decline set in ? Is there a worm at the root which hinders the testimony ? In a famous passage in the first epistle to the Corinthians we read "Doth not even nature itself teach you . . . ?" thereby establishing as a general principle that we may, if we are teachable, learn from Nature. In the matter of "spiritual decline" the analogy from Nature is very instructive, and may serve by way of illustration, for spiritual decline and natural dry-rot are akin in some respects.

"Dry-rot," according to the dictionary definition is :—  
*"A rapid decay of timber, due to the presence of fungi, by which it is converted into a dry powder."*

In short, such deterioration takes place as renders the material utterly worthless, not only for the special reason of its existence, but for any purpose of value at all ; and such a condition spiritually seems indicated by the words of the LORD to the angel of the church in Sardis. "*I know thy works that thou hast a name that thou livest and art dead . . . I have not found thy works perfect before God.*" Spiritual "dry-rot" had set in ; and we too must beware of explaining this message away under the very specious plea that some company of persons is meant other than ourselves, of another age or church association, if similar conditions are

found in our midst. For whatever other legitimate applications of Scripture may be made, "they that fear the LORD and tremble at His word" *always make the primary one to themselves*, if it may in any way properly be so done. Thus are they exercised to have a good conscience before GOD and man.

In addition to the dictionary definition of "dry-rot," the findings of experts as the result of observation and careful study add a wonderfully fascinating interest to the subject of "*spiritual dry-rot*" the analogies being so many, and so varied. Take first, *the case of standing timber—trees growing*—which may well serve as an illustration of *individuals*, not of companies of believers; then, let us glance at "*felled timbers*," used in houses, where the idea of *assemblies* may, without undue straining, be exhibited.

*"As regards standing trees a kind of 'dry-rot' has been observed in Britain. It occurs on Douglas fir trees of all ages, from saplings to trees of fifty years of age. It is pretty widespread and results in young plantations in a weakening of vigour and distortion of needles. This is caused by an insect (Chermes Cooleyi) which is very active in the late spring and summer, when the wool secretion of the Fir is most abundant, as this serves to hide the larvae."*

*"Careful inspection and drastic treatment are the only ways of saving the trees from these pests."*

It should be noted that neither *youth* nor *age* guarantees immunity from this kind of "dry-rot." Neither eager, zealous youth, "the sapling," nor long standing on the ground, "the fifty-year old," safeguards from the ravages of spiritual decline and decay. Note too that when the activity of the nature of the tree is more abundant "*this serves to hide the larvae*." Careful inspection and drastic treatment are the only ways of saving the trees from the pests.

Not "I am rich and increased with goods, and have need of nothing;" for then "thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. iii. 17.) But self-judgment, confession, contrition and restitution; for "if we would judge ourselves, we should not be judged," is the remedy for this condition (1 Cor. xi.

31). This is the careful inspection and drastic treatment we need to save ourselves from "spiritual decline and decay"; no other treatment will effect a cure.

*"Another kind of 'dry-rot' is the 'blister rust' which kills young pine trees and seriously damages old trees, ultimately causing their death. Currant and gooseberry bushes harbour this disease, and are now considered to be the means of spreading it to any in their vicinity. Many trees may be seriously affected before the disease is noticed, as its effect on large trees is not very apparent until long after infection takes place. The only effective treatment is to cut out the infected parts and eradicate currant and gooseberry bushes within 200 to 300 yards of the pine trees."*

Here an entirely different, but equally useful, analogy in dealing with our subject of "spiritual decline or dry-rot" is presented. The evil is in this instance communicated by the medium of pleasant and apparently innocent things, for currants and gooseberries are wholesome and toothsome in season; in the case of the pine trees, however, they are the means of spreading the "*blister rust,*" which *dwarfs, damages and destroys.* May not much "spiritual blister rot" be traced to what is so pleasant and useful in Nature being allowed to become a vehicle of self-indulgence, self-esteem, self-satisfaction and self-complacency? The tree of the LORD may be *still standing on the old ground,* but the fruit of the SPIRIT is not visible, the "*blister rot*" of *selfishness* in one disguised form or another having blighted it.

"*Many trees,*" the expert says, "may be seriously affected before the disease is noticed, as its effect on large trees is not very apparent until long after infection takes place." The honey of friendship, native courtesy, generous disposition, may carry one along for quite a while after the infection of *the spiritual "blister rot"* has taken firm hold on the tree of Christian profession.

*"The only effective treatment is to cut out the infected parts."* "If thy hand offend thee, cut it off; if thy foot offend thee, cut it off; if thine eye offend thee, pluck it out." (S. Mark ix. 43-47.)

*"And eradicate the currant and gooseberry bushes within*

200 to 300 yards" says the timber scientific expert ; which is equivalent in spiritual husbandry to saying *avoid all occasions and places of sin*. Where you failed before, never fail *there* again, at any rate. May the LORD grant us grace that this may be practically so, and thus shall we be saved from the "*spiritual blister rot*" which *dwarfs, damages and destroys the testimony we should be rendering to Him in the world*.

As to "dry-rot" in felled timbers, we may here consider the analogy of "spiritual decline and decay" in assemblies of believers again without any undue straining of the idea ; and a few words only should suffice.

*" 'Dry-rot' is decay caused by wood-attacking fungi. It is responsible in the timber world for great wastage of material, and entails heavy losses. It often reveals its presence in houses long after they are built. Some fungi remain hidden until they fruit, and begin to cover the timber with unsightly, unwholesome growths. Other fungi cause rapid decay, but all produce countless infectious spores ; even though the conditions of infection and growth are not the same in all cases. Dry-rot in houses is often the result of neglect of adequate seasoning of timber used. Fungi causing grave dry-rot in houses are different from those attacking standing trees. So dangerous is it considered that slightly infected, even though sterilised, wood is avoided by decent building contractors for use in construction work.*

*" As a result of exhaustive experiments it is now claimed that an ideal wood preservative has been discovered. It is of a penetrating nature and goes deep into the pores, rendering sappy wood hard, and baffling white ants, which refuse to face it. Even if the timber is already affected, it will arrest dry-rot, as well as protect from vermin and fungus."*

In dealing with this part of the analogy we must keep in mind that the House of GOD, which is the Church of the LIVING GOD, the habitation of GOD through the SPIRIT ; and the great House of Christian profession called Christendom, are not one and the same. If none but real believers in the LORD JESUS CHRIST made the Christian profession,

*then* the House of God and Christendom *would* be the same. Alas! *it is not so* for into the great House of Christendom (which, of course, *includes* every true believer) false professors have entered and assumed authority, introducing teachings and practices contrary to the revealed will of the LORD ; from all such, those who desire to please Him, must resolutely turn away.

Hence it comes that outside the camp of organised Christianity, with its denominational banners and conflicting differences of faith and practice—from Roman Catholic to Quaker—there are found some Christians who refuse to own any Name but that of the LORD ; or to submit to any other Headship than His ; or to recognise any other authority than His ; and all this by the SPIRIT, through the written word of GOD.

It is such companies we have in mind here in thinking of “spiritual decline and decay” in assemblies of believers.

Where children of that GOD “*Who is not willing that any should perish*” sit down with folded hands to count their own blessings, utterly oblivious of, or indifferent to, the urge of the love which sent the SON to be the SAVIOUR of the world, there is great wastage of material, and many heavy losses to the Gospel testimony, all entailed by this species of “spiritual decline and decay.”

It often reveals itself in houses long after they are built. So, in many an assembly, there are often *very treasured memories and almost boastings of what wonderful days we used to have long ago, in this place.* But now! how different, alas! *Why?*

“*Dry-rot in houses is often the result of neglect of adequate seasoning of timber used,*” say the timber experts.

And are not people brought into fellowship sometimes, without being first brought out truly to a rejected LORD outside the camp? *Family reasons, social prejudice, disinclination to submit to ordinary arrangements for fellowship,* all these play their part when “spiritual dry-rot” has begun, and the lamentable result is seen when those who came in lightly, go out lightly ; or, when those who, having never passed through any deep exercises of soul, find themselves at a loss to understand those with whom

they are nominally linked in closest bonds of Christian fellowship.

“Spiritual decline and decay” shows itself, too, when saints inactive and complacent, *talk unctuously of “going on with the Lord,” as though it were possible that He would go on with those who are indifferent to everything save their own spiritual interests.*

“Whosoever will come after Me, let him deny himself, and take up his cross and follow Me. For whosoever will save his life shall lose it ; but whosoever shall lose his life for My sake and the Gospel’s, the same shall save it.” (S. Mark viii. 34, 35.) Do these words mean *anything* ? Do they mean anything *to ourselves* personally ? Do they mean anything *to myself* ? This is the question to be fairly faced by the reader, and equally by the writer.

But if “spiritual dry-rot” has begun to affect my life and witness, and already the gray hairs of spiritual decline are visible, is there no remedy, or must one go from bad to worse inevitably ? Thank God, we know that just as “*an ideal wood preservative has been discovered, of a penetrating nature, going deep into the pores, rendering sappy wood hard and fit again for service*” ; so the love of the LORD JESUS CHRIST, and His unceasing ministry on behalf of His own, have often been proved to be ideal restoratives to love and loyalty, to freshness and fruitfulness.

“*Whosoever will (or desires) to come after Me,*” says our LORD. What other person or object has such a drawing power for hearts as “the SON of GOD, Who loved me and gave Himself for me” ?

“*Let him deny himself*”—say no to self in deep, constant reality.

“*And take up his cross*”—manifest the spirit of self-sacrifice in all his ways, for all his days.

“*And follow Me*”—follow His steps, Who did no sin, neither was guile found in His mouth. Dead to sins, living unto righteousness of life. “*For My sake and the Gospel’s*”—seeing the multitudes as He saw them ; seeing the Church as He saw it ; seeing the brother as the brother for whom CHRIST died.

Love to CHRIST and occupation with Himself and His



present interests in the world is the only real preservative against "spiritual dry-rot," and restorative from it, if unhappily contracted.

There is nothing so easy as criticism of others ; nothing so healthful as self-judgment, confession and amendment of life.

But it is true, as one has well said : "When we are at the end of our own resources, we are only at the beginning of our resources *in Him*, Who was raised from the dead and exalted to become a PRINCE and a SAVIOUR."

For the honour of our LORD it behoves us individually and collectively to face the exact conditions prevailing amongst us. Then as we approach the matter free from the prejudice which blinds and distorts our judgment, let us waste no more time over time-wasters and mere talkers, but remember how to His ancient people GOD gave the gracious assurance that even when blacksliding, "If from thence thou shalt seek the LORD thy GOD, thou shalt find Him, if thou seek after Him with all thy heart and with all thy soul." (Deut. iv. 29.)

We do not plead for Pentecostal visions and powers in this day of the Church's so manifest departure from His word and ways, but owning it all with sorrow and repentance we remember His word to the remnant in the days of their uttermost weakness, "My SPIRIT remaineth among you ; fear ye not." "From this day will I bless you." (Hag. ii. 5, 19.)

W.G.T.

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## On Hebrews xiii. 8.

"JESUS CHRIST the same yesterday, and to-day, and for ever."

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IT is interesting to notice that the names and titles that GOD takes to Himself in the Old Testament, are applied to the LORD JESUS in the New. The expression, "THE SAME," in the verse above cited, is one of these titles. It is rather hidden in our translation of the Old Testament,

because it usually occurs in the form, "I am HE," or "Thou art HE," and sometimes it is left untranslated.

It first occurs in Deut. ch. xxxii., in the song which the LORD commanded Moses to teach the children of Israel, the song which was to be a witness against them when they turned aside after other gods, as the LORD told Moses they would.

In this song GOD takes two titles, besides the Name of JEHOVAH, namely "THE ROCK" and "THE SAME." The former is found five times, in verses 4, 15, 18, 30 and 31. and the latter in verse 39, "See now that I, even I am HE (I am THE SAME), and there is no god with Me."

"THE ROCK" indicates firmness and stability, One in whom GOD's people can fully trust for salvation and for defence against their foes ; and "THE SAME" speaks of Him as the never-changing One, and the One Who cannot allow any rival. "There is no god with Me," or "beside Me."

This title, "THE SAME," is used of GOD by David (2 Sam. vii. 28) ; by Jehoshaphat (2 Chron. xx. 6) ; by Hezekiah (2 Kings xix. 15) ; by Nehemiah (Neh. ix. 6, 7) ; by Isaiah (Isa. xxxvii. 16 ; xli. 4 ; xlvi. 4). It is also found in the Psalms, and in Ps. cii. 27 it is applied to CHRIST : "But THOU art THE SAME, and Thy years shall have no end." This is cited in the 1st chapter of Hebrews amongst the seven psalms that speak of the SON'S superiority over angels. GOD never said to an angel, "THOU art My SON ; this day have I begotten Thee" ; neither did He ever say to an angel, "THOU art THE SAME, and THY years shall have no end." These and the other citations in this 1st chapter of Hebrews are applied to THE SON. They belong to Him alone, and in the last chapter the glory of His person shines like a star in the words : "JESUS CHRIST, THE SAME yesterday and to-day and for ever." The HOLY ONE, Whom the Epistle has been exhibiting and exalting in His varied offices, is here given the Divine Title, THE SAME, which applies to Him in the past, the present and the future. As such He has thrown the efficacy of what He Himself is into all that He has done. He has "offered one sacrifice for sins," of abiding value. He has "obtained eternal redemption,"

and brought in "everlasting righteousness." He has "perfected for ever them that are sanctified." He is consecrated a Priest for evermore. (Heb. vii., ix. and x.) *All the value of the work and offices of CHRIST flows from the glory of His person.*

Then follows immediately the warning : "Be not carried about with divers and strange doctrines." There are plenty of such doctrines at the present time and always have been. Let us then abide in the simplicity and integrity of faith. Nothing is a plainer proof that the heart is not practically in possession of that which gives rest in CHRIST and that it does not realise what CHRIST is, than the restless search after something new : "divers and strange doctrines." To grow in the knowledge of CHRIST is our life and our privilege ; but to search after novelties which are foreign to Him, is a proof of not being satisfied with Him. He who is not satisfied with the LORD JESUS does not know Him, or, at least, has forgotten Him. It is impossible to enjoy Him and not to feel that He is everything, that is to say, that He satisfies us ; and that by the nature of what He is, He shuts out everything else.

*(Based on Notes by J.N.D.)* G.K.

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## A Lady Missionary's Journey in Korea

*(Continued from page 332)*

**T**HEN the happy trait rejoicing the hearts of the missionaries is the Korean's attachment to the Bible; they have resolutely repulsed every incursion of rationalism, none can survive in their midst. One or two cases have arisen, but the natives themselves have acted; one of the strangers had to return to America. Thus it is not astonishing that God blesses their piety and zeal. The truth of the return of the LORD has penetrated among them, creating a new current of life, and the greater number teach it.

There is another cause favouring the reception of the Gospel; it is the heavy cloud weighing on this people

following the annexation of their country to Japan. Great discouragement has seized the nation, above all the youths who are frustrated from securing any good positions. Thus, having lost their earthly country, they are more accessible to the good news of an unshakable kingdom that God has prepared and offers to them. The position of the messengers of the Gospel is delicate, and "is it not remarkable," one of them said to me, "that God should use a pagan nation to protect us, in maintaining order and peace? And not only that, but the Japanese government multiply the means of communication without which we could not carry out a quarter of the work we now do." Is not one tempted to cry with the apostle, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

A series of torrential rains commenced to fall on the day we landed, cascades poured on our little train. It was a novelty to see the rain after so much heat, but we were obliged to remain four days in the house of the doctor who received us at the foot of the mountain, the river having swelled excessively, preventing its being crossed. At first I had sighed at this untoward event, as I longed to reach the heights. But I quickly changed my sentiments in enjoying the touching Christian hospitality of this unknown family. It was there that I came into touch with Korean life in one of the numerous little towns.

I visited the Lepers' Colony with the missionary who directed it. It comprised 800 sufferers separated in different houses according to their state. A wide road traverses the colony, and this we used in a motor car, stopping here and there. It is a sad spectacle to look upon the visages ravaged by this malady, yet wonderful to see these people, who you might believe are the happiest in the world. The rain compelled them to stay indoors, but when they heard the car they rushed to the doorsteps, curious, and rejoiced to have visitors. It was a joy to me to exchange by an interpreter a Christian message with some of the pillars of the colony.

These people only receive a small portion of rice daily; they provide themselves with all the rest of their maintenance: vegetables, houses; and clothes which they weave themselves. They are thus healthily occupied. They perform upon themselves minor operations, following the instructions of the doctor, who himself operates in serious cases. Excepting the old families, they sometimes inter-marry. The school numbers 120 children. The treatment they follow leads to cures. Once cured they are liberated, but these poor people have then a very difficult life, and they prefer to remain in the colony. However, they have to leave it in order to make room for others. Finally, and above all, the spiritual side constantly occupies those who have charge of this work, where in action and in words the lamp of the pure Gospel burns. There also the old members of the colony, mature believers, are capable of instructing the others. They have their Bible studies, their prayer meetings, their Sunday Schools. "It is in this place," our guide told us, "that one has the best Bible studies in the whole of Korea." The gate was closed behind us as our vehicle left; outside, camping here and there in permanence, were lepers, candidates for admission into the city, where, for them, a new life would commence.

E.J.

(Contributed by H.L.B.)

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## On Standing Fast

"Stand fast in one spirit."—Phil. i. 27.

**T**HE exhortation to stand fast is a very needed one in the present days. The works of the LORD stand fast for ever and ever, and are done in truth and uprightness (Ps. cxi. 8), and we are told to stand fast in the faith (1 Cor. xvi. 13), stand fast in the liberty wherewith *Christ* has made us free, (Gal. v. 1), stand fast in the LORD (Phil. iv. 1), stand fast, and hold the traditions which ye have been taught, whether by word or our epistle (2 Thess. ii. 15), which we may link up with "Hold that fast which thou

hast, that no man take thy crown" (Rev. iii. 11), but the text specially before my mind is Phil. i. 27—"Stand fast in one Spirit."

Looking at the things around us and the sad state of the scattered and divided people of GOD, we can but humble ourselves at the terrible havoc the enemy has made through our unfaithfulness. It would be well that we should feel it more deeply and take our true position before GOD, as Ezra, who said: "*O my God, I am ashamed and blush to lift up my face to Thee, my God.*" (Ez. ix. 6.)

What should we understand by the apostle's exhortation "stand fast in one SPIRIT?" Does not that mean unity? Unity of mind, heart and purpose; love toward the LORD and toward each other, cultivating the mind that was in CHRIST JESUS (Phil ii. 8), edifying one another (1 Thess. v. 11), forbearing one another and displaying the character of yieldingness (Phil iv. 8).

How can the LORD work among us and bless souls if we are not in unity one with the other? J.N.D. during his last illness gave as one of his parting messages to W. J. Lowe, "*Walk with CHRIST and with the brethren,*" to which the latter replied, "*The only way to walk with the brethren is to walk with CHRIST.*"

If hearts are drawn to CHRIST and fused together in His love, as one has said, minds will be made one by subjection to His Word, and then judgments will be similar.

Directly there are suspicions, on one side of sectarianism, or, on the other side, of looseness, paralysis ensues, and time wasted in endless discussions would be far better spent in studying the Word and preaching the gospel or individually seeking souls.

In one spirit, with one mind, striving together (lit. writhing) for the faith of the gospel. Every care should be taken to guard against the outbreak of misunderstanding and jealousy, for these, more than anything else, will induce a spirit of dissension, which is the sure precursor of failure.

In one spirit, not the HOLY SPIRIT, which however is assumed as behind and animating the disposition "in one spirit," which is communicated in CHRIST to believers.

Are we perhaps too much occupied with our ecclesiastical position and what we call church discipline, and forget our responsibilities towards our fellow men? J.N.D. wrote in 1875: "I should be greatly grieved if brethren ceased to be an evangelising set of Christians. Indeed, they would fade in their own spiritual standing, and get probably sectarian, not in theory but in practice, because the enlarging principle of love would not be there. Grace alone can maintain the testimony. I confess I feel a sort of envy of those whom God has called to evangelise. My want of courage keeps me humble. At the beginning brethren were engaged, and pretty much alone, in the roughest evangelising—fairs, markets, races, regattas, and everywhere in the open air." What a different attitude was J.N.D.'s to that of an eminent brother who said to one that the gospel should only be preached in connection with the Assembly and in our Assembly rooms, even disapproving open-air preaching.

In that same epistle to the Philippians which exhorts us to stand fast in the LORD, to stand fast in one spirit, what a prominence is given to the gospel: Fellowship in the gospel (i. 8), furtherance of the gospel (i. 12), defence of the gospel (i. 27), faith of the gospel (i. 27), service in the gospel (ii. 22), labouring in the gospel (iv. 3).

May our standing fast in one spirit be to the exaltation of our blessed LORD. L.F.

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## On His Care for Us

THE LORD had been teaching the great multitude by the seaside in parables "as they were able to hear it" and afterwards he expounded all things to His disciples. The same day when the even was come He saith unto them, Let us pass over unto the other side, and "they took Him *even as He was* in the ship." How this recalls the LORD by Jacob's well, "JESUS therefore, *being wearied with His journey*, sat thus on the well." He came "not to be ministered unto but to minister," He was among them "as one that serveth." Had He failed His disciples at any time? Yet when He was asleep on a pillow in the hinder

part of the ship and the tempest was raging they could reproach Him with the words, "Master, carest Thou not that we perish?" And what was His response? "He arose and rebuked the wind, and said unto the sea, Peace, be still."

What a tempest beats upon the Church to-day! We seem to be at our wits' end. We do know the love of the LORD; we do know His care; but have we a quiet trust in Him? Do we realise Who is our LORD, Who is our SHEPHERD, our SAVIOUR? In times of dire distress, do we have full confidence in His love, His care? For we may be sure that the attitude of the LORD JESUS to-day has not changed.

GOD from the very beginning of sin entering into this scene *knew* all, and He *cared*.

Adam and his wife tried to hide their shame, and themselves "from the presence of the LORD GOD amongst the trees of the garden." Did GOD know? Did He care for those on whom He had bestowed such remarkable blessings? Indeed He did; He called them; He spoke to them; as they were helpless to extricate themselves from their position, He spoke of a Helper of His own providing; of One Who at the cost of great suffering to Himself would overthrow the tempter and bring them into blessing; then "the LORD GOD made coats of skins and clothed them."

When "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually," did GOD care? Indeed "it grieved Him at His heart" and He sent forth a preacher of righteousness, who for 120 years told out GOD's message, and actually in their sight built an ark according to GOD's directions, which was to be a place of shelter in the storm of judgment. GOD was looking forward to the SAVIOUR of His own providing, Who through the coming storm of judgment will be a safe refuge to all that come unto GOD by Him.

When the children of Israel were afflicted with their burdens, and sighed by reason of the bondage, and cried "their cry came up unto GOD." Did GOD care? He called to Moses out of the bush and said, "I have *surely seen* the affliction of My people which are in Egypt, and *have heard* their cry by reason of their taskmasters: for



*I know* their sorrows. And *I am come down to deliver them* out of the hand of the Egyptians and *to bring them* up out of that land unto a good land, and a large, unto a land flowing with milk and honey." Observe the words in italics. JEHOVAH Himself was to be their SAVIOUR. How did He act? He provided a lamb without blemish, a shadow and type of Him, by Whose blood redemption for mankind was to be accomplished. By the blood of the Paschal Lamb they were sheltered from the doom of Egypt, and by the power of GOD brought through the Red Sea, a two-fold type of deliverance by death and resurrection.

Let us look at a picture drawn by the LORD JESUS Himself of how we fellow believers have been dealt with by GOD. Were we not the victims of Satan and sin, unable to help ourselves, unable to bring acceptable sacrifices, unable to observe saving ordinances as the traveller on that downward road from Jerusalem to Jericho? "But a certain Samaritan as he journeyed, *came where this helpless, half-dead man* was : and when *he saw him* he had compassion on him, and *went to him* and *bound up his wounds, pouring in oil and wine,* and *set him on his own beast,* and *brought him to an inn* and *took care of him.* And on the morrow when he departed he took out two pence and gave them to the host, and said unto him, Take care of him ; and whatsoever thou spendest more, *when I come again* I will repay thee." We can truly take up the words of the hymn, "*Jesus did it all, all to Him I owe.*"

Alas ! GOD's ancient people Israel are at this time in a very terrible state, quite unaware that it is through their rejection of the SAVIOUR that JEHOVAH provided. They "fulfilled the Scriptures in condemning Him." Does He care? Why the very One they rejected and slew is the Deliverer that shall come out of Zion. But before they can enjoy God's favour, the question of their sins must be settled, and with awakened hearts penitent and mourning they will learn that "JESUS of NAZARETH" was the One on Whom JEHOVAH had laid their iniquities. "JESUS" Who came in the fulness of time "to save His people from their sins" will then fulfil that purpose, when they look upon Him Whom they have pierced and return with contrite hearts to Him.

The Church as seen by men is in as sad a state of ruin as ever Israel was : broken into a thousand pieces, and wedded to the world that rejected her LORD. What does the LORD Himself say of its state ? It has left its first love ; there are those that hold the doctrine of Balaam, and the doctrine of the Nicolaitanes : it suffers that woman Jezebel : it has a name to live yet is dead : it says "I am rich, and increased with goods, and have need of nothing," yet it is "wretched and miserable, and poor, and blind, and naked." Does He care ? Has He not loved the Church and given Himself for it, "That He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing ; but that it should be holy and without blemish" ? He will carry His purpose into effect, and even now is all the time caring for and nourishing the Church, notwithstanding her grievous failure as regards faithfulness and testimony. To Israel JEHOVAH said in His desire for their real welfare, "Wash you, make you clean ; put away the evil of your doings from before Mine eyes. . . . Come now, and let us reason together, saith the LORD : though your sins be as scarlet, they shall be as white as snow : though they be red like crimson, they shall be as wool." To the Church words of gracious pleading are also addressed, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich : and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear : and anoint thine eye with eye-salve that thou mayest see. As many as I love I rebuke and chasten ; be zealous therefore, and repent."

Yes, the LORD knows all about our state—seven times He says "I know" in Rev. ii. and iii., and surely we know that *He cares*.

(It is interesting to compare the earliest and latest dealing with failure, Genesis iii. 7 and 21 ; Rev. iii. 17, 18.)

May it be true of us each that we have heard His voice and opened the door in response to His knock. If so, how gracious the blessing, for, says He, "I will come in and sup with him, and he with Me." He *knows*, and how He *cares* ! (Rev. iii. 20.)

H.L.B.

## On Triumphant in Christ

**R**AISE we now our loud "*Hosannas*"  
 To the PRINCE of Life and Peace ;  
 Fall we at His feet in worship,  
 Loved with Love which cannot cease ;  
 He is "*Altogether Lovely*,"  
 SAVIOUR, LORD, REDEEMER, FRIEND ;  
 As we gather round "*His Table*,"  
 Sweetly let our praises blend.

He hath led us thro' the Jordan,  
 Safe into our promised land ;  
 Fed our souls with Bread from heaven,  
*Here we are at His command—*  
 Thro' His blood we've found redemption,  
 Now we glory in *His Cross* ;  
 One with Him in resurrection,  
 All things here we'd count but dross.

Blessed LORD, and "KING of Glory,"  
 Of our souls, Thou SHEPHERD art ;  
 Borne, too, on Thy mighty shoulders,  
 Carried on Thy loving heart ;  
 Glad we sing our "*Hallelujahs*,"  
 For the Victory is Thine ;  
 And the tokens lie before us,  
 In the broken bread and wine.

HOLY MASTER ! keep us near Thee,  
 In this day of bitter strife,  
 Trustful, lowly, and dependent,  
 Not forgetting *Gilgal's Knife* ;  
 Soon the conflict will be ended,  
 Helmet, shield, and sword laid by,  
 Louder than our lips shall praise Thee,  
 In Thy palace-home on high.

S.T.

## On Contentment

I THOUGHT 'twas but a yellow leaf  
 In autumn wind careering.  
 A lovely butterfly it proved,  
 Its joyous zigzag steering.

I saw the stormclouds gather dark  
 And feared for frills and flowers.  
 But lo! enchanted, saw the fields  
 Refreshed by golden showers.

I thought that all my life went wrong,  
 Dread on my spirit pressing;  
 Yet soon 'twas clear GOD's way was right,  
 It brought me only blessing.

I thought, I thought, yet what I thought  
 My end was still denied me;  
 Now with my hand in GOD's I go,  
 Content what may betide me.

RUDOLF BROCKHAUS (Translated H.M.H.)

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## To Correspondents

*W.L.P., Hounslozv.*—Replying to your query, we learn from 2 Peter ii. 5 that Noah was “a preacher of righteousness”; and from Gen. v. 32; vi. 3; vii. 11, we gather this ministry occupied the 120 years referred to in the article you mention. “He was appointed to be a preacher of righteousness (2 Peter ii. 5; 1 Peter iii. 19, 20) to the world of the ungodly. He was a preacher emphatically of *righteousness*. The *mercy* of GOD had already been proclaimed to the family of Adam. But the dispensation of this *grace* had no softening effect on their hearts.” The inevitable judgment—the deluge—would sweep them away if they persisted in their corruption, violence and rebellion for another hundred and twenty years. It is therefore beyond question that Noah, who had “found grace in the sight of the LORD,” and who thereafter “walked with GOD,” as “a righteous man and perfect in his generations” (Gen. vi. 9) was the prophet to whom the startling communciation (Gen. vi. 3) was made that His Spirit would no longer strive with man save for the next hundred and twenty years.

## On Worship

(SOME THOUGHTS ON JOHN iv. 23, 24)

THE circumstances under which the truth that GOD may be known, and how He may be worshipped acceptably, was revealed by the LORD JESUS CHRIST, were such as may well humble our pride and do away with any thought of superiority on the part of those who are privileged to receive any measure of divine truth. The LORD speaks upon this highest theme to a person of lowest condition. His gracious action clearly showed that neither birth, culture, nor worldly advantage of any kind recommends a soul to the favour of GOD; nor does the lack of these necessarily hinder the reception of the true knowledge of GOD.

In the account of His dealings with the Samaritan woman, the grace, goodness and gentleness of the blessed LORD shine out in perfection. We see Him sitting on the well wearied with His journey, yet patiently instructing the poor ignorant soul of this outcast woman in the knowledge of the true GOD and how He was to be worshipped. These are matters of the highest moment for every human soul; for the highest thing of which the creature man is capable is the true worship of his CREATOR. So the LORD JESUS speaks to her of that true worship which honours GOD by lifting the worshipper into closest communion with His own ineffable blessedness.

*“God is a Spirit: and they that worship Him must worship Him in spirit and in truth.”* This opens up the most awe-inspiring subject upon which the human mind can ponder. *“God is a Spirit”*; not ONE limited in His being as we His creatures are, but the TRANSCENDENT ONE Who is above all other beings; not ONE localised in a place as we His creatures are, but the IMMANENT ONE *“in Whom we live, and move, and have our being”*; *“of Whom, through Whom, and for Whom are all things.”* *“God is a Spirit”*; but not an impersonal being therefore, but *“Him”*—the PERSONAL ONE from Whom all personality is derived, *“Who only hath immortality”*;

Who in making man in His own image created persons, as distinct from animals and things. The word "GOD" is no abstract term used to cover a void in human minds, but is the only adequate description (so far as we know) of the ETERNAL, TRANSCENDENT, IMMANENT, PERSONAL BEING; the only OBJECT of WORSHIP, the FATHER of spirits, the KING ETERNAL, IMMORTAL, INVISIBLE, the ONLY GOD.

To think of Him rightly humbles all creature thoughts, for no flesh may glory in His presence. In His consciously realised presence we find ourselves joining in spirit the prophet, and the apostle, as they say: "*Woe is me! for I am undone*"; "*I am a sinful man, O Lord.*" (Isa. vi. 5; St. Luke v. 8.) It was therefore of GOD's infinite mercy and goodness to mankind that the SON of GOD became man dwelling among us full of grace and truth. For by His holy Incarnation, His teaching, His atoning death and His glorious resurrection, the LORD JESUS CHRIST has declared the whole truth as to GOD Who is a SPIRIT, and made it possible for us to worship Him as the FATHER. We, believers, now can sing with lively faith and true gratitude:—

"GOD and FATHER, we adore Thee  
For the CHRIST, Thine Image bright;  
In Whom all Thy holy Nature  
Dawned on our once hopeless night."

This blessed ONE seated by the well at Sychar not only declared that GOD, Whom no man hath seen nor can see, but proceeded immediately to speak of the kind of service or worship to be rendered to so august a PERSON. "*They that worship Him must worship Him in spirit and in truth.*" In other days men sought to worship GOD by going hither or thither; by this rite or that ceremony; by sacrifices and offerings, the meaning of which was not always apprehended. Over all even the most correct externals there hung a cloud of uncertainty; a sense of distance from GOD accompanied the most solemn exercises of religion. Now the ONLY BEGOTTEN SON Who is ever in the bosom of the FATHER has brought the true light of His own knowledge of GOD

into the world; has Himself made a new and living way of approach to God; has taught us that the true worship of God is intelligent, and springs from known relationship: "*the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.*" He is the same ONE; GOD is a SPIRIT; and because He is a SPIRIT, the conditions of true worship are still "*in spirit and in truth*"; but the true worshippers of God are before Him now in all the intimacy of children with the FATHER, this holy relationship having been established of His own will when He begat us by the word of truth. (James i. 18.) "Behold what manner of love the FATHER hath bestowed upon us, that we should be called the children of God." (1 John iii. 1.)

Oh! the marvel of the grace and goodness of our God: He seeketh such to worship Him! The trembling, cringing, servility of a frightened slave does not glorify Him; the grudging tribute wrung from an unwilling heart does not honour Him; the fawning of a sycophant who hopes thereby to avert His just anger does not please Him; but the loving, intelligent appreciation of Himself in His grace and goodness springing from a renewed mind and a grateful heart, this is that praise of which He says: "*Whoso offereth praise glorifieth Me.*" (Psl. 1. 23.)

No dread, "*for fear hath torment,*" but deepest reverence; no distance, but nearest intimacy; a human heart filled with wonder, love, and praise, one that is perpetually renewing itself by the contemplation of the beauty of the LORD."

This holy exercise—the offering of the sacrifice of praise—is a foretaste of heaven, eternal bliss enjoyed in time. "On earth the song begins, In heaven more sweet and loud."

To have eyes opened to see and appreciate the grace, and goodness, and glory of GOD our FATHER in CHRIST JESUS our LORD; and to have our hearts moved with adoring admiration to utter His high praise—this is life eternal indeed. We behold again the great sight of

Calvary; we ponder with contrite spirits the awful price of our redemption; we believe with ever-deepening conviction the love of GOD from which it sprang; we enjoy peace with GOD through our LORD JESUS CHRIST; we rejoice in the grace wherein we stand; and then with hearts filled and refilled by the gracious HOLY SPIRIT Whose delight it is to do so, we fall in spirit before the EVER-BLESSED GOD, and thank and praise His great and glorious NAME, pouring out our tribute of praise and gratitude in the NAME that is above every name. This is worship—worship of the kind that the FATHER seeks and finds from the true worshippers. *“We worship God by the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”*

The knowledge of GOD as CREATOR also leads us to worship Him in proportion to our intelligence as to His wonderful works, *“O Lord, how manifold are Thy works; in wisdom hast Thou made them all.”* So sang the inspired psalmist in days before the microscope and telescope had brought worlds of marvels in creation before the admiring gaze of His people. How much more should our wonder, admiration, and adoration of our FATHER and GOD be stirred by the wisdom and power displayed in the works of His hand. *“All Thy works praise Thee, O Lord, and Thy saints bless Thee.”* *“The heavens declare the glory of God and the firmament showeth His handiwork.”* *“Consider the lilies—Behold the fowls of the air.”* Are we not somewhat apt to overlook much that scripture teaches as to this so profitable incentive to the worship of GOD Who is a SPIRIT and Who created us for His glory; and re-created us in CHRIST JESUS that we should be a kind of first-fruits of His creatures? For our creation as conscious beings; and for the never-failing providence by which He has filled our hearts with joy and gladness, we have endless reason to praise and worship. The sense of His greatness in creation and in providence bows our hearts, for His majesty, wisdom and power are infinite. *We* are but creatures of a day—*He* is the ETERNAL GOD. GOD our CREATOR; GOD our PRESERVER; GOD our REDEEMER. Three



times in Scripture GOD is referred to as the PRESERVER of men. (Job vii. 20; Ps. xxxvi. 6; 1 Tim. iv. 10.) It is very wonderful thus to think of Him. In infancy, childhood, youth, maturity, and on to old age the same, and gratefully we say:—

“Ere yet this beating heart could move,  
Thy tender mercies me pursued.”

But at the cross of our LORD JESUS CHRIST we have the full unveiling of the love of GOD, for *“in this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.”* (1 John iv. 9, 10.) GOD our CREATOR, GOD our PRESERVER, has become GOD our REDEEMER. In sovereign grace, and surprising mercy, the kindness of GOD has been manifested through CHRIST.

“CREATOR and REDEEMER,  
ALMIGHTY SAVIOUR, LORD;  
The power and love that saved us,  
For ever be adored.”

The word “truth” in these verses means more than sincerity, though of course it includes absolute sincerity of intention in the one approaching as a worshipper. It means that they that truly worship must worship in spirit, and in all the truth, the reality, the substance of what is revealed in the atoning sacrifice of the LORD JESUS CHRIST. No type, shadow, figure now is of any value; it is in the true substantial reality of Him Who is our SACRIFICE and PRIEST, that we pass within the veil and worship GOD. The *“offering of the body of Jesus Christ once”*; the dignity, majesty, and value of Himself, Who is all the FATHER’S delight, and all our salvation—here is the *“truth”* in which the true worshippers now worship the FATHER. We approach with the NAME of the LORD JESUS in our hearts and upon our lips; we fall at His feet in adoration, and thus, clothed and in our right minds, we glorify GOD even the FATHER.

This makes our assembling ourselves together for worship so solemn and serious a matter. We come into the presence of GOD to give thanks unto Him as the FATHER Who has made us meet; we present ourselves reverently before this GRACIOUS GIVER of every good and give thanks for His unspeakable GIFT, the SON of His love Who has become our SAVIOUR and LORD; we bow before the only GOD, the GOD and FATHER of our LORD JESUS CHRIST, confessing His adorable NAME as we offer the sacrifice of praise by Him; we recognise the gracious presence of the LORD JESUS in the midst of His gathered people; we gratefully count upon the love and merciful assistance of the HOLY SPIRIT present, to enable us to utter suitable praises in the right order. In the measure in which this is apprehended when thus gathered together to His NAME, a reverent hush will come upon our spirits and make us fear to intrude our own unauthorised words, or hymns or prayers. The LORDSHIP of CHRIST by the LEADERSHIP of the SPIRIT being duly owned and submitted to by all the assembly will bow all hearts in adoring wonder, love, and praise, when thus gathered in His Name.

The highest and happiest seasons in our lives, fraught with the richest blessing, are moments when with spirits overwhelmed by the majesty and grace of GOD Himself and of His Blessed SON our SAVIOUR, we realise that we "*must worship in spirit and in truth.*" So with willing hearts, and ready minds we would ever come into GOD's most holy Presence; show ourselves indeed glad in Him with songs of praise; magnify the LORD, and our spirits rejoice in GOD our SAVIOUR. Thus we may drink of the river of His pleasure; experience again life's highest bliss; and worship the FATHER in spirit and in truth, remembering that He seeketh such to worship Him.

W.G.T.

## On Service

ONE, even our LORD JESUS CHRIST, stands alone, He Who "made Himself of no reputation, but took upon Him the form of a servant." Perfect was His service, excellent was He in all His ways, and glorifying to GOD. JEHOVAH directs our attention to Him, "*Behold My Servant!*" and "*This is my beloved Son: hear Him.*"

In heaven GOD's servants are "*His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. His hosts, ministers of His that do His pleasure.*"

On earth GOD has chosen, and still chooses, men to be His servants; and what an honour it is for a creature such as man to be a servant of GOD!

GOD sets His love upon His chosen servants, and trains them, and cares for them; and those that are faithful He honours. Let us consider His dealings with Moses, one most honoured of these servants, who was faithful in all His house. He knew that the LORD had promised Abraham, that his seed though to be strangers in a land that was not theirs should after four hundred years come out with great substance. And so spite of his own privileged circumstances in the land of Egypt, "when he was full forty years old, it came into his heart to visit his brethren the children of Israel, supposing they would have understood how that GOD by his hand would deliver them." However, it was not yet GOD's time, and for a further forty years of his life he was to learn lessons in the desert to fit him for the special work which lay before him. When the time came, then JEHOVAH said "*I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt,*" Moses now felt utterly unequal to the great service appointed, and shrank in dismay from a task of such magnitude. The servant now having learned to distrust himself after the lesson learned in the desert realised his own weakness. But when JEHOVAH says "*Certainly I will be with thee,*" he is assured of the needed strength for the task appointed. He looked from

himself to his LORD, and no longer had fear or hesitancy. He could with confidence announce imminent deliverance to the people; and with boldness enter even the great Pharaoh's presence with GOD's stern command, "*Let My people go, that they may hold a feast unto Me in the wilderness.*"

This mighty deliverance having been effected, he is foremost in leading the delivered people in triumphant songs of praise to their Deliverer. No word said by himself as the instrument used; no mention of his own name, for the honour was the LORD's, He had triumphed gloriously. "*The Lord is my strength and song, and He is become my salvation.*"

Then before the giving of the law "the LORD said unto Moses, Lo I come unto thee in a thick cloud, that the people may hear *when I speak with thee, and believe thee for ever.*" Thus a signal honour was conferred upon this faithful self-effacing servant in making him a mediator. (cf. Gal. iii. 19.)

Twice in Horeb Moses "abode in the mount forty days and forty nights" *alone with God*, Who there communicated His law to him, and showed him the pattern of the tabernacle, and all connected therewith. These marks of favour bestowed upon this faithful servant, aroused envy in even those who should most have rejoiced. Miriam and Aaron spake against Moses and said "Hath the LORD indeed spoken only by Moses? Hath He not spoken also by us?" Moses says nothing in his own defence, but the LORD takes up His servant's cause, for we read "the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, 'Come out ye three unto the tabernacle of the congregation.' And they three came out. And the LORD came down in the pillar of the cloud and stood in the door of the tabernacle . . . And He said 'If there be a prophet among you, I the LORD will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, *who is faithful in all mine house.* With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD

shall he behold: *wherefore then were ye not afraid to speak against My servant Moses?*” A warning always needed. To Moses as a faithful servant GOD revealed the coming of CHRIST the Perfect Servant: “The LORD thy GOD will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto Me; unto Him shall ye hearken . . . and I will put My words in His mouth, and He shall speak unto them all that I command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of them.” The LORD JESUS solemnly refers to this when speaking to the Jews who sought to slay Him, “Do not think that I will accuse you to the FATHER; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me.”

When nearing the completion of the task with which GOD had entrusted the favoured and faithful servant, and when he knew that GOD had provided a successor to “go in before them, and which may lead them out, and which may bring them in,” Moses besought the LORD, “I pray Thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.” The request, however, could not be granted: Jehovah had not been sanctified in the eyes of the children of Israel, even by this so faithful servant at the water of Meribah, and so Moses’ service was to end at Pisgah. The more favoured the position the greater the personal responsibility to remember that the LORD our GOD is holy. There must be no spiritual liberties taken even on the ground of special favour and personal faithfulness. Yet GOD honours the faithful man, first by a view of the pleasant land of promise, and centuries later in a special manner on the Mount of the Transfiguration. Here Moses the servant, who had in faith kept the passover in Egvpt 1,500 years before, was seen in the presence of that Blessed ONE of Whom the HOLY GHOST says “CHRIST our PASSOVER is sacrificed for us.” There with the PROPHET of Whom Moses had spoken, and with Elias, they are speaking “of the decease which

He should accomplish at Jerusalem." What an honour to be with Him on the holy mount, an eye-witness of His majesty!

Here we part with this faithful servant, but the One of Whom he wrote remains: He Who "received from GOD the FATHER honour and glory, when there came such a voice to Him from the excellent glory, *This is My beloved SON, in Whom I am well pleased.*" To Him we would reverently say:—

"We worship at Thy holy feet,  
And long to serve Thee still;  
Take Thou our hearts, our lips, our lives,  
And mould them to Thy will."

H.L.B.

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## On The Refiner

(CHANGED INTO HIS LIKENESS)

**H**E sat by a furnace of seven-fold heat,  
As He watched o'er the gleaming ore;  
And closer He bent, with a searching gaze,  
As He heated it more and more.

He knew He had ore that would stand the test,  
And He wanted the finest gold  
To make a crown for the King to wear,  
Set with gems of a price untold.

So He laid our gold in the searching fire,  
Though we fain would have said Him nay!  
And He watched the dross, which we could not see  
As it melted, and burned away.

So the gold burned on, with a brighter glow,  
Though our eyes were so full of tears  
We saw the fire, not the MASTER'S hand,  
And trembled with anxious fears.

Did we think it would please His loving heart  
 To cause us one moment's pain?  
 Ah no! but He saw, in the present loss  
 The bliss of eternal gain.

So he waited still, with a watchful gaze,  
 With a love both sweet and sure;  
 And the gold had no more of the searching fire  
 Than was needed, to make it pure.

And the gold grew brighter, and still more bright  
 'Till it mirrored the Form above,  
 That bent o'er the fire, though we saw Him not,  
 With looks of ineffable love.

He has lifted our gold from the furnace now,  
 Too bright for our eyes to see;  
 'Till the dust that dims them is wiped away  
 On the shores of Eternity.

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## On "One of You"

"*ONE of you shall betray me.*" (St. Matt. xxvi. 21.)  
 This was the word spoken by the LORD on the night  
 in which He was delivered up.

Could there be anything more terrible than this, that one from the midst of His own, who had beheld the glory of "the only BEGOTTEN of the FATHER," should deliver Him into the hands of sinners? In each of the Gospels the expression is repeated: "*One of the twelve*" (Matt. xxvi. 14, 17; Mark xiv. 10; Luke xxii. 3, 47; John vi. 70, 71), a significant emphasis of the awful fact, which one can scarcely grasp, that a man so little valued the gracious, wonderful Person of the LORD JESUS CHRIST that he made Him an object of his money-making calculations, although he had been for years among His chosen ones (John vi. 70) and in the LORD's company.

The words of the LORD at this time laid hold on the

*hearts* of the disciples. "They were exceeding sorrowful." They had real reason for this sorrowfulness in such a communication, that one of *themselves* would betray the holy Person of their MESSIAH, Him, Whom they but little understood but Who was all to them, and on Whom they had set all their hopes for themselves and for their nation. And the words of the LORD had another effect: the *consciences* of the disciples were stirred. A holy fear of evil and a fear of themselves laid hold on them. "One of you," the LORD had said. They had never thought that this could be possible. It was true, however, for the LORD had said it. Since it was so, there was danger of each individual that he might be *the* one who would do this. In this fear, each began, one after the other, to say to the LORD: "LORD, is it I?"

These are blessed and holy moments when the word of the LORD can awaken in our hearts *the fear* which is indicated in the word: "Happy is the man that feareth always." (Prov. xxviii. 14.) There was a lack of this fear when Peter warmed himself at the fire made by the enemies of the LORD. Fear of himself, especially after the solemn warning he had had, ought to have made him willing rather to wander about in the freezing cold of the night rather than to go in and dare to warm himself among *enemies*.

In their sorrow, the disciples turned, because of His word: "One of you," to the LORD Himself. To whom could they turn? Their question and all the things that filled their hearts at such a moment could be met by Him alone. It is worthy of note that *all* the disciples in their exercise of conscience took refuge in the LORD "one by one." (Mark xiv. 19.) He who had most distrust of self might well be the first. The fearful questioning of the disciples would show the LORD what were their feelings, apart from the traitor himself, and that they loved Him from the heart, and were horrified to think that one of them would commit such a wrong against the One Who was the Object of their love.

When taking leave of the elders of Ephesus, the



Apostle Paul said to them: "*Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*" (Acts xx. 30.) This was a solemn word, an occasion for the deepest sorrow, and perhaps it caused a certain amount of sorrow. This, however, is not expressly told us. At the end of the chapter, we read only that they were "sorrowing most of all for the words which he spake, that they should see his face no more." (v. 38.) Their love to the apostle was real and was certainly pleasing to God, but the thought that of their own selves men should arise, speaking perverse things, to draw away disciples after them, should have been the most prominent cause of their sorrow, for "*after them*" could only mean *away from* the LORD JESUS Himself.

Does this portion from the Acts show us the beginning of that condition to which the LORD refers in the epistle to the Church in Ephesus: "*I have against thee, that thou hast left thy first love*"? (Rev. ii. 4.) It is striking to notice that the elders do not ask, when the apostle gives his prophetic word, as the disciples did when the LORD spoke. The comment of the Holy Spirit, that they *sorrowed most of all* concerning the departure of the apostle, certainly shows the reality of their feelings toward the faithful servant, but indicates at the same time, a certain amount of dulness (does it not?) in their feelings as to their attachment to the LORD and to all that is precious in His sight. A heart which stood in true and intimate relationship, and in the consciousness of fellowship, with the LORD would have asked in fear as did the disciples: "Is it I, LORD?" when they heard the word: "Of your own selves."

It might be said that there is a very great difference between the act of betrayal and mere unfaithfulness and that this would explain the different behaviour of those who heard the apostle. Let it be admitted that there is a vast difference, not only on the moral side, but, in that the betrayer was "the son of perdition," and that he was not deterred even in the presence of Him Who is "God over all, blessed for ever." (Rom. ix.

5.) The prophetic warning of the apostle, however, was sufficiently solemn. It was not referring to an act that was aimed *directly* at the person of the LORD, but it was to bring hurt to those who were *His*, for whom he had died, whom the FATHER had given to Him, and who were therefore precious to Him. It meant that "I" was to take the place of "He," for perverse things were to be spoken, to draw the disciples after *themselves*! *How fearfully may a servant of the LORD go astray and how sad the consequences!*

Scripture says: "If any man speak, let him speak as the oracles of GOD; if any man minister, let him do it as of ability which GOD giveth; that in all things GOD may be glorified through JESUS CHRIST." (1 Pet. iv. 11.) To glorify GOD is the purpose and object of all true service. If one busy himself to draw others after *him*, he is seeking *his own* glory and wants for *himself* what is due to the LORD *alone*, Who said: "I give not Mine honour to another."

There is no standing still on this path of unfaithfulness; step follows step backwards and downwards. The lament of the apostle: "All they of Asia have turned away from me" (2 Tim. i. 15), is followed by the solemn exhortation of the LORD to Ephesus: "Repent, therefore," and His threat: "I will remove thy candlestick out of his place." (Rev. ii. 5.) The candlestick has long been out of its place, for both exhortation and threat have been disregarded.

The experience of many has confirmed the thought that developments go on with the individual, just as with an assembly, where the path leads according to the unfaithfulness and self-will of man. Its end is incalculable harm to the flock of GOD, no matter whether it affects the testimony of an individual or of the company. GOD is not silent on this point. He says: "*Them that honour Me, I will honour, and they that despise Me shall be lightly esteemed.*" (1 Sam. ii. 30.) He lets us see that *this* word from His mouth is also the truth, and seeing this we may be led to thank Him for His wonderful condescension, but, on the other

hand, there are circumstances where it may bring in fearful distress as we have to experience His judgment which begins at the house of God.

In Psalm cxxxix. verses 23 and 24, we read: "*Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.*" The condition of mind expressed in these words is pleasing to God. Here speaks a man who knows that all is open before God, and who puts no confidence in himself. He prays God, because he looks on his *own* judgment of matters as incompetent, to give *His* judgment, and places his heart, thoughts and way *before Him*, praying that he may be led in the way everlasting, lest there should be any evil way in him. This is the mind which, in the disciples, led to the trembling question: "LORD, is it I?" Would that this mind were more frequently found with us! It makes us pray. It teaches us the way to the throne of grace, that we might "*obtain mercy, and find grace to help in time of need.*" (Heb. iv. 16.) Where the heart is governed by this fear, there is a desire to hear and to search the word of the LORD so as to have a light for the foot that stumbles and slips so readily. This fear teaches us to draw back from judging others and to be silent in face of undeserved reproaches; it teaches "to walk softly" and so much the more as our thoughts, words and deeds come increasingly under the control of a conscience which is instructed by His word. In this way we learn how real is the cause for fear of that *which is in ourselves*, and we hide in the shadow of His wings so that we are kept on the narrow path until the end. Then is the path of faith finished, every danger is past, and we go to be with our LORD with Whom we shall be safely and for ever kept.

*(Trans. from the German by T.H.)*

## On a Re-issued Volume

By J.F.K.

*An Exposition of the Gospel of Mark by W. Kelly (C. A. Hammond, 3-4, London House Yard, Paternoster Row, E.C., 4s.).*

**S**T. MARK'S Gospel, notwithstanding its comparative brevity, excels in descriptive power. Before studying Mr. Kelly's exposition, which we cordially commend to our readers, we were privileged to read the late Canon Robinson's interesting commentaries on the four Gospels taken as a whole; these helped to a deeper appreciation of the present volume now re-issued by our Publishers.

The inspired writers were no doubt at the time quite unconscious of the blessed fact that they were adding four books of inestimable value to the Bible as we know it; and there can be little question that St. Mark was the first to take his pen in hand; for if a careful and close study is made of the accounts by Matthew and Luke of the life of the LORD, one comes to the inevitable conclusion that both the Evangelists knew of the existence, and indeed possibly were in possession of, Mark's narrative as we have it. This makes the *first impressions* told in his Gospel all the more interesting and precious—if we may be permitted to compare one portion of the word of GOD with another.

The general scope of St. Mark corresponds closely with the fundamentals laid down by Peter in the first chapter of the Acts, to which the newly-elected Apostle should be able to witness from personal knowledge. He must be one, says St. Peter, of those "which have companied with us all the time that the LORD JESUS went in and out among us, beginning from the baptism of John unto that same day that he was taken from us."

St. Mark commences with "*The Beginning of the Gospel of Jesus Christ,*" and its first narrative is the baptism of John. The incidents recorded all take place in Galilee, with the exception of one week in Jerusalem

at the close. It is in this Gospel that we are given, by the HOLY SPIRIT, such intimate personal details of our SAVIOUR—how He could show anger when justified, as well as loving compassion on those in need of His saving grace. St. Mark's style is graphic, vivid, almost photographic in the presentation of incident after incident in the life of the SERVANT SON.

Mr. Kelly in his exposition, brings out many of the beautiful and often overlooked points concerning the Person of the LORD. The opening of the Gospel illustrates marvellously the LORD GOD as the SERVANT, "The beginning of the Gospel of JESUS CHRIST the SON of GOD; as it is written in the Prophets—Behold, I send my messenger before Thy face which shall prepare Thy way before Thee. The Voice of one crying," etc. Actually in Malachi it is JEHOVAH sending His messenger who would prepare the way before Him. But in our Gospel it is still JEHOVAH sending His messenger—but before "Thy face," i.e., the face of JESUS CHRIST. JESUS, humble as He might be, was JEHOVAH. The same truth comes out in St. Matthew, "Thou shall call His Name JESUS; for He shall save His people from their sins."

As Mr. Kelly originally wrote this book, now re-issued, over seventy years ago, some might be tempted to think that its practical value had by this time somewhat deteriorated. Nothing, however, could be further from the truth. To quote one of the many striking passages where the LORD calls Simon and Andrew, James and John to become fishers of men:—

"They had known and believed in JESUS before, but now they must follow and be with Him. Boats, nets, father—their earthly property, their ordinary occupations, their natural relationship—must yield to the call of JESUS. Not that all are called to go after JESUS thus: but assuredly it is the HOLY GHOST Who leads the soul that is born again to call Him LORD. Is this confession to be real or is it unmeaning? By His blood we are redeemed to GOD. We are not our own; we are bought with a price. He is our LORD; not only in great things,

but in the smallest matters of everyday life. And sure I am that a crisis comes in the history of believing souls, when they must be put to the proof how far this is true in their experience. For Satan does seek to tempt us, out of the happy place of the servants of CHRIST, to make ourselves lords, as it were. Are we seeking our own interests, our own pleasure, our own ease? Are we struggling for our own will? Are we seeking to be something in the world, or, at any rate, something in the church? What is this but to be lords instead of His servants? But to own Him as LORD, to do His will, this is our own proper business. For this we are saved. This is what He died for; and this is what we ought to live for—to own JESUS LORD. To live for ourselves in anything is to defraud Him of His rights; and it is to deny, so far, the great price He paid to make us His.”

Is not this most practical truth for us to-day? To quote the appropriate words of another, *“We draw attention to this book, not only for its own sake, but because the book, although written so long ago, is adorned by that wisdom which is characteristic only of those who through patience and humble learning have become masters with a right to speak on a great subject.”*

Space forbids us to dwell further on this valuable work, but its pages simply shine with precious practical truths for to-day. Words of warning and exhortation, messages of comfort and encouragement are richly interlaced with lucid explanations of some of the more difficult passages, and the reader’s heart and conscience will be continually touched with wonder at the ever-living power of the inspired word. To quote one more passage in closing:—

“It is a good thing for our souls to realise that while our LORD is away, we are not to be discouraged by difficulties, nor cast down if the wind is contrary and ourselves toiling in vain, yet not in vain. It is He Who has sent us across that troubled sea; it is He Who meanwhile intercedes for us; and as surely will He come to us; and when He does return, all that is lacking He

will supply, all that hinders will be removed, and then will the universe duly, fully exult in its LORD, our LORD and MASTER, when He shall be exalted from sea to sea and unto the ends of the earth. Let this cheer us in any little service that is before us now."

The volume is nicely bound, and very moderately priced; and will be a valuable addition to the library of every Bible student.

## To Correspondents

*A.H.P. (N. Kensington).*—Hebrews xiii. 8, while affirming the blessed and comforting truth that "JESUS CHRIST is the SAME, yesterday, and to-day, and for ever," has no bearing whatever upon apostolic signs and wonders and gifts of the HOLY GHOST with which God was pleased to introduce Christianity into the world. While there is no change in our LORD, nor limit to His power, there has been great change in the public testimony of what bears His Name in the world from that self-denying, single-hearted, Christ-exalting witness which characterised the early days of the church. And, if we remember from whence the church has fallen in her testimony to her absent LORD, spiritual pretensions to miraculous powers and gifts of tongues and healings will be the last thing a truly spiritually-minded believer would desire. Indeed, shame and confusion of face is what characterises a godly soul in the present state of the church's so patent outward failure. It is not a time for discouragement, or for giving up the testimony, since JESUS CHRIST is the SAME spite of His people's weakness, wanderings and waywardness. Neither is it a time for pretending to claim what God has evidently withdrawn either because of our unfaithfulness, or because no longer necessary for His purpose. "*Serving the LORD with all humility of mind, and with many tears, and temptations,*" is how the great Apostle of the Gentiles described his own ministry; and it is interesting and instructive to note that though possessed of full Apostolic powers to work miracles of healing he uses none of these for himself nor his friends. Power and authority in spiritual things are not the same; the powers conferred by the LORD may only rightly be used by His authority. If these remarks do not fully answer your questions, please write again. Thank you for your kind letter of encouragement as to help received through our magazine.

*E.F.H. (London, N.).*—*For what purposes does the church of Christ meet?*

The church of GOD is the body of CHRIST, and is represented locally where ever two or three (or more) are gathered to the

NAME of the LORD JESUS, apart from evil doctrine, evil practice and evil connections or association. Owning the supreme and only Lordship of CHRIST, subject to the guidance of the HOLY SPIRIT, CHRIST'S Vicar on earth during His own absence in heaven to which He went on the Day of His Ascension, such a company is gathered upon the ground that there is one body on earth of which CHRIST is the Head in heaven. They do not claim to be *the* body of CHRIST, but they are in the position suited to CHRIST'S body, a place where every believer could come without surrendering anything Scriptural or having to countenance anything unscriptural. Such a company meets every LORD'S day for the express purpose of announcing the LORD'S death and eating the LORD'S Supper according to His institution, injunction, and expressed wish. This is so to say the first thing for which the church meets, and this on the first day of the week. (Cf. Acts xx. 7.) But since the LORD'S SUPPER can only rightly be taken and observed in an atmosphere of worship, *the church comes together to worship God*. What this involves a study of the first article in this number may help you to understand. The church *comes together for prayer*; see Acts xii., for an early example of this. The prayer meeting is a solemn assembly meeting in the Name of the LORD JESUS and subject to the HOLY SPIRIT for His leading in prayer, supplication, intercession, thanksgiving, as He may guide. The LORD in heaven and the SPIRIT on earth both help the needy members of the body of CHRIST to utter prayer and praise acceptable to God our FATHER, to express themselves intelligently in His Presence. The main purposes for which the church or assembly comes together are:—

(1) The worship of God as FATHER, and this will be part of the church's *eternal occupation*.

(2) To show the LORD'S DEATH in the Breaking of Bread; and this *all-important privilege now is only "till He come."*

(3) To pray and intercede with thanksgiving, and this is while still in the place of testimony and service, where we need mercy, and grace to help in every time of need. (Cf. Heb. iv. 16.)

The church, or assembly, as such does not come together for gospel preachings, baptisms, marriages or funerals; all such individual services to the LORD and His people, should, however, be done in fullest fellowship with the assembly. This fellowship may through ignorance, prejudice, or mere human feeling be sometimes withheld; but where CHRIST and His interests are really supreme, difficulties will be in time always removed or surmounted since the LORD is mindful of His true-hearted servants, and also jealous over His church.



## On Centre and Circumference

THE vision of Zechariah recorded in chapter ii. of his prophecy, whatever its full and final realisation, enshrines a permanent principle for practical application in every age. It is a principle everywhere insisted upon in Holy Scripture, whether nationally as in case of Israel, ecclesiastically as for the Church to-day, and personally for the individual, namely, that true strength and security for each or all is GOD Himself in the midst as the glory. The Centre secured, the Circumference is secure.

A very human error and obvious mistake is of beginning at the Circumference instead of the Centre, and this, alas, is so common even among religious people as to rob it of all appearance of abnormality. The patriotic Israelite of Zechariah's day desired Jerusalem rebuilt certainly; but of such compactness that it could be easily measured in its length and breadth. Let it be snugly nestled between the hills, safe, isolated and confined securely within walls, and he would be satisfied.

To the prophet's vision, however, isolation for the city of GOD was a quite unthinkable proposition. Jerusalem was to be the joy of the whole earth, set for the salvation and blessing of surrounding peoples, and this could only be enjoyed as GOD was in the midst of her. *"For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."*

No walls can contain the whole of GOD's purpose or blessing nor can a creed fully hold or express it. In the city of the prophetic vision not only would walls be too narrow, but superfluous and unnecessary. The prophet says in effect: No walls can contain the true city of righteousness and peace, for these are meant to be diffused not hoarded. Also the city will be so safe with the LORD as a wall of fire about it, that no other protection will be needed. True strength, security and satisfaction are to be found as GOD is the glory in the midst, for if the centre be sound and true, the circumference will be stable and secure, and overflowing in blessing to all around.

There is a distinct conflict of ideals between the man with the measuring line, and the man with the vision of GOD, and we do well to ponder this. The history of man, and alas, also the history of saints too, confirms the fact that, neglectful of the presence of God in the midst, men have planned and schemed for their own protection from ills, real and imaginary, in all ages.

Federations, unions, denominations and societies are all walls built up for defence of human interests, opinions and persons. And one characteristic of the present day is that men generally are turning from GOD and spiritual things and putting confidence in social enactments, educational advancement, international understanding, and things of merely human construction, all of which together are unable to guarantee security.

The professing church too is apt to make profession of truth to be equivalent to being possessed by the truth, to mistake shadow for substance, symbol for reality ; and the great warning to Christendom is surely Judaism with its institutionalism rooted and founded in the centuries of past history and yet proving, to change the figure, a barren tree fruitless and worthless in the day of its visitation.

The hard facts of life to-day hem in multitudes of professing believers, and no mere measured correctness of doctrine or association will help them. The secret of power to recover and overcome is found in the fundamental position which answers the ultimate question of the exercised heart. Not our opinions and views but our deeply rooted confidence in GOD, Who just in proportion as He is the glory at the centre of our being so reveals Himself to be a veritable wall of fire around the whole circumference of our lives and affairs.

A city without boundaries, like towns without walls, inhabited as the open country, so that blessing without restriction might flow out until the whole earth was covered with the knowledge of the LORD : a city so glorious because of the indwelling, outshining glory in the midst : a city so safe that no harm could befall it, for I, the LORD, will be a wall of fire about it.

How glorious, generous and gracious are GOD'S conceptions for His people! How far removed from the measured, meagre, mistrustful ideas of His people!

May we so diligently heed His word, that by according Him His true place in the assembly, and in the heart, and in our service, it may be evident that He is the glory in the midst, that the beauty of the LORD rests upon the handiwork of His servants, and that we live without anxiety because the LORD is a wall of fire about us. W.G.T.

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## On Life, Light and Liberty

THESE three things, besides many others, are found in the Gospel of St. John; life for the sinner dead in sins, light for the sinner in darkness, and liberty for the sinner in bondage. And above it all shines the love of GOD, Who presents to us His beloved SON as the One by whom these three blessings are to be had.

1. "In Him was life, and the life was the light of men." Life existed in Him; it was not imparted to Him as it is to us. He said to Martha (in ch. xi.) "I am the resurrection and the life;" and He said to Thomas (in ch. xiv.) "I am the way, the truth and the life." In ch. v. 23 He says to the Pharisees, who objected to His healing a man on the sabbath day, "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the SON of GOD and they that hear shall live." We thus see how the life is communicated to us; it is through hearing the voice of the SON of GOD.

2. *Then as to light.* In ch. viii. 12 the LORD says to the Pharisees, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." The Pharisees object, as they ever did, but the LORD had just proved the truth of His words. The Scribes and Pharisees who, in their malice, brought the sinner to Him so that they might put Him in a difficulty, had just experienced the strength and penetrating power of that Light. When He said to them, "He that is without sin among you, let him first cast a stone at her," they

were convicted by their own conscience and were glad enough to get away from such Light. It was much too strong for them. But the poor woman heard His words of forgiveness and liberty: "Neither do I condemn thee: go and sin no more." This was to her the light of life, but her accusers heard it not. They were indeed convicted, but they got away from His presence.

3. *As to liberty.* Further on in this 8th chapter, the LORD says to certain Jews who believed on Him, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth and the truth shall make you free." This touched their pride, and in forgetfulness of their past history and of their present bondage to the Roman power, they say, "We are Abraham's seed and were never in bondage to any man; how sayest Thou, Ye shall be made free?" In answer to this the LORD, without referring to their past or their present bondage, says, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever, but the SON abideth ever. If the SON therefore shall make you free, ye shall be free indeed." The bondage of sin is something far more serious than the bondage of Egypt or Babylon or Rome, and the only way to get freedom from this bondage is by submitting to the SON and letting Him make us free. "*If the Son shall make you free, ye shall be free indeed.*" But they were too proud to receive the Lord's gracious words of liberty, so the LORD speaks very plainly to them. They were refusing Him, the SON, and yet claiming to be the children of GOD, so He has to tell them, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." In contrast with this the LORD was telling them the truth: "Because I tell you the truth, ye believe me not." How sad it is to see them refusing the truth and preferring the lie of the devil.

So it was then and so it is to-day. People are far more ready to listen to Satan than to the SON of GOD. The former comes to us with his lies : the latter comes with the truth and offers liberty to all who feel the bondage of sin.

G.K.

## On The Song of Songs

### THE KISSES OF HIS MOUTH

THE "Song of Songs" begins with the tokens of the most intimate affection, and expresses the readiness needed to be recipients of these tokens from the One Who is the subject of the song.

No one will deny that the literal interpretation of these inspired words concerns the Israel of GOD, and the fulfilment of GOD'S promises to His earthly people in His CHRIST, but does not their spiritual meaning appeal to our hearts ?

"Thy love is better than wine" reminds us of the significant warning in the Epistle to the Ephesians, which is the expression of what the LORD has to say by the SPIRIT to our hearts, as those "*Blessed with all spiritual blessings in heavenly places in Christ,*" and "*Chosen in Him before the foundation of the world.*" (Ephesians i. 3, 4).

"Be not drunk with wine, wherein is excess ; but be filled with the SPIRIT" (Ephesians v. 18), contrasts mere natural excitement with being "Filled with the SPIRIT," and reminds us of the words of our blessed LORD in St. John vii. 37, 38, uttered "In the last day, that great day of the feast," "If any man thirst let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water."

Excess of wine makes the natural man drunk, but being filled with the SPIRIT results in an overflow that spreads blessing to those around, and it is the SPIRIT alone can enable us to appreciate "The kisses of His mouth." "He that hath My commandments, and keepeth them, he it is that loveth Me : and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" (John xiv. 21), and again, "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” (Ch. xiv. 23).

The LORD’s own words are “The Comforter, which is the HOLY GHOST, Whom the FATHER will send in My name, He shall TEACH YOU ALL THINGS, and bring ALL THINGS to your remembrance WHATSOEVER I HAVE SAID UNTO YOU” (Ch. xiv. 26), and again “When the Comforter is come, Whom I will send unto you from the FATHER, even the *Spirit* of truth, which proceedeth from the FATHER, *He shall testify of Me* (Ch. xv. 26).

It is the mission of the HOLY GHOST to convict the world of sin because they believe not on the LORD JESUS CHRIST, of righteousness because the LORD JESUS CHRIST has gone to His FATHER, and is thenceforth invisible (except to faith), and of judgment because the prince of this world is judged. (Ch. xvi. 7-11.)

Again He, the SPIRIT of Truth, *will guide you into all truth*, and He *will show you things to come*. He shall *glorify Me*: for He shall receive of Mine, and shall *show it unto you* (Ch. xvi. 13, 14); and the LORD Himself says “All things that the FATHER hath are Mine” (verse 15) and “The FATHER Himself loveth you, *because ye have loved Me*, and have believed that I came out from GOD” (verse 27).

Is it not by the HOLY SPIRIT that the LORD speaks to us now, and “Kisses us with the kisses of His mouth”? And does not “our heart burn within us, while He talks with us by the way, and while He opens to us the scriptures”? (St. Luke xxiv. 32).

Can we not hear Him saying “Peace be unto you” as He appears in our midst, and shows us His hands and His feet, and have we not had our understandings opened that we might understand the Scriptures, and are we not reminded that we are His witnesses, who have had all these things revealed to us by faith?

If we have any doubts about being guided by the HOLY GHOST, may we not well ask ourselves the question, “Where are our hearts, and what are they occupied with? The honour and glory of our LORD and SAVIOUR JESUS CHRIST should be their object.

Is it not to our hearts that the LORD speaks ? When He asked Mary the question "Woman, why weepest thou ? Whom seekest thou ?" her heart revealed its object in her answer, and when He said "Mary" who can estimate the depths of meaning in the one word "Rabboni."

If we have been in any way unfaithful, and the LORD turns and looks upon us, as He did on Peter, after his unfaithfulness, would it not break our hearts as it did his ?

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In the Song of Solomon (vii. 10), we read words that we can take up as they appeal to our own hearts under the leading of the HOLY SPIRIT : "I am my Beloved's, and His desire is toward me."

All the questions that can be raised as to Who is our Beloved ; and by what right we regard Him as such ; find a ready answer when our hearts are filled with the knowledge of Him given to us by the HOLY SPIRIT in the Scriptures.

In St. John xvii. we stand on the threshold of heaven, and our hearts overflow with things that it is impossible to give utterance to. We see JESUS, the SON of GOD, as the SON of MAN, about to leave the scene of His rejection, and go back as the SON of MAN through the gates of death, to the glory which He had as the SON of GOD before the world was. We may well take off our shoes in the realisation of the holy ground on which we stand, as we listen to His prayer about the things nearest and dearest to His heart. He is praying to His FATHER on behalf of those whom the FATHER has given Him, and His and His FATHER's glory in connection with them, desiring that the unity existing between Himself and His FATHER might be found in those who are His FATHER's gift to Him, and who are valued especially by Him on these grounds.

Seven times in this prayer those who are His are spoken of as His FATHER's gift to Him, and it is made quite plain that the scope of the prayer is wider than the chosen apostles, by verse 20 : "*Neither pray I for these alone, but for them also which shall believe on Me through their word.*"

1. His FATHER has given Him "Power over all flesh,"

in order that He might give eternal life to as many as His FATHER had given Him. (verse 2.)

2. and 3. He has manifested His FATHER's name to the men which His FATHER had given Him out of the world: He emphasises the fact that they belonged to His FATHER, and His FATHER gave them to Him, and speaks of their having kept His FATHER's Word, which was a thing dear to His own heart. (verse 6.)

4. He is praying for those whom the FATHER has given Him, as His FATHER's love-gift to Him in contrast to the world for which He does not pray (verse 9), or make request at this hour.

5. He addresses His FATHER as "HOLY FATHER," and asks that His FATHER would keep through His own name those whom He has given Him, and brings in His desire for a oneness among them similar to the oneness existing between Himself and His FATHER. (verse 11.)

6. He Himself has kept those whom His FATHER has given Him, excepting the reprobate, specially chosen that the Scripture might be fulfilled. (verse 12.)

He asks on their behalf for His own joy to be fulfilled in them, that they may be kept from the world's evil, that they might realise the sanctifying effect of the FATHER's Word which is truth, and the oneness that was dear to His own heart, and He mentions having given them the glory that His FATHER had given Him, and His desire that they should be a testimony to the world of the Divine oneness and love. (verses 13-23.)

7. He gives expression to His will that those whom His FATHER had given Him might be His companions in His glory, on the grounds of His FATHER's love to Him before the foundation of the world. (verse 24.)

Finally, He speaks of having declared His FATHER's name to them, and His intention of continuing to do so, with the express purpose that this same love might be theirs also. (verse 26.)

This is JESUS CHRIST, the same yesterday, and to-day, and for ever. Yesterday, which is in the past, He died for us, to-day, which is the present, He lives for us. (We have



an advocate with the FATHER, JESUS CHRIST, the Righteous, I John ii. 1), and for ever, which is the future, when we are going to be with Him and like Him. "This," to use the words of the Song of Songs, "is my Beloved and this is my Friend." G.S.P.

## On the Church and the World

### NOTES OF A READING

**I**N the Epistle to the Colossians the Church is spoken of under the title of "The Body" and CHRIST is spoken of as "The Head" of it. These expressions occur in that epistle in the following passages:—

- i. 18—And He is the Head of the body, the church.
- i. 24—for his body's sake which is the church.
- ii. 17—but the body is of CHRIST.
- ii. 19—And not holding the Head, from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God.
- iii. 15—And let the peace of GOD [of CHRIST] rule in your hearts, to the which also ye are called in one body, and be ye thankful.

The teaching brought before us in these verses is plain. CHRIST is the Head of the Body, and the Body is the Church. The Church is on earth and is composed of all who believe in Him, wherever they may be and by whatever name they may be called. The fact that there is such a Body on earth and that believers in CHRIST form that Body—united to the Head in heaven—is a truth little known, and therefore little taught.

In the beginning, that is, in the time of the apostles, the Church and the Body were one and the same, but that did not continue long. Evil teaching and corruption soon entered into the Church left to man's responsibility, so that to-day the Church is in much confusion. We have made it worse through our unfaithfulness.

There is a tendency in us to forget that we are a separated people: separated not only from sin, but also from the world. We are just as much separated from the world as Israel was from the nations around them. In Lev.

xx. 24 we read : *"I am the Lord your God which have separated you from other people."* Again in verse 26 of the same chapter : *"And ye shall be holy unto Me ; for I the Lord am holy and have severed you from other people that ye should be Mine."*

When we come to the New Testament, the separation of Christians from the world around them is plainly stated. Twice in the 17th of St. John the LORD JESUS says : "They are not of the world, even as I am not of the world" And again in ch. xv., "If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

These words are plain, and the epistles contain teaching to the same effect.

Galatians i. tells us "The LORD JESUS CHRIST gave Himself for our sins that He might deliver us from this present evil world, according to the will of GOD and our FATHER." In chapter vi. the apostle makes it abundantly clear that he was separated from the world. He says : "But GOD forbid that I should glory, save in the cross of our LORD JESUS CHRIST, by whom the world is crucified unto me and I unto the world."

We learn from Titus ii. that CHRIST gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, that is, a people specially His own.

Christians are therefore delivered from this present evil world, and they are a purified people, belonging specially to the LORD Who gave Himself for them. There is for them entire separation from the world, and that being so, they are exhorted to keep themselves separate from it.

For instance, in Romans xii. we find this exhortation : "Be not conformed to this world." In 1 John ii. 15 the young men are told, "Love not the world, neither the things that are in the world. If any man love the world, the love of the FATHER is not in him : for all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the FATHER but is of the world. And

the world passeth away and the lust thereof, but he that doeth the will of GOD abideth for ever.”

James in his epistle speaks very strongly on this subject. He says in ch. iv., “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with GOD? whosoever therefore will be a friend of the world is the enemy of GOD.”

Now this very friendship is what Satan has introduced into the Church as left to man's responsibility. If we look around, there is no sign whatever of the visible Church being separated from the world. In fact, the Church and the world go on hand in hand together. The various religious bodies all mix with the world, and their leaders take a prominent place in it. Separation from it is unknown in professing Christendom, and the result is a Laodicean state with the LORD Himself outside.

Association with the world has a bad effect on the Christian's life and walk. The truths which he once found delight in, slip away, and he finds himself in a state of doubt and uncertainty. He may even forget the purging of his old sins.

But the most prominent thing of all that distinguishes the Christian from the world is the presence, and the known presence, of the HOLY GHOST, the Comforter.

In the 14th of St. John the LORD says: “If ye love Me, keep My commandments, and I will pray the FATHER and He shall give you another Comforter, that He may abide with you for ever; even the SPIRIT of truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you and shall be in you.” Here we find a distinct demarcation between those who believe in CHRIST and the world. The world does not know the SPIRIT of truth, and the religious systems of men have no knowledge of Him either. Their systems are manifestly without the Comforter, the SPIRIT of truth, and are therefore exposed to all kinds of error.

There is another Scripture in 1 Cor. xi. which shows how believers are treated as distinct from the world. The apostle has just been giving instruction concerning the LORD'S SUPPER and how it should be partaken of. If

partaken of in an unworthy manner, it may result in judgment on the offender. Then he adds: "If we would judge [or, discern] ourselves, we should not be judged; but when we are judged, we are chastened of the LORD, that we should not be condemned with the world."

The Christian has privileges of which the world knows nothing, but privilege always brings responsibility with it. Thus in 1 John iii. we read: "Behold, what manner of love the FATHER hath bestowed upon us, that we should be called the sons [children] of GOD: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons [children] of GOD, and it doth not yet appear what we shall be [what we shall be hath not yet been manifested], but we know that when He shall appear [when He shall be manifested], we shall be like Him: for we shall see Him as He is. And [here comes the responsibility] every man that hath this hope in HIM purifieth himself, even as HE is pure." We can easily understand this. If so great a privilege has been conferred upon us, to be even now the children of GOD with the hope of being like the SON of GOD when He is manifested, it surely becomes us to purify ourselves in heart and mind and to keep ourselves separate from everything that does not suit His holy presence.

*Contributed by G.K.*

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## On the True Grace of God

"I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand."—1 Peter v. 12.

**T**HE heart of the Bible student is strangely moved as he takes the Epistle of Peter in his hand and studies it by the help of the SPIRIT of GOD, because this Epistle so evidently embodies the lessons learned in the school of experience by the apostle who wrote it.

The New Testament scriptures differ in one respect among others from Old Testament scriptures because while the holy men of old were led to record many things into which they were unable to enter, the New Testament writers are children of GOD in real intelligent communion with Him about the things of which the Spirit leads them

to write. Behind this Epistle is the apostle, now an old man : one who has not always stood steadfast himself ; but having been converted and restored, he is inspired to write words of exhortation to establish his brethren, to confirm them in the faith, and to comfort their hearts.

The Epistle sent by the hand of Silas has for its subject matter "the true grace of God," in which believers stand. The Apostle Paul had previously set out to *expound the true grace of GOD* ; this we have in the Epistles to the Romans, Ephesians, and to Titus ; but here Peter, the apostle to the circumcision, *testifies and exhorts concerning it*. He writes not to Gentiles, but to Christians who had been Jews, but Jews scattered abroad, "the Dispersion," mainly living in the very districts where the apostle Paul himself had ministered.

This Epistle, though written to Christians who had been Jews, has, in the mercy of GOD, been preserved for us ; but if the immediate application was to those to whom it first came, yet since the word of GOD is not bound, it is of general application, and the SPIRIT of GOD undoubtedly had all the saints in view when leading the Apostle Peter to write in this way.

It is an exhortation, and might be read "This is the true grace of God. In which stand." (J.N.D. New Trans., note.) A word of exhortation which stirs up the heart, and tightens up the bonds that bind the band of believers together more closely in a practical way. One reason why it was written was that the saints to whom it first came, and ourselves, to whom it now comes in GOD's mercy, might be stirred up to stand—to be steadfast in the hour of trial. The apostle's loving heart, and how it yearned over the people of GOD, is revealed alike in the testimony of the true grace of GOD, and in the stirring exhortation. How tenderly he speaks in the opening verses of the chapter quoted at the head of this paper. He can never forget that memorable morning by the lake-side when the Chief Shepherd had reinstated him to the apostolate, and given him the thrice-repeated charge : "Feed My lambs," "Shepherd My sheep," "Feed My sheep."

So he can testify as to what is "the true grace of God", wherein to stand. The apostle Paul, in the Epistle to the Ephesians, undoubtedly rises far higher, and goes far more into detail as to this than Peter is here led to do ; but while to Paul is given to explain and expound, Peter testifies and exhorts concerning the same grace of GOD. We have this testimony and exhortation, and therefore are called to seek to apprehend and appreciate what is the true grace of God ; and, having apprehended something of "the true grace of God"—a most tremendous reality expressed in words of one syllable—we are stirred up to make practical application of it in our daily lives.

Peter here traces grace back to its source. We, like those to whom this Epistle came, do not at first recognise the grace of GOD in its earliest aspects. "Elect according to the foreknowledge of GOD the FATHER." Election being according to the foreknowledge of GOD the FATHER, we, in our natural condition, know nothing whatever of His predestinating purpose, His electing grace, until He meets us in His mercy. It is "*according to His abundant mercy.*" Mercy is the thing the natural mind does not want, because it puts man in his proper place as a helpless, guilty creature in the presence of a justly incensed GOD, Who yet is both merciful and gracious. Merit is what the natural man likes ; for the idea of merit is behind all religions of the natural man ; to be able to approach God "having mine own righteousness." But the true grace of GOD comes "according to His abundant mercy," to man when ruined by sin. As a sinner, and therefore entirely shut up to GOD's mercy, I begin to appreciate the free grace of GOD towards ill-deserving, undeserving, hell-deserving sinners. The true grace of GOD thus begins in personal experience with an overwhelming sense of His abundant mercy in His kindness towards us by CHRIST JESUS the only SAVIOUR for poor rebel sinners. I am a pauper, and you are wealthy ; you give me a shilling or even a bank-note to help me in my need, and it is out of your wealth and a very kindly action ; but if you give *according* to your wealth you will give much more liberally. Thus it is with God, Who is

rich in mercy, and ever acts according to His abundant mercy. When one apprehends the true grace of GOD he exclaims, He hath begotten us again unto a living hope. Since man cannot by education be turned from being a natural into a spiritual man, it needs the grace of GOD to beget him again. The true grace of GOD does not attempt to mend the old nature as so many modern religions do, but makes a new creature in CHRIST JESUS.

In chapter i. the true grace of GOD is a *redeeming activity*; for "*Ye know that ye were not redeemed with corruptible things, as silver and gold*"; the fore-knowing, electing, predestinating grace of GOD to penitent sinners is of necessity a redeeming activity—"from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot." It redeems from the former vain manner of life. The LORD JESUS on one occasion said to some zealous Jews, Ye have made "the word of GOD of none effect through your tradition"; the Jews' religion at its very best could never bring a man into the enjoyment of God's conscious favour. But it was not now at its best having by putting their traditions before the word of God become corrupt. It had become almost entirely secular, and as empty forms before God, and could not therefore bring men into intelligent desires after holiness. Then GOD's grace came in all its redeeming activity to redeem from these empty things of the past, to a life of holiness and the exhortation of the true grace of God is ever, "Be ye holy, for I am holy."

In the second chapter, verses 21-25, is the beautiful passage which always brings to mind Isaiah liii. Here the true grace of GOD is exemplified in the cross of the LORD JESUS whereby alone we can be brought to GOD in righteousness. Head knowledge merely, is useless, but yet we do need to have clear thoughts as to the outlines, of the sovereign grace of GOD. CHRIST died as Substitute, Sacrifice and Surety for His people. Though there is but one way to GOD, as our LORD Himself said, "I am the Way," yet there are as many ways to CHRIST as there are

persons to come to Him ; “they came to Him from every quarter” in the days of His flesh. When we arrive at the FATHER’S house we shall each have a different story to tell of our experience of the grace of GOD in CHRIST ; but all will join in the common note of praise : “Unto Him that loveth us, and washed us from our sins in His own blood to Him be glory.”

For at the very heart of the true grace of GOD is the cross of our LORD JESUS CHRIST, through which GOD’S predestinating purposes have been made possible of accomplishment. Here truly in the atoning, substitutionary, sacrifice of Him who His own self bare our sins in His own body on the tree, is the place where “the true grace of GOD” is seen, as mercy and truth, righteousness and peace, meet and embrace. Here, too, is where “the true grace of God” teaches us that, being dead to sins, we may live unto righteousness. Blessed be GOD, for of Him, and through Him, and to Him, are all things. Twice over in this Epistle does the apostle pour out his heart in praise to GOD, as he testifies that this is “the true grace of GOD.” We learn that we, *being dead to sins, can now live unto righteousness*. The life given through His death is not a holy sentiment to keep us happy, but a holy dynamic to drive our activities ever forward in earnest, practical, holy living and service.

The true grace of God is shown in this Epistle as doing three things for the people of GOD. Those to whom it was written were scattered strangers, separated from the earthly Jerusalem, and now looking for a city that hath foundations whose builder and maker is GOD. They were separated unto GOD, not now by circumstances, as Jews of the Dispersion, but as followers of the LORD JESUS, the SHEPHERD and BISHOP of their souls to whom they had returned. They were also suffering—suffering loneliness, unkindness, privations and misunderstanding. We know it is the common lot of mankind to suffer maybe infirmity of body, or infirmity of mind, but beside all this, in proportion to our faithfulness to CHRIST, also to suffer because we are different from others. This Epistle was specially written



to confirm believers' wavering hearts, and to remind them, as in Romans viii., that nothing present, future, above or below, can separate us from the love of GOD which is in CHRIST JESUS our LORD. The one indestructible reality is the love of GOD in CHRIST JESUS, and this confirms the wavering heart as it is realised.

It is the enemy's business to dispute every foot of our journey; if he cannot entice us away from the path, he will seek to obstruct us in it. He is the enemy of the church, of the body of CHRIST, for that which is dear to CHRIST calls out his bitterest venom. We may have to suffer for righteousness' sake; or to suffer voluntarily for Christ's sake, and this Epistle was specially written that we might know how "the true grace of God" not only confirms our hearts, but consoles the suffering saint. It reminds us that "*He careth for you.*" What a privilege it is for one pilgrim now to remind his often tried fellow-pilgrims of such a Comforter, and of His love and care for every one of His own.

"The true grace of GOD" always assures the lowly, trustful, dependent believer that wherever such may be found they are not forgotten of Him. There is both consolation and comfort found in the testimony and exhortation of Peter, for the true grace of GOD as specially shown in this Epistle is that which fortifies the believer in all the conflict. You may say what is the difference? Is not comfort consolation? No; in the old English sense "comfort" means to buttress, support, aid and abet; it is a naval or military crime to "comfort" the king's enemies—to aid, encourage, help them in any way. The true grace of GOD is shown in this Epistle as that which aids and abets the believer in every conflict. It supports him, it helps him to be more than conqueror, it enables the child of GOD to rise superior to circumstances.

"The true grace of GOD" is also seen educating us and teaching us by the example of CHRIST how to comport ourselves in this world. It sets clearly before us the glorious example of our LORD. "CHRIST also suffered for

us, leaving us an example [a "model"—J.N.D.] that ye should follow His steps." "Forasmuch then as CHRIST hath suffered for us in the flesh, arm yourselves likewise with the same mind." We learn by His example, and are encouraged, as being associated with Him, to do and to bear what could not otherwise be done or borne.

When writing to Titus the apostle Paul says, "The grace of GOD that bringeth salvation hath appeared to all men, *teaching us*"—not all men—"that, denying ungodliness and worldly lusts, we should live soberly," as to ourselves, "righteously," as to others, "and godly," as to Him with whom we have to do, "in this present world ; looking for that blessed hope, and the appearing in glory of our great GOD and SAVIOUR JESUS CHRIST." We are separated to be a peculiar people, not an eccentric community, but a people for GOD's own possession and enjoyment.

This is the true grace of GOD wherein we stand. The grace of GOD which starts on the everlasting hills of eternity, and springs solely from the will of GOD, goes on until, as Peter has it here, "The GOD of all grace has called us unto His eternal glory by CHRIST JESUS." (I Peter v. 10.) No wonder that he begins the Epistle with: "Blessed be the GOD and FATHER of our LORD JESUS CHRIST, which according to His abundant mercy hath begotten us again"; and closes it with a doxology, "To Whom be praise and dominion for ever and ever. Amen."

This is the true grace of GOD ; not anything of human merit, desert or ability, but solely of His sovereign grace, and His abundant mercy. The marvel is that any of the fallen human race should be saved and made to be the subjects of His grace. But where sin abounded grace did much more abound. It is for us who know His grace to bow very low before Him, as we join with the Old Testament saints in saying, but with deeper, fuller meaning than even they, "Not unto us, O LORD, not unto us, but unto Thy Name give glory for Thy mercy."

W.G.T.

## On the Days of the Years of our Pilgrimage

**I**N the February number on page 276, some account of An Old Friend appeared. The writer of that article has now sent the following lines which will interest our readers as showing the secret of this "Old Friend's" cheerful living.

### THE DAYS OF THE YEARS OF OUR PILGRIMAGE

(Lines found in a very old book)

GOD broke our years to hours and days,  
 That hour by hour and day by day,  
     Just going on a little way,  
     We might be able all along  
     To keep quite strong.  
 Should all the weight of life  
 Be laid across our shoulders,  
     And the future—rife  
     With woe and struggle  
     Meet us face to face—  
     At just one place—  
     We could not go ;  
     Our feet would stop : and so  
 GOD lays a little on us every day ;  
 And never, I believe, on all the way  
     Will burdens be so deep,  
     Or pathways be so threatening,  
     Or so steep,  
 But we can go, if by GOD's power  
     We only bear  
     The burden of the hour.

Written upon the paper sent us in the old man's writing are these words : "I have had these lines a long time ; thought it well to pass them on ; so if the LORD may use a word out of them He may have all the glory."

D.B.

## To Correspondents

D.P. (Sevenoaks). (1) *What is the difference between "sacrifice" and "offering"?*

The primary thought in "offering" is bringing the victim to GOD. In "sacrifice" the completion of the offering in death and the judgment on the altar.

The Greek verb "to offer" means "to bring unto." The verb "to sacrifice" means "to kill or slay."

"CHRIST through the ETERNAL SPIRIT offered Himself without spot to GOD"—*"the Offering."* "He was once offered to bear the sins of many" (for this the offering had to be completed by death, He offered Himself for this) *"the sacrifice."*

In Heb. x. 5 the order is, I think, as in Lev. i., devotion to GOD to death "a sweet savour" and Lev. ii. devotion (a sweet savour) in life up to death. The two offerings went together. In Eph. v. 2 it is the historic order. In both "a sweet savour," that is what JESUS was GOD-ward.

Oh! that one's spiritual sight were not so dim, and one's heart so little attracted in the presence of such a revelation of CHRIST as in Eph. v. 2. What a people we should be!

(2) *Have strength, power, and might, always the same meaning where they occur in the New Testament?*

In Acts ix. 22, Rev. iv. 20, Eph. vi. 10, 1 Tim. i. 12, 2 Tim. ii. 1, iv. 17, and Heb. xi. 34, the verb is the same—written in English letters it is *endunamoo*. In addition to these texts, it is found also in Phil iv. 13, and *dunamoo* in Col. i. 11. The root is *dunamis*—power, might, strength. English words from it are dynamics, dynamo, dynamite, etc.

A few other Scriptures will help in showing how the strength of CHRIST, the power of His risen glory, meet the full need of saints here in weakness and trial.

2 Cor. xii. 9. "For my strength (*dunamis*) is made perfect (or fully developed) in weakness." "That the power (*dunamis*) of CHRIST may rest upon me."

Phil. iii. 10. "That I may know Him, and the power (*dunamis*) of His resurrection."

2 Cor. xii. 10. "When I am weak, then am I strong (*dunatos*)."

There is a close connection between these important scriptures—(in days of "little strength" and great "perils")—and Heb. ii. 18, "to succour" and xiii. 6, "Helper," one the verb, the other the noun of the same root, which means (lit.) "run to the city." Ps. cvii. 6, 13, 19, 28.

It is helpful in this line of truth to trace the difference between the way deliverance was brought to Peter and to Paul (Acts xii. 6-10, 2 Tim. iv. 16, 18) and again between Ps. xlv. 22, and the following verses and Rom. viii. 36 and the following verses. What is it to be CHRIST'S? *To be "more than conquerors."*

## On Christ and the Five Barley Loaves

(From the German. Translation by T.H.)

WHEN the disciple Andrew once brought to the LORD five barley loaves and two small fishes, He took the loaves, gave thanks, and then, through His disciples, distributed the food to those who were set down. Why did He not leave the loaves in the lad's basket or bag or in the care of Andrew? Would He not have been able, with equally blessed results, to give thanks over them thus, and then to have permitted the wonderful distribution by means of the disciples? There can be no question that He could have done so just as well, even as He restored to health the nobleman's son and the centurion's servant, although He was not near them. But "*Jesus took the loaves.*" The question is, Why? May not practical instruction for us be found in this fact?

JESUS took the loaves, *barley* loaves, the poorest type of bread. Loaves made from rye or wheat would have been better, but only barley loaves were at hand. They were also, no doubt, small loaves, for we can hardly conceive that the lad would be burdened with five large ones. At any rate, a small amount of poor bread faced the needs of a multitude of people. Yes, Andrew, man of faith, who made it a habit to bring every person and every matter to the LORD (St. John i. 42; vi. 8, 9; xii. 22), we can well understand the hesitating "but" on this occasion, "what are they among so many?"

Although the LORD should appear to be at a distance, it still remains true that,

"What JESUS in His hands shall take,  
And small though it shall be,  
That *must* (I know without mistake)  
A blessing prove to me."

Being blessed in His hands, then, the loaves did not fail as the disciples gave to the multitude; every need

was met. "*And they did all eat and were filled*" (ver. 20). In addition, there were twelve baskets of fragments left over. What a feast for all who had a part in it! How good the barley bread would be to those who lay at JESUS' feet.

How true is His kindness! "Moved with compassion" as He saw the multitude, He healed their sick (ver. 14) and taught them many things (St. Mark vi. 34), and, having done so, He cannot let them go away weak and hungry. In His divine wisdom, however, He makes use of what there is at hand, little though it be, to meet the need. Under His hand in blessing, five little barley loaves and two small fishes bring enjoyment and complete satisfaction to thousands of people.

How often one hears of the smallness, or even of the absence, of gift in the various gatherings. Someone thinks there is only "barley" bread and it looks so poor when their eye is on weak man instead of on the mighty LORD. Oh, that in every meeting there were a real "Andrew" who would bring before the LORD the small gifts, and those who have them! Would *He fail to bless*, or to satisfy with spiritual food for the journey or even to cause that "baskets full of fragments" should remain over?

Is it not true, and shall we not admit it honestly that, in the first place, the lack is in ourselves? We often stand in the way of the LORD giving blessing, because we do not expect anything from His hand, and we look for something from man. But, since men, without exception, *have nothing to give away* unless the LORD has first filled their hands in blessing, those who look to man find mostly that they are bitterly disappointed.

As the LORD caused the barley loaves to be distributed, *He used the disciples in the work*. All of them were used, not only Peter and John. It did not matter from whose hand the people received. Each disciple gave to others only what the LORD put in his own hands, and not a crumb more. The only centre of enjoyment and satisfaction was the LORD Himself.

Shall there come into the life of a child of God anything at all which cannot be put into the hands of the LORD? Every question, every matter of concern, every difficulty, and even every little wish, be it ever so personal and private, what can we not bring to Him? Again and again David says in the Psalms: "Thou art *my* GOD. The result of his conscious, living communion with GOD was the joyful and victorious cry of faith: "Thou art my GOD." Those who know about David's experiences in his heart and life, know also that he could speak to his GOD about everything and could leave all in His hands. We know also that such reality is inseparably bound up with rich blessing; experience has proved it. Those children of GOD who connect all in their life and experience with their FATHER, are the happiest.

Of course, the LORD will not grant all our wishes. He cannot do that, because He loves us. In every case He knows exactly how much self-love and folly may be bound up with the wish and the ill that its fulfilment might bring on us.

"My times are in Thy hand," sang one in olden days (Ps. xxxi. 15). Right on into the years of his manhood, David had a pathway in life which was extraordinarily hard. No sufferings passed him by. In those times, if he thought of his circumstances according to human understanding, he would always find cause to be upset. He was in no doubt as to this Himself, and so he says: "Into Thine hand I commit my spirit," committing his spirit into the hand of the God of truth, Who had redeemed him (ver. 5). In this way he was able to resolve in his heart and say: "I will be glad and rejoice in Thy mercy; for Thou hast considered my trouble; Thou hast known my soul in adversities" (ver. 7). The circumstances were still the same outwardly, but David's spirit had found rest. "My times are in Thy hand," that is, the shaping of my destiny and of everything that has to do with forming my pathway here. After he has cried in the confidence which faith gives, he prays with con-

fidence in God and then (but how could it be otherwise?) he sings songs of praise because of the goodness of God: "Oh, how great is Thy goodness, which Thou has laid up for them that fear Thee, which Thou has wrought for them that trust in Thee before the sons of men" (ver. 19, see also vv. 20 and 21). And what is the end? The very man who prays at the beginning, saying: "Bow down Thine ear to me; deliver me speedily: be Thou my strong rock, for an house of defence to save me," has now words of encouragement for others, words given from above which have proved themselves to be such, during thousands of years: "Be of good courage and He shall strengthen your heart, all ye that hope in the LORD."

But what if, in these times of exercise, David had refused to leave his spirit and his end in the hands of God? The 31st Psalm and many another would never have been written and streams of blessing would not have been free to flow.

What joy it must be to the heart of the LORD JESUS, Who loves us and so readily blesses, when we are simple and childlike, although perhaps as timorous as Andrew was, and leave everything, even in the smallest matters, in His hands! With our hearts comforted in Him, we may give all into His care, and when we know how to wait in quiet confidence, we shall experience His wonderful doings, leading everything on to His glory; He Who held out His hands in blessing as He was taken up.

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Our faith and love are proved to be most scanty by this, that we so little dwell upon what magnifies our SAVIOUR. When we do dwell there, do not our own souls reap instant blessing? For we cannot see and delight in CHRIST, without being ourselves filled with blessedness. This delivers from self, and transforms into His image.



## John the Baptist—Farewell

THE night is cold; slow moves the coming dawn,  
 As in the wilderness lone figure treads the way.  
 Clothed in a camel's skin—a stranger born:  
 So opens up for him the break of day.

No loving hands have tended to his needs;  
 No welcome home will close his day of toil;  
 On honey gathered wild and locusts from the weeds  
 He feeds; then sleeps alone upon the soil.

His voice have heard the proud rebellious race;  
 Some too, have trembled, some, repentance shown;  
 "Prepare the way!"—behold the King of Grace  
 Is drawing nigh and claims you for His own.

Strong man, John passes by—a burning flame!  
 Greatest of women born—thy work is done.  
 Headless! forgotten, too! Oh, everlasting shame!  
 Though road be cleared, and day of grace begun.

No earthly mound marks off John's resting place;  
 No protests raised for him against this wrong;  
 But when GOD's sons are gathered from the race,  
*He'll have his place* amidst that gathered throng.

H.F.

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If I love a family of children for the parents' sake, I shall love *all* the children. If, on the contrary, I love some of them, and hate or despise or take no account of the rest, it is evident that my love for those I do love is owing to some congeniality or other personal cause, not from love to the parents. *How is it with you and God's children?*

W.K.

## On How to Reckon

VARIETY in unity is God's thought in both the natural and spiritual worlds. Each child of God is a fresh thought from God to the Church. He has a ruling soul-quality that marks him out from all the rest of the redeemed. And so it is that difficulties that harass and hinder one believer, will scarcely be felt by another. The following remarks, therefore, may prove more helpful to some than to others.

The young believer is constantly being reminded of the importance of being occupied with CHRIST. He is told, "If you want to be miserable, look inside; if you want to be distracted, look around; if you want to be happy, look up." But if he is keenly alive to the sinfulness within him, he may find it difficult to carry out this advice. The sense of his inner-life corruption breeds self-occupation which hinders him from looking away to CHRIST.

As soon as anyone is converted to God he longs to be holy. A new life has been implanted in him, and is ever seeking its source—God. It is called in the Scriptures by such names as "spirit" (in contrast to the "flesh"), the "inward man" (Rom. vii. 22), the "mind" (Rom. vii. 25), and is often known amongst Christians as the "new nature." But although the new birth has given us this new life from God, which is essentially holy and cannot sin, it has neither eradicated nor changed the old self-life with which we came into the world; and which has ever since manifested itself in various acts of sin. This self-life remains in the believer until death or the coming of the LORD. The expression "*the flesh*" (as in Rom. vii. 18) often denotes this sinful root, which the Bible also names the "*old man*" (Rom. vi. 6), the "*carnal mind*" (Rom. viii. 7), etc. It has been called by Christians "*inbred corruption*," "*indwelling sin*," and is often known as the "*old nature*."

The converted soul is conscious that within him are two opposing forces ever battling against each other.

This conflict between the old and new natures is described in the second part of Romans vii. Many young believers are troubled not so much by acts of sin, as by the corrupt root within them, from which all sinful thoughts, words and actions spring. They are forced to confess, "*I know that in me, that is, in my flesh, dwells no good thing.*" "*The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.*" The discovery of the utter badness of the old nature is always painful and humiliating, and the cry is often wrung from us, "*O wretched man that I am! Who shall deliver me?*"

One of the ancient heathen myths tells how Hercules, when an infant in the cradle, was attacked by two huge snakes, but the fearless child seized one of the monsters in each hand and crushed the life out of them. With desperate efforts we may also strive to crush the serpent of sin, but in spite of our struggles and frantic attempts to overcome, we are compelled to repeat the sorrowful confession of Luther's friend, "*Old Adam is too strong for young Melancthon.*"

A great step towards victory has been gained when we see how GOD has dealt with the old nature. The trouble largely lies in our thinking that it is part of our standing before GOD, and so we do our utmost to eradicate it or change it, and thus make it answer to GOD's holy claim, in order to improve our title to His favour. We, of course, fail in our endeavour, for the old nature is incurable, and the consequence is that doubt and mistrust take the place of confidence in GOD, we lose our enjoyment of the divine favour, and become weighed down under a sense of wretchedness and defeat. The distressed soul argues thus to itself: "*Surely God will hold me responsible for this hateful thing. I always carry it about with me. I feel it is part of myself. How can I escape condemnation on account of its presence within me?*"

What a relief it gives to see that GOD *has condemned it already*. At the cross CHRIST our Surety was "made

sin" for us, and in the judgment that fell upon Him GOD condemned "*sin-in-the-flesh.*" He did not forgive it, nor ignore it, nor change it; He condemned it. All His righteous claims against it were satisfied once and for ever at Calvary, when CHRIST made Himself answerable in our place for our standing as sinners by nature. The only way in which even He could discharge this fearful burden was by dying to it. And when He rose from the dead He had done with it for ever. And we, as identified with Him, died to it once for all, and have now done with it for ever, so far as our standing before GOD is concerned. In GOD's sight the judgment of the old nature is over already. He has judicially *settled with it.*

If we reckon as GOD tells us to reckon in the 11th verse of the 6th chapter of Romans (*the chapter of liberty*), we shall be able to maintain a sense of perfect peace with GOD in spite of the presence of the old nature. Thus we take a very important step towards a happy and victorious life. But where there is bewilderment, distrust, and an uneasy conscience, victory over the power of sin is impossible.

But our new standing involves new responsibilities, not of slaves, but of sons. As GOD's people we are responsible to "*walk in newness of life.*" We died to sin in order that we should live to GOD. We may know and be satisfied with our perfect standing "in CHRIST," while our conduct is far from what it ought to be. We almost always see farther than we travel; our knowledge goes beyond our practice. After reckoning by the reckoning of faith, we are then to work out the victory in the life. Our reckoning as GOD bids us, will set us free to be occupied with CHRIST, and as we are taken up with CHRIST and the things of GOD, the *desire for the evil will die down*; the HOLY SPIRIT will be ungrieved and active in us; and so, it may be without much conscious fighting, the victory will be won and maintained.

E.A.

## Through Flood and Tempest

In our April number, on page 319, "Are You Satisfied?" by C. E. Falkus was reviewed by J.F.K. In this and our next issues we are permitted to give one of the chapters of a new book by the same author written specially for children. The book is (D.V.) to be published at the end of the year.

### PART II.

#### THE TINY BOAT WHICH NEVER MOVED

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#### CHAPTER I.

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#### *The boat and its queer cargo*

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THE story of the tiny boat with only one person on board is the next one I want to tell you about. Before I tell you about the person who was on board, I must tell you what the boat was made of, and how large it was, because it was rather a peculiar boat. David has looked it up in a book on Egypt and found out all about it. This is what he says: "It was made of rushes which grow in water. These were woven together and made into a sort of basket with a lid. To keep the water out the inside was cemented with stuff like tar." He thinks this one was about 3 ft. long and 1½ ft. wide, but is not sure; anyhow, it must have been big enough to put a baby in, for that was really what was inside it!

David is now going to tell you about this baby.

You say whatever did they put a baby in the boat for? Well, listen, they not only did put the baby in the boat, but they also shut down the lid, and pushed the boat out into some rushes by the river bank, and left it there, baby and all! It is true that the baby's big sister stood not very far off hidden in the rushes. Poor little baby, only three months old, left all alone in a boat on the great big river Nile! I expect you have learnt about the Nile at school and could find

it on the map quite easily. Well, there was the baby all alone; but, was it alone, really? No, no baby nor bigger child is ever really left uncared for; GOD is taking care of him or her every moment; and GOD was now taking care of this tiny child although he was abandoned apparently by everyone else.

Let us see what next happens. The daughter of a great king came down to bathe with her ladies-in-waiting. After she had bathed, she went for a walk along the river bank. I expect you have been told to go for a walk after a bathe sometimes, so as not to catch cold, haven't you? Well, as the Princess walked along she caught sight of something lying in the water. On going to see what it really was, she found the boat, or ark, as it was called. Taking off the lid she found a tiny baby lying inside. The baby, seeing a stranger, very naturally began to cry. The Princess knew that her father, the king, had ordered all baby boys—belonging to certain people in his kingdom—to be thrown into the Nile, and guessed at once that this beautiful little boy was one of the babies who should have been drowned according to the king's wicked orders. As she looked at the baby, his sister, who you will recollect we said had been watching what was happening, came up and said "Would you like me to find you a nurse for the baby?" The Princess replied: "Go."

Whom do you think the big sister brought to be the baby's nurse? Do you think you *could* guess? In case you can't, I will tell you. It was his own mother! So you see that by trusting God not only was the baby kept alive, but God gave him back to her to nurse *with wages*, and *under royal protection*! How she must have praised GOD—and kissed her baby!

But there is more in it than that! I think GOD had a very special reason for putting that tiny baby boy back into his mother's care for the first few years of his life. She was, as we saw, one who trusted GOD, and she would bring her baby up to know GOD, and so to trust Him. She must often have told him how he

had been rescued from death, how she had asked God to take care of him when she had to put him in the ark and leave him. *How* he would listen and ask her to tell him the story over and over again! It was better than any fairy story because it was so real, and had happened to himself; and then that very same God Who had preserved him from death, and given him back to his mother, also became his own ALMIGHTY SAVIOUR and FRIEND as he grew older; yet really he had learnt to know and trust Him from his early childhood.

Whilst hearing *that* story, he must often have asked *why* he was nearly drowned and *why* his father and mother had put him in an ark. *Our* mothers don't put us in boats and leave us when we are little. So this small boy, whose name, I must tell you, was Moses, heard from his parents that long before when people had forgotten about God and so were worshipping idols, God had chosen a man called Abram, whose father was Terah, and told him to leave his country and all his relations and go to a land which He would show him. God also told this man named Abraham that He would make his son and his children into a great nation, and that *through him all people should be blessed*.

Abraham did as he was told (his name was changed later on by God from Abram to Abraham), and so his descendants became a great nation, as God had promised they should do. These descendants were called Hebrews, which means "the people who crossed over."

Moses' mother would tell him, too, how one of this Abraham's grandchildren named Jacob had twelve sons, and how one of them, named Joseph, was very cruelly treated by his brothers and actually sold by them as a slave for £2 5s. 10d. to an Egyptian officer, named Potiphar, who belonged to the court of the king of Egypt. Then, again how Joseph became a great man in Egypt, second in the whole kingdom, and how the king invited his father and brothers to come and live in Egypt.

She would explain to him that he, too, was a Hebrew, and that the Hebrews, as the visitors were called, lived in Egypt for many years. How the new king did not like these visitors (for by this time there were six hundred thousand men, besides women and children), and how he was afraid that they would conquer his land. So he ordered that they should be treated as slaves and that all the baby boys should be drowned in the river Nile so that there should be no men left to fight. The Egyptians would marry the Hebrew girls, but the Hebrew nation would die out.

Moses must have listened breathlessly as she told him how, she trusting God, had kept him hidden in the house three whole months, quite safely, until a day came, when he cried so loudly, that she knew it was not safe to keep him any longer. If you have a baby brother or sister, you will know that at three months old they really can make themselves heard. The Daddy and Mummy talked it over and, I have no doubt, asked God to guide them what to do. So they decided to put him in a boat on the river, as we saw earlier in the story, and trust him wholly to God's care (Heb. xi. 23). If they kept him *and he was found*, it was certain death for him, and for them! They knew that God *could* preserve him alive, *how* He would do it they could not imagine; but they just put him into God's hands.

Can't you see little Moses, there, drinking it all in?

But soon there came a sad day for his Daddy and Mummy. The Princess—who was going to treat Moses as her own son, said he was to be brought to the Palace to live there, and that he was now to learn all the lessons suitable for young princes, and also live and dress like an Egyptian. He had been a lovely baby, and had grown into a beautiful child, and so the Princess was very proud of him. I can't help thinking that he was full of excitement at going to the Palace to live. He must have stayed awake at night wondering what it would all be like and planning all the things that he



would do. It was like a fairy tale, to think that he was to be a prince.

When he settled down in the Palace the first excitement would begin to wear off. You know how it always does, for nothing stays as thrilling, when you have got used to it, as it was at the very first. The second term at a new school isn't quite as interesting as the first one, for you begin, *sometimes*, to find there are things that you don't like quite as much as you did at first. So it must have been with Moses. He soon found that the Princess and her household did not know the GOD Who had so wonderfully preserved his life, Whom *he* knew to be both SAVIOUR and FRIEND, and also as the ALMIGHTY ONE. In Egypt they worshipped eight chief gods, and many lesser ones; and not only that, but thought that animals represented these gods, so they used to worship them too. One was even a beetle! But Moses would not worship them, for he knew better, and, although he was only a young boy, yet he braved the anger of the king and worshipped the true God.

*(To be continued.)*

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God has not placed His children here to assert their rights. He has saved them according to His own mercy and grace, through the washing of regeneration and renewing of the HOLY GHOST; and He leaves them here to learn obedience to Him in all things. *It is in our several relations one to the other that obedience to God is manifested, and the grace of which we have been partakers shown forth.*

W.K.

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“Every child of GOD ought to make his FATHER glad. Every one of us has peculiar opportunities of pleasing GOD from day to day.”—ROBERT CHAPMAN.

## On the Word of God

**I**N Proverbs xxx. 5 we read "Every word of GOD is pure: He is a shield unto them that put their trust in Him," and in Isaiah xl. 6 it is contrasted with the ephemeral existence of man, which as "the grass withereth, the flower fadeth; but the word of our GOD abideth for ever."

In St. Luke xi. a certain woman said "Blessed is the womb that has borne Thee, and the paps which Thou hast sucked." Our LORD's answer was, "Yea, rather blessed are they who hear the word of GOD and keep it." All of which shows us how vital is that word to every believer on the LORD JESUS CHRIST. It is the only offensive weapon of Ephesians vi., the "Sword of the SPIRIT" which we do well to use. In fifty years' open-air preaching one has never found that word to fail either to silence opposers, or to cause them to go away. On the other hand, to enter into argument with such is of no use, and tends only to confusion and strife. We learn from Hebrews iv. that "the word of GOD is living and operative, and sharper than any two-edged sword."

Israel forfeited the blessing and their land because they did not hearken to His voice, or word; and later they condemned the LORD JESUS because they knew Him not; and thus fulfilled the voices of the prophets which were read to them every Sabbath day. *Do not we miss much through not taking heed to His word*, that wherein GOD has revealed Himself as the GOD of light and the GOD of LOVE, Who now justifies the sinner who believes in JESUS in righteousness, through the redemption work of CHRIST?

Infinite light and infinite love were both displayed at the cross of CHRIST, where "mercy and truth met together and righteousness and peace embraced each other." All that we are in our sinful nature, and all that we were in our sinful ways shown up in that perfect light, and a perfect answer found in that sinless ONE Who was made sin, and Who "bore our sins in His

own body on the tree." All this and much more is found in GOD'S word—truly a treasury of wealth which those that seek find. The more you come the more you get; and the more you get the more you desire. It is like the boundless ocean into which the children dip their tiny buckets, and which are filled from the ocean's fullness which yet still remains in fathomless deeps.

Dear fellow-believer in our blessed LORD and SAVIOUR, the word of GOD is a priceless gift and heritage to us whilst still absent from Him Who loves us. Let us clasp it to our very hearts; it is concerning Him; and the more we read and prayerfully study it in dependence on the SPIRIT'S teaching, the better we shall know Him now; the ONE with Whom we are going to be for ever, He Whose "glory fills Eternity."

May we then cultivate a love for His word both in ourselves and others in these days both difficult and dangerous for GOD'S children. If it reveals to us grievous departure from the truth, it will also show us how to retrace wrong steps; also how to amend our ways, so that individually and collectively we may be pleasing to Him Who has said by His SPIRIT through His servant, "I beseech you therefore, brethren, by the compassion of GOD, to present your bodies a living sacrifice, holy, acceptable to GOD, which is your intelligent service. And be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of GOD. (Romans xii. 1, 2.)

When GOD'S ancient people through neglect of His word and disobedience to it were carried captive to Babylon, Daniel, who feared and trusted GOD, had early entreated of the prince of the eunuchs that he might not have to pollute himself with the king's delicate food and wine. When the captivity of the people was nearing the end, he also understood by the word of GOD written by the prophet Jeremiah that the number of years was almost fulfilled, so set his heart unto the LORD GOD, to seek by prayer and supplications, with fastings and sack-

cloth and ashes, confessing "we have sinned," thus making Israel's sin his own. After a remnant had been restored to the land many again proved unfaithful by joining in affinity with the people of the land. Ezra, the faithful priest and scribe, was overwhelmed by grief, and then everyone that trembled *at the words of the God of Israel* assembled to him, with the result that the tide again turned and the evil was put away for the time. Later on when the trouble repeats itself, God raised up another faithful man to deal with it in the person of Nehemiah, who had earlier been deeply moved when the news was brought to him that the walls of Jerusalem (symbol of separation) were in ruins, and the gates (symbol of the place of the administration of justice in equity and truth) were burned with fire. Again recourse was had to the written word of God.

Throughout the church's history, too, revivals and recovery of truth have always been the result of turning to God and His word. Hence in every age the importance of the word of God is emphasised.

We probably little realise how much we ourselves owe to the fact that some hundred years ago many of God's children turned to Him and back to His word for guidance and help as to His will for them. They discovered truths that had long been mislaid, overlooked and thus lost to the church; and freeing others from the traditions of men which had encrusted the truth of God were enabled to bring to light vital truth which we may enjoy in its own simplicity as given by the LORD.

May the gracious GOD our FATHER and our LORD JESUS grant us so to abide in His word, that we may be truly disciples indeed, abiding in His love, and continuing in the grace of God. *"For thus said the high and lofty One that inhabiteth eternity, and Whose name is Holy: I dwell in the high and holy place, and with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the humble ones";* and also *"To this man will I look; to the afflicted and contrite in spirit, and who trembleth at My word."*  
Isa. lvii. 15; lxii. 2.

R.G.

## On Some Book Notices

By J.F.K.

*"Behold He Cometh,"* by F. G. Burkitt (published by C. A. Hammond, 3-4, London House Yard, Paternoster Row, London, E.C.4. 1/-.)

**W**E know of no other book on prophecy that puts in so clear and concise a form the future of this world as revealed in various parts of God's word. Here gathered together in 70 very readable pages we have the numerous passages, both from the Old and New Testaments, which throw Divine light on the destinies of mankind.

The author rightly stresses the danger of being occupied with prophetic events instead of considering the Person Who is the centre of them. In no way should we study this subject merely because we find it interesting and captivating. We should also remember that, while on the one hand the awful proof of the wickedness of man is set forth, on the other hand the *primary* object is to bring out into prominence the righteousness, holiness, power and glory of Him Who directs all events according to the unchangeable plan fixed in His eternal counsels. Nevertheless, it is a fact that prophecy enlightens us as to what will take place on the earth, and this with absolute certainty; the humble Christian therefore, who is taught of God, knows far more about the future than even the most astute politician, the latter being dependent on merely human forecasts of events. But at the same time prophecy was not given to gratify curiosity, but to instruct and guide the Christian in his path here.

Mr. Burkitt has much to say about Western Europe and its political formation in the last days. He draws his conclusions from the Scriptures and is by no means vague, mentioning by name all the leading European Powers. A clear distinction is drawn between the Latin countries (Italy, France, Spain, England and others) and the northern confederacy (Russia, Germany, Turkey,

etc.). We find his remarks' concerning the Jew-persecuting countries, characterised as Edom, both interesting and instructive.

There is no doubt that all Christians will find this book profitable equally for reading and reference, and a useful little addition to the bookshelves.

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Along quite another line of truth, but perhaps even more profitable, are *three booklets* (2d. each) issued by the same publisher, written by Mr. W. J. Hocking. We notice that "*The Spiritual Value of Divine Omniscience*"—an address given at the Memorial Hall, London, on the 23rd of March, 1935, has no name attached to it, but have no doubt as to the author. This is a particularly straightforward address and is bound to touch the conscience of all believers in our LORD JESUS CHRIST. The author asks with great force, "If the LORD questioned us as He did Simon, son of Jonas, what should we say? If you were shut up alone with the LORD, and if He said, 'Do you *really* love Me in these days?' what would you say? When you are in your little meeting-room at the prayer-meeting and the Bible reading, at the Worship-meeting and the Breaking of Bread, what would you say if the LORD should ask, 'Why are you here? Is it because you *really* love Me?' Are you sure that you are giving the LORD all your heart?, or do you try to love the LORD a little, and the world a little as well?"

But what blessed encouragement He so graciously gives us in His promise to those that overcome! After reading the above-mentioned pamphlet it will be good for the reader's soul to turn to "*The Lord's Words to the Last Three Churches in Asia*"—by the same author. The Divine messages to Sardis, Philadelphia and Laodicea, which formed the subject of an address at the London conference on June the 1st, 1936, are surely words always in season. One cannot fail to feel the solemnity of the days in which we live, and it is not difficult to apply much of what we read in the third chapter of the Revelation historically to the state of the

Church throughout the ages and also in this present year of grace. But how much more important it is to challenge our own hearts and ask ourselves—Have we a name to live, but are dead? Can we count ourselves to be worthy to walk throughout this scene with Him in undefiled garments? As the author solemnly points out—The LORD will not walk with those who have sinned and defiled their garments. Nevertheless the overcomer, as always, has a special reward. And who is he that overcometh the world?—even he that believeth that JESUS is the SON of GOD (1 John v. 5). All our sufficiency is in Him alone. Even in Laodicea the overcomer is greatly encouraged and it will be granted to him to sit with CHRIST in His throne. But this reward lacks that share of CHRIST's personal affection which is promised to the *Philadelphia overcomer*. This fellowship with the LORD is surely one of the greatest prizes for the Christian during his life in this world. How inexpressibly sad to lose this precious communion, yet the danger is constantly there. All those who feel this peril (and who does not?) will find particular refreshment in reading *Fellowship—Its Breach and Its Recovery* (2d.), which was a most timely address also given by Mr. Hocking at the Memorial Hall on the 23rd of January this year. We much appreciate the fact that it has been printed, and so is available in permanent form for those who were unable to be present at its delivery. Taken in conjunction with the other two above-mentioned, these three pamphlets are sure to bring real spiritual blessing to those who are humble and willing enough to receive it. There is little to be gained in quoting from these papers, they are all too short as it is. The fifteen pages that each contains should be carefully read and pondered. The last address is particularly encouraging, "God is faithful. He is not like man. The eyes of the soldiers and the servant-maid did not affect Peter's conscience, but the eye of the LORD broke down his hardihood. It is man's way to relinquish his side of a bargain when the other fails on his side. But what does God do when we fail?"

He will never let us go. He shows the remedy. 'If we confess our sins, He is faithful . . . to forgive us our sins.' If then you have sinned, own it without any qualification or excuse. Say, 'I have sinned. I have done this evil in Thy sight.' He will forgive and cleanse you. Not only does the blood of JESUS CHRIST speak in heaven, but JESUS CHRIST Himself, Who shed that blood, is there with the FATHER. Hence when we confess our sins we are cleansed from all unrighteousness. And this cleansing is needful for fellowship."

We commend without any reserve the book, and the pamphlets noticed by us in this issue.

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## To Correspondents

G.O. (London). That Judas Iscariot partook of the *Passover* is clear from all four gospels; that he did *not* partake of the LORD'S SUPPER one gathers from the first two Evangelists. These, Mark specially, record events chronologically, but St. Luke (your reference xxii. 21) groups these in a *moral* rather than *historical* order, and St. John xiii. 30 also says "he [Judas] went immediately out" after receiving the sop. So we gather he was not present later when the SUPPER was instituted.

A.L.S.S. (Shortlands). The words you quote "*Lead us not into temptation*" are part of the language of a cautious heart recognising and shrinking from the terrible experiences of temptation; yet going on to add "*deliver us from evil*"—because to succumb to evil is worse by far than to be tempted to it. It is a confession of my dependence, and a petition for victory; for as the Psalmist says when "My eyes are ever towards the LORD, He shall pluck my feet out of the net." The recognition of the force of temptation and its subtlety will make me pray, "Lead me not into temptation," and the deepest desire of my whole life will be—"deliver me from evil." "Watch and pray," said our LORD, "that ye enter not into temptation."

A.H.P. (North Kensington). The many questions your "Pentecostal friends" worry you with are fully dealt with in "*Speaking With Tongues*" by Mr. W. J. HOCKING, Editor of the "BIBLE MONTHLY" (of our Publishers, 6d.). It is an invaluable book on this vexed question, and should answer all genuine enquiries.



## On the Marriage at Cana of Galilee

(From the German. Translation by T.H.)

“AND both JESUS was called, and His disciples, to the marriage.” His presence and that of His disciples was wanted. We do not know the name of the parents, of the bride, nor of the bridegroom. Without question, however, they were people in ordinary circumstances, for the wine which was supplied was not of special quality, nor was it in excessive quantity. Nevertheless they invited the LORD JESUS and, in so doing, they had the most “special” of all guests. His presence was the greatest of all joys. Scripture does not say how far they were acquainted with the LORD or whether they were even numbered among His disciples, but the fact remains that “JESUS *with His disciples was invited to the marriage*”; and since Cana would be some six or seven miles straight over the hills from Nazareth, the invitation was not merely a neighbourly duty. It may have been their heart’s desire, seeing the wish was expressed, to have the LORD and His disciples among the guests on this day of the greatest of earthly joys. Happy people, who thus invited Him! They were permitted to experience the manifesting forth of His glory. What a sweet and blessed beginning for their married life!

The LORD had no hesitation in accepting the invitation. He, Who was moved with compassion at the bier of the widow’s son, Who wept at the grave of Lazarus, was able, as none other on earth was able, to rejoice with those who did rejoice. All that ever He did was done “heartily.” Who knows how His presence itself may have proved a blessing in the feast? How full of love and true His words to the young couple and their parents, how wholesome and full of blessing to all His conversation with other guests! In His holy and sanctifying presence it would be impossible for an unseemly sound to find acceptance. And would there be anyone who would regret His presence in any way?

When the LORD went to the marriage, His going was in accordance with the will of Him Who had sent Him. How could He, Who came not to do His own will, act in any other way at any time? He did always those things that pleased the FATHER (see St. John vi. 38; viii. 29). Therefore GOD was with Him, and GOD was glorified through Him. Wherever He is present, be it in the ordinary things of every day, or in the special things of life, there will be fruit for GOD, fruit for eternity.

And what were the feelings of the heart of our blessed LORD at the marriage? We may, under the influence of the circumstances of the moment, forget ourselves, or give ourselves over to enjoyment. Never so the LORD, Whose inward communion with the FATHER was never interrupted for even a moment. He would not forget that the happiness of the married couple, in spite of all their joyous surroundings, was earthly and fleeting, and that those who were then so fair would wither away in a comparatively short space of time and sink into the dust like all the children of Adam. He would not forget the purpose and object of His divine mission: to abolish death and bring life and immortality to light. Might not His soul look on, in redeeming love, beyond Gethsemane and Calvary, to the joy that was set before Him, to the Marriage of the LAMB and to the new heavens and the new earth? Who can tell?

"They have no wine," says the Mother of JESUS to Him in true house-wifely anxiety, when the wine ran short. The LORD had not yet done any miracle (verse 11). What did Mary expect? When He would unveil His glory, however, He requires no human suggestion, not even from her who was so near to Him. According to human feelings, His answer to His Mother would seem almost hard, but all is made clear by the word: "*Mine hour is not yet come.*" Humanly speaking, Mary certainly did not make a mistake in expressing her anxiety to the LORD, yet she had an important lesson to learn. What the LORD did was not on Mary's account, but that He might manifest forth His glory. He acted

in His own time, at the right time; neither too early nor too late, divinely right, divinely glorious.

“Mine hour is not yet come.” One may be in true communion with the LORD and yet, perhaps, hear this word often. It signifies: Stand to one side! Be still and wait! When I can glorify Myself in your life, I shall do so, but at *My time*, the right time, and you will marvel; *therefore wait in patience!*

Mary was not dismayed by the LORD’s answer. She knew that what He said was right. In unshaken confidence born of such knowledge, she said to the servants: “*Whatsoever He saith unto you, do it.*” A precious word! Oh, that the exhortation were to come often from our lips in order that we might have mutual encouragement to obey without question the word of our blessed LORD in all circumstances instead of following, as often we do, our own feelings and opinions! The servants at the marriage supper at Cana did what JESUS told them to do. They were instruments in the miracle, and “*knew*” that which was a riddle to the governor of the feast.

Willing and obedient servants of CHRIST are useful servants. They do not stand in the way of their Master’s will, for they obey His word without asking: “Why?” They are the bearers of blessing and share in it themselves.

In Scripture, wine is often a type of joy. The bride in the Song of Songs says: “He has led me into His house of wine (i.e., of joy) and His banner over me is love” (chap. ii. 4). In that house at Cana, the LORD filled the six water-pots with wine. The marriage supper had been a blessed occasion without this, for He was there; and where He is, Who is love, joy can never fail; but He blesses not only by His presence, but also by what He shares with us. How He loves and what He gives, no one can fully tell. So it was here. He gave better, really good, wine, and in what fulness! He manifested forth His glory. He gave overflowing joy.

In the steps of Adam there is fulness of sorrow. His

descendants are consumed and broken down with sin and are subject to death. Creation, which at the beginning was in God's sight "good," has become a vale of tears as a result of the curse of sin. It is otherwise with the LORD. As He lay in the manger, the angel said to the shepherds: "Behold, I bring you tidings of *great joy* . . . for unto you is born this day . . . a SAVIOUR which is CHRIST the LORD" (St. Luke ii. 10, 11).

*His Person, His service, His words* all give joy, and so it will ever be.

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## On Considering Our Ways

**I**T is surely a truism that while conditions change truth abides. Remembering this, is there not a great danger among us of forgetting that we live in the twentieth and not, say, in the fifteenth century?

One hundred years ago a large percentage of the population of this country could not read, and the only education many had was that of hard work from about seven years of age upwards. Hence anyone with a little education, who visited among such, was looked up to, and anything said by them was largely accepted, and acted upon.

To-day, however, things are far different. Villages are now as up to date as towns. Rapid transit, as well as free education have entirely altered the status of the vast majority of the people.

It is not otherwise in what may be called Church life. On the one hand, education has mostly tended to draw men and women, as well as young people, away from God. The tendency now, alas! is to forget God. On the other hand, those in the assemblies of God's people will not, and cannot be expected to, follow blindly the leading of those who are often cramped and short-sighted in their outlook.

To illustrate my meaning somewhat: A brother one highly esteemed among us, who is now with the LORD,

shook his head and put on a very serious look some eight or ten years since, because a certain Meeting Room was illuminated with electricity! This good brother did not mind incandescent gas burners, but objected to electric light! Now the former was as much an advance on the oil lamp, as the oil lamp was on the rush-light or candle. The Room needed lighting, and in each case was lighted, but the mode was different. Is there not a lesson here for the Assembly life and conduct, and for service in the LORD'S work? Truth abides; conditions change.

Now as to service:—Who is the Master? Scripture says: "For one is your Master, even CHRIST" (St. Matt. xxiii. 8). Who is to judge? "*Who art thou that judgest another man's servant?* To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (Rom. xiv. 4).

Sometimes it is argued that it is necessary to serve in fellowship with the Assembly; true in the abstract; but often the word fellowship is misconstrued. Some seem to think that in every little detail the servant should go to the Assembly and state what he is about to do. In this way, unconsciously, such surely wrest Scripture and make it to read:—"One is your master, *even the assembly.*"

The case is cited of Paul and Silas (Acts xv. 40), but Scriptures such as "Immediately I conferred not with flesh and blood, neither went I up to Jerusalem," etc., "Unknown by face" to many, yet "They glorified God in me" (Gal. i. 16-24) are not mentioned. Surely this was also fellowship.

True fellowship in service surely means just this, that whether we know before or after the event, we rejoice that brother "So-and-So" preached the Gospel, or ministered the Word, so that CHRIST was magnified and glorified. If we are in a right spiritual state, we rejoice; and if it should happen that we know beforehand (not at all a necessity) we can also uphold the servant in prayer.

Another matter often referred to is Paul and Peter in disputation; but the case is again entirely misrepresented, for the Scripture record is "I withstood him to the face" (Gal. ii. 11). *This is a very different thing from talking and arguing behind a brother's back.* "Go and tell him" (St. Matt. xviii. 15) is always the scriptural, and hence, the godly way. What a contrast to the tale-bearing and whispering, *which things are an abomination to the LORD* (Prov. xviii. 8 as wounds, and xxvi. 22; xxvi. 20, Strife ceaseth). Whispering (Prov. xvi. 28; 2 Cor. xii. 20; Rom. i. 29; Lev. xix. 16; Prov. xx. 19).

Now as to any servant of the LORD carrying out a work with which perhaps *personally* we are not in agreement as to details—if this work is fundamentally correct cannot we say, "Forasmuch then as GOD gave them the like gift as He did unto us, who believed on the LORD JESUS CHRIST, what was I that I could withstand GOD?" (Acts xi. 17). Surely the words of Gamaliel are wise and wanted to-day:—"Refrain from these men, and let them alone, for if this counsel or this work be of men, it will come to nought, but if it be of GOD, ye cannot overthrow it; lest haply ye be found even to fight against GOD, and to him they agreed" (Acts vi. 38-39), and again (Acts xv. 28) "For it seemed good to the HOLY GHOST, and to us, to lay upon you no greater burden than these necessary things," etc. "But *why* dost thou judge thy brother? or *why* dost thou set at nought thy brother? for we shall all stand before the judgment seat of CHRIST . . . so then everyone of us shall give an account of himself to GOD; let us not therefore judge one another any more" (Rom. xiv. 10-13).

The Apostle Paul is often quoted, but seldom that which he says in 1 Cor. iv. 3-5. "But with me it is a very small thing that I should be judged of you, or of man's judgment; Yea, I judge not mine own self . . . therefore judge nothing before the time, until the LORD comes."

If we *try to bind our fellow labourer* in the LORD, to our own idea of things; if we *back-bite* instead of doing

as Scripture enjoins, "Go and tell him," let us remember the words of our LORD *that it was an evil servant* that "shall say in his heart 'My LORD delayeth His coming,' and shall begin to smite his fellow servants" (St. Matt. xxiv. 48-49). If we really believed that the LORD may come to-night, should we be "judging one another"? Let us also remember the words of the Apostle Paul, "*But if ye bite and devour one another, take heed that ye be not consumed one of another*" (Gal. v. 15).

Has this happened among *us*? Are we not, perhaps unconsciously, cramped and restricted by the traditions of men, rather than walking in the liberty and freedom of the word of our GOD? If it is so, we should take heed to the words of our LORD, "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders" (St. Matt. xxiii. 4).

Many are feeling to have somewhere missed the way; have we been unwittingly like those who "strain at a gnat and swallow a camel" (St. Matt. xxiii. 24); or like those who "behold the mote that is in thy brother's eye, but considereth not the beam that is in thine own eye"? (St. Matt. vii. 3).

Let us all seek wisdom and grace to forget, at all events for the moment, specific cases either of prosperity or failure, and let us take stock of our own present condition. This will surely show us the lack of our enterprise for the LORD in not breaking up our fallow ground. May it also so lead us in true contrition to "Consider (y)our ways" (Haggai i. 15) that He may be able to say to us, as to those of old, "*From this day will I bless you*" (Haggai ii. 19).

C.A.H.

## On the Gain of Godliness

FROM 1 Timothy vi. 6, we learn that there were people in the Apostle Paul's day who took up a form of godliness because it seemed they thought religion a paying concern. John Bunyan, too, in his "*PILGRIM'S PROGRESS*" tells us of those in his time who believed in religion when she went in her "silver slippers." And to-day when an agnostic materialism is the real though unspoken creed of multitudes, people have apparently little use for what cannot be measured in terms of pounds, shillings and pence.

But when a man accepts CHRIST, life can never be the same again. His view of the value of things is altered. With a spirit now quickened from its sleep of death and gifted with a new power of perception, he perceives that the things of supreme moment are the things that are not seen but which are spiritual and eternal. So he can now appreciate the Apostle's words, "Godliness is great gain."

It is unnecessary to attempt any definition of godliness; every regenerate person knows what it is, and earnestly desires more of it. It is such an acknowledgment of the LORD in all our ways, as becomes the spring of an habitually GOD-pleasing life.

In considering the subject of the gain of godliness it is well to note that godliness may or may not be accompanied by material prosperity.

In Old Testament times the righteous man looked for material prosperity and was painfully bewildered if he did not obtain it: witness the complaints of Job and the writer of the 73rd Psalm. And even in the Christian dispensation godliness has "promise of the life that now is." GOD is the SAVIOUR or PRESERVER of all men, and especially of His children. And apart from His sheltering providence a godly life, in the ordinary course of cause and effect, makes naturally for such things as health, restfulness, respectability and a trusted character.

On the other hand, godliness may *not* be accompanied



by material prosperity, for "all that will live godly in CHRIST shall suffer persecution," especially in lands where true Christianity has little influence. In some European countries to-day Christians have to make the very grave choice between the claims of CHRIST and the claims of a brutal State-idol. And they often suffer persecution. In less outwardly serious ways believers too may suffer loss in business through loyalty to CHRIST and honesty. Health, too, may suffer through devotion to the LORD's interests and service. A high standard of living also is not necessarily "the outward and visible sign of inward and spiritual grace"!

Our truest wealth is, however, inalienable; that is, it cannot be transferred or lost. It is bound up with our inner life, and we shall take it with us into the unseen and eternal world. It never impoverishes anyone else. It never weakens but always strengthens the soul. And it consists of such things as peace with God, capacity to know and enjoy Him; that real inward character that pleases Him. *To win CHRIST is the greatest gain.*

Godliness also produces true contentment. Of course, there is a false contentment, such as a self-complacent satisfaction in our perfect standing "in CHRIST"; in a Scriptural position; and in regular attendance at the meetings. We may also, through a wrong idea of submission, accept conditions that are evil and that we should do better to try to remove. But it was real godliness that enabled the Apostle Paul to say, "I have learned, in whatever state I am, to be content." He was not content with the state, but he was so taken up with the surpassing wealth that was his in CHRIST that he was but little concerned about outward circumstances; and the idea of envying those whose standards of life were higher than his own never entered his mind.

Many hymns express this sentiment. They were doubtless composed when the authors were in an exalted spiritual mood, but sincerity can hardly claim that they always express our own feelings at ordinary times. Still, they do represent an ideal to which we should do well

to try to reach in our day, when young people and others in the professing churches and assemblies are tempted to look with a measure of contempt upon a godliness that is unaccompanied by outward signs of prosperity.

E.A.

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## On Why God Has Given Us the Bible

**S**URELY that we might know Him! He desired that His tabernacle should be with men; that He might dwell with them; that they might be His people; and God Himself be with them, and be their God. He has been pleased to reveal Himself, and to cause the revelation to be written in which His counsels and purposes are unfolded. His purposes for blessing man were to be brought about by CHRIST, so He has "made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in CHRIST, both which are in Heaven, and which are on earth, even in Him."

God tells us of His purpose to put man in a place of dominion, and this before man's creation. "So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them." Having endowed man with intelligence, every beast of the field and every fowl of the air was brought to Adam for him to name them.

Alas! in that earthly Paradise in the form of a serpent, the Adversary, the devil, a liar from the beginning, deceived the woman, and Adam not being deceived joined in transgressing the commandments of God. Instead of enjoying God's goodness together, and resting in His love, their sin separated between them and their God; for we read "they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves in the presence

of the LORD amongst the trees of the garden." Disobedience had now brought them a guilty conscience, making them afraid of their gracious and beneficent CREATOR.

Did GOD allow the adversary to triumph so that His favoured creatures should be for ever alienated from the life of GOD? Indeed no. He Himself sought them out, and told the serpent in their presence that the woman's Seed, a coming deliverer for the race, should bruise his head, though he should bruise His heel. Looking right on to the death of the woman's Seed--CHRIST--on account of man's sin the "LORD GOD made coats of skins and clothed them."

"God is light and in Him is no darkness at all"; He "is of purer eyes than to behold evil, and cannot look on iniquity," so if man was to be happy in His presence the barrier of sin must be removed. What could put away sin from His sight? What could wash away sins?

By one man's disobedience many were constituted sinners and the sinful nature we have inherited from Adam is beyond reformation, and altogether unfit for the holy presence of GOD. It must be judged, condemned and dealt with, if we are to have a standing before Him. Indeed, unless GOD, the righteous judge, had intervened for man's salvation we must have been for ever excluded from His holy presence. But He has intervened, and provided a SAVIOUR, the LORD JESUS CHRIST, to take the guilty culprits' place and suffer in their stead; to suffer for sin, and so to put it away by the sacrifice of Himself, that GOD has been glorified about this whole question. Our sins were dealt with by GOD at the CROSS, when they were laid upon the sinless willing Substitute, the perfect Sacrifice of His own providing. Believers in the LORD JESUS CHRIST can say: "His own self bare our sins in His own body on the tree." This work He undertook and fully accomplished that He might bring us from the distance into which sin had banished us back "to GOD" in righteousness and peace. Well may we sing:

O what a SAVIOUR is JESUS the LORD,  
Well may His Name by His saints be adored!

Satan's work has been undone. GOD's love has triumphed in righteousness. Ever since CHRIST finished the work of redemption and was raised from the dead, untold numbers have learned that GOD so loved them as to give "His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

And what is life eternal? The LORD JESUS, the SON of GOD, Himself furnishes the answer, "*This is life eternal, that they might know Thee the only true GOD and JESUS CHRIST, whom Thou has sent.*"

Now "we joy in GOD through our LORD JESUS CHRIST."

Now "we rejoice in hope of the glory of GOD."

The courts of heaven will be filled by a worshipping host from among the children of men; and what joy it will be to GOD to see this vast throng of once lost guilty sinners all made fit for His holy presence by the work of His beloved SON.

"I saw a new heaven and a new earth . . . and I heard a great voice out of heaven saying, Behold the tabernacle of GOD is with men, and He will dwell with them, and they shall be His people, and GOD Himself shall be with them and be their GOD."

These are some of the great things revealed by GOD in the Bible in order that we might know Him. His thoughts towards us are there perfectly told out, as His love has been fully manifested by His Sent-One, Who came to earth to make Him known. H.L.B.

## Through Flood and Tempest

*(Continued from last month).*

**M**OSES lived at the court of the Princess for many years. He had to do lessons just like all of you; and, because he was the adopted son of the king's daughter, was expected to work hard, since he might himself become king one day.

I wonder if he used to picture himself as king. What an honour for the son of a despised race, to be king over a great nation like the Egyptian people were. They knew such a lot even in those far-away days; they knew a great deal about astronomy and mathematics; they knew how to design and build wonderful buildings; how to work in metals, in glass and leather; how to carve; how to make musical instruments, as well as real and artificial jewellery. Moses had to learn reading and writing, arithmetic, geometry and drawing, just like you; and, I daresay, some foreign languages as well; and history and geography, probably; for we know from old records that the Egyptian fleet had by that time sailed round Africa.

Dressed as an Egyptian, and talking in the language of Egypt, he looked so much like a real Egyptian that I feel quite sure no one in the court thought of him except as being really the Princess's son. Of course, they would all know that he had some queer ideas about not joining in the worship of their gods, and think that he was in some ways a bit silly not to do so, and that no doubt, he would soon do as everyone else did, most likely. The Princess herself looked forward eagerly to the day when he would be of age, and so be a full-grown man.

But, deep down in Moses' heart, was the remembrance of the stories his mother had told him. He remembered that his people belonged to God, that that same God had saved his life in answer to the prayers of his trusting Daddy and Mummy; that he too *belonged* to God.

Year by year his determination grew stronger. "When

I'm a man," he used to say, just like *you* say: "When I'm grown up I shall ——." He knew that he could not serve GOD and join in all the sinful ways of Egypt, and that when he became a *man* he would have to choose; and, as the time went by he used to say to himself: "When I'm a man I shall serve God."

At last the great day came, and Moses had become a man, and made his choice publicly. He told the Princess that he could not be her son. What excitement and talking went on in the court when it was known that Moses refused to be called the son of the king's daughter! Was he mad? Just when he was going to become a great man, too!

"He says he is a Hebrew, what do you think of that?" says one to another. "You'd have thought he would have been glad to forget it," says another. "Fancy being anxious to say you belong to those despised people—slaves, too," says a third. "What a fool! Well, the Princess will soon turn him out; and look what he *might* have been!"

What was it that made Moses willing to give up all that splendid court life? It *must* have been something worth while, mustn't it? You know yourself that you don't mind giving up, say, a sixpence, if someone is going to give you a shilling instead! I should not be surprised if some of you said, "Well, I should have stayed where I was and served GOD there, and let them still call me the Princess's son." But Moses knew that was impossible; for it is impossible to be loyal to friends and enemies at the same time, now isn't it? And he knew it as well as we do. He valued GOD's approval more than anyone's, and he knew that he would be far richer as a despised Hebrew than as a rich Egyptian. He would have real happiness and joy. When they laughed at him or jeered at him he just took no notice, for it seemed as if he could see Another Face and hear Another Voice that spoke words which strengthened him in his purpose, the Face and Voice of his HEAVENLY-SAVIOUR-FRIEND.

Have you got a Saviour-Friend too? Moses preferred to have this SAVIOUR-FRIEND to having an earthly king even as his friend. Fancy a boy having the chance to have a king as his friend! This SAVIOUR-FRIEND that Moses knew must be Someone very much worth having if he gave up a king-friend for him. But even though Moses *was* laughed at for his loyalty, he knew he had "greater riches than the treasures in Egypt." If you heard there was a treasure to be found near your home wouldn't you be anxious to find it? Moses could have had lots of treasure, gold and silver and jewels, but he thought he had something much better; and, so he had, because all the gold and silver in the world belongs to the LORD JESUS Who was his SAVIOUR-FRIEND. He made it and it belongs to Him, and He has heavenly treasures to give, too, to those who belong to Him, who are His friends. Do *you* belong to Him, I wonder?

Moses' SAVIOUR-FRIEND WANTS TO BE YOUR SAVIOUR-FRIEND. He wants it so badly that He left all His treasures and His Home, where He was surrounded only by love and worship, and where there was perfect happiness, and came into this world to make it possible for boys and girls one day to share His Home and His treasures. Moses knew—and David knows it too—that boys could never get to His Home unless He took them there. He loves boys and girls so much that He came here and died on the Cross to open the way for them. He says "*I am the Way, I am the Door.*" That is how, and why, *He* is SAVIOUR.

Before a boy goes to that wonderful home he needs someone to help him and take care of him every day. I will tell you a story of how that SAVIOUR-FRIEND, Whose name is the LORD JESUS CHRIST, helped David, for David knows Him as his own SAVIOUR and FRIEND, like Moses did.

When David was seven years old he had a very severe illness and the doctor had to come three times every day and do something that gave him a lot of pain. One day he felt that he just could not bear that pain any

more, *so, together, we asked the LORD JESUS to help him in some way.* We couldn't think how he could do it! But you see "with GOD all things are possible," and, I sometimes think that the LORD JESUS, Who is GOD the SON, likes to be asked to do things that look so difficult to us. It shows that we really do trust Him.

Well, what the LORD JESUS did was to put an idea into David's head. David had a rabbit that squeaked when you pressed its middle; so the LORD JESUS put it into David's head to press the rabbit when the doctor hurt him, and David found that, by making the rabbit cry out instead of himself, it didn't seem to hurt *nearly so much!* And the doctor—when he heard the squeak—said to himself: "I must be more gentle and stop what I am doing as this is hurting too much." So David never again had more pain than he felt he could bear quite easily.

You can see from *that* how *understanding* the LORD JESUS is, and, also, how He knows just whether you are in bed, or up; and what toys you have; or if you have a pain anywhere.

If you would like to have this SAVIOUR-FRIEND for your very own, like Moses and David, *and you really and truly mean it*, you must go down on your knees, and tell Him that you want *to belong to Him for always*, and ask Him to be your own SAVIOUR and FRIEND. You can speak to Him standing up, sitting down or lying down, but I think it is a good idea to kneel down when you say this. I have already told you that He wants *you*, so you need not fear to come to Him.

You see, you, and David and I, and all other boys and girls, are not fit for that beautiful and happy home. It is a place where there is no such thing as disobedience, or untruthfulness, or unkindness; and yet, you see, we have the kind of heart that can't help being, sometimes, disobedient, and untruthful, and unkind. Even if you don't quite do the naughty thing, you feel as if you *want* to do it ever so badly, sometimes. I know I do, and so does David. And, when anyone has a heart that



wants to be disobedient and untruthful and unkind, it does not show all at once, or all the time, but it comes out like a measles' rash, sometimes in one place and sometimes in another. One boy may be always a little untruthful. Another may be bad-tempered. Another may have to be constantly told to go up to bed and doesn't go. Another may break all the school rules. Another may be deceitful in quite tiny ways. Another may be jealous if others have treats, or win prizes. Another may always want the *best* cakes, or sweets, and the best view of some show, or the best corner by the fire, or the best place in the car for himself. When you go down the garden, in September, and see lots and lots of *plums* hanging on a tree you do not say, "I wonder what tree this is?" You say, "Isn't that a jolly good *plum* tree!" You know at once by the fruit what the tree is, and, just in the same way, the things that we do are like fruit, and show that we have a root of something which God calls SIN in us. The things we do are called *sins* by God.

We do not think it a very serious thing to say that we did not make some chalk marks on the wall in the classroom or on the staircase, when we really did, do we? It seems ever such a small thing to make "a fuss about," but the trouble is that we don't really understand these things properly. A very small microbe, one you couldn't even see without a microscope, can make you very ill indeed. *You* would say if you saw it, "*that* thing couldn't do me any harm, it's too *small!*" But the doctor, who understands these things, knows that it is a very deadly thing. So it is with a tiny sin, as we might call it, God Who *KNOWS* says that one sin alone proves that the sin disease is there in our heart.

And the only thing to do to make us fit to enjoy the wonderful things that God has for us is to give us a *new* heart. It is just as if we got born all over again. Suppose your name is Dick; well, you ask the LORD JESUS to be your SAVIOUR and your FRIEND, and if you truly mean it, He will make you a new Dick, a Dick

*who is a child of God.* You will be just the same person and yet you will be given a new heart which does not ever want to be disobedient and untruthful and unkind. So inside one boy, in a grey flannel suit probably, will be a new boy who is a child of GOD, but who still has, beside his new heart, the old naughty one which tries to make the child of GOD act as if he wasn't one!

*(To be continued)*

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## On Some Book Notices

By J.F.K.

*"The Cosmic Christ," by Mrs. Tweedale (Rider and Co., Paternoster House, Paternoster Row, E.C.4. 3/6).*

OUR first thought—if we may use an Americanism—was *"And so what?"* The authoress has undertaken much research work, and much of the book makes really interesting reading, but the secker after truth is, at best, just left wondering. Mrs. Tweedale digs up the sign-posts of the past, which she maintains point to the greatest Event in history—the Incarnation of the SON of GOD. But after laboriously unearthing these pointers she seems very much to miss the value and splendour of the discovery made.

Her object appears to be to show that the history of our blessed SAVIOUR did not commence some 2,000 years ago in Palestine and last for about three years of ministry. All sorts of old writings and inscriptions, some of them alleged to be dated thousands of years before our LORD was born, are cited as evidence that he existed in Eternity ages before the disciples met Him on the shores of Galilee. Those of us who through grace know the LORD JESUS as our personal SAVIOUR and LORD will wonder why such trouble has been taken to bring to light writings from the dim and distant past to prove what has long been our delight to learn from the

Holy pages of GOD'S WORD. The LORD Himself, Who was the delight of the FATHER before ever the earth was (Prov. viii.) repeatedly reveals Himself in Christophanies of the Old Testament. We feel it both unnecessary and indeed dishonouring to Him to seek confirmation from ancient pagan writers. It is a fatal error to put the inspired word of GOD on the same level as other writings, however ancient and wise they may appear.

On page 33 the writer practically admits this by saying, "It is not only a learned error but a farce when some book or history is considered as even approaching the value of the Old Testament." We can only wish she had herself taken this more to heart and made a closer study of the inspired Bible. She is, however, very far indeed from the truth when she writes, "Every particle of information that can be extracted from the Bible has been given by a multiplicity of writers." There are, thank GOD, still countless treasures of wisdom and knowledge to be unearthed from Holy Writ by the humble prayerful study of its contents in dependence upon its Divine Author.

Her suggestion that the LORD JESUS had ever previously lived as a suffering human being on this earth we emphatically reject as blasphemy, and find it astonishing that she endeavours to support Sun worship. The overwhelming condemnation and fiery judgment meted out to the priests and worshippers of Baal is so clear from the Old Testament that we can only marvel at the audacity of trying to justify it. It is worshipping the creature more than the CREATOR. That the whole Solar system "declares the glory of GOD" is true, and a wonderful opportunity is missed just here in not tracing from the Holy Scriptures (or the British Bible as she prefers to call it) the beautiful illustrations there to be found.

A great point is made of the fact that there is a similarity to be found between the teaching of the old philosophers and CHRIST'S teaching in the Gospels. Surely there is nothing surprising in this? It would indeed be strange if sound moral advice was not the

same 6,000 years ago as it is to-day. What is remarkable in the fact that Buddha preached "One should seek for others the happiness one desires for oneself"; and our blessed LORD teaches "All things whatsoever ye would that men should do unto you, do ye even so unto them"? But not one of the past teachers, however great, could show how a fallen humanity can be reconciled again to its CREATOR. This is only to be found in the old and wonderful story of the Cross of CHRIST. There is no other name given under Heaven whereby we must be saved. Even if, as the writer maintains, the old teachers were pointing to the coming SAVIOUR, why now be occupied with the pointers since the SON of GOD has come? More blessed and eternally profitable it is to cast oneself humbly at the feet of the LORD JESUS and learn of Him, Whose yoke is easy and Whose burden is light. His beautiful words to such are "Come unto ME and I will give you rest." Do Buddha or Confucius say the same? The heart that has once heard the voice of the LORD JESUS and learnt of Him, instinctively turns away from other voices, and from such as would try to find another way of salvation apart from the Atoning work of Calvary. On the whole it is an intriguing, interesting, but disappointing book.

*"In Secret Tibet," by Theodore Illion (Rider and Co., Paternoster House, Paternoster Row, E.C.4. 5/-).*

An interesting and graphic account of a rough journey into the heart of the most mysterious and exclusive country in the world.

Mr. Illion, who is an intrepid explorer, describes in an entertaining style many daring and unique experiences. The book will be enjoyed by all those who take an interest in hearing about the far corners of the earth. There is practically no reference in the book to spiritual matters, and readers who hope to hear of any gospel work among the Tibetan multitudes will be disappointed.

## “Shall I Hide From Abraham ?”

*Notes of an Address on Gen. xviii. 1-21, by O. Blaedel.*

THE portion before us presents a wonderful picture to the eyes of the believer; JEHOVAH comes to visit Abraham. From what we read in verses 2 and 3, we see that the patriarch knew at once Who his heavenly Guest was. Abraham received JEHOVAH without fear; he knew that he was justified by faith; he knew JEHOVAH. We can discern no slavish fear in him. He lived on earth as one who walked in communion with GOD. A tent was his dwelling, although the whole land had been promised to him, and beside his tent stood an altar on which he offered sacrifices to JEHOVAH. Here was the place where he worshipped. The tent and the altar were characteristic of him and they proved that he did not aspire to earthly things; he lived as a pilgrim, as a stranger on earth. His desires were toward the heavenly City. He sought a heavenly Fatherland, and so he did not join himself to the inhabitants of the land, although he had opportunity enough to do so.

The history of Abraham is instructive for us who believe. His position resembles ours in many respects. We marvel at his faith, and because of it and of his whole manner of life he was well-pleasing to GOD and GOD treated him with distinction by talking with him as a man talks to a friend. GOD entered into communion with him, because Abraham sought communion with GOD. The LORD JESUS once said to His disciples: “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” (St. John xiv. 23). This is a similar thought. Abraham was happy in communion with JEHOVAH. With a glad heart and a pure conscience he received and entertained Him, and see how he makes haste to exercise hospitality. He goes to Sarah, his wife, and bids her make cakes quickly. These were not cakes as we know them; they are prepared in a moment. A large stone is heated and thin, flat cakes are baked on

it. The Arabs bake such cakes today, and they would be considered delicacies amongst us.

In order to be able to appreciate the whole matter properly, we must remember that Abraham was a rich and powerful man, for we read in chapter xvi. that he had three hundred and eighteen servants born in his own house. What a large following! For such important guests, however, Sarah herself baked the cakes and Abraham himself fetched the calf, tender and good from his flocks, himself took the milk, the thick and the sweet, and set all before his guests. While they lay under the shade of the tree, he stood before them and ministered to them. He would bring something to God, and GOD permitted his hospitality to please Him. "They did eat." What a picture!! Although Abraham stood before them, yet his guests had communion with him at his table. GOD entered into communion with His servant, whom He calls, at another time, "friend"! (Is. xli. 8; 2 Chron. xx. 7; St. James ii. 23). What a privileged part for Abraham! Are we any less privileged today? The LORD said to His own: "*Ye are My friends, if ye do whatsoever I command you*" (St. John xv. 14). Besides, we are children of God. If we remain in communion with Him, we shall also be made to rejoice in this, that He enters into communion with us.

After the men had eaten, they looked towards Sodom and JEHOVAH said: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation?" God is ready to reveal His thoughts and His counsels to those who seek and love communion with Him. Does not the word from the mouth of JEHOVAH sound as though He considered it practically impossible to hide from Abraham that thing which He would do? One shares one's thoughts with a friend. In the chapter in St. John's Gospel the LORD says: "*I have called you friends,*" then He adds: "*For all things that I have heard of My Father I have made known unto you.*" The wonderful counsels of GOD concerning CHRIST and His Church are communicated to us in His word, but not everyone lays

hold of them. Great promises are bound up with certain conditions. He who has secret intercourse with GOD is led by His SPIRIT so that he may lay hold of the counsels of GOD in His word.

How was it with Abraham? He lived in separation from the inhabitants of the land and did not mix with them. He took no part in their sins and sought nothing among them; his portion was JEHOVAH, to Him he brought his offerings. To him His nearness was precious. For this reason, GOD could let him into the secret of His plans. If we desire to be let into the word of GOD, this can only be as the result of separation from evil of every kind. It is necessary that we live in communion with GOD, read His word with prayer and nourish ourselves in Him Whose flesh is meat indeed and Whose blood is drink indeed, besides setting aside everything that would hinder us from following His word in all things. This is separation. In this way, we experience His power and His might and the blessing of communion with GOD. Let us impress this on our minds: "GOD entered into communion with Abraham and gave him insight into His plans."

I should like to draw special attention to the 19th verse of our chapter: "*For I know him,*" says JEHOVAH, referring to Abraham, "*that he will command his children and his household after him, that they keep the way of the LORD, to do justice and judgment.*" This word is worthy of the consideration of all parents. Many complain of the spirit of rebellion, of disobedience and the like, in their children. This spirit may exist in the younger people. Is it not possible, however, that more often than not a share, and perhaps the larger share, of the fault for this state of affairs lies with the parents? The influence of the home is not always what it could and should be. Outside the home, too, the children are exposed to the influence of many evils. In contact with others of their own age, and this cannot be avoided, they meet many persons whom they never knew before. They get to know that there are other ideas, other ways of living and learn to make new demands on their

parents to make them like others. In this way, discontent and dissatisfaction come into the home. *This is the power of the world.* Watchfulness and wisdom are required to meet these things. Something else must be brought in to counterbalance the things that would thus enter the home. The word "command" is employed in our verse in connection with "his children and his house after him." This word requires some explanation. You may ask: "Can one command a thing like this?" Well, I think the secret is not in the word "command," but in the expression: "*I know him.*" What does it mean? It seems to me that it means simply this: In his whole life, in staying where he was, and in his behaviour, Abraham set before JEHOVAH the testimony that he desired to bring up his posterity in the ways of GOD. Because he honoured JEHOVAH and loved to commune with Him, because his heart was simple, his words pure and his works blameless—all this on account of his upright fear of GOD—it could not be otherwise than that his influence on his house and family would be of the right kind. It is absurd to imagine that we can command our children to walk in the ways of GOD if we do not do so ourselves. If we wish to bring up our children in the discipline and admonition of the LORD, we must first of all take up the position of walking in the holy fear of GOD for ourselves. It is not to be wondered at, if our words make no impression and our children go their own way when our example has not a good effect. Serious words and stringent control may actually be necessary. It is always good to warn against every connection with the world, against harmful reading matter, and against visiting families who are likely to have a bad influence. It is always good to be watchful and to give instruction in the word of GOD. The most important part, however, is our own conduct, our personal faithfulness. Where this is right, will the prayer for wisdom and grace so necessary to the bringing up of the children remain unanswered?

May we never give our children cause to say: "You have permitted us to form one connection and another!"



You have not watched over us and have not taught us enough from the word of GOD; you have not been an example to us as Christians!" May the LORD not require to reproach us before His judgment seat in the end by saying: "I have not known you as parents who have brought up their children in the way of godliness."

In this connection Lot sets a very solemn example before us. GOD could not say of him what He could say of Abraham. He had chosen the fruitful valley in the neighbourhood of Sodom and had gone there with his family. At the time of which we have been speaking, he sat in the gate of Sodom as a man of honour. He was one of those believers who have given themselves at heart to the things of earth. The angels visited Lot, too—but GOD did not—after they had visited Abraham. They refused his invitation, however, when he desired them to spend the night with him. "Nay; but we will abide in the street all night." These men had readily accepted the hospitality which Abraham had offered them; but they did not want to stay where Lot was. Even although Lot was a believer, there was no personal communion between GOD and him. The world had gained a place in his heart. Outwardly he had prospered. But, what was it within? While Abraham lived with a happy heart in his tent, lonely, but under the care and blessing of GOD (ch. xv. 1), Lot, his brother, lived in the godless city, vexed in heart and with a bad conscience. How could he have been able to enjoy fellowship with GOD in such evil surroundings when he had chosen them himself? Himself a righteous man, he vexed himself day by day with what he saw and heard. What a sad evil! And how did he stand in the eyes of his sons-in-law? When it was a question of the end of all, the saving of the life, and he urged his sons-in-law to flee with him, they had no wish to do it, for "he seemed as one that mocked to his sons-in-law." They were not used to hearing such serious words from their father-in-law. They laughed at him, therefore, and threw his warning to the winds. It was plain that his wife also went unwillingly with him. Contrary

to the express command of the angels, his wife looked back from behind him, and she became "a pillar of salt," an everlasting sign of divine judgment. As to the final scenes of Lot's life, I will not speak of them. Even here we have a proof that Lot had not commended the way of the LORD to his children.

What is it like today in the homes of many children of GOD? Is not the danger very present now of being like Lot instead of being like Abraham? And what then are the results? If the man does not take his place as a priest, if his walk does not correspond with his profession, it may also happen that his sons and his daughters will laugh at him. His authority is destroyed. Our LORD JESUS may come any day and then there go with Him to the FATHER'S house only those who have believed on Him. Many sons and daughters will be left behind. How terrible for those parents who have neglected their duty to GOD and to their children! May we be like Abraham then, that is, may we live as those who do not look on earthly things, but who have the eye on eternal things in glory!

"Eternity, so precious,  
Be fixed *my* heart on thee!  
No object here on earth I see,"

sings Tersteegen. What is entrusted to us, we must give back to GOD again and ought to use it until then in communion with the LORD. We are, therefore, in the very highest degree responsible for our children. Lot was not able to take himself from the influence of Sodom. May we then be careful to keep ourselves pure from all evil and to live like Abraham as pilgrims, as strangers, who go through this world as desiring nothing from it, but have only one expectation: JESUS! If we live in such true separation, then we have peace and joy in the HOLY SPIRIT and the life that we live is not misspent. It is not lost; we shall find it again.

## Ornan—The Gentile

WHEN Israel's hosts with careless pride  
Were wasted with the plague their sin had wrought,  
And thousands slain had failed to stem the tide,  
"LORD, I have sinned," cried Israel's king, distraught.

"These sheep, what have they done?" he urged,  
"The sin is mine, yea, I alone, have strayed."  
In darkest gloom the stream of death had surged,  
But, lo, at Ornan's threshing floor it stayed.

As king to king this noble heart flowed o'er;  
"Take free my oxen, ploughs, my all"—he urged;  
But David's royal hand unlocked his store,  
And thus, by sacrifice, the sin was purged.

Ere long, the temple on this site was raised,  
The threshing floor where wheat fell from the ear  
Made room for prayer; JEHOVAH'S NAME was praised  
'Midst thanks for mercies past—from year to year.

As Simeon on the HOPE of Israel thought,  
And aged Anna bowed in prayer gave thanks,  
Some strangers—with a Babe—came to that court,  
The WONDER CHILD who sprang from Judah's ranks.

O Heavenly Light! no plague came nigh to Thee;  
Angels were charged "in all Thy ways" to keep;  
When through the years on Ornan's floor, we see  
JESUS, King David's Son, True Corn of wheat.

H.F.

## In Quest of Divine Truth

THE New Testament lays great stress upon the mind. We are to love GOD with the mind as well as with the heart. Our LORD often asked His disciples, "*Do you understand what I say?*" And His chief apostle urges the Corinthian Christians, many of whom were in spiritual infancy in spite of their gifts: "*In understanding be men.*" The Hebrews, too, in their epistle are urged to become mature Christians, with faculties trained by exercise to distinguish good from evil.

This exhortation is especially needed today, for we live in a time of intellectual ferment. Many things are in the melting-pot. Traditional beliefs and standards in every sphere are challenged, especially by young men and women, many of whom are iconoclastic, and impatiently reject anything in religion or morals that bears the hallmark of age or orthodoxy.

### THE GODLY MIND.

Both in the Bible and in the things that happen here, *there are problems* that puzzle the mind, and wound the heart; it is only shallow, self-conceited, or fanatical people who do not feel them. But the godly mind accepts the dark side of revelation, with its burden on the spirit. The difficulties of belief, however, are not confined to this "age of reason." They have always existed and have always been known to Christians. Nature and science have their problems that baffle the human mind. And of course the Bible has its difficulties. Could we believe in any revelation from the Infinite One and eternal things that was without its insoluble problems for minds such as ours?

Where thought is baffled, and reason struggles impatiently, true faith submits. There are difficulties that cannot be removed in this life, during our present stage of development. Compared with what we shall be, we are now only like children. God has eternity to work in; and we have eternity to grow in.

Meanwhile, true faith learns with reverence at the

MASTER'S feet what reason alone cannot, and is a medicine which takes much of the sting out of our perplexities.

In addition to the limitations of our poor finite minds, there is their native bias against Divine truth. We naturally *prefer* our own reasonings and speculations to the word of GOD. "*The carnal mind is enmity against GOD.*" Unregenerate man is not only ignorant but a rebel against his Maker. Submission to GOD lies at the very root of our redemption. Apart from repentance a man cannot truly trust the SAVIOUR.

There is an infidel in every man's heart. Behind the mental is the moral; behind and governing the unbelieving mind is the GOD-opposing will. SERGEANT WILL says to PRIVATE BRAIN, "Find all the reasons you can to justify my rejection of the Gospel, and get a move on." And BRAIN has to obey. Our LORD said, "*You will not come to Me that ye might have life.*"

To realise this is very important. It is one of the *key-thoughts in St. John's Gospel, which points out that the "heart," and not the "brain," is the source of unbelief.* And the man who comes to Christianity as if it were a problem in mathematics to be solved by the reason alone, and refuses to yield his will to GOD, remains an agnostic and dies in his sins.

"Continue in the things which thou has learned and hast been assured of," is Paul's message to Timothy, and we are to fight to maintain faith. "I hate (vain) thoughts, but Thy law do I love," declares the godly man. We must discipline the mind. "You call Me MASTER and LORD," said the Supreme Authority, and His dominion includes the whole man. Thinking is moral action, and CHRIST, the architect of the human mind, must control our thinking.

In contrast to the "carnal mind" is the "mind of CHRIST." Paul's concern for the Corinthians was lest their minds should be led astray from their loyalty to CHRIST, Who is the "power of GOD and the wisdom of GOD." We are to "cast down imaginations (reasonings) and every high thing that exalteth itself against the

knowledge of GOD, and bring into captivity every thought to the obedience of CHRIST.”

Reason is a good gift from the CREATOR, but:—

“Faith leads the way, and Reason learns  
To follow in her train.”

The godly mind loves to act upon that precious word,  
“*Lean not unto thine own understanding; in all thy ways acknowledge Him, and He shall direct thy paths.*”

#### THE QUEST FOR TRUTH.

Desire for truth is one of man’s deepest instincts. Our salvation includes seeking and finding Divine truth. It is the practical Peter who stresses the importance of the knowledge of GOD and things spiritual. His last word to us is, “Grow in grace and in the knowledge of our LORD and SAVIOUR JESUS CHRIST.”

But the quest is not easy. If it were, it would not be good for us. The inner toil helps on our salvation and develops the character. It is what *costs* that is precious to us.

Lazily to “listen-in” at home can never take the place of personal attendance at the place where GOD’s word is preached. The slogan, “You press the button, we do the rest,” appeals to an age when labour-saving devices are all the rage. We modern Christians need to be reminded of the fate of the ants who nearly starved to death in sight of food because they were used to having it put into their mouths by slaves.

“Let us go on,” urges the writer of the Epistle to the Hebrews. It is not enough to hold correct views about the Bible. We must read and use it ourselves. It is possible to be familiar with the content and words of Holy Scripture without coming under their power. Texts may lie “bedridden in the dormitory of the soul.” To be able to quote Scripture readily is not necessarily a proof of a godly life.

We should approach the Bible with a two-fold desire: first, to find out more about GOD, and what He can be to us; and secondly, to find out what He wants us to be for Him.

The meeting, again, is not intended to be an entertainment. We may enjoy the service, but did we have a seed-thought from God deposited in our minds? Were we helped to believe and obey better? There is the danger of exchanging personal faith for that of the minister or the church. Nothing can take the place of the *personal* search for the truth, and of personal faith in God.

We do not hold the truth in power if our minds have just received the mould in which it is brought to us. Truth must be assimilated, not swallowed in tabloid form. Although the Bible contains all true theology, it rarely presents truth in theological forms. It is easy to receive and repeat the formulae and phraseology current in a church or circle of believers and yet to know little of the power of that truth in our lives.

God our Teacher brings us the truth and causes it to grip us. We have to ponder it and absorb it, and this means mental and spiritual toil and "exercise," in which mind, conscience, and spirit alike play their part. Mental stagnation is not piety. It is not only among the aged that we find *mummified* minds. The Spirit of truth stimulates our faculties, and constrains as well as restrains.

If one leg of a pair of compasses is firmly fixed in the paper, the other leg can safely be stretched to the utmost limit, and whatever the distance between the two limbs, a perfect circle will always be described. We are to keep on the lines of Scripture truth; *but we are to keep moving along those lines*. The foundation of the building must be firm as granite; upon this unshakable foundation can then be erected the superstructure, storey upon storey, detail after detail. We are to be both *conservative* and *progressive*.

It is our LORD's purpose that we should "be no more children, tossed to and fro and carried about with every wind of doctrine . . . but speaking the truth in love may grow up into Him in all things, which is the HEAD, even CHRIST." This also must be our aim. E.A.

## On the Knowledge of The Only True God, and Jesus Christ, His Sent One

**D**OES not the possibility of this knowledge run through the whole Bible? The Old Testament believers were taught to look forward to what GOD was going to do by His Divine Messenger, Who would bruise the head of the one by whom sin was introduced into the world; though the Divine Messenger Himself would be grievously wounded in the process.

In Genesis iii. 15 the LORD GOD concluded His sentence on the serpent with the statement that the woman's seed should bruise the serpent's head, and the serpent should bruise His heel. Eve afterwards showed her faith in the reality of GOD's promise by calling her firstborn son Cain (which means "Gotten") saying "I have gotten the man from the LORD." She thought that the LORD was already literally fulfilling His word when Cain was born.

The fact that Cain became a murderer and slew his brother Abel (thus showing unmistakably that he was not the promised seed) did not destroy her faith. For when her next son was born, she called him Seth (that is "Appointed") saying "GOD hath appointed me another seed instead of Abel, whom Cain slew," and so Eve was among those who died in faith, not having received the promise, but having seen it afar off.

Satan was, in principle, a conquered foe from the time of the Divine sentence upon him, even when in St. Luke iv. 5, he was permitted to show the LORD JESUS, Whose genealogy is in this gospel traced through Seth from Adam, all the kingdoms of the world and the glory of them in a moment of time, claiming them as at his disposal, and offering to give them in return for homage done to himself.

This, to the writer, is the most impudently daring thing that Satan ever did. To offer them to the SON of GOD, Who though manifest here as man was the



rightful heir of all, as from him, as if he were the greater! The LORD JESUS does not dispute the possession of them with Satan, as any mere man would have done, He takes His stand on what He, as a true man (though indeed the SON of GOD) must do, worship the LORD His GOD, and serve Him only.

What a remarkable commentary too on the reality of Satan's claim to give it all to whomsoever he would, the united action of Jews and Gentiles affords in condemning the Man CHRIST JESUS to a malefactor's death.

But the one who had the power of death used death as a weapon against the One upon Whom death could have no power, and so in bruising His heel, received his own deathblow.

That holy spotless Victim took guilty man's place and died a malefactor's death with all its ghastly accompaniments to set the believer in Him free for evermore from sin and Satan's bondage.

Now every believer is as it was said of Joshua, the high priest, "Is not this a brand plucked out of the fire?" (Zech. iii. 2). The Angel of the LORD, through Whom the whole transaction was going to be an accomplished fact, when He as the SON of GOD stood as SON of MAN in man's place on Calvary's altar, stood by.

What a wonderful unfolding the Scriptures are to those who have an eye for JESUS only (St. Luke ix. 36). Mere men, even a Moses or an Elias, must take a back seat!

G.S.P.

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## On a Man in Christ

*(From the German. Translation by T.H.)*

**G**OD has placed us in His SON. He has hidden us in Him. As JEHOVAH once placed Moses in the cleft of the rock, so has GOD put us in our place *in Christ*. If I am hidden *in Christ*, there can be no condemnation for me, for could GOD condemn those who are in His SON? Could He find in Him anything

to blame? A man *in Christ* is beyond the power of Satan to touch. If Satan seeks to do so, he will only make his own condemnation the greater. For me, as a man *in Christ*, there is no condemnation. I rejoice *in Christ* Who gives me life. I am thankful to Him, not only because He has taken me out of the kingdom of Satan, but I rejoice in Him as the One with Whom I am made one in life, after that He, as the Crucified One and as the Risen Man now seated at the right hand of the FATHER, has given me life by His SPIRIT. Although all in me that belongs to the first Adam is marked with the stamp of death, yet the SPIRIT of life in the last Adam "has made me free from the law of sin and death." I confess and rejoice that CHRIST is my life. The stream of life flows down from Him to me and makes me walk in the SPIRIT of life because the SPIRIT of GOD dwells in me. CHRIST is the smitten Rock from Which the waters once flowed to give life to the thirsty people in the wilderness. From Him the living water flows into my soul and gives the testimony of heavenly things. If the SPIRIT then lives in the body, which "is dead on account of sin," then such a one has in the LORD an "unspeakable and glorious joy." Why do we know so little of this joy? Because we have not learnt to give up the first Adam for the Last Adam in order to walk as the first Christians did. Do we not find in ourselves a lack of the working of the HOLY SPIRIT? Do we not see that we fail to walk in heavenly-mindedness? In ourselves we are as hard as a rock. If we are not permeated with all that is *in Christ*, then the capital "I" stands out. And what a part this "I" plays in oneself, and in the midst of the saints! Should not each one of us say:—"Even if no one else is heavenly-minded, I should be, and want to be! And if no one else is full of the HOLY SPIRIT I should be, and would like to be!"? Let us not play in any light-minded manner with the good things we have received through grace. GOD has given us a joy which can and will fill our souls to overflowing, if we walk not after the flesh but after the SPIRIT. Nothing will disturb our joy in

CHRIST if we look up with unveiled face. No cloud can hide Him from our eyes, and our blessing is as His own. May we, then, not stand in the way of the SPIRIT of GOD! His power will so work in us that we shall learn how full is the fountain of blessing in Him, and what it is to trust GOD Who would have us to enjoy the waters of refreshing that flow from the SON of His love.

In his first epistle, Peter writes of the "*joy unspeakable and full of glory.*" He had learnt for himself what it is to walk in the path of the LAMB of GOD. In this path, the path "of obedience," he was able to know and worship the One Who Himself, as the obedient One, always did the will of the FATHER and, in every step of the way, something of the FATHER'S thoughts was made known by Him in such a manner that the beauty and glory of the Only-Begotten of the FATHER was brought to light. Hidden behind his LORD, he was able to pass through this vale of tears now illuminated by His light.

In St. John we find another side of things when he writes in the Revelation. As the writer of his Gospel, his heart was drawn out in admiration and worship, as the heart of scarcely any other of the apostles, of Him Who went His way in glory and grace through this world. As the writer of the Revelation, we see him as a "companion in tribulation" who has learnt to know fellowship in the sufferings of the LORD JESUS. It was his portion to suffer as the one in lonely banishment in the isle of Patmos, shut off from all service. He could say, however:—"I was in the isle that is called Patmos, *for the word of GOD, and for the testimony of JESUS CHRIST.*" It is a privilege to be in tribulation for the LORD JESUS, and a precious one. John thought so. How do we stand in this respect? Many kinds of sacrifice are connected with a faithful testimony. If we, for instance, give a decided testimony to the truth that all power in heaven and in earth is given to the LORD JESUS, we shall be looked on as fools, and the wrath of the world will be turned on us with the same

force as it was against the LORD. On the earth where the LORD was rejected, we are placed as servants to set forth the Word of Life. It is truly worth while to carry out our task. We require long suffering in the trials as well as patience, in order to learn to know the will of the LORD. We are, like John, "*Companions in tribulation, and in the kingdom and patience of JESUS CHRIST.*" The consciousness, that we are "in Jesus," alone is able to sustain us under all circumstances, and we receive every blessing from the hand of the FATHER, while we find among men nothing but heart-ache and a Patmos.

To be made alive *in Christ* is such a privilege, that every one who is partaker of this grace should take themselves to task every day, by saying:—"Is my walk what it should be?"

The thoughts, the inward motives, should be judged before the LORD, or we may find ourselves *talking* of joy in the LORD while our walk does not correspond. We may talk of being dead with CHRIST while we give our will full rein. Conscious of our place *in Christ*, we should keep ourselves free from every spot with thoughts of what is due to the LORD, while we continue to shine for others as a pure and clear shining light.

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## A Bible Story Re-told for the Little Ones

By M.R.T.

**T**HERE was once a man who had two sons. The elder was apparently quite contented, but the younger was very discontented with being at home and wanted to get away out into the world, but he hadn't much money of his own. Now his father was a very rich man and this younger son knew that when his father died he would leave him a large sum of money, but he could not wait for that time to come; he wanted his money now, and he wanted it badly. So he went to his father and said: "Father, please give me now the

share of property that belongs to me.” And his father could see how anxious he was to get away, so he thought he would let him have his money. The son was very pleased and the next day he started on his travels.

Now he had plenty of money, and when you have plenty of money you have plenty of friends. At least they are not real friends, because real friends stay with you when you haven't any money. But these people, seeing that this boy's money was not going to last for ever, and it had become a little sum in a very short time, left him and went in search of someone else with a lot of money and nothing much to do with it. So one by one his friends left him and his little pile of money became smaller and smaller until he came down to his last half-penny. Then he did not know what to do. He had now no friends, no money, and no work, and to make matters worse a severe famine set in throughout the land, and he began to be badly in want. Day after day he trudged round looking for work, sleeping by the roadside or in an old barn at night. He never knew from where his next meal would come. The famine had made things so bad that he could not obtain work anywhere.

So the days dragged by, until one day he went to a farm to ask for work. He knocked at the door and said: “Please have you any work I can do? I will do anything, anything.”

“No, lad, I am sorry,” the farmer replied. Then seeing how disconsolate the boy's face was, he said: “Well, you can go and feed my pigs if you like.”

The boy thought that that was better than tramping round the countryside with no work at all to do, so he went to where the pigs were in all their muck and filth, and as he was so miserably hungry, he just sat down with them and started eating their food. While he was sitting there, with the pigs snorting all around him, he came to his senses and began to think about his home and his father. He said to himself: “How many hired servants of my father have more than enough to eat, and yet here am I just aching with

hunger. I will go back to my father and ask him if I cannot be taken on as one of his servants. I will tell him I have sinned against heaven and against him and am no more worthy to be called his son. I know I can never hope to be a son to him again, but perhaps he will let me be as one of the servants." So having made up his mind he started his weary way homeward, reciting his little speech to himself all the way.

But the father had not forgotten his son all this time, just as GOD never forgets us when we wander away. He knew his son would return to him some time, and every day he went up on to the roof of his house and looked for his son's return. You can imagine how glad he was when one day he saw him coming home. Although the boy was a great way off the father recognised him as his son. He ran down the road to meet him and when he saw him he just put his arms around him and kissed him because he was so glad to see his son again. But the boy had something to say to his father and he started his speech: "Father, I have sinned against heaven and before you. I do not deserve to be called your son any more."

But the father took no notice of what he was saying. "Quick," he called, "bring the best robe and put it on him, and sandals for his feet, and bring a ring for his hand, and let us kill the fatted calf and be merry. For this my son was dead and is alive again, he was lost and is found." And everybody began to be merry. This story was told to teach us the great joy GOD has in receiving a sinner back to Himself when he is sorry and repents.

But his elder brother was out in the fields and he heard the sound of music and dancing. So he called one of the servants and asked him what all the excitement was about. The servant told him that his brother had returned and that his father had ordered the best of everything to be given to him. That made the elder brother very angry, so he just stayed out in the fields and sulked.

Presently his father came out to find him and said:

“Son, your brother has come home, why don’t you come in to the party?” The son replied: “All these years I have served you, yet you never gave me even a kid that I might make merry with my friends, but directly this waster comes home you kill the fatted calf for him.”

His father told him: “You, I have always with me and everything I have is yours, but this your brother was dead and is come to life again. He was lost and is found.” What a pity he would not go in and be happy with the others, wasn’t it? Don’t you be like him.

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## Through Flood and Tempest

*(Continued)*

**S**UPPOSE a child lived in a poor street and had only the gutter to play in, and his best game was jumping in a coal cart as it passed, and playing amongst the dirty sacks. Now, suppose one day a fine car came from the palace of the king and the dirty little boy was told that one of his ancestors had once been a prince, but had forfeited all his rights as a prince and now the family were only ordinary people; but that the king wished to adopt him as his son and make him heir to his throne. Suppose that boy went to the palace—like Moses did—and dressed in nice clothes and lived for a time like a prince. Then, one day he saw a coal cart passing along. Don’t you think there would be a battle in the boy’s heart? Don’t you think one part of him would long for the old coal sacks and the fun of playing amongst them, and one part of him would hold back because he was now a king’s son and he had learnt to play in clean ways and did not enjoy dirt. And so it is with a boy who becomes a child of the KING of KINGS. Grown-ups have just the same difficulty, the new heaven-born part of them loves what is good and the old part of them wants to do the wrong things. But God, Who gives that new life, has said that “Sin shall not have dominion over you”; and He has told boys, girls, and grown-ups

that in that battle they are more than conquerors *because the LORD JESUS Himself fights for and with each one who belongs to Him.*

I asked a big school girl why we had to be "born again," and she very sensibly answered me: "If we were not, when we got to heaven we should soon make it just like the earth, it would not be a bit better or nicer or happier." We must be rid of that part of us that does wrong and unkind things, if it is to be a really happy place.

We do not know what we shall look like when we are with the LORD JESUS, but I can tell you this one thing, for certain, because GOD told one of His Apostles, or messengers, to tell us just a little bit about it. This is what he says: "It does not yet appear what we shall be, but we know that when He (the LORD JESUS) shall appear we shall be like Him for we shall see Him as He is."

C.E.F.

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## To Correspondents

G.O. (London). The Genesis genealogy, like that in St. Luke iii., is concerned with the line of the family of faith, hence in both cases Adam is followed directly by Seth, and the question of the daughters does not arise. As to the constantly repeated foolish question as to Cain's wife, your answer is of course correct, because the only possible one.

G.O. (London). *What is the meaning of "This is He that came by water and by blood"?* The question continues "even JESUS CHRIST," and the whole verse is part of the HOLY SPIRIT'S testimony to the work wrought by our BLESSED LORD on the Cross to meet our need of cleansing and to expiate our guilt. Not by His presence on earth as INCARNATE GOD, nor by His unique ministry as He went about doing good, but by His atoning Death witnessed to by the blood and water from His pierced side was propitiation made and purification procured.

" . . . the water and the blood,  
From Thy riven side which flowed,  
Are of sin the double cure,  
Cleansing from its guilt and power."



## On "Thou shalt remember"

WITH another year of the days of our pilgrimage nearly ended, what relief to recount the faithfulness of our GOD as we review the way we have come, and to say in the old-fashioned, but true, language of a bygone generation:—

"Here I'll raise my Ebenezer,  
Hither by Thy help I've come;  
And I hope by Thy good pleasure  
Safely to arrive at home."

As we look back we must gratefully acknowledge that goodness and mercy have followed us all the way. In the midst of dangers known and unknown, we have not once nor twice, been protected, preserved, provided for, but still rejoice to know ourselves ever the objects of the FATHER'S love, and of the GRACIOUS SHEPHERD'S care.

A little lad reciting the 23rd Psalm commenced, "*The Lord's my Shepherd's all I want,*" and truly the wisest amongst the flock of GOD gladly echo these words. Another small boy who had successfully repeated the same Psalm, on getting to the last verse exclaimed, "*Surely to goodness mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD for ever.*" The verbal mistakes made by both these children, however, express the deep assurance that belongs to the sheep of the GOOD SHEPHERD. He is all we want, and most surely can we count upon His mercy unto eternal life as we seek to keep ourselves in the love of GOD. (St. Jude 21.)

Of Him it is said:—"Thou remainest . . . Thou art the same . . . Thy years shall not fail," and it is He Who has said, "Let not your heart be troubled, neither let it be afraid." So as another year closes, we make mention of the love and patience, kindness and care experienced at His gracious hand. W.G.T.

## Abraham, Man of God and Servant of Men

“AND Abram passed through the land. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent. And Abram journeyed, going on still towards the south.”

These sentences are typical of the life of Abraham, the pilgrim. He was a “*passer through*,” and confessed that he was a stranger and pilgrim on the earth.

We, too, take up the profession of being strangers and pilgrims, although we cannot help feeling that the journey through this life is full of interest, and we are not, as a rule, particularly anxious to depart and be with CHRIST, though we profess to believe it is “far better.” It may be that we need to recover the emphasis upon eternity. At all events, while *using* the things of this world, we should *rest* the weight of our affection on “things above,” for, like the father of believers, we are “*passers through*.”

And Abraham was a worshipper, and his simple mode of worship stands out in marked contrast with the elaborate ceremonial of Judaism. When the woman at the well (in St. John iv.), in order to turn the conversation away from her sin-stained past, put to our LORD the vexed question between her people and her Jewish neighbours as to where was the proper place to worship GOD, He used her remark as the occasion of laying down the great pronouncement regarding the spirituality of worship. What is of paramount importance is not the place where our bodies are, but the quality of our spirit.

Abraham was emphatically a *man of GOD*. How out of date the word seems! We are familiar with such terms as “man of the world,” “man of the empire,” “man of science,” “man of learning,” “man of the people,” and so on; but “man of GOD” is very seldom heard outside the circle of the Church. Yet the title is one of the highest than any human being can possess.

Abraham knew GOD as his Almighty Friend; GOD was his home, his foundation, his resting-place, his centre, his teacher, his peace and joy, and his "exceeding great reward." He knew the LORD intimately. Human intimacies often lead to disillusionment, but intimacy with GOD *begets confident reverence*, and is a never-ceasing feast to the soul. Love delights to reveal itself to its intimate associate, and Abraham in the Old Testament and John in the New, are outstanding instances of saints to whom the LORD loved to reveal His secret things. All those who are men or women of GOD are enthusiastic "listeners-in"—in the spiritual sense. They realise that *hurry is the death of prayer*, and that although it is blessed to talk to the LORD, it is still more blessed to hear Him speaking to us. Perhaps the LORD needs to say to us, "Stop your shouting, and listen to Me"!

Abraham, too, stands out as a man of solitude. He was, of course, surrounded by his family and his tribe and his wealth, but still he strikes one as being a solitary sort of individual. And solitude has its ministry. We all know and appreciate the joys of Christian fellowship; in fact, "we know we have passed from death to life because we love the brethren." But solitude has its joys and privileges, too. GOD may speak louder in the silence of solitude than in the message of uttered words. Moses and Paul "*entered into the silence*" and solitudes of the wilderness as preparation for their life-work. Solitude is not the same thing as loneliness. There is nothing morbid in, from time to time, getting away from the society of one's fellows in order to do business with one's GOD. On the contrary, it is the morbid person who is afraid of solitude, and is even bored with his own company. Unfortunately, in this over-populated land the crowd-craze is strong, and it may require an effort to obtain solitude. But the effort will be well repaid; our deepest convictions are usually born in the silence of solitude; and no man who has not first faced things out alone with GOD will be of much use in helping others in spiritual things.

But Abraham was not only man of GOD; he was a

*public benefactor* as well. He was the ancestor of the most remarkable race the world has ever seen. "Scattered and peeled," hated, despised and persecuted, the Jewish people have survived all down the centuries as a living evidence of the truth of the word of God. Without national home, without king, president or government; dispersed among all nations; they have yet retained their racial characteristics even down to their physical features.

The Jew has been the religious teacher of the human family. Through the Jew the knowledge of the true God was preserved in a world almost wholly given over to idolatry. Every writer of the Bible, with the probable exception of Luke, was a Jew; Moses, Samuel, David, Elijah and the prophets were Jews; the apostles were Jews; and, as far as His humanity was concerned, our LORD Himself was a Jew. The world owes a tremendous debt to the Jewish people. And Abraham was their ancestor. He was, therefore, a public benefactor of the most far-reaching order.

The parallel between Abraham as father of Israel and the Church, is obvious. The Church, in spite of its corruptions, has ever been the salt and light of the world. Even Lecky, the rationalist historian, admits that *the history of unselfishness during the last nineteen centuries has been chiefly the history of the action of Christianity upon the world*. Darwin, the naturalist, was so struck with the social results of the spread of the Gospel among the cannibals of the South Seas, that he wrote in his diary, "*The story of the missionary is an enchanter's wand.*" And good Bishop Ryle declared that "*of all the debts that have been repudiated since the beginning of the world, the greatest is the debt which the world owes to Christianity.*" We have only to think of the care, spiritual and natural, of the children's work which received such an impetus from the work of Robert Raikes, the founder of Sunday Schools; of the reform of the prisons by Howard and Elizabeth Fry; of the amelioration of the evil conditions of labour by Lord Shaftesbury; of the orphanages of Muller, Spurgeon, and

Quarrier; of the social work of the Salvation Army and the Church Army; of the humanitarian movement, of a hundred or more years ago, that was the direct outcome of the evangelical revival of the 18th century—to realise how true are the words of Ryle. But what interests us more even than these indirect results of the spread of the Gospel, is its power to cleanse the heart and transform the life of the individual. And that Gospel is in the custody of the Church, each living member of which is a benefactor of the race. May we each realise our privilege.

Abraham was both man of GOD and benefactor of men. And he was benefactor of men because he was first man of GOD. With us, also, the most fruitful service will be that which is the spontaneous outcome of communion with GOD, of abiding in CHRIST as He Himself said. (St. John xv. 5.)

E.A.

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## On Christ as the Gathering Centre

**P**ART of Jacob's blessing upon Judah (Gen. xlix. 10) intimates that to this tribe evidences of power would be attached until one Shiloh, a Person, should come. Hence Judah as a tribe was specially preserved in the land of Palestine, returning from Babylon in the days of Ezra, in order that MESSIAH should be born at the place specially appointed, Bethlehem of Judah. At the appointed time He came; and, when in due course He entered upon His ministry He announced the Kingdom, enunciating the principles upon which it is based in the Sermon on the Mount. His own nation, however, failed to recognise Him as the promised Deliverer; they hardly thought He looked like One to hold the sceptre. Three years of untiring labour and gracious ways followed in their land, after which He had to say of it, "How often would I have gathered thy children together . . . and ye would not." To this, the SPIRIT of CHRIST

had witnessed in Isa. xlix. in the prophetic lament, "I have laboured in vain and spent My strength for nought." But the same sure prophetic word replies that "Though Israel be not gathered," yet He, personally, although One without beauty in the sight of men was "glorious in the eyes of the LORD," and that the gathering of Israel was a light thing compared to what would result ultimately from that death, which would be inflicted upon Him by those who would refuse Him as their King. They gathered against Him in a violent and awful way (cf. Psalm xxii.), but He Whose ears were opened morning by morning to hear what the LORD GOD would say, was One Who also knew Isa. liii.; and so One Who, in spite of the fact that wicked hands crucified Him, could meekly say "*Thou hast brought me into the dust of death.*" After His resurrection His servants were commissioned to preach to every creature, proclaiming Him as LORD of all and as GOD'S Salvation to the ends of the earth. The Light, no longer then confined to Israel, spread to the Gentiles, and continues in grace so to do. For GOD is now taking out of all nations a people for His Name. (Acts xv. 14.) Those who are thus being gathered from Jews and Gentiles, during the absence of their LORD in heaven, have the privilege of gathering to His Name, that is to say with hearts toward Himself; and of being assured that when so gathered He is present, in a spiritual way, in their midst. Gathering to His Name supposes CHRIST'S absence on high, and believers here below in loyalty to Him owning allegiance to Him during His rejection by the world, and so gathering together, recognising His present Lordship and authority over and amongst them. There is nothing so blessed on earth for believers as thus to be gathered together. To say it is impracticable to come together counting only upon the LORD by the SPIRIT for direction in Worship or Ministry, is to be looking at our poverty, rather than to His ability both to guide and feed His people. There is no denying that we often fail in this way, and that our own spirits are often very active instead of being quietly subject to the HOLY

SPIRIT Whom the ascended LORD sent to form and guide His Church. Nevertheless, the privilege of so gathering will undoubtedly be preserved to faithful dependent disciples until the day when, at the Coming of our LORD JESUS CHRIST, there will indeed be our gathering together unto Him, and the entrance upon an experience of unbroken fidelity, worship, and blessedness. (2 Thess. ii.) Then and there we shall be indeed gathered to His Person, no member of CHRIST being absent. Meanwhile be it our endeavour to keep His Word, and not deny His Name, either as the Eternal Son or as the HEAD of the Church His Body. At our "gathering together unto Him" at His coming, every believer will hear that voice of power and authority — that "Assembling Shout." (1 Thess. iv.) Would that even now we were all in the habit of hearing His Voice calling us together into His presence with Himself as our sole gathering centre. That He will one day gather His own and take them to His Father's House is the promise in St. John xiv. But what about the other promise and the prophecy of Gen. xlix., that unto Him shall the gathering of the people [peoples] be? No word of GOD falls to the ground; no purpose of His can ever be frustrated. It is rather outside the scope of this short paper to show that even apparent frustrations of His purposes have always given occasion for bringing out deeper purposes of blessing.

So CHRIST having gathered out a people to be His Body and Bride while in His present heavenly position and glory, will thereafter turn His attention again to earth, and re-gather Israel, as the prophets were led by the SPIRIT to prophesy. In Isa. xlix., as we saw, it was said, that to gather Israel was "a light thing" in comparison with what GOD would do upon the refusal by Israel of that "SENT ONE." But though "a light thing" it is not by any means regarded as an unimportant or impossible thing. Indeed, it furnishes further opportunity for the fulfilment of the word "*He shall see of the travail of His soul, and shall be satisfied.*" (Isa. liii. 11.) With a spotless bride by His side to share

His position and glory, the erstwhile rejected LORD receives that Kingdom once denied Him, and thenceforth rules over that very nation which would not have Him when He was born to be their King in Bethlehem of Judea. With this, too, goes that universal rule suggested in Gen. xlix., for "to Him shall the gathering of the peoples be."

The passages referred to in Gen. xlix.; Acts xv.; St. Matt. xxiii.; Isa. xi. 11, 12; Isa. xlix. 18-23; Isa. lx. 1-4; will be found to show it to be the will of GOD for His beloved SON, our LORD JESUS CHRIST, to be the alone centre to Whom all those taught of GOD in every age shall gather. GOD and His SON thereby are seen as glorified, and all His creatures as being richly blessed. How wonderful to see that all true blessedness depends on GOD being glorified, and this only to the honour of the ETERNAL SON INCARNATE.

"Oh, hasten that long promised day  
When all shall own His rightful sway."

P.W.

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While the Church carried externally the character of Christ before the world, she was chartered with power—the power of Christ. Christ, and His power and His acting in power, can never fail. He must nourish the Church withal according to its need. But if God is acting in and towards persons, there must be truth in His actings; He cannot act contrary to the moral condition of the Church, any more than He can act towards an individual contrary to his state before Himself. We must get our souls down into the consciousness of where we are, before we get the blessing suited to our condition. Where are we? is the question. He never alters His mind. But the Church's responsibility never alters His grace. Christ is exactly what it wants now, as when in the days of the apostles it was adorned with every kind of miracle.

J.N.D.



## The Eternal Son

**U**NENDING praise be Thine,  
ETERNAL SON, we say;  
Who came to bring the true GOD nigh  
And put all sin away.

Ah! Thee the world knew not,  
Created erst by Thee;  
Its kings and rulers cast Thee out  
And nailed Thee to a tree.

Hadst Thou not then a sphere  
By every right Thine own?  
'Twas there Thine own from heathen craved  
For Thee the cross alone.

Rejected, glorious LORD,  
The SAVIOUR only Thou,  
To GOD for men far off or near,  
Alike the heart to bow.

For since Thy blood is shed,  
Our sins to faith are gone;  
And reconciled we shall be saved,  
*Thou livest for Thine own.*

W.K.

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## On a Brother Beloved— Marc Tapernoux

*From a letter . . . by kindness of W.J.B.*

**Y**OU will no doubt have heard of our bereavement in Brussels, in that the LORD recalled to Himself on Monday, September 13th, our beloved brother Marc Tapernoux. For me it is a great personal loss. Years ago, in Paris, he was my Sunday School teacher, and when I had to go to Belgium, in the course of my duties

I found him there, and none has been of greater spiritual help and comfort.

Indeed he was as a father to me. What particularly marked him out was his greatness of heart; the love of God poured out into his heart seemed to radiate and warm all with whom he came in contact.

He loved the brethren wholeheartedly, and he loved the lost sinner. He carried the saints on his heart, rejoiced with them, suffered with them, and wept with them. The true type of pastor or shepherd, never self-asserting, and yet I have seen at many a conference, it was sufficient for him either to rise, or even only to begin to speak from his seat, to cause absolute silence to fall over the hundreds present. Even if a few might not agree with something he might have said, yet there was no discord, it was as sons who did not understand a matter in quite the same way as their father, but who were fully prepared to agree with him if his thought were further expounded. His own greatness of heart won him all hearts. His mere presence was an edification to all assembled.

One of the texts chosen for the "Notice" it is customary to send out on such occasions in Belgium was Proverbs xix. 22. In our A.V. it is cryptic, to say the least: "The desire of a man is his kindness," but in J.N.D.'s French it is a striking passage, (lit.) "What attracts in a man is his goodness"—and we all thought how suitable was this verse. Speaking about it a few days later a brother said to me: "He was the only man to whom I could have felt free to confess all my sins, however abominably I might have sinned"—and I must say that is just how I felt about our late brother. It was his extraordinary goodness and kindness that gave him such undisputed authority and power in all the assemblies in Belgium. Not that he was weak, for he was strong, but, in the LORD. His departure has left us weak, very, please remember us in your prayers.

Since my return I saw him just once, for on arriving in Brussels on Tuesday morning, September 7th, I called on him on the Wednesday evening and spent two happy

hours at his house. On the Saturday he went to visit an assembly, Fontaine l'Eveque, came home late on Sunday night, and on the Monday morning when his daughter and little grand-daughter went to call him, he being late for breakfast, they found he had passed away from a heart attack—presumed about 4 a.m. About 12 hours later I saw him for the last time—*at rest*. He was buried on Thursday, September 16th, and many were there; and of the brothers and sisters most had this thought, "My father has gone to be with the LORD."

I have heard it said that a man who has no enemies is no man. But our brother was such, and his forgiveness, when necessary, so large-hearted, that his enemy could not remain inimical—he was just submerged. Often have I thought, looking at him during the Reading Meeting, when I sat opposite to him, "If a child of GOD can be so good, so affectionate, show such love, what must the love of CHRIST be?" and have felt ashamed, realising how little do I understand the love of CHRIST, that love "that passeth knowledge" . . .

GASTON HOWE.

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L.F. writes also:—

"We were converted at the same time, and have always been close friends. He had the 'sanctified common-sense' which is so often lacking amongst brethren, and in all his dealings he united 'grace and truth.'

"A sister from Brussels wrote to me the other day, 'We miss him so much . . . we are all orphans.'"

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"The memory of the just is blessed." (Prov. x. 7.)

—◆—  
 "Companions depart in the watches of night,  
 To meet us at dawning of day;  
 The Bridegroom is coming with power and might,  
 The ashes are ransomed and dear in His sight."

R. C. CHAPMAN.

## On Some Book Reviews and Notices

By J.F.K.

*THE HISTORY OF THE BRETHERN, in 2 Volumes, by Napoleon Noel (Edited and published by Wm. F. Knapp, 120, West Maple Avenue, Denver, Colorado, U.S.A. 18/-).*

**T**HIS is by far the best and most comprehensive account of the so-called Brethren Movement we have seen. It is undoubtedly a valuable book—if only for reference—and we believe that the LORD has graciously guided both the author and editor in their laborious task.

The first Volume is certainly the most profitable. It is both searching and stimulating to recall the wonderful work which began now over 100 years ago, and review the ardour and zeal shown by the early brethren for their LORD. Theirs was no half-hearted testimony. When the cry then went forth in the power of the HOLY SPIRIT, "Behold the Bridegroom cometh, Go ye out to meet Him," it awakened a true echo in their hearts, and they were up and doing. The honour and glory of their LORD and SAVIOUR shone before them; fortunes in many cases were gladly sacrificed; homes and social position forfeited; and with one accord all stood shoulder to shoulder to testify to the truth as it is in JESUS. The world and its attractions appealed in vain, and indeed it appears that *everything* inconsistent with CHRIST and Him crucified was freely and gladly surrendered by numbers of Christians in every social sphere. What a time of refreshing it was! And how the LORD rose to the occasion, if we may reverently say so. In grace He at once began to work mightily through these vessels that were meet for His use. Well may we ask, "Is the arm of the LORD shortened now that He cannot save? Is He any less willing to pour down abundant blessing to-day? Alas, we know full well that the weakness lies not with

Him, but in our own apathy and lukewarmness. Have *we* the true desire to count all but dross that we may win CHRIST? Is there not a great deal of lip-service to-day amongst us? How much real willingness to leave ALL and follow Him? "Prove me now herewith saith the LORD of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." May we all listen to His call and consider our ways and respond to it. A revival never starts with a mass movement, but results from an *individual* hearkening to the still small voice, and the personal quiet surrender of all to do His will. Let us pray that we all may be *willing* to do His bidding and implicitly trust Him with the results. He will not let us down—of this we may be certain.

Those early days were wonderful times of such faithfulness to Him and blessing from Him that we may well covet for ourselves. The first volume is well worth reading on this account alone. But Satan became very active and in less than twenty years the disruption started and has gone on more or less ever since. The greater part of the second volume is taken up with details of these divisions, which make painful and depressing reading. We would not, however, maintain that it is altogether unprofitable. As a book of reference it is decidedly useful and many might be genuinely helped by reading it. It is sometimes good to ask oneself "Why exactly do I meet with other Christians as I do? Is it because I was brought up with this particular section, or is it entirely for the glory and honour of the LORD?" If each one were true to the LORD in this way there would be a re-uniting of many Christians and most of the smaller divisions would be healed. We must not, however, look to the other party, but surely to ourselves, so that what hinders on our part may be removed.

The clarity with which *the evil doctrines concerning the eternal Sonship* of our BLESSED LORD are exposed is excellent. With great force the author points out the simple truth, namely, that if our SAVIOUR was not the

ETERNAL SON, the whole beauty and essence of the gospel story is hopelessly marred. GOD so loved the world that He sent His only begotten SON. If the LORD JESUS first became the SON upon His coming to earth then GOD must have sent someone less than His only begotten SON—which is blasphemous.

Many more of the baleful crop of past errors are exposed and attacked. But thank GOD that His mercy endureth for ever! The beauty of the gracious words hidden in Jeremiah come to one's mind—Thus said the LORD, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness. (Jer. ii. 2.) When the HOLY SPIRIT in the Epistle to the Hebrews reviews the lives of the Saints through all ages, not one fault is mentioned, but in every case it is their faith which is graciously held up as a pattern for us. What grace! Our faults are not seen, we are “accepted in the Beloved,” and “perfected for ever” by the will of GOD “through the offering of the body of JESUS CHRIST once for all.”

Thanks are due to Mr. Knapp for having completed so difficult and laborious a task as these two volumes on the History of the Brethren, which we believe contain the real truth upon the subject dealt with. They may be recommended, both as an excellent reference work and also as a salutary reminder of the love and faithfulness of GOD towards those who truly seek to follow Him, spite of much failure and weakness on their part.

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*YE ARE CHRIST'S*, by J. T. Mawson (published by Marshall, Morgan and Scott Ltd. 2/-).

It is very refreshing, however, to turn to a book of a totally different character.

Here the reader learns anew of the blessedness that lies in the precious fact that CHRIST is his All in All.

Mr. Mawson brings in review some wonderful examples from Scripture of those whose hearts were occupied with the beauty and greatness of their SAVIOUR. In passing, perhaps we may be permitted to

ask why he four times refers to Simeon as an *old* man. We are not anywhere told that he was aged in the Gospel, and all, both young and old, should surely be found in the same state of expectancy as was Simeon.

The author unfolds the precious truth that although the believer can joyfully cry "*The Lord is MY Shepherd,*" yet at the same time he delights in the glorious fact that it is not so much that the GOOD SHEPHERD belongs to the sheep but that the sheep belong to the GOOD SHEPHERD. "*My Beloved is mine and I am His.*"

Mr. Mawson rightly stresses the point that to be in *happy* enjoyment of this it is necessary to make a full and complete surrender to our LORD and SAVIOUR, and for one to be able to say from the heart:

"Just as I am Thy love I own  
Has broken every barrier down,  
Now to be thine, yea, *Thine alone,*  
O LAMB of GOD I come."

We much enjoyed the book and can heartily recommend to all.

\* \* \*

By W.G.T.

*PREACHING, by Dr. Campbell Morgan (Marshall, Morgan and Scott, Ltd. 2/6).*

From every point of view the Publishers are to be complimented on this marvellous half-crown's worth. Not only are the anticipations raised by Author and title justified, but the volume is well produced, eminently readable, and pleasant to handle. As for the Author, it is rather late in the day to criticise any work of his upon a subject of which he is confessedly a master in Israel. A good story from an old volume of a quarter of a century ago may be new to some. Says the writer in *VOICES OF TO-DAY*, on p. 76. "He [Morgan] was accosted by a man after giving an address, who said, 'You *can* preach and you know it.' His answer was characteristic. 'Certainly. Why did you think I accepted your invitation?' Some twenty-five years later

Dr. Morgan said: 'I do not repent of my reply. I have no hesitation in affirming I can preach. I do not know anything else under the sun of which I am willing to make a similar affirmation . . . it is the one thing I want to do, I cannot help doing, I would do it as a recreation if I were not permitted to do it as a vocation.'"

There spake the man, and here is his book for "guidance in the sacred work" with concentrated theory in chapter 1, and practical commonsense on every succeeding page. Quite apart from the main theme from which the Author never swerves, the incidental references to other men and books will be found useful to the reader who means business, and is not too young to learn.

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## To Correspondents

*J.A.M., Kent.* "Where is there a Scripture warrant for handing a box round for collections in the Assembly?"

1 Cor. xvi. 1, 2, gives the general principle, but usually it is only those who are rather out of touch with the LORD who demand direct precepts for everything. "*The Lord loveth a cheerful giver,*" and this in itself should surely make one wish to be such.

The Scripture cited above clearly indicates His mind as to a weekly setting apart as He prospers for the service of the saints, not only at a distance, but surely for those near as well. This, too, to be on "the first day of the week." A brother in an assembly where marked blessing seems the rule and not the exception recently remarked, "Our folk *pray*, and *work*, and *pay*, and the LORD blesses that kind of way of going on."

If this is not clear, please write again.